Psalms

translationNotes

v6

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Table of Contents

Copyrights & Licensing **1**
translationNotes **50**
Introduction to Psalms 50
Psalm 1 General Notes 88
Psalm 1:1-2 89
Psalm 1:3 91
Psalm 1:4-5 93
Psalm 1:6 95
Psalm 2 General Notes 96
Psalm 2:1-3 97
Psalm 2:4-5 99
Psalm 2:6-7 101
Psalm 2:8-9 103
Psalm 2:10-11 105
Psalm 2:12 106
Psalm 3 General Notes 107
Psalm 3:1-2 108
Psalm 3:3-4 110
Psalm 3:5-6 112
Psalm 3:7-8 113
Psalm 4 General Notes 115
Psalm 4:1 116
Psalm 4:2-3 118
Psalm 4:4-5 120
Psalm 4:6-8 122
Psalm 5 General Notes 124
Psalm 5:1-3 125
Psalm 5:4-6 127
Psalm 5:7-8 129
Psalm 5:9-10 131
Psalm 5:11-12 133
Psalm 6 General Notes 135
Psalm 6:1-2 136
Psalm 6:3-5 138
Psalm 6:6-7 140
Psalm 6:8-10 142
Psalm 7 General Notes 144
Psalm 7:1-2 145
Psalm 7:3-4 147
Psalm 7:5 148
Psalm 7:6-7 149

Psalm 7:8-9 . . . 151
Psalm 7:10-11 . . . 153
Psalm 7:12-13 . . . 154
Psalm 7:14-17 . . . 155
Psalm 8 General Notes . . . 157
Psalm 8:1-2 . . . 158
Psalm 8:3-5 . . . 160
Psalm 8:6-8 . . . 162
Psalm 8:9 . . . 164
Psalm 9 General Notes . . . 165
Psalm 9:1-2 . . . 166
Psalm 9:3-4 . . . 168
Psalm 9:5-6 . . . 169
Psalm 9:7-8 . . . 171
Psalm 9:9-10 . . . 172
Psalm 9:11-12 . . . 173
Psalm 9:13-14 . . . 175
Psalm 9:15-16 . . . 177
Psalm 9:17-18 . . . 179
Psalm 9:19-20 . . . 181
Psalm 10 General Notes . . . 182
Psalm 10:1-3 . . . 183
Psalm 10:4-5 . . . 185
Psalm 10:6-7 . . . 187
Psalm 10:8-10 . . . 189
Psalm 10:11-12 . . . 191
Psalm 10:13-14 . . . 193
Psalm 10:15-16 . . . 194
Psalm 10:17-18 . . . 196
Psalm 11 General Notes . . . 197
Psalm 11:1-2 . . . 198
Psalm 11:3-4 . . . 200
Psalm 11:5-7 . . . 202
Psalm 12 General Notes . . . 204
Psalm 12:1 . . . 205
Psalm 12:2-4 . . . 206
Psalm 12:5 . . . 208
Psalm 12:6-8 . . . 209
Psalm 13 General Notes . . . 211
Psalm 13:1-2 . . . 212
Psalm 13:3-4 . . . 214
Psalm 13:5-6 . . . 216
Psalm 14 General Notes . . . 217

Psalm 14:1 . . . 218
Psalm 14:2-3 . . . 220
Psalm 14:4 . . . 221
Psalm 14:5-6 . . . 222
Psalm 14:7 . . . 224
Psalm 15 General Notes . . . 225
Psalm 15:1-2 . . . 226
Psalm 15:3 . . . 228
Psalm 15:4-5 . . . 229
Psalm 16 General Notes . . . 231
Psalm 16:1-3 . . . 232
Psalm 16:4 . . . 234
Psalm 16:5-6 . . . 235
Psalm 16:7-8 . . . 237
Psalm 16:9-10 . . . 238
Psalm 16:11 . . . 240
Psalm 17 General Notes . . . 241
Psalm 17:1-2 . . . 242
Psalm 17:3 . . . 244
Psalm 17:4-5 . . . 245
Psalm 17:6-7 . . . 246
Psalm 17:8-10 . . . 247
Psalm 17:11-12 . . . 249
Psalm 17:13-14 . . . 250
Psalm 17:15 . . . 252
Psalm 18 General Notes . . . 253
Psalm 18:1 . . . 254
Psalm 18:2-3 . . . 256
Psalm 18:4-5 . . . 258
Psalm 18:6 . . . 259
Psalm 18:7-8 . . . 260
Psalm 18:9-10 . . . 262
Psalm 18:11-12 . . . 263
Psalm 18:13-14 . . . 264
Psalm 18:15 . . . 265
Psalm 18:16-17 . . . 266
Psalm 18:18-19 . . . 267
Psalm 18:20-21 . . . 268
Psalm 18:22-24 . . . 269
Psalm 18:25-26 . . . 271
Psalm 18:27-29 . . . 272
Psalm 18:30-32 . . . 273
Psalm 18:33-34 . . . 275

Psalm 18:35-36 276
Psalm 18:37-39 278
Psalm 18:40-42 280
Psalm 18:43-45 282
Psalm 18:46-47 284
Psalm 18:48-49 286
Psalm 18:50 288
Psalm 19 General Notes 289
Psalm 19:1-3 290
Psalm 19:4-6 292
Psalm 19:7-8 294
Psalm 19:9-10 296
Psalm 19:11-12 298
Psalm 19:13-14 300
Psalm 20 General Notes 302
Psalm 20:1-2 303
Psalm 20:3-4 305
Psalm 20:5-6 307
Psalm 20:7-8 309
Psalm 20:9 311
Psalm 21 General Notes 312
Psalm 21:1-2 313
Psalm 21:3-4 315
Psalm 21:5-6 317
Psalm 21:7-8 318
Psalm 21:9-10 320
Psalm 21:11-12 322
Psalm 21:13 324
Psalm 22 General Notes 325
Psalm 22:1-2 326
Psalm 22:3-5 328
Psalm 22:6-8 330
Psalm 22:9-10 332
Psalm 22:11-13 334
Psalm 22:14-15 336
Psalm 22:16-17 338
Psalm 22:18-19 340
Psalm 22:20-21 341
Psalm 22:22-23 343
Psalm 22:24-25 345
Psalm 22:26-27 347
Psalm 22:28-29 349
Psalm 22:30-31 351

Psalm 23 General Notes 353
Psalm 23:1-2 354
Psalm 23:3 356
Psalm 23:4 357
Psalm 23:5 359
Psalm 23:6 360
Psalm 24 General Notes 361
Psalm 24:1-2 362
Psalm 24:3-4 364
Psalm 24:5-6 366
Psalm 24:7-8 368
Psalm 24:9-10 370
Psalm 25 General Notes 372
Psalm 25:1-3 373
Psalm 25:4-5 375
Psalm 25:6-7 377
Psalm 25:8-9 379
Psalm 25:10-11 380
Psalm 25:12-13 382
Psalm 25:14-16 384
Psalm 25:17-19 386
Psalm 25:20-21 388
Psalm 25:22 390
Psalm 26 General Notes 391
Psalm 26:1-3 392
Psalm 26:4-5 394
Psalm 26:6-8 395
Psalm 26:9-10 397
Psalm 26:11-12 399
Psalm 27 General Notes 401
Psalm 27:1 402
Psalm 27:2-3 404
Psalm 27:4 406
Psalm 27:5-6 407
Psalm 27:7-8 409
Psalm 27:9-10 411
Psalm 27:11-12 413
Psalm 27:13-14 415
Psalm 28 General Notes 417
Psalm 28:1-2 418
Psalm 28:3-5 420
Psalm 28:6-8 422
Psalm 28:9 424

Psalm 29 General Notes 425
Psalm 29:1-2 426
Psalm 29:3-5 428
Psalm 29:6-8 430
Psalm 29:9-10 432
Psalm 29:11 434
Psalm 30 General Notes 435
Psalm 30:1-3 436
Psalm 30:4-5 438
Psalm 30:6-8 440
Psalm 30:9-10 442
Psalm 30:11-12 444
Psalm 31 General Notes 446
Psalm 31:1-2 447
Psalm 31:3-4 449
Psalm 31:5-7 451
Psalm 31:8-9 453
Psalm 31:10-11 454
Psalm 31:12-13 456
Psalm 31:14-16 458
Psalm 31:17-18 460
Psalm 31:19-20 462
Psalm 31:21-22 464
Psalm 31:23-24 466
Psalm 32 General Notes 467
Psalm 32:1-2 468
Psalm 32:3-4 470
Psalm 32:5-6 472
Psalm 32:7-8 474
Psalm 32:9-10 476
Psalm 32:11 478
Psalm 33 General Notes 479
Psalm 33:1-3 480
Psalm 33:4-6 482
Psalm 33:7-9 484
Psalm 33:10-12 486
Psalm 33:13-15 488
Psalm 33:16-17 490
Psalm 33:18-19 491
Psalm 33:20-21 493
Psalm 33:22 494
Psalm 34 General Notes 495
Psalm 34:1 496

Psalm 34:2-3 . . . 498
Psalm 34:4-6 . . . 499
Psalm 34:7-9 . . . 501
Psalm 34:10-11 . . . 503
Psalm 34:12-14 . . . 504
Psalm 34:15-17 . . . 506
Psalm 34:18-20 . . . 508
Psalm 34:21-22 . . . 510
Psalm 35 General Notes . . . 512
Psalm 35:1-3 . . . 513
Psalm 35:4-6 . . . 515
Psalm 35:7-8 . . . 517
Psalm 35:9-10 . . . 519
Psalm 35:11-12 . . . 521
Psalm 35:13-14 . . . 522
Psalm 35:15-16 . . . 524
Psalm 35:17-18 . . . 526
Psalm 35:19-20 . . . 528
Psalm 35:21-23 . . . 530
Psalm 35:24-26 . . . 532
Psalm 35:27-28 . . . 534
Psalm 36 General Notes . . . 536
Psalm 36:1-2 . . . 537
Psalm 36:3-4 . . . 539
Psalm 36:5-6 . . . 541
Psalm 36:7-9 . . . 543
Psalm 36:10-12 . . . 545
Psalm 37 General Notes . . . 547
Psalm 37:1-2 . . . 548
Psalm 37:3-4 . . . 550
Psalm 37:5-6 . . . 551
Psalm 37:7 . . . 553
Psalm 37:8-10 . . . 554
Psalm 37:11-13 . . . 556
Psalm 37:14-15 . . . 558
Psalm 37:16-17 . . . 560
Psalm 37:18-19 . . . 562
Psalm 37:20-21 . . . 564
Psalm 37:22-24 . . . 566
Psalm 37:25-27 . . . 568
Psalm 37:28-30 . . . 570
Psalm 37:31-33 . . . 572
Psalm 37:34 . . . 574

Psalm 37:35-36 575
Psalm 37:37-38 576
Psalm 37:39-40 578
Psalm 38 General Notes 580
Psalm 38:1-2 581
Psalm 38:3-4 583
Psalm 38:5-6 585
Psalm 38:7-8 586
Psalm 38:9-10 587
Psalm 38:11-12 588
Psalm 38:13-14 590
Psalm 38:15-16 591
Psalm 38:17-18 592
Psalm 38:19-20 593
Psalm 38:21-22 595
Psalm 39 General Notes 596
Psalm 39:1 597
Psalm 39:2-3 599
Psalm 39:4-5 601
Psalm 39:6-7 603
Psalm 39:8-9 605
Psalm 39:10-11 606
Psalm 39:12-13 608
Psalm 40 General Notes 610
Psalm 40:1-2 611
Psalm 40:3-4 613
Psalm 40:5-6 615
Psalm 40:7-9 617
Psalm 40:10-11 619
Psalm 40:12-13 621
Psalm 40:14-15 623
Psalm 40:16-17 625
Psalm 41 General Notes 627
Psalm 41:1-3 628
Psalm 41:4-6 630
Psalm 41:7-9 632
Psalm 41:10-12 634
Psalm 41:13 636
Psalm 42 General Notes 637
Psalm 42:1-2 638
Psalm 42:3-4 640
Psalm 42:5-6 642
Psalm 42:7-8 644

Psalm 42:9-10 646
Psalm 42:11 648
Psalm 43 General Notes 649
Psalm 43:1-2 650
Psalm 43:3-4 652
Psalm 43:5 654
Psalm 44 General Notes 655
Psalm 44:1-2 656
Psalm 44:3-4 658
Psalm 44:5-6 660
Psalm 44:7-8 661
Psalm 44:9-11 662
Psalm 44:12-14 664
Psalm 44:15-17 666
Psalm 44:18-22 668
Psalm 44:23-24 671
Psalm 44:25-26 673
Psalm 45 General Notes 675
Psalm 45:1-2 676
Psalm 45:3-4 678
Psalm 45:5-7 680
Psalm 45:8-9 682
Psalm 45:10-11 684
Psalm 45:12-13 686
Psalm 45:14-15 688
Psalm 45:16-17 690
Psalm 46 General Notes 692
Psalm 46:1-3 693
Psalm 46:4-5 695
Psalm 46:6-7 697
Psalm 46:8-9 699
Psalm 46:10-11 701
Psalm 47 General Notes 703
Psalm 47:1-2 704
Psalm 47:3-5 706
Psalm 47:6-7 708
Psalm 47:8-9 709
Psalm 48 General Notes 711
Psalm 48:1-3 712
Psalm 48:4-6 714
Psalm 48:7-8 716
Psalm 48:9-10 718
Psalm 48:11 720

Psalm 48:12-13 721
Psalm 48:14 722
Psalm 49 General Notes 723
Psalm 49:1-2 724
Psalm 49:3-5 726
Psalm 49:6-8 728
Psalm 49:9-10 730
Psalm 49:11 732
Psalm 49:12-13 733
Psalm 49:14-15 734
Psalm 49:16-17 736
Psalm 49:18-20 737
Psalm 50 General Notes 739
Psalm 50:1-2 740
Psalm 50:3-5 742
Psalm 50:6 744
Psalm 50:7-8 745
Psalm 50:9-11 746
Psalm 50:12-13 748
Psalm 50:14-15 749
Psalm 50:16-17 751
Psalm 50:18-20 753
Psalm 50:21-22 755
Psalm 50:23 757
Psalm 51 General Notes 758
Psalm 51:1-2 759
Psalm 51:3-4 761
Psalm 51:5-6 763
Psalm 51:7-9 765
Psalm 51:10-11 767
Psalm 51:12-13 769
Psalm 51:14-16 770
Psalm 51:17-19 772
Psalm 52 General Notes 774
Psalm 52:1-2 775
Psalm 52:3 777
Psalm 52:4-5 778
Psalm 52:6-7 780
Psalm 52:8-9 782
Psalm 53 General Notes 784
Psalm 53:1-3 785
Psalm 53:4-5 787
Psalm 53:6 789

Psalm 54 General Notes 791
Psalm 54:1-3 792
Psalm 54:4-5 795
Psalm 54:6-7 797
Psalm 55 General Notes 798
Psalm 55:1-3 799
Psalm 55:4-5 801
Psalm 55:6-7 803
Psalm 55:8-9 804
Psalm 55:10-11 805
Psalm 55:12-14 807
Psalm 55:15 809
Psalm 55:16-18 810
Psalm 55:19 812
Psalm 55:20-21 813
Psalm 55:22-23 815
Psalm 56 General Notes 817
Psalm 56:1-2 818
Psalm 56:3-4 820
Psalm 56:5-6 822
Psalm 56:7-8 824
Psalm 56:9-11 826
Psalm 56:12-13 828
Psalm 57 General Notes 830
Psalm 57:1 831
Psalm 57:2-3 833
Psalm 57:4-5 835
Psalm 57:6 837
Psalm 57:7-8 839
Psalm 57:9-11 841
Psalm 58 General Notes 843
Psalm 58:1-2 844
Psalm 58:3-5 846
Psalm 58:6-8 848
Psalm 58:9-11 850
Psalm 59 General Notes 852
Psalm 59:1-2 853
Psalm 59:3-4 855
Psalm 59:5 857
Psalm 59:6-7 859
Psalm 59:8-9 861
Psalm 59:10-11 863
Psalm 59:12-13 865

Psalm 59:14-15 . . . 867
Psalm 59:16-17 . . . 868
Psalm 60 General Notes . . . 870
Psalm 60:1 . . . 871
Psalm 60:2-3 . . . 873
Psalm 60:4-5 . . . 875
Psalm 60:6-7 . . . 877
Psalm 60:8-9 . . . 879
Psalm 60:10-12 . . . 881
Psalm 61 General Notes . . . 883
Psalm 61:1-3 . . . 884
Psalm 61:4-5 . . . 886
Psalm 61:6-7 . . . 888
Psalm 61:8 . . . 890
Psalm 62 General Notes . . . 891
Psalm 62:1-2 . . . 892
Psalm 62:3-4 . . . 894
Psalm 62:5-6 . . . 896
Psalm 62:7-8 . . . 897
Psalm 62:9-10 . . . 899
Psalm 62:11-12 . . . 901
Psalm 63 General Notes . . . 902
Psalm 63:1-2 . . . 903
Psalm 63:3-4 . . . 905
Psalm 63:5-6 . . . 906
Psalm 63:7-8 . . . 908
Psalm 63:9-10 . . . 909
Psalm 63:11 . . . 911
Psalm 64 General Notes . . . 912
Psalm 64:1-2 . . . 913
Psalm 64:3-4 . . . 915
Psalm 64:5-6 . . . 917
Psalm 64:7-9 . . . 919
Psalm 64:10 . . . 921
Psalm 65 General Notes . . . 922
Psalm 65:1-3 . . . 923
Psalm 65:4 . . . 925
Psalm 65:5 . . . 927
Psalm 65:6-7 . . . 928
Psalm 65:8-9 . . . 929
Psalm 65:10-12 . . . 931
Psalm 65:13 . . . 933
Psalm 66 General Notes . . . 934

Psalm 66:1-2 . . . 935
Psalm 66:3-4 . . . 937
Psalm 66:5-7 . . . 939
Psalm 66:8-9 . . . 941
Psalm 66:10-12 . . . 943
Psalm 66:13-15 . . . 945
Psalm 66:16-18 . . . 947
Psalm 66:19-20 . . . 949
Psalm 67 General Notes . . . 950
Psalm 67:1-2 . . . 951
Psalm 67:3-4 . . . 953
Psalm 67:5-6 . . . 955
Psalm 67:7 . . . 956
Psalm 68 General Notes . . . 957
Psalm 68:1-3 . . . 958
Psalm 68:4-6 . . . 960
Psalm 68:7-8 . . . 962
Psalm 68:9-10 . . . 964
Psalm 68:11-13 . . . 965
Psalm 68:14-16 . . . 967
Psalm 68:17-18 . . . 969
Psalm 68:19-21 . . . 971
Psalm 68:22-23 . . . 973
Psalm 68:24-25 . . . 975
Psalm 68:26-27 . . . 976
Psalm 68:28-29 . . . 978
Psalm 68:30-31 . . . 980
Psalm 68:32-33 . . . 982
Psalm 68:34-35 . . . 984
Psalm 69 General Notes . . . 986
Psalm 69:1-2 . . . 987
Psalm 69:3-4 . . . 989
Psalm 69:5-6 . . . 991
Psalm 69:7-9 . . . 993
Psalm 69:10-12 . . . 995
Psalm 69:13-15 . . . 997
Psalm 69:16-17 . . . 999
Psalm 69:18-19 . . . 1001
Psalm 69:20-21 . . . 1003
Psalm 69:22-23 . . . 1005
Psalm 69:24-25 . . . 1007
Psalm 69:26-27 . . . 1008
Psalm 69:28-29 . . . 1010

Psalm 69:30-31 1012
Psalm 69:32-33 1014
Psalm 69:34-36 1016
Psalm 70 General Notes 1018
Psalm 70:1-3 1019
Psalm 70:4-5 1021
Psalm 71 General Notes 1023
Psalm 71:1-3 1024
Psalm 71:4-5 1026
Psalm 71:6-7 1028
Psalm 71:8-9 1029
Psalm 71:10-11 1031
Psalm 71:12-13 1032
Psalm 71:14-16 1034
Psalm 71:17-18 1036
Psalm 71:19-20 1038
Psalm 71:21-22 1040
Psalm 71:23-24 1042
Psalm 72 General Notes 1044
Psalm 72:1-3 1045
Psalm 72:4-5 1047
Psalm 72:6-7 1049
Psalm 72:8-10 1051
Psalm 72:11-12 1053
Psalm 72:13-14 1054
Psalm 72:15-16 1056
Psalm 72:17 1058
Psalm 72:18-20 1060
Psalm 73 General Notes 1062
Psalm 73:1-3 1063
Psalm 73:4-5 1065
Psalm 73:6-7 1066
Psalm 73:8-9 1068
Psalm 73:10-12 1070
Psalm 73:13-15 1072
Psalm 73:16-17 1074
Psalm 73:18-20 1075
Psalm 73:21-22 1077
Psalm 73:23-24 1078
Psalm 73:25-26 1079
Psalm 73:27-28 1081
Psalm 74 General Notes 1082
Psalm 74:1-2 1083

Psalm 74:3-6 1085
Psalm 74:7-8 1087
Psalm 74:9-11 1088
Psalm 74:12-13 1090
Psalm 74:14-15 1092
Psalm 74:16-17 1093
Psalm 74:18-19 1094
Psalm 74:20-21 1096
Psalm 74:22-23 1098
Psalm 75 General Notes 1100
Psalm 75:1-3 1101
Psalm 75:4-6 1103
Psalm 75:7-8 1105
Psalm 75:9-10 1107
Psalm 76 General Notes 1108
Psalm 76:1-3 1109
Psalm 76:4-5 1111
Psalm 76:6-7 1113
Psalm 76:8-9 1114
Psalm 76:10 1116
Psalm 76:11-12 1117
Psalm 77 General Notes 1118
Psalm 77:1 1119
Psalm 77:2-3 1120
Psalm 77:4-5 1122
Psalm 77:6-7 1123
Psalm 77:8-9 1124
Psalm 77:10 1126
Psalm 77:11-12 1127
Psalm 77:13-15 1129
Psalm 77:16-17 1131
Psalm 77:18-20 1133
Psalm 78 General Notes 1135
Psalm 78:1-2 1136
Psalm 78:3-4 1138
Psalm 78:5-6 1140
Psalm 78:7-8 1142
Psalm 78:9-11 1144
Psalm 78:12-14 1146
Psalm 78:15-16 1147
Psalm 78:17-18 1148
Psalm 78:19-20 1149
Psalm 78:21-22 1151

Psalm 78:23-25 1152
Psalm 78:26-28 1154
Psalm 78:29-30 1155
Psalm 78:31-32 1156
Psalm 78:33-34 1158
Psalm 78:35-37 1159
Psalm 78:38 1161
Psalm 78:39-41 1162
Psalm 78:42-43 1164
Psalm 78:44-46 1165
Psalm 78:47-49 1167
Psalm 78:50-51 1169
Psalm 78:52-53 1171
Psalm 78:54-55 1172
Psalm 78:56-57 1174
Psalm 78:58-59 1176
Psalm 78:60-61 1177
Psalm 78:62-63 1179
Psalm 78:64-66 1181
Psalm 78:67-69 1183
Psalm 78:70-72 1185
Psalm 79 General Notes 1187
Psalm 79:1-3 1188
Psalm 79:4-5 1190
Psalm 79:6-7 1192
Psalm 79:8-9 1194
Psalm 79:10-11 1196
Psalm 79:12-13 1198
Psalm 80 General Notes 1200
Psalm 80:1-3 1201
Psalm 80:4-6 1204
Psalm 80:7-8 1206
Psalm 80:9-11 1208
Psalm 80:12-13 1210
Psalm 80:14-16 1212
Psalm 80:17-18 1214
Psalm 80:19 1215
Psalm 81 General Notes 1216
Psalm 81:1-3 1217
Psalm 81:4-5 1219
Psalm 81:6-7 1221
Psalm 81:8-10 1223
Psalm 81:11-12 1225

Psalm 81:13-14 1226
Psalm 81:15-16 1227
Psalm 82 General Notes 1229
Psalm 82:1-2 1230
Psalm 82:3-4 1232
Psalm 82:5 1234
Psalm 82:6-7 1235
Psalm 82:8 1237
Psalm 83 General Notes 1238
Psalm 83:1-2 1239
Psalm 83:3-5 1241
Psalm 83:6-7 1243
Psalm 83:8 1245
Psalm 83:9-10 1246
Psalm 83:11-12 1247
Psalm 83:13-15 1248
Psalm 83:16-17 1250
Psalm 83:18 1252
Psalm 84 General Notes 1253
Psalm 84:1-2 1254
Psalm 84:3-4 1256
Psalm 84:5-6 1258
Psalm 84:7-10 1260
Psalm 84:11-12 1262
Psalm 85 General Notes 1264
Psalm 85:1-2 1265
Psalm 85:3-5 1267
Psalm 85:6-7 1269
Psalm 85:8-9 1271
Psalm 85:10-11 1273
Psalm 85:12-13 1275
Psalm 86 General Notes 1276
Psalm 86:1-2 1277
Psalm 86:3-4 1279
Psalm 86:5-7 1280
Psalm 86:8-9 1282
Psalm 86:10-12 1284
Psalm 86:13-14 1286
Psalm 86:15-17 1288
Psalm 87 General Notes 1290
Psalm 87:1-3 1291
Psalm 87:4 1293
Psalm 87:5-6 1295

Psalm 87:7 1297
Psalm 88 General Notes 1298
Psalm 88:1-2 1299
Psalm 88:3-4 1301
Psalm 88:5-6 1302
Psalm 88:7 1304
Psalm 88:8 1305
Psalm 88:9-10 1306
Psalm 88:11-12 1308
Psalm 88:13-14 1310
Psalm 88:15-16 1311
Psalm 88:17-18 1313
Psalm 89 General Notes 1314
Psalm 89:1-2 1315
Psalm 89:3-4 1317
Psalm 89:5-6 1319
Psalm 89:7-8 1321
Psalm 89:9-10 1323
Psalm 89:11-12 1324
Psalm 89:13-14 1325
Psalm 89:15-16 1327
Psalm 89:17-18 1329
Psalm 89:19-23 1331
Psalm 89:24-26 1333
Psalm 89:27-29 1335
Psalm 89:30-32 1337
Psalm 89:33-34 1339
Psalm 89:35-37 1340
Psalm 89:38-40 1342
Psalm 89:41-43 1344
Psalm 89:44-45 1346
Psalm 89:46-48 1347
Psalm 89:49-51 1349
Psalm 89:52 1351
Psalm 90 General Notes 1352
Psalm 90:1-2 1353
Psalm 90:3-4 1355
Psalm 90:5-6 1357
Psalm 90:7-8 1359
Psalm 90:9-10 1361
Psalm 90:11-13 1363
Psalm 90:14-16 1365
Psalm 90:17 1367

Psalm 91 General Notes 1368
Psalm 91:1-2 1369
Psalm 91:3-4 1371
Psalm 91:5-7 1373
Psalm 91:8-9 1375
Psalm 91:10-11 1376
Psalm 91:12-13 1377
Psalm 91:14-16 1379
Psalm 92 General Notes 1381
Psalm 92:1-3 1382
Psalm 92:4-5 1384
Psalm 92:6-7 1386
Psalm 92:8-9 1388
Psalm 92:10-11 1389
Psalm 92:12-13 1391
Psalm 92:14-15 1393
Psalm 93 General Notes 1395
Psalm 93:1-2 1396
Psalm 93:3-4 1398
Psalm 93:5 1400
Psalm 94 General Notes 1401
Psalm 94:1-2 1402
Psalm 94:3-4 1404
Psalm 94:5-7 1406
Psalm 94:8-9 1408
Psalm 94:10-11 1409
Psalm 94:12-13 1411
Psalm 94:14-16 1412
Psalm 94:17-19 1414
Psalm 94:20-21 1416
Psalm 94:22-23 1418
Psalm 95 General Notes 1420
Psalm 95:1-3 1421
Psalm 95:4-5 1423
Psalm 95:6-7 1424
Psalm 95:8-9 1426
Psalm 95:10-11 1428
Psalm 96 General Notes 1430
Psalm 96:1-2 1431
Psalm 96:3-4 1433
Psalm 96:5-6 1435
Psalm 96:7-8 1437
Psalm 96:9-10 1439

Psalm 96:11-13 1441
Psalm 97 General Notes 1443
Psalm 97:1-2 1444
Psalm 97:3-5 1446
Psalm 97:6-8 1448
Psalm 97:9-11 1450
Psalm 97:12 1452
Psalm 98 General Notes 1453
Psalm 98:1-2 1454
Psalm 98:3-4 1456
Psalm 98:5-6 1458
Psalm 98:7-9 1459
Psalm 99 General Notes 1461
Psalm 99:1-3 1462
Psalm 99:4-5 1464
Psalm 99:6-7 1466
Psalm 99:8-9 1468
Psalm 100 General Notes 1469
Psalm 100:1-2 1470
Psalm 100:3 1472
Psalm 100:4-5 1473
Psalm 101 General Notes 1475
Psalm 101:1 1476
Psalm 101:2-3 1477
Psalm 101:4-6 1479
Psalm 101:7-8 1481
Psalm 102 General Notes 1483
Psalm 102:1-2 1484
Psalm 102:3-4 1486
Psalm 102:5-6 1487
Psalm 102:7-8 1488
Psalm 102:9-10 1489
Psalm 102:11-12 1490
Psalm 102:13-16 1492
Psalm 102:17-18 1494
Psalm 102:19-20 1496
Psalm 102:21-22 1497
Psalm 102:23-24 1498
Psalm 102:25-27 1499
Psalm 102:28 1501
Psalm 103 General Notes 1502
Psalm 103:1-2 1503
Psalm 103:3-5 1505

Psalm 103:6-8 1507
Psalm 103:9-10 1509
Psalm 103:11-13 1510
Psalm 103:14-16 1512
Psalm 103:17-19 1514
Psalm 103:20-22 1516
Psalm 104 General Notes 1518
Psalm 104:1-3 1519
Psalm 104:4-5 1521
Psalm 104:6-7 1523
Psalm 104:8-9 1525
Psalm 104:10-12 1527
Psalm 104:13-15 1529
Psalm 104:16-18 1531
Psalm 104:19-20 1533
Psalm 104:21-22 1534
Psalm 104:23-24 1535
Psalm 104:25-26 1536
Psalm 104:27-28 1538
Psalm 104:29-30 1539
Psalm 104:31-32 1541
Psalm 104:33-34 1542
Psalm 104:35 1543
Psalm 105 General Notes 1544
Psalm 105:1-3 1545
Psalm 105:4-6 1547
Psalm 105:7-8 1549
Psalm 105:9-11 1551
Psalm 105:12-13 1553
Psalm 105:14-15 1554
Psalm 105:16-17 1555
Psalm 105:18-19 1556
Psalm 105:20-23 1557
Psalm 105:24-27 1559
Psalm 105:28-30 1561
Psalm 105:31-33 1562
Psalm 105:34-36 1564
Psalm 105:37-39 1566
Psalm 105:40-42 1568
Psalm 105:43-45 1570
Psalm 106 General Notes 1572
Psalm 106:1-2 1573
Psalm 106:3-5 1575

Psalm 106:6-7 1577
Psalm 106:8-9 1579
Psalm 106:10-12 1581
Psalm 106:13-15 1583
Psalm 106:16-18 1585
Psalm 106:19-21 1587
Psalm 106:22-23 1589
Psalm 106:24-25 1591
Psalm 106:26-27 1592
Psalm 106:28-29 1594
Psalm 106:30-31 1595
Psalm 106:32-36 1596
Psalm 106:37-39 1598
Psalm 106:40-41 1600
Psalm 106:42-43 1601
Psalm 106:44-46 1603
Psalm 106:47-48 1605
Psalm 107 General Notes 1607
Psalm 107:1-3 1608
Psalm 107:4-7 1610
Psalm 107:8-10 1612
Psalm 107:11-13 1614
Psalm 107:14-16 1616
Psalm 107:17-19 1618
Psalm 107:20-22 1620
Psalm 107:23-24 1622
Psalm 107:25-27 1623
Psalm 107:28-30 1625
Psalm 107:31-32 1627
Psalm 107:33-35 1629
Psalm 107:36-38 1631
Psalm 107:39-40 1633
Psalm 107:41-43 1635
Psalm 108 General Notes 1637
Psalm 108:1-2 1638
Psalm 108:3-4 1640
Psalm 108:5-6 1641
Psalm 108:7-8 1643
Psalm 108:9-10 1645
Psalm 108:11-13 1647
Psalm 109 General Notes 1649
Psalm 109:1-3 1650
Psalm 109:4-5 1652

Psalm 109:6-7 1653
Psalm 109:8-10 1655
Psalm 109:11-13 1657
Psalm 109:14-16 1659
Psalm 109:17-18 1661
Psalm 109:19-20 1663
Psalm 109:21-23 1665
Psalm 109:24-25 1667
Psalm 109:26-27 1668
Psalm 109:28-29 1669
Psalm 109:30-31 1671
Psalm 110 General Notes 1672
Psalm 110:1 1673
Psalm 110:2-3 1675
Psalm 110:4 1677
Psalm 110:5-6 1678
Psalm 110:7 1680
Psalm 111 General Notes 1681
Psalm 111:1-3 1682
Psalm 111:4-6 1684
Psalm 111:7-9 1686
Psalm 111:10 1688
Psalm 112 General Notes 1689
Psalm 112:1-2 1690
Psalm 112:3-5 1692
Psalm 112:6-7 1694
Psalm 112:8-9 1695
Psalm 112:10 1697
Psalm 113 General Notes 1698
Psalm 113:1-2 1699
Psalm 113:3-4 1700
Psalm 113:5-6 1702
Psalm 113:7-8 1703
Psalm 113:9 1704
Psalm 114 General Notes 1705
Psalm 114:1-2 1706
Psalm 114:3-4 1708
Psalm 114:5-7 1710
Psalm 114:8 1712
Psalm 115 General Notes 1713
Psalm 115:1-2 1714
Psalm 115:3-4 1716
Psalm 115:5-6 1717

Psalm 115:7-8 1718
Psalm 115:9-11 1720
Psalm 115:12-14 1722
Psalm 115:15-16 1724
Psalm 115:17-18 1725
Psalm 116 General Notes 1727
Psalm 116:1-2 1728
Psalm 116:3-4 1730
Psalm 116:5-6 1732
Psalm 116:7-8 1733
Psalm 116:9-11 1735
Psalm 116:12-15 1737
Psalm 116:16-17 1739
Psalm 116:18-19 1741
Psalm 117 General Notes 1743
Psalm 117:1-2 1744
Psalm 118 General Notes 1746
Psalm 118:1-2 1747
Psalm 118:3-4 1748
Psalm 118:5-7 1749
Psalm 118:8-9 1751
Psalm 118:10-12 1752
Psalm 118:13-14 1754
Psalm 118:15-16 1755
Psalm 118:17-18 1757
Psalm 118:19-21 1759
Psalm 118:22-23 1761
Psalm 118:24-25 1762
Psalm 118:26-28 1763
Psalm 118:29 1765
Psalm 119 General Notes 1766
Psalm 119:1-2 1767
Psalm 119:3-4 1769
Psalm 119:5-6 1770
Psalm 119:7-8 1771
Psalm 119:9-10 1772
Psalm 119:11-12 1774
Psalm 119:13-14 1775
Psalm 119:15-16 1776
Psalm 119:17-18 1777
Psalm 119:19-20 1779
Psalm 119:21-22 1780
Psalm 119:23-24 1781

Psalm 119:25-26 1783
Psalm 119:27-28 1785
Psalm 119:29-30 1786
Psalm 119:31-32 1787
Psalm 119:33-34 1789
Psalm 119:35-36 1791
Psalm 119:37-38 1793
Psalm 119:39-40 1794
Psalm 119:41-42 1796
Psalm 119:43-44 1798
Psalm 119:45-46 1799
Psalm 119:47-48 1800
Psalm 119:49-50 1801
Psalm 119:51-52 1803
Psalm 119:53-54 1804
Psalm 119:55-56 1805
Psalm 119:57-58 1806
Psalm 119:59-60 1807
Psalm 119:61-62 1808
Psalm 119:63-64 1809
Psalm 119:65-66 1810
Psalm 119:67-68 1812
Psalm 119:69-70 1813
Psalm 119:71-72 1815
Psalm 119:73-74 1816
Psalm 119:75-76 1818
Psalm 119:77-78 1820
Psalm 119:79-80 1822
Psalm 119:81-82 1824
Psalm 119:83-84 1825
Psalm 119:85-86 1827
Psalm 119:87-88 1828
Psalm 119:89-90 1830
Psalm 119:91-92 1832
Psalm 119:93-94 1833
Psalm 119:95-96 1834
Psalm 119:97-98 1836
Psalm 119:99-100 1837
Psalm 119:101-102 1838
Psalm 119:103-104 1840
Psalm 119:105-106 1841
Psalm 119:107-108 1843
Psalm 119:109-110 1844

Psalm 119:111-112 . . . 1846
Psalm 119:113-114 . . . 1848
Psalm 119:115-116 . . . 1850
Psalm 119:117-118 . . . 1852
Psalm 119:119-120 . . . 1853
Psalm 119:121-122 . . . 1855
Psalm 119:123-124 . . . 1856
Psalm 119:125-126 . . . 1858
Psalm 119:127-128 . . . 1859
Psalm 119:129-130 . . . 1860
Psalm 119:131-132 . . . 1862
Psalm 119:133-134 . . . 1863
Psalm 119:135-136 . . . 1864
Psalm 119:137-138 . . . 1865
Psalm 119:139-140 . . . 1866
Psalm 119:141-142 . . . 1867
Psalm 119:143-144 . . . 1868
Psalm 119:145-146 . . . 1869
Psalm 119:147-148 . . . 1871
Psalm 119:149-150 . . . 1872
Psalm 119:151-152 . . . 1874
Psalm 119:153-154 . . . 1876
Psalm 119:155-156 . . . 1877
Psalm 119:157-158 . . . 1878
Psalm 119:159-160 . . . 1879
Psalm 119:161-162 . . . 1880
Psalm 119:163-164 . . . 1882
Psalm 119:165-166 . . . 1883
Psalm 119:167-168 . . . 1884
Psalm 119:169-170 . . . 1885
Psalm 119:171-172 . . . 1886
Psalm 119:173-174 . . . 1887
Psalm 119:175-176 . . . 1888
Psalm 120 General Notes . . . 1890
Psalm 120:1-2 . . . 1891
Psalm 120:3-4 . . . 1893
Psalm 120:5-7 . . . 1895
Psalm 121 General Notes . . . 1897
Psalm 121:1-2 . . . 1898
Psalm 121:3-4 . . . 1900
Psalm 121:5-6 . . . 1902
Psalm 121:7-8 . . . 1903
Psalm 122 General Notes . . . 1904

Psalm 122:1-3 1905
Psalm 122:4-5 1907
Psalm 122:6-7 1909
Psalm 122:8-9 1911
Psalm 123 General Notes 1913
Psalm 123:1-2 1914
Psalm 123:3-4 1916
Psalm 124 General Notes 1918
Psalm 124:1-3 1919
Psalm 124:4-5 1921
Psalm 124:6-7 1923
Psalm 124:8 1924
Psalm 125 General Notes 1925
Psalm 125:1-3 1926
Psalm 125:4-5 1928
Psalm 126 General Notes 1930
Psalm 126:1 1931
Psalm 126:2-3 1932
Psalm 126:4-6 1934
Psalm 127 General Notes 1936
Psalm 127:1-2 1937
Psalm 127:3-5 1939
Psalm 128 General Notes 1941
Psalm 128:1-2 1942
Psalm 128:3-6 1944
Psalm 129 General Notes 1946
Psalm 129:1-3 1947
Psalm 129:4-5 1949
Psalm 129:6-8 1950
Psalm 130 General Notes 1952
Psalm 130:1-2 1953
Psalm 130:3-4 1955
Psalm 130:5-6 1956
Psalm 130:7-8 1958
Psalm 131 General Notes 1959
Psalm 131:1 1960
Psalm 131:2-3 1962
Psalm 132 General Notes 1964
Psalm 132:1-2 1965
Psalm 132:3-5 1967
Psalm 132:6-8 1969
Psalm 132:9-10 1971
Psalm 132:11-12 1973

Psalm 132:13-14 1975
Psalm 132:15-16 1977
Psalm 132:17-18 1979
Psalm 133 General Notes 1981
Psalm 133:1 1982
Psalm 133:2-3 1983
Psalm 134 General Notes 1985
Psalm 134:1-2 1986
Psalm 134:3 1988
Psalm 135 General Notes 1989
Psalm 135:1-2 1990
Psalm 135:3-4 1992
Psalm 135:5-6 1993
Psalm 135:7 1994
Psalm 135:8-9 1995
Psalm 135:10-11 1996
Psalm 135:12-14 1997
Psalm 135:15-18 1999
Psalm 135:19-21 2001
Psalm 136 General Notes 2003
Psalm 136:1-3 2004
Psalm 136:4-5 2006
Psalm 136:6-7 2007
Psalm 136:8-9 2008
Psalm 136:10-12 2009
Psalm 136:13-15 2011
Psalm 136:16-17 2013
Psalm 136:18-20 2014
Psalm 136:21-23 2015
Psalm 136:24-26 2017
Psalm 137 General Notes 2019
Psalm 137:1-2 2020
Psalm 137:3-4 2022
Psalm 137:5-6 2024
Psalm 137:7 2025
Psalm 137:8-9 2026
Psalm 138 General Notes 2027
Psalm 138:1-2 2028
Psalm 138:3-4 2030
Psalm 138:5-6 2031
Psalm 138:7-8 2032
Psalm 139 General Notes 2034
Psalm 139:1-2 2035

Psalm 139:3-6 . . . 2037
Psalm 139:7-8 . . . 2039
Psalm 139:9-10 . . . 2040
Psalm 139:11-12 . . . 2041
Psalm 139:13-14 . . . 2042
Psalm 139:15-16 . . . 2044
Psalm 139:17-18 . . . 2046
Psalm 139:19-20 . . . 2047
Psalm 139:21-22 . . . 2048
Psalm 139:23-24 . . . 2049
Psalm 140 General Notes . . . 2051
Psalm 140:1-3 . . . 2052
Psalm 140:4-5 . . . 2054
Psalm 140:6-8 . . . 2056
Psalm 140:9-11 . . . 2058
Psalm 140:12-13 . . . 2060
Psalm 141 General Notes . . . 2061
Psalm 141:1-2 . . . 2062
Psalm 141:3-4 . . . 2064
Psalm 141:5-7 . . . 2066
Psalm 141:8-10 . . . 2068
Psalm 142 General Notes . . . 2070
Psalm 142:1-2 . . . 2071
Psalm 142:3-5 . . . 2073
Psalm 142:6-7 . . . 2075
Psalm 143 General Notes . . . 2077
Psalm 143:1-2 . . . 2078
Psalm 143:3-4 . . . 2080
Psalm 143:5-6 . . . 2082
Psalm 143:7-8 . . . 2084
Psalm 143:9-10 . . . 2086
Psalm 143:11-12 . . . 2088
Psalm 144 General Notes . . . 2090
Psalm 144:1-2 . . . 2091
Psalm 144:3-4 . . . 2093
Psalm 144:5-6 . . . 2094
Psalm 144:7-8 . . . 2095
Psalm 144:9-11 . . . 2097
Psalm 144:12-13 . . . 2099
Psalm 144:14-15 . . . 2101
Psalm 145 General Notes . . . 2103
Psalm 145:1-3 . . . 2104
Psalm 145:4-5 . . . 2106

Psalm 145:6-7 . . . 2107
Psalm 145:8-9 . . . 2108
Psalm 145:10-12 . . . 2109
Psalm 145:13 . . . 2111
Psalm 145:14-16 . . . 2112
Psalm 145:17-19 . . . 2114
Psalm 145:20-21 . . . 2116
Psalm 146 General Notes . . . 2117
Psalm 146:1-2 . . . 2118
Psalm 146:3-4 . . . 2120
Psalm 146:5-6 . . . 2122
Psalm 146:7-8 . . . 2123
Psalm 146:9-10 . . . 2125
Psalm 147 General Notes . . . 2127
Psalm 147:1 . . . 2128
Psalm 147:2-3 . . . 2129
Psalm 147:4-5 . . . 2130
Psalm 147:6-7 . . . 2131
Psalm 147:8-9 . . . 2132
Psalm 147:10-11 . . . 2133
Psalm 147:12-14 . . . 2134
Psalm 147:15-16 . . . 2136
Psalm 147:17-18 . . . 2137
Psalm 147:19-20 . . . 2139
Psalm 148 General Notes . . . 2141
Psalm 148:1-2 . . . 2142
Psalm 148:3-4 . . . 2143
Psalm 148:5-6 . . . 2145
Psalm 148:7-8 . . . 2147
Psalm 148:9-10 . . . 2148
Psalm 148:11-12 . . . 2150
Psalm 148:13-14 . . . 2151
Psalm 149 General Notes . . . 2153
Psalm 149:1 . . . 2154
Psalm 149:2-3 . . . 2155
Psalm 149:4-5 . . . 2157
Psalm 149:6-7 . . . 2158
Psalm 149:8-9 . . . 2159
Psalm 150 General Notes . . . 2161
Psalm 150:1-2 . . . 2162
Psalm 150:3-5 . . . 2164
Psalm 150:6 . . . 2166

translationQuestions 2167
Psalm 1 2167
Psalm 2 2169
Psalm 3 2171
Psalm 4 2172
Psalm 5 2174
Psalm 6 2176
Psalm 7 2177
Psalm 8 2180
Psalm 9 2182
Psalm 10 2185
Psalm 11 2187
Psalm 12 2189
Psalm 13 2190
Psalm 14 2191
Psalm 15 2192
Psalm 16 2193
Psalm 17 2195
Psalm 18 2197
Psalm 19 2200
Psalm 20 2202
Psalm 21 2203
Psalm 22 2205
Psalm 23 2209
Psalm 24 2211
Psalm 25 2212
Psalm 26 2214
Psalm 27 2216
Psalm 28 2218
Psalm 29 2220
Psalm 30 2221
Psalm 31 2223
Psalm 32 2227
Psalm 33 2228
Psalm 34 2230
Psalm 35 2233
Psalm 36 2235
Psalm 37 2237
Psalm 38 2240
Psalm 39 2242
Psalm 40 2244
Psalm 41 2246
Psalm 42 2248

Psalm 43 2250
Psalm 44 2251
Psalm 45 2254
Psalm 46 2256
Psalm 47 2258
Psalm 48 2259
Psalm 49 2261
Psalm 50 2264
Psalm 51 2266
Psalm 52 2267
Psalm 53 2268
Psalm 54 2269
Psalm 55 2270
Psalm 56 2272
Psalm 57 2274
Psalm 58 2276
Psalm 59 2277
Psalm 60 2278
Psalm 61 2279
Psalm 62 2280
Psalm 63 2281
Psalm 64 2283
Psalm 65 2285
Psalm 66 2287
Psalm 67 2289
Psalm 68 2290
Psalm 69 2293
Psalm 70 2296
Psalm 71 2297
Psalm 72 2299
Psalm 73 2301
Psalm 74 2303
Psalm 75 2305
Psalm 76 2306
Psalm 77 2307
Psalm 78 2308
Psalm 79 2312
Psalm 80 2313
Psalm 81 2316
Psalm 82 2319
Psalm 83 2320
Psalm 84 2322
Psalm 85 2325

Psalm 86 2327
Psalm 87 2330
Psalm 88 2331
Psalm 89 2334
Psalm 90 2340
Psalm 91 2342
Psalm 92 2343
Psalm 93 2345
Psalm 94 2346
Psalm 95 2348
Psalm 96 2349
Psalm 97 2350
Psalm 98 2352
Psalm 99 2353
Psalm 100 2355
Psalm 101 2356
Psalm 102 2357
Psalm 103 2359
Psalm 104 2361
Psalm 106 2363
Psalm 107 2366
Psalm 108 2369
Psalm 109 2370
Psalm 110 2372
Psalm 111 2373
Psalm 112 2374
Psalm 113 2375
Psalm 114 2376
Psalm 115 2377
Psalm 116 2378
Psalm 117 2380
Psalm 118 2381
Psalm 119 2383
Psalm 120 2393
Psalm 121 2394
Psalm 122 2395
Psalm 123 2397
Psalm 124 2398
Psalm 125 2399
Psalm 126 2400
Psalm 127 2401
Psalm 128 2402
Psalm 129 2403

Psalm 130 . . . 2404
Psalm 131 . . . 2405
Psalm 132 . . . 2406
Psalm 133 . . . 2408
Psalm 134 . . . 2409
Psalm 135 . . . 2410
Psalm 136 . . . 2412
Psalm 137 . . . 2413
Psalm 138 . . . 2414
Psalm 139 . . . 2415
Psalm 140 . . . 2417
Psalm 141 . . . 2419
Psalm 142 . . . 2421
Psalm 143 . . . 2422
Psalm 144 . . . 2424
Psalm 145 . . . 2426
Psalm 146 . . . 2428
Psalm 147 . . . 2430
Psalm 148 . . . 2432
Psalm 149 . . . 2434
Psalm 150 . . . 2436
translationWords . . . 2437
Aaron . . . 2437
Abimelech . . . 2438
abomination, abominable . . . 2439
Abraham, Abram . . . 2440
Absalom . . . 2441
accuse, accusation, accuser . . . 2442
acknowledge . . . 2443
adultery, adulterous, adulterer, adulteress . . . 2444
adversary, enemy . . . 2445
afflict, affliction . . . 2446
Almighty . . . 2447
altar . . . 2448
Amalek, Amalekite . . . 2449
marvel, wonder, amazed, astonished . . . 2450
amen, truly . . . 2451
Ammon, Ammonites, Ammonitess . . . 2452
Amorite . . . 2453
angel, archangel . . . 2454
angry, anger . . . 2456
anguish . . . 2457
anoint, anointed . . . 2458

appoint, appointed . . . 2459
Aram, Aramean, Aramaic . . . 2460
arrogant . . . 2461
Asaph . . . 2462
ash, ashes, dust . . . 2463
assembly, assemble . . . 2464
assign, assigned . . . 2465
Assyria, Assyrian, Assyrian Empire . . . 2466
astray, go astray, led astray, stray . . . 2467
authority . . . 2468
avenge, revenge, vengeance . . . 2469
awe, awesome . . . 2470
ax . . . 2471
Babylon, Babylonian . . . 2472
barren . . . 2473
Bashan . . . 2474
Bathsheba . . . 2475
beast . . . 2476
beg, beggar . . . 2477
believe, believe in, belief . . . 2478
beloved . . . 2479
Benjamin . . . 2480
Bethlehem, Ephrathah . . . 2481
betray, betrayer . . . 2482
biblical time: day . . . 2483
biblical time: watch . . . 2484
biblical time: year . . . 2485
blameless . . . 2486
blasphemy, blaspheme, blasphemous . . . 2487
bless, blessed, blessing . . . 2488
blood . . . 2490
bloodshed . . . 2491
blot out, wipe out . . . 2492
boast, boastful . . . 2493
body . . . 2494
bind, bond, bound . . . 2495
Book of Life . . . 2497
bow, bow down . . . 2498
bow and arrow . . . 2499
bread . . . 2500
breathe, breath . . . 2501
bribe . . . 2503
bridegroom . . . 2504

bronze . . . 2505
brother . . . 2506
burden . . . 2507
burnt offering, offering by fire . . . 2508
bury, buried, burial . . . 2509
call, calling, called, call out . . . 2510
Canaan, Canaanite . . . 2512
captive, captivity . . . 2513
Translation Suggestions . . . 2514
cast out, drive out, throw out . . . 2515
cedar . . . 2516
chaff . . . 2517
chariot . . . 2518
cherubim, cherub . . . 2519
chief . . . 2520
children, child . . . 2521
Christ, Messiah . . . 2522
clan . . . 2524
clean, cleanse . . . 2525
clothe, clothed . . . 2526
comfort, comforter . . . 2527
command, to command, commandment . . . 2528
commit, committed, commitment . . . 2529
companion . . . 2530
compassion, compassionate . . . 2531
conceive, conception . . . 2532
condemn, condemnation . . . 2533
confess, confession . . . 2534
confidence, confident . . . 2535
confirm, confirmation . . . 2536
consume . . . 2537
contempt, contemptible . . . 2538
cornerstone . . . 2539
corrupt, corruption . . . 2540
council . . . 2541
counsel, counselor, advice, advisor . . . 2542
courtyard, court . . . 2543
covenant . . . 2544
covenant faithfulness, covenant loyalty, loving kindness, unfailing love . . . 2546
cow, calf, bull, cattle . . . 2547
create, creation, Creator . . . 2548
creature . . . 2549
Translation Suggestions . . . 2550

cross . . . 2551
crown, to crown . . . 2552
crucify . . . 2553
cry, cry out . . . 2554
curse, cursed . . . 2555
curtain . . . 2556
Cush . . . 2557
cut off . . . 2558
darkness . . . 2559
Daughter of Zion . . . 2560
David . . . 2561
day of the Lord, day of Yahweh . . . 2562
death, die, dead . . . 2563
deceive, deceit, deception, deceptive . . . 2565
declare, declaration . . . 2566
decree . . . 2567
dedicate, dedication . . . 2568
deer, doe, buck, roebuck, fawn . . . 2569
defile, be defiled . . . 2570
delight . . . 2571
deliver, deliverer, deliverance . . . 2572
demon, evil spirit, unclean spirit . . . 2573
descendant, descended from . . . 2574
desecrate . . . 2575
desert, wilderness . . . 2576
desolate, desolation . . . 2577
destiny, destine, destined . . . 2578
devour . . . 2579
discern, discernment . . . 2580
discipline, self-discipline . . . 2581
disgrace, disgraceful . . . 2582
dishonor, dishonorable . . . 2583
disobey, disobedient, disobedience . . . 2584
disperse, dispersion . . . 2585
divine . . . 2586
dominion . . . 2587
donkey, mule . . . 2588
doom . . . 2589
dove, pigeon . . . 2590
dream . . . 2591
drink offering . . . 2592
drunk, drunkard . . . 2593
dung, manure . . . 2594

eagle . . . 2595
earth, earthly . . . 2596
Edom, Edomite, Idumea . . . 2597
Egypt, Egyptian . . . 2598
elder . . . 2599
chosen one, choose, chosen people, Chosen One, the elect . . . 2600
encourage, encouragement . . . 2601
endure, endurance . . . 2602
envy, covet . . . 2603
Ephraim . . . 2604
everlasting, eternal, eternity . . . 2605
Ethiopia, Ethiopian . . . 2606
Euphrates River . . . 2607
evildoer . . . 2608
evil, wicked, wickedness . . . 2609
exalt, exaltation . . . 2611
exile, the Exile . . . 2612
exult, exultant . . . 2613
face . . . 2614
faithful, faithfulness . . . 2616
false god, foreign god, god, goddess . . . 2617
false witness, corrupt witness, false testimony, false report . . . 2618
family . . . 2619
famine . . . 2620
fast . . . 2621
ancestor, father, forefather . . . 2622
favor, favorable, favoritism . . . 2623
fear, afraid, fear of Yahweh . . . 2624
feast . . . 2625
fellowship . . . 2626
fig . . . 2627
fire . . . 2628
fir . . . 2629
firstborn . . . 2630
firstfruits . . . 2631
flesh . . . 2632
flock, herd . . . 2633
flood . . . 2634
fool, foolish, folly . . . 2635
footstool . . . 2636
foreigner, foreign, alien . . . 2637
forever . . . 2638
forgive, forgiveness . . . 2639

forsake, forsaken, forsook 2640
foundation, founded 2641
fountain, spring 2642
free, freedom, liberty 2643
freewill offering 2644
fruit, fruitful 2645
fulfill 2647
furnace 2648
gate, gate bar 2649
Gath 2650
generation 2651
gift 2652
Gilead 2653
glory, glorious 2654
gnash teeth, grind teeth 2655
goat, kid 2656
God 2657
godly, godliness 2659
gold 2660
good, goodness 2661
good news, gospel 2663
governor, govern, proconsul, government 2665
grace, gracious 2666
grain 2667
groan 2668
guilt, guilty 2669
hades, sheol 2670
hail 2671
Ham 2672
hand, right hand, to hand over 2673
hard, hardness, harden 2675
harp 2676
harvest 2677
haughty 2678
head 2679
heal, cure 2681
heart 2682
heaven, sky, heavens, heavenly 2683
high places 2684
high priest 2685
holy, holiness 2687
Holy One 2688
holy place, most holy place 2689

Holy Spirit, Spirit of God, Spirit of the Lord . . . 2690
honey, honeycomb . . . 2692
honor, to honor . . . 2693
hoof, hoofed, hooves . . . 2694
hope . . . 2695
Horeb . . . 2696
horn, horns . . . 2697
horror, horrified . . . 2698
horse . . . 2699
house . . . 2700
house of David . . . 2701
house of God, Yahweh's house . . . 2702
humble, humility . . . 2703
humiliate, humiliation . . . 2704
idol, idolatrous . . . 2705
image, carved image, carved figure, cast metal figure . . . 2706
incense . . . 2707
inherit, inheritance, heritage, heir . . . 2708
iniquity . . . 2710
innocent . . . 2711
instruct, instruction . . . 2713
integrity . . . 2714
Isaac . . . 2715
Ishmael . . . 2716
Israel, Israelites, nation of Israel . . . 2717
Jacob, Israel . . . 2718
jealous, jealousy . . . 2719
Jerusalem . . . 2720
Jesse . . . 2722
Joab . . . 2723
Jordan River . . . 2724
Joseph (OT) . . . 2725
joy, joyful . . . 2726
Judah . . . 2727
judge, judgment . . . 2728
judge . . . 2730
just, justice, justly . . . 2731
Kadesh, Kadesh-Barnea, Meribah Kadesh . . . 2732
Kedar . . . 2733
kind, kinds . . . 2734
kingdom . . . 2735
king . . . 2737
kiss . . . 2738

know, knowledge, make known 2739
Korah 2740
labor, laborer 2741
labor pains, in labor 2742
lamb, Lamb of God 2743
lament, lamentation 2745
lamp 2746
law, principle 2747
lawless, lawlessness 2748
law, law of Moses, God's law, law of Yahweh 2749
Lebanon 2751
Leviathan 2752
Levite, Levi 2753
life, live, living, alive 2754
light 2756
like, likeness 2757
lion 2758
livestock 2759
locust 2760
lord, master, sir 2761
Lord 2762
Lord Yahweh, Yahweh God 2763
Lot 2764
lots, casting lots 2765
love 2766
lute, lyre 2768
magnify 2769
majesty 2770
Manasseh 2771
manna 2772
meditate 2773
meek, meekness 2774
Melchizedek 2775
melt, molten 2776
mercy, merciful 2777
Meshech 2779
messenger 2780
Midian, Midianites 2781
mighty, might 2782
mind 2783
miracle, wonder, sign 2784
Moab, Moabite, Moabitess 2786
mock, ridicule, scoff at 2787

Moses 2788
Most High 2789
Mount Hermon 2790
mourn, mourning 2791
myrrh 2792
name 2793
Naphtali 2794
Nathan 2795
nation 2796
Negev 2797
neighbor 2798
new moon 2799
noble, nobleman 2800
oak 2801
oath, swear, swear by 2802
obey, obedient, obedience 2803
offspring 2804
oil 2805
olive 2806
on high, in the highest 2807
oppress, oppression, oppressor 2808
ordain 2809
ox, oxen 2810
palace 2811
palm 2812
parable 2813
pardon 2814
patient, patience 2815
peace, peaceful 2816
people group, peoples, the people, a people 2817
people of God, my people 2819
Peor, Mount Peor, Baal Peor 2820
perfect 2821
perish, perishing, perishable 2822
persecute, persecution 2823
perverse, perversely, pervert 2824
Pharaoh, king of Egypt 2825
Philistia 2826
Philistines 2827
Phinehas 2828
pierce 2829
pillar, column 2830
pit 2831

plague 2832
plead, pleading, plea 2833
plow 2834
possess, possession 2835
power, powers 2836
praise 2837
pray, prayer 2838
precious 2839
prey, to prey on 2840
priest, priesthood 2841
prince, princess 2843
prison, prisoner, imprison 2844
proclaim, proclamation 2845
Promised Land 2846
promise 2847
prophet, prophecy, prophesy, seer, prophetess 2848
prosper, prosperity, prosperous 2850
prostitute, harlot, whore 2851
proud, pride, prideful 2852
proverb 2853
psalm 2854
punish, punishment 2855
pure, purify, purification 2857
queen 2858
quench 2859
rage 2860
raise, rise, risen, arise, arose 2861
ransom 2863
reap, reaper 2864
rebel, rebellious, rebellion 2865
rebuke 2866
receive 2867
redeem, redemption, redeemer 2868
Sea of Reeds, Red Sea 2869
reed, reeds 2870
refuge, shelter 2871
reign 2872
reject 2873
rejoice 2874
renown, renowned 2875
repent, repentance 2876
report 2877
reproach 2878

rest . . . 2879
restore, restoration . . . 2880
resurrection . . . 2881
return . . . 2882
reveal, revelation . . . 2883
reverence . . . 2884
reward . . . 2885
righteous, righteousness . . . 2886
right hand . . . 2887
robe . . . 2888
rod . . . 2889
royal . . . 2890
ruin, ruins . . . 2891
ruler, rulers, rule . . . 2892
Sabbath . . . 2893
sackcloth . . . 2894
sacrifice, offering . . . 2895
saints . . . 2897
salvation . . . 2898
Samuel . . . 2899
sanctuary . . . 2900
Saul (OT) . . . 2901
save, safe . . . 2902
Savior . . . 2904
scepter . . . 2905
scroll . . . 2906
seek, sought . . . 2907
seize . . . 2908
selah . . . 2909
send, send out, sent . . . 2910
serpent, snake, viper . . . 2911
servant, slave, slavery . . . 2912
serve, service . . . 2914
set apart . . . 2915
sleep with, have relations with, lovemaking . . . 2916
shadow . . . 2917
shame, shameful, ashamed . . . 2918
Sheba . . . 2919
Shechem . . . 2920
sheep, ram, ewe . . . 2921
shepherd, to shepherd . . . 2922
shield . . . 2924
Shiloh . . . 2925

siege, besiege 2926
sign, proof, reminder 2927
silver 2929
Sinai, Mount Sinai 2930
sin, sinful, sinner, sinning 2931
sin offering 2933
slander, slanderer 2934
slaughter 2935
sleep, asleep, fall asleep 2936
snare, trap 2937
snow 2938
Solomon 2939
son, son of 2940
Son of God, the Son, Son 2942
Son of Man, son of man 2944
sons of God 2945
soul 2946
sow, sower, plant 2947
spear 2948
spirit, spiritual 2949
splendor 2951
staff 2952
statute, statutes 2953
stiff-necked, stubborn 2954
stone, stoning 2955
storehouse 2956
strength, strengthen 2957
strife 2959
stronghold, fortress, fortified 2960
stumble 2961
subject, be subject to, in subjection to 2962
submit, in submission 2963
Succoth 2964
suffer, suffering 2965
sweep, swept 2966
sword 2967
tabernacle 2968
Tarshish 2969
teach, teaching, teacher, taught 2970
teacher, Teacher 2971
temple 2972
tent 2974
terror, terrify 2975

test . . . 2976
testimony, testify . . . 2977
throne . . . 2978
time . . . 2979
tomb, grave, burial place . . . 2980
tongue . . . 2981
trample . . . 2982
transgress, transgression . . . 2983
tremble . . . 2984
tribe . . . 2985
tribute . . . 2986
trouble, troubles, troubled . . . 2987
true, truth, come true . . . 2988
trumpet . . . 2990
trust, trustworthy, trustworthiness . . . 2991
turn, turn away, turn back . . . 2992
Tyre, Tyrians . . . 2993
understand, understanding . . . 2994
unfaithful, unfaithfulness . . . 2995
ungodly, godless, ungodliness, godlessness . . . 2996
unjust, unjustly, injustice . . . 2997
unrighteous, unrighteousness . . . 2998
upright, uprightness . . . 2999
vain, vanity . . . 3000
vine . . . 3001
vineyard . . . 3002
virgin . . . 3003
vision . . . 3004
voice . . . 3005
vow . . . 3006
walk . . . 3007
warrior, soldier . . . 3008
watch, watchman . . . 3009
watchtower, tower . . . 3010
water, waters . . . 3011
wheat . . . 3012
will of God . . . 3013
wine, wineskin, new wine . . . 3014
wise, wisdom . . . 3015
witness, eyewitness . . . 3016
woe . . . 3018
womb . . . 3019
word . . . 3020

word of God, word of Yahweh, word of the Lord, scripture . . . 3021
works, deeds, work, acts . . . 3023
world, worldly . . . 3024
worship . . . 3025
worthy, worth, unworthy, worthless . . . 3026
wrath, fury . . . 3027
written . . . 3028
wrong, mistreat, hurt . . . 3029
Yahweh . . . 3030
Yahweh of hosts, God of hosts, host . . . 3032
zeal, zealous . . . 3033
Zebulun . . . 3034
Zion, Mount Zion . . . 3035
translationAcademy . . . 3036
First, Second or Third Person . . . 3036
Abstract Nouns . . . 3038
Active or Passive . . . 3041
Apostrophe . . . 3044
Statements - Other Uses . . . 3046
Distinguishing versus Informing or Reminding . . . 3048
Double Negatives . . . 3050
Doublet . . . 3053
Ellipsis . . . 3055
Euphemism . . . 3057
Order of Events . . . 3059
Exclamations . . . 3062
Exclusive “We” . . . 3065
Assumed Knowledge and Implicit Information . . . 3067
When Masculine Words Include Women . . . 3069
Generic Noun Phrases . . . 3071
Go and Come . . . 3073
Hendiadys . . . 3075
Hyperbole . . . 3077
Hypothetical Situations . . . 3080
Idiom . . . 3083
Imperatives - Other Uses . . . 3085
Inclusive “We” . . . 3087
Irony . . . 3089
Litotes . . . 3092
Merism . . . 3094
Metaphor . . . 3096
Metonymy . . . 3101
Nominal Adjectives . . . 3103

Parables 3105
Parallelism 3108
Personification 3110
Possession 3112
Pronouns 3116
Direct and Indirect Quotations 3118
Quotes within Quotes 3120
Reflexive Pronouns 3123
Rhetorical Question 3126
Sentence Structure 3129
Simile 3131
Synecdoche 3134
Forms of You 3136
Biblical Money 3137
How to Translate Names 3139
Numbers 3143
Symbolic Action 3146
Copy or Borrow Words 3149
Translate Unknowns 3151
Verse Bridges 3154
Connecting Words 3156
Writing Styles 3159
Poetry 3161
Proverbs 3165
Symbolic Language 3168

translationNotes

Introduction to Psalms

Part 1: General Introduction

Outline of Psalms

1. Book One (Psalms 1-41)
2. Book Two (Psalms 42-72)
3. Book Three (Psalms 73-89)
4. Book Four (Psalms 90-106)
5. Book Five (Psalms 107-150)

What is the Book of Psalms?

The Book of Psalms is a collection of songs that were written for different reasons. In some psalms, the psalmists (that is, the psalm writers) expressed their praise for God. In other psalms, they ask God for help and express confidence in his love and power. In still other psalms, the psalmists confess their sins and beg for mercy. The Israelites wrote some psalms to pray for military victory over the nation's enemies. Still other psalms celebrate the coronation of new kings of Israel. Psalmists also wrote to praise the city of Jerusalem. Some psalms were written to instruct people on how to be wise, that is, how to obey the law of Moses and to honor God. In addition, some psalms became popular for pilgrims to sing while traveling to Jerusalem to worship there. Some psalms apparently became favorite songs of praise to sing in the temple worship of God.

How should the title of this book be translated?

Another title of this book means, "Songs of Praise." Translators may express this meaning in their own languages, or they may choose to transliterate a name from other language versions if it is well-known. For example, the French title "Les Psaumes" might be understood by everyone in a project language, if French is the language of wider communication in the region.

When was the Book of Psalms written?

The Psalms were written from the 15th Century BC to about the time they were collected in the 3rd Century BC. One of the earliest psalms was written by Moses, perhaps about 1400 BC. David's psalms have been dated between 1020 and 975 BC. Asaph's psalms are probably from the same time as David's. The psalms of Korah may have come from the time just before the destruction of Jerusalem and the exile to Babylonia (587 BC).

No psalm is definitely identified as having been written after the exile, which formally ended in 538 BC. However, Psalms 126 and 137 appear to date from the period after the exile.

What are the Messianic psalms?

Some psalms, called "Messianic psalms," contain passages that the New Testament writers considered to prophesy the coming and work of the Messiah, Jesus Christ. The psalms usually considered to be Messianic are Psalms 2, 8, 16, 22, 34, 40, 41, 45, 68, 69, 89, 102, 109, 110, and 118. Each of these psalms is cited at least one time in the New Testament.

What are superscriptions in the Psalms?

Superscriptions are the information that is given before the beginning of many psalms. Seventy-three psalms are called "A psalm of David," which may mean they were written by King David, for David, or perhaps in the style that David used when he composed poetry. For some psalms, the superscriptions give the historical situations in which they were written.

Some superscriptions give instructions about how they should be played and sung, with what instruments, with which singers, and apparently sometimes with which melodies. Fifty-five psalms are addressed "to the choirmaster" or "chief musician;" these seem to have been specially meant for use in temple worship.

Some of the expressions in the superscriptions are difficult to understand, so modern versions often have different interpretations of them.

English versions do not traditionally give verse numbers to the superscriptions, but many versions in other languages do. Whatever choice about how to indicate verses is made in other versions, the superscriptions in the Psalms should be considered as part of the divinely inspired biblical text.

Part 2: Important Religious and Cultural Concepts

What are some important ways in which Yahweh is pictured in the Book of Psalms?

Yahweh is often pictured as:

- a king who rules over the nation of Israel and over all the nations
- a shepherd who leads the people of Israel and also the individual psalm writers
- a "rock," that is, a high rocky mountain on which someone can be completely safe from his enemies
- a strong warrior who always defeats his enemies

What is the importance of honor and shame in the Book of Psalms?

When people honor someone, they think well of him and may even admire him. On the other hand, if people shame someone, that person loses honor and is disgraced. Psalmists often express a great desire that Yahweh would be honored by the Israelites and also by the rest of the world. In addition, psalmists often express fear that they will be shamed by their enemies. When they feel this way, the psalmists speak of their trust that Yahweh will not allow this to happen.

Part 3: Important Translation Issues

Why do the ULB and UDB display the Book of Psalms as poetry, but some modern versions do not?

The Psalms were written as Hebrew poetry. This style uses poetic lines that stand in different kinds of relationships with each other. Usually, poetic lines are said to be "parallel" to each other. The ULB and UDB show these lines of poetry in English. These lines are shown by their indentation. (See: Parallelism)

Translators will have to decide whether or not to present the Psalms as poetry in their own language. This decision may well make it necessary to consider whether their language has poetic forms that are suitable for expressing the thought of the Psalms. Some translators will certainly decide to present the Book of Psalms not as poetry, but as prose.

Why do some versions number the Psalms differently than others?

There have been different numbering systems for the Psalms from ancient times. When Jews translated the Book of Psalms from Hebrew into Greek, they eventually numbered many psalms differently. As a result, the Hebrew numbering and the Greek numbering of psalms were both passed down through the centuries. Both systems are still in use today. Translators will probably want to use the system that most versions in their own country use.

How should the translator view the terms Selah and Higgaion that occur in various psalms?

These seem to be musical terms that were inserted as directions for singers and people playing on accompanying instruments. Because there is no widespread agreement on their meaning, translators may decide to leave them out.

List of translationAcademy Topics in Psalms

* First, Second or Third Person is found in: 005:004, 009:001, 018:050, 019:011, 019:013, 020:005, 022:024, 026:001, 027:009, 030:006, 034:004, 050:014, 050:016, 072:001, 081:015, 082:006, 086:001, 086:003, 086:015, 119:065, 119:075, 119:083, 119:121, 119:123, 119:125, 121:003, 143:001

* Abstract Nouns is found in: 002:004, 003:007, 009:001, 009:005, 010:001, 013:005, 014:004, 018:018, 018:046, 020:003, 021:003, 022:030, 023:004, 023:006, 024:001, 024:005, 025:004, 025:006, 025:010, 025:017, 027:009, 027:011, 027:013, 028:006, 029:001, 030:004, 030:006, 030:011, 031:019, 031:021, 033:004, 035:001, 035:007, 035:009, 035:011, 035:019, 035:021, 035:024, 035:027, 036:003, 036:010, 037:028, 037:039, 038:021, 040:003, 040:010, 040:016, 043:001, 044:007, 044:012, 044:023, 045:003, 048:014, 049:006, 057:001, 057:002, 059:010, 060:002, 068:028, 068:034, 069:005, 069:013, 069:016, 069:018, 069:024, 069:028, 069:030, 070:004, 071:012, 071:014, 071:017, 071:021, 072:001, 072:011, 072:015, 073:001, 074:012, 076:006, 077:008, 077:013, 078:001, 078:023, 078:035, 079:004, 079:008, 081:001, 082:001, 084:011, 085:003, 085:006, 086:013, 086:015, 088:001, 089:001, 089:015, 089:017, 089:046, 090:014, 090:017, 091:008, 091:014, 092:001, 092:004, 094:017, 096:001, 096:007, 098:001,

098:003, 099:004, 101:002, 111:010, 118:019, 119:039, 119:087, 119:103, 119:123, 119:125, 119:133, 119:151, 119:157, 119:173, 122:008, 123:001, 123:003, 125:004, 130:001, 137:003, 138:007, 140:012, 143:005, 145:017, 146:003, 146:005, 149:004, 149:008

* Active or Passive is found in: 002:010, 009:013, 009:017, 009:019, 010:015, 012:006, 016:004, 016:007, 018:007, 018:043, 018:046, 018:048, 019:011, 020:007, 021:007, 022:003, 022:014, 025:001, 025:020, 028:006, 029:003, 031:001, 031:017, 031:021, 032:001, 033:004, 033:016, 034:021, 035:004, 035:024, 035:027, 036:001, 036:007, 036:010, 037:022, 037:025, 037:028, 037:031, 037:035, 037:037, 038:009, 040:005, 040:014, 044:012, 044:018, 045:012, 045:014, 048:001, 049:014, 059:012, 060:004, 062:001, 062:005, 065:001, 065:004, 066:016, 067:001, 068:001, 069:005, 070:001, 070:004, 071:001, 071:006, 071:012, 071:023, 072:015, 072:017, 072:018, 076:004, 076:011, 077:018, 080:001, 080:007, 080:009, 080:019, 081:004, 081:015, 083:016, 086:015, 087:005, 089:005, 089:007, 089:035, 089:052, 090:001, 090:009, 092:006, 092:008, 092:012, 093:001, 094:012, 096:003, 096:009, 097:006, 099:001, 101:007, 102:017, 102:019, 103:014, 104:016, 104:029, 105:016, 105:018, 106:028, 106:030, 106:037, 106:042, 106:047, 107:028, 107:039, 108:005, 109:006, 109:011, 109:014, 109:024, 109:028, 111:001, 111:004, 111:007, 112:001, 112:006, 112:008, 115:015, 116:009, 118:015, 119:067, 119:077, 119:079, 119:139, 119:141, 120:003, 128:001, 128:003, 129:004, 137:008, 141:005, 147:004, 148:005

* Apostrophe is found in: 055:012, 068:034, 087:001, 122:001, 122:006, 122:008, 135:008, 137:008, 139:019

* Statements - Other Uses is found in: 041:010

* Distinguishing versus Informing or Reminding is found in: 031:005, 069:030

* Double Negatives is found in: 019:004, 021:001, 022:003, 102:017, 105:037

* Doublet is found in: 004:006, 010:015, 018:002, 018:007, 020:001, 020:007, 021:013, 022:016, 022:024, 025:004, 026:001, 027:002, 027:009, 031:003, 032:007, 035:009, 035:024, 037:014, 037:020, 039:002, 040:001, 040:016, 041:013, 042:007, 043:005, 044:015, 045:014, 051:007, 057:004, 061:001, 062:009, 064:005, 065:005, 068:001, 068:034, 070:004, 072:013, 073:021, 073:025, 074:020, 076:004, 077:006, 077:008, 077:011, 077:016, 077:018, 078:056, 090:005, 093:003, 101:004, 104:001, 104:025, 107:008, 107:014, 109:021, 111:001, 115:001, 118:017, 118:024, 119:059, 119:105, 119:163, 121:003, 128:001, 135:008, 142:001, 144:003, 147:019

* Ellipsis is found in: 001:004, 019:004, 019:009, 020:007, 026:009, 027:009, 031:010, 031:012, 033:010, 035:017, 044:003, 049:011, 051:003, 057:009, 061:001, 064:001, 065:006, 066:019, 067:001, 068:032, 069:007, 069:013, 069:028, 069:034, 071:004, 071:017, 071:023, 072:001, 072:006, 074:022, 075:004, 080:009, 084:003, 084:007, 088:011, 089:035, 089:038, 090:003, 091:003, 096:011, 098:007, 100:004, 102:021, 103:006, 104:004, 104:013, 105:004, 105:009, 105:024, 106:003, 106:016, 107:001, 109:019, 110:004, 112:003, 114:008, 115:017, 116:007, 119:041, 121:005, 126:002, 132:006, 135:003, 146:009, 147:001, 147:008, 147:019, 149:006

* Euphemism is found in: 013:003, 045:010, 049:016, 049:018, 071:010, 076:004, 076:006, 078:031, 078:033, 090:005, 090:009, 092:008, 094:017, 106:010, 106:037, 119:087, 143:007, 146:003

* Order of Events is found in: 041:010

* Exclamations is found in: 003:001, 008:009, 035:021, 035:024, 053:006, 055:006, 107:008, 107:014, 107:020, 107:031, 118:029, 136:001

* Exclusive “We” is found in: 020:005, 089:017, 137:001

* Assumed Knowledge and Implicit Information is found in: 001:004, 002:004, 002:006, 004:004, 007:010, 009:011, 010:017, 014:005, 016:001, 017:015, 018:025, 018:043, 018:048, 019:004, 021:001, 021:011, 022:009, 022:024, 022:026, 025:001, 027:007, 028:003, 034:001, 035:021, 035:024, 037:011, 037:031, 039:006, 040:007, 041:007, 041:010, 042:005, 045:003, 045:008, 045:012, 046:001, 046:004, 046:010, 047:001, 048:007, 049:006, 050:021, 051:001, 051:014, 055:019, 056:007, 056:009, 057:001, 057:007, 058:003, 059:003, 059:006, 061:006, 063:009, 063:011, 066:005, 066:016, 068:019, 068:030, 069:030, 071:010, 071:017, 073:008, 074:012, 075:007, 078:001, 078:009, 079:001, 080:014, 081:004, 081:006, 081:015, 083:008, 083:011, 086:008, 089:003, 089:009, 089:015, 089:017, 089:019, 089:038, 090:003, 090:014, 091:014, 094:003, 101:007, 102:009, 102:013, 103:006, 103:014, 104:010, 104:016, 104:027, 104:029, 105:012, 105:016, 105:020, 105:037, 105:040, 106:013, 106:016, 106:019, 106:030, 106:037, 107:004, 107:008, 107:011, 107:017, 107:023, 107:028, 107:039, 109:014, 109:017, 109:024, 110:002, 110:004, 110:005, 110:007, 115:005, 115:007, 115:012, 116:012, 116:016, 118:005, 118:019, 119:037, 119:041, 119:051, 119:057, 119:093, 119:119, 125:004, 132:006, 139:023, 141:008, 142:003, 146:003, 149:004

* When Masculine Words Include Women is found in: 089:046, 090:003

* Generic Noun Phrases is found in: 010:001, 010:004, 010:011, 022:024, 024:003, 024:005, 025:012, 036:001, 037:011, 037:022, 037:025, 037:031, 037:035, 037:037, 058:009, 084:005, 084:011

* Go and Come is found in: 071:014

* Hendiadys is found in: 042:003, 071:021

* Hyperbole is found in: 012:002, 040:005, 042:003, 042:009, 044:018, 045:001, 045:016, 050:009, 065:004, 069:003, 070:004, 071:017, 077:018, 078:015, 078:026, 086:003, 088:015, 091:012, 105:014, 107:025, 139:009, 150:006

* Hypothetical Situations is found in: 027:009, 050:012, 073:013, 124:001, 124:004

* Idiom is found in: 002:001, 003:001, 013:003, 014:001, 016:011, 017:003, 017:013, 018:027, 018:037, 019:013, 020:003, 021:011, 022:009, 022:024, 023:005, 025:001, 025:006, 027:011, 027:013, 029:001, 030:006, 031:012, 031:023, 032:003, 032:011, 033:001, 033:004, 033:007, 033:010, 033:020, 033:022, 034:002, 034:004, 034:015, 034:018, 035:011, 035:015, 035:024, 037:005, 037:008, 037:018, 037:025, 038:009, 039:001, 041:004, 041:007, 041:010, 042:003, 042:005, 044:001, 044:025, 046:008, 048:009, 049:001, 049:011, 049:018, 050:007, 050:009, 050:014, 050:018, 050:021, 059:001, 059:003, 059:005, 062:007, 062:009, 064:010, 068:032, 069:003, 069:007, 069:013, 069:016, 069:018, 069:020, 069:026, 070:001, 071:001, 071:012, 072:006, 072:013, 072:015, 072:017, 073:008, 074:007, 074:014, 074:018, 075:004, 076:011, 077:006, 077:011, 078:033, 078:035, 078:039, 078:047, 078:050, 078:054, 079:008, 079:010, 080:001, 080:017, 082:006, 083:001, 084:007, 086:013, 089:005, 089:019, 089:044, 089:049, 090:003, 091:010, 094:020, 094:022, 095:004, 095:010, 097:012, 098:003, 101:004, 103:020, 104:004, 104:029, 105:004, 105:007, 105:009, 105:016, 105:040, 106:003, 106:042, 106:044, 107:001, 107:025, 107:039, 107:041, 109:008, 109:021, 109:024, 109:030, 110:001, 110:005, 110:007, 111:004, 118:005, 118:022, 119:001, 119:007, 119:009, 119:015, 119:025, 119:031, 119:033, 119:035, 119:039, 119:045, 119:047, 119:053, 119:055, 119:065, 119:089, 119:109, 119:125, 119:139, 119:147, 119:157, 123:003, 127:001, 136:001, 138:003, 139:001, 139:017, 140:009, 142:003, 143:001, 149:001

* Imperatives - Other Uses is found in: 042:005, 042:011, 043:005

* Inclusive “We” is found in: 020:007, 062:007, 065:004, 066:005, 066:008, 068:028

* Irony is found in: 022:006, 052:001

* Litotes is found in: 022:001, 022:011, 022:018, 022:024, 023:001, 034:007, 034:010, 035:021, 040:010, 040:012, 040:016, 050:003, 069:001, 069:005, 070:004, 071:012, 074:018, 078:003, 089:033, 094:010, 107:036, 119:093, 119:109

* Merism is found in: 022:001, 032:003, 041:013, 042:003, 049:001, 049:009, 050:001, 062:009, 072:008, 088:001, 089:011, 091:005, 103:017, 104:025, 106:047, 107:001, 113:003, 115:012, 121:005, 125:001, 134:003, 146:005, 148:009, 148:011

* Metaphor is found in: 001:001, 001:004, 001:006, 002:001, 002:008, 002:012, 003:003, 003:007, 004:001, 004:004, 004:006, 005:007, 005:009, 005:011, 006:003, 006:008, 007:001, 007:006, 007:010, 007:012, 007:014, 008:001, 008:003, 009:005, 009:009, 009:013, 009:015, 009:017, 010:004, 010:006, 010:008, 010:011, 011:001, 011:005, 014:002, 014:004, 014:005, 015:004, 016:001, 016:005, 017:004, 017:006, 017:008, 018:002, 018:004, 018:007, 018:011, 018:013, 018:016, 018:020, 018:027, 018:030, 018:035, 018:046, 018:048, 019:004, 019:013, 020:001, 021:005, 021:009, 021:011, 022:001, 022:003, 022:006, 022:011, 022:014, 022:016, 022:020, 022:026, 023:001, 023:003, 023:004, 023:005, 023:006, 024:005, 024:007, 025:001, 025:008, 025:010, 025:012, 025:014, 025:017, 025:020, 026:001, 026:009, 026:011, 027:001, 027:002, 027:004, 027:005, 027:007, 027:011, 028:001, 028:003, 028:006, 028:009, 029:003, 029:009, 030:001, 030:004, 030:006, 030:011, 031:001, 031:003, 031:008, 031:014, 031:019, 032:001, 032:005, 032:007, 033:004, 033:007, 033:010, 033:013, 033:020, 034:004, 034:007, 034:012, 034:015, 034:018, 034:021, 035:001, 035:004, 035:007, 035:011, 035:015, 035:017, 035:021, 035:024, 036:003, 036:005, 036:007, 036:010, 037:003, 037:008, 037:011, 037:014, 037:020, 037:022, 037:025, 037:028, 037:031, 037:034, 037:037, 037:039, 038:001, 038:003, 038:005, 038:007, 038:011, 038:017, 038:019, 038:021, 039:001, 039:004, 039:010, 039:012, 040:012, 040:014, 041:010, 042:001, 042:003, 042:005, 042:007, 042:009, 042:011, 043:003, 043:005, 044:001, 044:003, 044:005, 044:009, 044:012, 044:015, 044:018, 044:023, 044:025, 045:001, 045:005, 045:010, 045:012, 046:001, 046:004, 046:006, 046:010, 047:003, 047:008, 048:001, 048:004, 048:007, 048:009, 048:011, 049:001, 049:003, 049:009, 049:012, 049:014, 049:018, 050:001, 050:003, 050:014, 050:016, 050:018, 050:021, 050:023, 051:001, 051:003, 051:005, 051:007, 051:010, 051:017, 052:001, 052:004, 053:001, 053:004, 054:004, 055:001, 055:004, 055:008, 055:012, 055:015, 055:020, 055:022, 056:001, 056:005, 056:007, 056:012, 057:001, 057:002, 057:004, 057:006, 057:009, 058:001, 058:003, 058:006, 058:009, 059:006, 059:008, 059:012, 059:016, 060:001, 060:002, 060:004, 060:006, 060:008, 060:010, 061:001, 061:004, 062:001, 062:005, 062:007, 062:009, 062:011, 063:007, 064:003, 064:005, 064:007, 064:010, 065:006, 065:010, 066:008, 066:010, 067:001, 068:001, 068:004, 068:007, 068:009, 068:011, 068:019, 068:022, 068:030, 069:001, 069:005, 069:007, 069:010, 069:013, 069:016, 069:018, 069:020, 069:022, 069:024, 069:032, 070:001, 070:004, 071:001, 071:008, 071:019, 072:004, 072:006, 072:008, 073:001, 073:006, 073:013, 073:018, 073:021, 073:027, 074:001, 074:009, 074:012, 074:014, 074:018, 074:020, 075:001, 075:004, 075:007, 075:009, 076:001, 076:004, 076:010, 077:016, 078:019, 078:023, 078:026, 078:033, 078:035, 078:038, 078:044, 078:050, 078:062, 078:064, 078:070, 079:006, 079:010, 079:012, 080:001, 080:004, 080:007, 080:009, 080:014, 080:019, 081:008, 081:011, 081:013, 081:015, 082:005, 082:008, 083:011, 083:018, 084:005, 084:007, 084:011, 085:001, 085:003, 085:008, 085:010, 086:010, 086:015, 087:004, 087:005,

087:007, 088:003, 088:005, 088:007, 088:008, 088:013, 088:015, 088:017, 089:001, 089:003, 089:007, 089:013, 089:015, 089:017, 089:024, 089:027, 089:030, 089:044, 089:046, 089:049, 090:001, 090:005, 090:007, 090:011, 091:001, 091:003, 091:010, 091:012, 091:014, 092:010, 092:012, 092:014, 093:001, 093:003, 093:005, 094:001, 094:003, 094:005, 094:010, 094:022, 095:001, 095:006, 095:008, 095:010, 097:009, 100:001, 100:003, 101:002, 101:004, 102:001, 102:009, 102:023, 102:025, 102:028, 103:003, 104:001, 104:010, 104:013, 104:023, 104:033, 105:024, 105:037, 106:013, 106:022, 106:032, 107:011, 107:017, 107:025, 107:039, 108:007, 108:009, 108:011, 109:011, 109:014, 109:017, 109:021, 109:028, 110:001, 110:002, 111:004, 112:003, 112:010, 113:003, 115:009, 115:017, 116:005, 116:007, 116:016, 118:005, 118:008, 118:010, 118:013, 118:026, 119:001, 119:005, 119:009, 119:011, 119:017, 119:019, 119:021, 119:025, 119:029, 119:031, 119:035, 119:037, 119:045, 119:061, 119:067, 119:069, 119:073, 119:079, 119:085, 119:093, 119:095, 119:097, 119:101, 119:103, 119:107, 119:109, 119:111, 119:113, 119:127, 119:129, 119:131, 119:135, 119:151, 119:153, 119:155, 119:169, 119:171, 119:175, 120:003, 120:005, 123:003, 124:001, 124:004, 124:006, 125:004, 126:002, 127:003, 129:001, 129:004, 130:001, 130:007, 131:001, 131:002, 132:003, 132:006, 132:009, 132:011, 132:013, 132:015, 132:017, 133:001, 135:005, 135:007, 135:012, 136:008, 136:010, 136:013, 136:021, 136:024, 137:007, 137:008, 138:005, 138:007, 139:003, 139:007, 139:009, 139:011, 139:015, 139:023, 140:001, 140:004, 140:006, 140:009, 141:005, 141:008, 142:001, 142:003, 143:005, 143:007, 143:009, 144:001, 144:007, 144:009, 145:008, 145:013, 145:014, 145:017, 146:007, 146:009, 147:002, 147:006, 147:012, 147:017, 148:013

* Metonymy is found in: 001:001, 001:004, 003:003, 003:007, 004:004, 004:006, 005:001, 005:009, 005:011, 006:003, 006:006, 007:001, 007:003, 007:005, 007:006, 007:008, 008:001, 008:006, 008:009, 009:001, 009:003, 009:007, 009:009, 009:011, 009:019, 010:006, 010:011, 010:013, 010:015, 010:017, 012:002, 014:007, 015:001, 015:003, 016:004, 016:009, 017:001, 017:004, 017:006, 017:008, 017:011, 017:013, 018:001, 018:020, 018:022, 018:035, 018:040, 018:043, 018:048, 019:013, 020:001, 020:005, 020:007, 021:007, 022:003, 022:018, 022:020, 022:022, 022:024, 022:028, 022:030, 023:003, 023:005, 024:003, 024:005, 025:010, 025:014, 025:017, 025:022, 026:001, 026:006, 026:009, 027:001, 027:002, 027:005, 027:007, 027:009, 028:001, 028:003, 028:006, 029:001, 029:003, 029:006, 029:009, 029:011, 030:001, 030:004, 030:009, 030:011, 031:003, 031:010, 031:014, 031:017, 031:019, 031:021, 032:007, 033:004, 033:007, 033:010, 033:013, 033:018, 033:020, 034:001, 034:002, 034:015, 035:004, 035:007, 035:009, 035:017, 035:021, 036:001, 036:003, 037:003, 037:016, 037:022, 037:025, 037:031, 037:037, 038:005, 039:001, 039:002, 039:012, 040:005, 040:007, 040:010, 040:012, 041:001, 042:003, 043:003, 044:001, 044:003, 044:005, 044:007, 044:015, 044:018, 045:003, 045:005, 045:008, 045:010, 045:016, 046:006, 047:003, 048:001, 048:004, 048:009, 049:003, 050:001, 050:003, 050:006, 051:005, 051:010, 051:014, 051:017, 052:006, 052:008, 053:004, 053:006, 054:001, 054:006, 055:001, 055:004, 055:008, 055:016, 055:020, 055:022, 056:005, 056:012, 057:007, 058:001, 059:001, 059:005, 059:008, 059:010, 059:012, 059:016, 060:001, 060:002, 060:004, 061:004, 061:006, 061:008, 062:003, 063:003, 063:007, 063:009, 064:007, 065:008, 066:001, 066:003, 067:007, 068:004, 068:011, 068:014, 068:022, 069:010, 069:022, 069:026, 069:030, 069:032, 069:034, 071:001, 071:004, 071:008, 071:023, 072:001, 072:004, 072:011, 072:013, 072:017, 073:004, 073:008, 073:021, 073:025, 074:009, 074:022, 075:004, 076:001, 076:008, 077:002, 077:004, 077:010, 078:001, 078:031, 078:035, 078:039, 078:050, 078:054, 078:060, 078:064, 078:067, 079:001, 079:004, 079:006, 079:008, 079:010, 079:012, 080:001, 081:004, 081:011, 081:013, 082:003, 082:008, 083:003, 083:006, 083:008, 083:009, 083:016, 085:001, 085:008, 085:012, 086:005, 086:008, 086:010, 087:001, 087:004, 088:003, 088:009, 089:003, 089:005, 089:009, 089:011, 089:013, 089:015, 089:019, 089:024, 089:027, 089:033, 089:035, 089:038, 089:041, 089:044, 089:046,

089:049, 090:001, 090:003, 091:005, 092:001, 092:010, 094:001, 094:005, 094:014, 094:020, 095:004, 095:006, 096:001, 096:005, 096:007, 096:009, 096:011, 097:001, 097:003, 097:006, 097:012, 098:001, 098:003, 098:007, 099:001, 099:004, 100:001, 100:004, 103:001, 103:003, 103:017, 103:020, 104:001, 105:001, 105:004, 105:016, 105:018, 105:031, 105:037, 106:003, 106:008, 106:010, 106:019, 106:032, 106:040, 106:047, 107:001, 107:011, 107:041, 108:005, 109:014, 110:005, 111:001, 111:007, 112:003, 112:010, 113:001, 113:003, 113:009, 114:001, 115:001, 115:009, 115:012, 116:003, 116:007, 116:012, 116:016, 116:018, 118:001, 118:010, 118:015, 118:026, 119:025, 119:043, 119:055, 119:067, 119:069, 119:071, 119:073, 119:079, 119:081, 119:089, 119:101, 119:105, 119:107, 119:111, 119:113, 119:115, 119:131, 119:149, 119:163, 120:001, 120:005, 121:001, 121:003, 121:005, 121:007, 122:004, 122:008, 123:001, 125:001, 125:004, 130:003, 130:005, 131:001, 131:002, 132:003, 132:013, 132:017, 135:001, 135:003, 135:012, 135:019, 136:013, 137:001, 137:007, 137:008, 138:001, 139:013, 140:006, 140:012, 141:001, 141:003, 141:005, 141:008, 142:003, 142:006, 143:001, 143:003, 143:005, 143:011, 144:001, 144:007, 144:009, 144:014, 145:001, 145:020, 146:001, 146:009, 147:010, 148:005, 148:007, 148:011, 148:013, 149:002, 149:006

* Metonymy]] is found in: 023:004

* Nominal Adjectives is found in: 025:008, 026:004, 031:017, 031:023, 032:011, 034:002, 034:018, 034:021, 037:011, 037:014, 037:016, 037:028, 037:034, 037:039, 040:003, 050:016, 068:001, 068:004, 068:009, 069:032, 071:004, 072:006, 073:001, 082:003, 084:007, 086:013, 088:005, 094:014, 097:009, 101:004, 101:007, 102:001, 102:017, 104:035, 105:043, 106:003, 106:028, 107:001, 107:036, 107:041, 109:001, 109:014, 115:017, 116:005, 119:051, 119:069, 119:077, 119:085, 119:109, 119:119, 119:121, 119:157, 123:003, 132:015, 140:006, 146:007

* Parallelism is found in: 001:006, 002:001, 002:008, 002:010, 003:007, 004:002, 005:001, 005:011, 006:003, 006:006, 006:008, 008:006, 009:007, 014:007, 016:009, 017:004, 017:006, 017:011, 017:013, 018:006, 018:013, 018:015, 018:022, 018:025, 021:007, 021:009, 022:006, 022:022, 022:026, 022:028, 024:001, 024:003, 024:005, 024:007, 024:009, 025:004, 026:004, 027:005, 028:003, 031:001, 031:005, 031:017, 031:019, 032:001, 033:004, 033:007, 033:010, 034:012, 037:005, 037:022, 037:039, 038:001, 038:011, 038:013, 038:019, 038:021, 039:004, 039:008, 039:012, 040:001, 040:005, 040:016, 044:001, 044:012, 044:018, 044:025, 046:010, 047:003, 047:006, 048:007, 048:012, 049:001, 050:018, 051:001, 051:005, 052:004, 053:006, 057:009, 058:003, 058:006, 061:006, 063:001, 063:005, 064:001, 065:006, 066:001, 066:008, 066:019, 067:003, 067:005, 068:007, 068:014, 068:019, 069:005, 069:007, 069:013, 070:004, 071:008, 077:002, 077:004, 078:058, 079:006, 088:011, 089:005, 090:014, 097:009, 101:007, 102:019, 102:021, 103:001, 103:009, 103:017, 104:006, 105:007, 105:009, 105:012, 105:020, 105:024, 105:034, 105:043, 106:010, 106:016, 106:026, 107:011, 107:014, 107:033, 108:003, 109:006, 109:011, 109:028, 113:007, 114:001, 114:005, 114:008, 119:015, 121:003, 121:007, 122:006, 123:001, 123:003, 124:001, 124:004, 126:004, 139:021, 139:023, 147:019, 148:001

* Personification is found in: 016:011, 017:003, 018:004, 018:009, 018:015, 019:001, 019:004, 019:013, 025:006, 025:020, 031:005, 034:021, 035:007, 036:001, 040:010, 040:012, 041:007, 042:007, 045:014, 046:004, 048:004, 048:011, 049:014, 055:010, 055:015, 057:007, 058:003, 065:001, 065:010, 065:013, 066:019, 067:005, 069:007, 069:013, 069:034, 074:012, 077:008, 077:016, 077:018, 078:021, 078:023, 078:031, 078:047, 085:010, 085:012, 088:017, 089:011, 089:035, 091:005, 091:010, 093:003, 096:005, 096:011, 097:001, 097:003, 097:006, 098:007, 101:002, 104:004, 104:006, 104:008, 104:019, 106:016, 107:020, 108:001, 110:002, 114:003, 114:005, 116:003, 116:018, 118:017, 119:091, 119:133, 119:143,

132:013, 132:015, 137:005, 140:009, 141:001, 143:007, 147:012, 147:015, 148:003, 148:007, 148:009

* Possession is found in: 106:022

* Pronouns is found in: 075:004, 119:139, 132:013, 149:001

* Direct and Indirect Quotations is found in: 030:009

* Quotes within Quotes is found in: 089:024

* Reflexive Pronouns is found in: 087:005

* Rhetorical Question is found in: 002:001, 004:002, 004:006, 006:003, 008:003, 010:001, 010:013, 011:003, 012:002, 013:001, 014:004, 018:030, 019:011, 022:001, 025:012, 027:001, 027:013, 030:009, 034:012, 035:009, 035:017, 039:006, 042:001, 042:003, 042:005, 042:009, 042:011, 043:001, 043:005, 044:018, 044:023, 049:003, 050:012, 050:016, 052:001, 053:004, 054:001, 056:003, 056:009, 058:001, 059:006, 060:010, 062:003, 064:005, 068:011, 068:014, 071:019, 073:010, 073:025, 074:001, 074:009, 076:006, 077:013, 078:019, 079:004, 079:010, 082:001, 085:003, 085:006, 088:009, 089:007, 089:046, 089:049, 090:011, 094:003, 094:008, 094:010, 094:014, 094:020, 106:001, 108:011, 113:005, 114:005, 115:001, 116:012, 118:005, 119:009, 119:083, 120:003, 121:001, 130:003, 139:007, 144:003, 147:017

* Sentence Structure is found in: 059:016, 119:049, 119:065

* Simile is found in: 001:003, 001:004, 005:011, 007:001, 009:005, 010:008, 012:006, 017:008, 017:011, 018:013, 018:030, 018:033, 018:037, 018:040, 019:004, 022:011, 022:014, 029:006, 031:012, 032:003, 032:009, 033:007, 035:004, 035:013, 036:005, 037:001, 037:005, 037:020, 037:035, 039:004, 039:006, 039:010, 039:012, 042:009, 044:009, 051:007, 052:001, 052:008, 055:020, 058:006, 059:006, 059:014, 063:005, 064:003, 068:014, 072:006, 072:015, 073:006, 073:018, 077:018, 078:052, 078:067, 079:004, 080:001, 083:009, 083:013, 088:005, 088:017, 089:027, 089:035, 089:046, 090:003, 090:005, 090:009, 092:006, 092:012, 097:003, 102:003, 102:005, 102:007, 102:009, 102:011, 103:003, 103:011, 103:014, 104:001, 104:006, 106:008, 107:041, 109:019, 109:028, 118:010, 119:083, 119:119, 119:175, 125:001, 127:003, 128:003, 129:006, 133:002, 135:015, 141:001, 141:005, 144:003, 147:015, 147:017

* Synecdoche is found in: 004:006, 006:001, 007:005, 007:006, 008:003, 010:008, 011:003, 012:002, 013:001, 013:005, 017:001, 017:015, 018:022, 018:033, 018:035, 019:007, 020:003, 021:001, 022:020, 022:026, 024:005, 024:007, 024:009, 026:009, 026:011, 027:002, 027:013, 028:006, 030:001, 030:011, 031:005, 031:008, 032:001, 032:003, 032:011, 033:010, 033:016, 033:018, 033:020, 034:004, 034:012, 034:018, 035:001, 035:017, 035:021, 036:001, 036:010, 037:014, 037:028, 038:003, 038:007, 038:009, 038:015, 039:002, 040:001, 040:003, 041:004, 049:003, 049:014, 049:018, 050:018, 051:017, 052:001, 052:004, 055:016, 056:012, 063:005, 063:011, 065:005, 066:003, 066:005, 066:013, 066:016, 067:003, 068:030, 068:032, 069:028, 069:032, 071:008, 071:014, 071:023, 073:023, 077:018, 080:014, 080:017, 081:001, 081:004, 081:006, 081:008, 083:016, 084:001, 085:001, 087:001, 089:041, 090:017, 092:010, 097:009, 101:007, 102:003, 102:013, 103:001, 105:001, 108:001, 110:007, 111:007, 112:008, 115:003, 116:001, 116:003, 116:007, 119:059, 119:081, 119:101, 119:107, 119:111, 119:119, 119:123, 119:133, 119:145, 119:161, 119:173, 120:001, 120:003, 122:001, 122:006, 124:001, 128:001, 130:001, 130:005, 132:011, 138:003, 139:013, 141:005, 141:008, 142:006, 143:001, 144:001, 145:014, 145:020, 146:003, 147:012

* Forms of You is found in: 022:014, 022:022, 022:024, 022:026, 023:004, 058:001, 058:009

* How to Translate Names is found in: 029:006, 039:001, 042:005, 045:008, 052:001, 054:001, 062:001, 068:014, 072:008, 077:001, 078:012, 078:042, 083:006, 083:009, 083:011, 088:001, 089:001, 095:008, 106:016, 106:032, 132:006, 135:010, 136:018

* Numbers is found in: 050:009, 060:001, 068:017, 084:007, 090:003, 090:009, 095:010, 105:007, 144:012

* Symbolic Action is found in: 002:012, 003:007, 010:004, 021:003, 022:006, 022:026, 026:006, 028:001, 035:013, 035:015, 044:018, 068:030, 069:010, 088:009, 089:013, 089:019, 089:038, 095:006, 112:010, 113:007, 118:015, 119:131, 134:001, 138:001, 140:009, 146:007

* Copy or Borrow Words is found in: 003:001, 003:003, 020:003, 021:001, 024:009, 032:003, 032:005, 032:007, 052:004, 053:001, 055:006, 075:001, 076:001, 076:008, 077:002, 082:001, 083:008, 084:007, 085:001, 087:001, 088:001, 088:007, 089:003, 089:035, 143:005

* Translate Unknowns is found in: 002:008, 045:008, 046:001, 051:007, 056:001, 057:001, 060:001, 080:012, 081:001, 084:003, 149:002, 150:003

* Verse Bridges is found in: 068:011

* Connecting Words is found in: 085:006, 090:009, 119:079

* Poetry is found in: 001:001, 002:001, 003:001, 004:001, 005:001, 006:001, 007:001, 008:001, 009:001, 010:001, 011:001, 012:001, 013:001, 014:001, 015:001, 016:001, 017:001, 018:001, 019:001, 020:001, 021:001, 022:001, 023:001, 024:001, 025:001, 026:001, 027:001, 028:001, 029:001, 030:001, 031:001, 032:001, 033:001, 034:001, 035:001, 036:001, 037:001, 038:001, 039:001, 040:001, 041:001, 042:001, 043:001, 044:001, 045:001, 046:001, 047:001, 048:001, 049:001, 050:001, 051:001, 052:001, 053:001, 054:001, 055:001, 056:001, 057:001, 058:001, 059:001, 060:001, 061:001, 062:001, 063:001, 064:001, 065:001, 066:001, 067:001, 068:001, 069:001, 070:001, 071:001, 072:001, 073:001, 074:001, 075:001, 076:001, 077:001, 078:001, 079:001, 080:001, 081:001, 082:001, 083:001, 084:001, 085:001, 086:001, 087:001, 088:001, 089:001, 090:001, 091:001, 092:001, 093:001, 094:001, 095:001, 096:001, 097:001, 098:001, 099:001, 100:001, 101:001, 102:001, 103:001, 104:001, 105:001, 106:001, 107:001, 108:001, 109:001, 110:001, 111:001, 112:001, 113:001, 114:001, 115:001, 116:001, 117:001, 118:001, 119:001, 120:001, 121:001, 122:001, 123:001, 124:001, 125:001, 126:001, 127:001, 128:001, 129:001, 130:001, 131:001, 132:001, 133:001, 134:001, 135:001, 136:001, 137:001, 138:001, 139:001, 140:001, 141:001, 142:001, 143:001, 144:001, 145:001, 146:001, 147:001, 148:001, 149:001, 150:001

* Proverbs is found in: 118:022

* Symbolic Language is found in: 037:011, 046:004

List of translationWords in Psalms

* Aaron is found in: 077:018, 099:006, 105:024, 106:016, 115:009, 115:012, 118:003, 133:002, 135:019

* Abimelech is found in: 034:001

* abomination, abominable is found in: 014:001, 053:001

* Abraham, Abram is found in: 047:008, 105:004, 105:040

* Absalom is found in: 003:001

* accuse, accusation, accuser is found in: 035:011, 038:019, 069:026, 109:006, 109:019, 109:024

* acknowledge is found in: 029:001, 032:005

* adultery, adulterous, adulterer, adulteress is found in: 050:018

* adversary, enemy is found in: 003:001, 003:007, 005:007, 006:006, 006:008, 008:001, 010:004, 013:003, 018:002, 018:037, 018:048, 021:007, 027:002, 027:011, 030:001, 031:008, 031:014, 035:019, 037:020, 041:004, 041:010, 042:003, 042:009, 043:001, 044:005, 045:005, 054:006, 055:012, 059:010, 060:010, 068:019, 069:003, 069:018, 071:010, 072:008, 074:003, 078:060, 078:064, 092:008, 097:003, 102:007, 105:024, 106:010, 106:042, 107:001, 108:011, 109:028, 110:001, 112:008, 119:139, 127:003, 132:017, 136:024, 138:007, 139:019, 143:003, 144:005

* afflict, affliction is found in: 018:027, 022:024, 025:014, 031:005, 044:001, 044:023, 073:004, 073:013, 078:033, 082:003, 088:015, 090:014, 091:010, 094:005, 102:001, 107:008, 107:017, 107:041, 116:009, 119:049, 119:067, 119:075, 119:091, 119:107, 119:153, 132:001, 140:012

* Almighty is found in: 068:014, 077:010, 091:001

* altar is found in: 026:006, 043:003, 051:017, 084:003, 118:026

* Amalek, Amalekite is found in: 083:006

* marvel, wonder, amazed, astonished is found in: 009:001, 031:021, 048:004, 065:005, 071:017, 072:018, 078:012, 096:003, 098:001, 105:001, 106:006, 106:022, 107:008, 107:014, 111:004, 118:022, 119:017, 145:004

* amen, truly is found in: 041:013, 058:009, 072:018, 089:052, 106:047

* Ammon, Ammonites, Ammonitess is found in: 083:006

* Amorite is found in: 135:010, 136:018

* angel, archangel is found in: 034:007, 035:004, 078:023, 091:010, 103:020, 148:001

* angry, anger is found in: 002:004, 006:001, 007:006, 018:007, 021:009, 027:009, 030:004, 037:008, 038:001, 055:001, 056:007, 060:001, 069:024, 074:001, 076:006, 076:010, 077:008, 078:021, 078:031, 078:047, 078:058, 079:004, 080:004, 085:003, 086:015, 088:015, 089:038, 089:046, 090:007, 090:011, 095:010, 102:009, 103:009, 106:022, 106:032, 110:005, 112:010, 119:053, 119:139, 124:001, 138:007, 145:008

* anguish is found in: 116:003

* anoint, anointed is found in: 018:050, 020:005, 023:005, 028:006, 045:005, 084:007, 089:019, 089:038, 089:049, 092:010, 105:014, 132:009, 132:017

* Aram, Aramean, Aramaic is found in: 060:001

* arrogant is found in: 005:004, 010:001, 019:013, 031:017, 031:023, 036:010, 056:001, 073:001, 075:004, 086:013, 094:003, 101:004, 119:069

* Asaph is found in: 050:001, 073:001, 074:001, 075:001, 076:001, 077:001, 078:001, 079:001, 080:001, 081:001, 082:001, 083:001

* ash, ashes, dust is found in: 102:009, 113:007

* assembly, assemble is found in: 001:001, 007:006, 014:005, 022:022, 022:024, 026:004, 026:011, 035:017, 040:007, 068:026, 082:001, 089:005, 107:031, 111:001, 149:001

* assign, assigned is found in: 078:054

* Assyria, Assyrian, Assyrian Empire is found in: 083:008

* astray, go astray, led astray, stray is found in: 058:003, 095:010, 119:067, 119:109, 119:117

* authority is found in: 095:008, 106:042

* avenge, revenge, vengeance is found in: 008:001, 009:011, 018:046, 044:015, 058:009, 079:010, 094:001, 149:006

* awe, awesome is found in: 022:022, 033:007, 089:007, 099:001, 111:007, 139:013, 147:004

* ax is found in: 035:001, 074:003

* Babylon, Babylonian is found in: 087:004, 137:001, 137:008

* barren is found in: 078:039, 107:033, 113:009

* Bashan is found in: 022:011, 068:014, 068:022, 135:010, 136:018

* Bathsheba is found in: 051:001

* beast is found in: 049:012, 049:018, 050:009, 068:030, 104:019

* beg, beggar is found in: 045:012, 109:008

* believe, believe in, belief is found in: 027:013, 078:021, 078:031, 106:010, 116:009, 119:065

* beloved is found in: 127:001

* Benjamin is found in: 007:001, 068:026, 080:001

* Bethlehem, Ephrathah is found in: 132:006

* betray, betrayer is found in: 073:013

* biblical time: day is found in: 027:005, 050:014, 059:016, 086:005, 109:008

* biblical time: watch is found in: 090:003

* biblical time: year is found in: 065:010, 090:003, 090:009, 102:025

* blameless is found in: 015:001, 018:025, 018:030, 037:018, 119:001, 119:079

* blasphemy, blaspheme, blasphemous is found in: 074:009, 074:018

* bless, blessed, blessing is found in: 001:001, 002:012, 003:007, 005:011, 010:001, 016:007, 021:003, 021:005, 024:005, 026:011, 028:006, 028:009, 029:011, 031:021, 032:001, 033:010, 034:007, 036:007, 037:022, 037:025, 040:003, 041:001, 045:001, 049:018, 062:003, 063:003, 065:004, 066:008, 066:019, 067:001, 067:007, 068:019, 068:026, 068:034, 072:015, 072:017, 084:003, 084:011, 085:012, 089:015, 089:052, 094:012, 096:001, 100:004, 106:003, 107:036, 109:017, 109:028, 112:001, 113:001, 115:012, 115:015, 115:017, 118:026, 119:001, 119:011, 124:006, 127:003, 128:001, 129:006, 132:015, 133:002, 134:001, 135:019, 137:008, 144:001, 144:014, 145:001, 146:005

* blood is found in: 016:004, 026:009, 050:012, 051:014, 058:009, 068:022, 072:013, 078:044, 079:001, 079:010, 105:028, 106:037

* bloodshed is found in: 009:011

* blot out, wipe out is found in: 034:015, 051:001, 051:007, 069:028, 109:011

* boast, boastful is found in: 044:007, 049:006, 094:003, 097:006, 105:001

* body is found in: 007:005, 031:008, 038:003, 044:025, 079:001, 106:013, 119:119, 139:015

* bind, bond, bound is found in: 105:018, 107:014, 116:016, 118:026, 149:008

* Book of Life is found in: 069:028

* bow, bow down is found in: 005:007, 018:043, 022:026, 022:028, 035:013, 072:008, 086:008, 095:006, 096:009, 097:006, 138:001, 146:007

* bow and arrow is found in: 007:012, 011:001, 018:013, 018:033, 021:011, 037:014, 038:001, 044:005, 045:005, 046:008, 057:004, 058:006, 064:003, 064:007, 076:001, 077:016, 078:009, 078:056, 091:005, 120:003, 127:003, 144:005

* bread is found in: 014:004, 037:025, 041:007, 053:004, 078:019, 078:023, 080:004, 105:040, 127:001, 132:015

* breathe, breath is found in: 033:004, 104:029, 144:003, 150:006

* bribe is found in: 015:004, 026:009

* bridegroom is found in: 019:004

* bronze is found in: 018:033, 107:014

* brother is found in: 022:022, 049:006, 050:018, 069:007, 122:008, 133:001

* burden is found in: 055:022, 066:010, 068:019, 073:004, 081:006

* burnt offering, offering by fire is found in: 020:003, 040:005, 050:007, 051:014, 051:017, 066:013

* bury, buried, burial is found in: 079:001

* call, calling, called, call out is found in: 004:001, 014:004, 017:006, 018:002, 020:007, 020:009, 031:017, 042:003, 049:011, 050:001, 050:003, 050:014, 053:004, 055:016, 056:009, 061:001, 074:001, 074:018, 077:001, 077:006, 077:011, 078:035, 079:006, 080:017, 081:006, 086:005, 088:009, 089:024, 089:049, 091:014, 102:001, 105:001, 105:016, 106:044, 116:001, 116:003, 116:016, 118:005, 119:049, 119:145, 120:001, 132:001, 136:021, 138:003, 141:001, 145:017

* Canaan, Canaanite is found in: 105:009, 106:037, 135:010

* captive, captivity is found in: 014:007, 053:006, 068:017, 137:003

* cast out, drive out, throw out is found in: 044:001, 078:054

* cedar is found in: 029:003, 080:009, 092:012, 104:016, 148:009

* chaff is found in: 001:004, 083:013

* chariot is found in: 020:007, 065:010, 068:017, 104:001

* cherubim, cherub is found in: 018:009, 080:001, 099:001

* chief is found in: 004:001, 005:001, 009:001, 011:001, 031:001, 042:001, 044:001, 045:001, 046:001, 047:001, 049:001, 051:001, 060:001, 077:001, 080:001, 081:001, 109:001

* children, child is found in: 011:003, 017:013, 034:010, 045:001, 045:016, 066:005, 072:004, 073:013, 089:030, 090:014, 102:028, 127:003, 132:011

* Christ, Messiah is found in: 002:001

* clan is found in: 096:007

* clean, cleanse is found in: 019:011, 024:003, 051:001, 051:007, 051:010

* clothe, clothed is found in: 030:011, 045:008, 065:013, 073:006, 093:001, 104:001, 109:017, 109:028, 132:009

* comfort, comforter is found in: 023:004, 069:020, 071:021, 077:002, 086:015, 094:017, 119:049, 119:075, 119:081

* command, to command, commandment is found in: 007:006, 019:007, 025:010, 033:007, 042:007, 044:003, 071:001, 078:005, 078:023, 078:056, 093:005, 099:006, 103:020, 105:007, 106:032, 107:025, 112:001, 119:001, 119:009, 119:019, 119:031, 119:035, 119:045, 119:059, 119:065, 119:073, 119:085, 119:095, 119:097, 119:115, 119:119, 119:127, 119:131, 119:143, 119:151, 119:165, 119:167, 119:171, 119:175, 147:015, 147:017, 148:005

* commit, committed, commitment is found in: 058:001, 078:007

* companion is found in: 038:011, 045:005, 045:014, 055:012, 122:008

* compassion, compassionate is found in: 025:006, 077:008, 102:013, 103:011, 116:005, 119:077, 135:012

* conceive, conception is found in: 051:005

* condemn, condemnation is found in: 034:021, 037:031, 094:020, 102:019

* confess, confession is found in: 032:005, 038:017

* confidence, confident is found in: 030:006, 031:023, 065:005, 075:004, 112:006, 118:008

* confirm, confirmation is found in: 105:009, 119:105

* consume is found in: 021:009, 037:020, 039:010, 049:014, 059:012, 071:012, 090:007, 097:003, 106:013, 106:016

* contempt, contemptible is found in: 031:017, 107:039, 123:003

* cornerstone is found in: 118:022

* corrupt, corruption is found in: 014:001, 053:001

* council is found in: 089:007, 107:031

* counsel, counselor, advice, advisor is found in: 016:007, 119:023

* courtyard, court is found in: 065:004, 084:001, 084:007, 092:012, 096:007, 100:004, 116:018, 135:001

* covenant is found in: 025:010, 025:014, 044:015, 050:003, 050:016, 055:020, 074:020, 078:005, 078:009, 078:035, 089:003, 089:027, 089:033, 089:038, 103:006, 103:017, 105:007, 111:004, 111:007, 119:013, 119:021, 119:031, 119:035, 119:059, 119:079, 119:087, 119:095, 119:099, 119:125, 119:137, 119:143, 119:145, 119:151, 119:157, 132:011

* covenant faithfulness, covenant loyalty, loving kindness, unfailing love is found in: 005:007, 006:003, 013:005, 016:009, 017:006, 018:050, 021:007, 023:006, 025:006, 025:010, 026:001, 031:005, 031:014, 031:021, 032:009, 033:004, 033:018, 033:022, 036:005, 036:010, 040:010, 042:007, 044:025, 048:009, 051:001, 052:001, 052:008, 057:002, 057:009, 059:010, 059:016, 062:011, 063:003, 066:019, 069:016, 085:006, 085:010, 086:013, 086:015, 088:011, 089:001, 089:013, 089:024, 089:027, 089:033, 089:049, 090:014, 092:001, 094:017, 098:003, 100:004, 101:001, 103:003, 103:011, 103:017, 106:001, 106:006, 106:044, 107:001, 107:008, 107:014, 107:041, 108:003, 109:021, 109:026, 115:001, 117:001, 118:001, 118:029, 119:063, 119:075, 119:087, 119:123, 119:149, 119:159, 136:001, 136:008, 138:001, 143:007, 143:011, 144:001, 145:008, 147:010

* cow, calf, bull, cattle is found in: 022:011, 029:006, 050:009, 050:012, 051:017, 066:013, 068:030, 069:030, 104:013, 106:019

* create, creation, Creator is found in: 051:010, 089:011, 094:020, 095:006, 099:004, 104:029, 148:005

* creature is found in: 103:020, 104:025, 148:007, 148:009

* crown, to crown is found in: 008:003, 021:003, 065:010, 089:019, 089:038, 103:003, 132:017

* cry, cry out is found in: 018:006, 018:040, 022:001, 022:003, 022:024, 027:007, 028:001, 030:001, 034:004, 034:015, 057:002, 061:001, 066:016, 072:011, 086:003, 088:001

* curse, cursed is found in: 037:022, 059:012, 062:003, 102:007, 109:017, 109:019, 109:028, 119:021

* curtain is found in: 104:001

* Cush is found in: 007:001

* cut off is found in: 012:002, 031:021, 037:008, 037:022, 037:028, 037:034, 069:003, 088:005, 094:022, 105:016, 109:011, 109:014, 118:010, 143:011

* darkness is found in: 011:001, 018:009, 023:004, 035:004, 074:020, 082:005, 088:011, 088:017, 091:005, 104:019, 107:008, 107:014, 112:003, 139:011, 143:003

* Daughter of Zion is found in: 009:013

* David is found in: 003:001, 004:001, 005:001, 006:001, 007:001, 008:001, 009:001, 011:001, 012:001, 013:001, 014:001, 015:001, 016:001, 017:001, 018:001, 018:050, 019:001, 020:001, 021:001, 022:001, 023:001, 024:001, 025:001, 026:001, 027:001, 028:001, 029:001, 030:001, 031:001, 032:001, 034:001, 035:001, 036:001, 037:001, 038:001, 039:001, 040:001, 041:001, 051:001, 052:001, 053:001, 054:001, 055:001, 056:001, 057:001, 058:001, 059:001, 060:001, 061:001, 062:001, 063:001, 064:001, 065:001, 068:001, 069:001, 070:001, 072:018, 078:070, 086:001, 089:003, 089:019, 089:035, 089:049, 101:001, 103:001, 108:001, 109:001, 110:001, 122:001, 124:001, 131:001, 132:001, 132:009, 133:001, 138:001, 139:001, 140:001, 141:001, 142:001, 143:001, 144:001, 144:009, 145:001

* day of the Lord, day of Yahweh is found in: 037:011

* death, die, dead is found in: 002:012, 006:003, 009:013, 013:003, 018:004, 022:014, 030:009, 031:012, 033:018, 039:012, 041:004, 044:018, 048:014, 049:009, 055:004, 055:015, 056:012, 068:019, 073:004, 078:050, 079:010, 082:006, 088:005, 088:009, 088:011, 088:015, 089:046, 091:003, 094:020, 102:019, 104:029, 106:026, 107:017, 110:005, 115:017, 116:003, 116:007, 116:012, 118:017, 143:003

* deceive, deceit, deception, deceptive is found in: 005:004, 010:006, 017:001, 024:003, 026:004, 032:001, 035:019, 036:003, 038:011, 050:018, 052:001, 052:004, 055:010, 055:022, 089:019, 101:007, 109:001, 119:029, 119:117, 120:001, 139:019

* declare, declaration is found in: 022:022, 040:005, 050:006, 050:016, 064:007, 066:016, 071:017, 073:027, 096:003, 118:017, 119:013, 145:006

* decree is found in: 002:006, 007:006, 010:004, 018:022, 019:009, 048:011, 068:028, 072:001, 078:005, 081:004, 089:030, 097:006, 105:004, 106:022, 119:007, 119:013, 119:019, 119:029, 119:035, 119:043, 119:051, 119:059, 119:075, 119:079, 119:087, 119:091, 119:095, 119:099, 119:101, 119:105, 119:107, 119:119, 119:125, 119:137, 119:145, 119:149, 119:151, 119:157, 119:163, 119:175, 133:002, 147:019, 148:005

* dedicate, dedication is found in: 030:001

* deer, doe, buck, roebuck, fawn is found in: 018:033

* defile, be defiled is found in: 079:001, 106:037

* delight is found in: 001:001, 022:006, 041:010, 051:014, 051:017, 119:023, 119:069, 119:077, 119:091, 119:173

* demon, evil spirit, unclean spirit is found in: 106:037

* descendant, descended from is found in: 018:050, 021:009, 022:022, 025:012, 037:028, 068:026, 069:034, 077:013, 078:003, 083:008, 089:003, 089:027, 089:035, 090:003, 102:028, 103:006, 103:017, 105:004, 106:026, 112:001, 115:012, 132:011, 135:019

* desecrate is found in: 074:007, 089:038, 106:037

* desert, wilderness is found in: 029:006, 055:006, 063:001, 065:010, 068:007, 072:008, 073:018, 074:014, 075:004, 078:015, 078:039, 078:052, 095:008, 102:005, 105:040, 106:008, 106:013, 107:004, 107:033, 107:039, 136:016

* desolate, desolation is found in: 069:024

* destiny, destine, destined is found in: 009:017, 016:005, 031:014

* devour is found in: 021:009, 027:002, 035:024, 050:003, 052:004, 057:004, 078:044, 078:062, 079:006

* discern, discernment is found in: 019:011, 119:065, 119:103

* discipline, self-discipline is found in: 006:001, 039:010, 073:013, 094:010, 103:009

* disgrace, disgraceful is found in: 022:006, 083:016

* dishonor, dishonorable is found in: 007:005, 035:004, 035:024, 040:014, 044:009, 044:015, 069:005, 069:018, 070:001, 071:012

* disobey, disobedient, disobedience is found in: 089:030, 119:161

* disperse, dispersion is found in: 018:013

* divine is found in: 082:001

* dominion is found in: 072:008, 145:013

* donkey, mule is found in: 032:009, 104:010

* doom is found in: 092:006

* dove, pigeon is found in: 055:006, 068:011, 074:018

* dream is found in: 073:018, 126:001

* drink offering is found in: 016:004

* drunk, drunkard is found in: 069:010, 107:025

* dung, manure is found in: 083:009

* eagle is found in: 103:003

* earth, earthly is found in: 002:001, 016:001, 018:007, 019:004, 022:026, 033:004, 033:013, 034:015, 044:025, 045:016, 046:001, 046:006, 046:008, 047:001, 048:001, 050:001, 050:003, 057:004, 057:009, 058:009, 059:012, 065:005, 065:008, 066:001, 066:003, 068:032, 069:034, 072:006, 072:018, 073:008, 075:001, 075:007, 076:008, 077:018, 078:067, 090:001, 094:001, 095:004, 096:001, 096:009, 097:001, 097:009, 098:007, 099:001, 100:001, 102:013, 104:004, 104:023, 105:007, 106:016, 108:005, 109:014, 114:005, 115:015, 119:063, 119:119, 121:001, 134:003, 136:006, 138:003, 140:009, 147:015, 148:007

* Edom, Edomite, Idumea is found in: 052:001, 060:001, 060:008, 083:006, 108:009, 137:007

* Egypt, Egyptian is found in: 068:030, 078:012, 078:042, 080:007, 081:004, 081:008, 105:020, 105:024, 105:037, 106:006, 106:019, 114:001, 135:008, 136:010

* elder is found in: 105:020, 107:031

* chosen one, choose, chosen people, Chosen One, the elect is found in: 033:010, 078:067, 089:003, 089:019, 105:004, 105:024, 105:043, 106:003, 106:022, 135:003

* encourage, encouragement is found in: 064:005, 138:003

* endure, endurance is found in: 072:004, 072:017, 100:004, 106:001, 107:001, 111:010, 112:003, 112:008, 117:001, 118:001, 118:029, 119:083, 125:001, 135:012, 136:001, 145:013

* envy, covet is found in: 037:001, 068:014, 073:001

* Ephraim is found in: 060:006, 078:009, 078:067, 080:001, 108:007

* everlasting, eternal, eternity is found in: 024:007, 041:013, 055:019, 078:064, 090:001, 092:006, 093:001, 103:017, 105:009, 106:047, 139:023, 145:013

* Ethiopia, Ethiopian is found in: 068:030, 087:004

* Euphrates River is found in: 072:008, 080:009

* evil, wicked, wickedness is found in: 001:001, 001:006, 003:007, 005:004, 005:009, 007:008, 009:005, 010:001, 011:001, 011:005, 017:003, 017:008, 017:013, 018:020, 021:011, 022:016, 028:003, 031:017,

032:009, 034:012, 034:021, 035:011, 035:019, 036:001, 036:003, 036:010, 037:001, 037:014, 037:020, 037:037, 038:019, 039:001, 041:004, 041:007, 045:005, 049:003, 050:016, 051:003, 054:004, 055:001, 055:010, 055:015, 055:022, 056:005, 058:001, 058:003, 058:009, 059:005, 064:001, 068:001, 071:004, 073:001, 073:008, 075:004, 075:007, 082:001, 084:007, 089:019, 091:008, 091:010, 092:006, 094:003, 094:012, 094:022, 097:009, 101:002, 101:007, 104:035, 106:006, 106:016, 107:033, 107:041, 109:001, 109:004, 109:006, 109:019, 112:010, 119:053, 119:061, 119:095, 119:101, 119:109, 119:115, 119:119, 119:155, 125:001, 129:004, 139:019, 139:023, 140:001, 140:004, 141:003, 141:005, 141:008, 144:009, 145:020, 146:009, 147:006

* evildoer is found in: 026:004, 027:002, 034:015, 037:008, 092:006, 094:014, 101:007, 125:004

* exalt, exaltation is found in: 012:006, 018:046, 021:013, 030:001, 046:010, 047:008, 057:004, 057:009, 066:005, 069:030, 089:015, 089:027, 092:010, 097:009, 099:001, 107:031, 108:005, 112:008, 113:003, 117:001, 118:015, 148:013

* exile, the Exile is found in: 144:014

* exult, exultant is found in: 068:001

* face is found in: 004:006, 010:011, 011:005, 013:001, 017:015, 022:024, 024:005, 027:007, 030:006, 031:014, 034:004, 041:010, 042:011, 044:003, 044:015, 044:023, 051:007, 067:001, 069:007, 069:016, 080:001, 080:007, 083:016, 088:013, 089:015, 102:001, 104:029, 119:135, 143:007

* faithful, faithfulness is found in: 012:001, 018:025, 030:004, 031:023, 037:003, 037:028, 040:010, 050:003, 054:004, 057:002, 057:009, 078:007, 078:035, 085:008, 089:019, 089:035, 096:011, 098:003, 101:004, 111:004, 111:007, 119:029, 119:075, 119:089, 119:137, 132:009, 132:015, 143:001, 145:010, 148:013, 149:001, 149:008

* false god, foreign god, god, goddess is found in: 016:004, 044:018, 077:013, 081:008, 082:001, 082:006, 086:008, 095:001, 096:003, 096:005, 097:006, 135:005, 136:001, 138:001

* false witness, corrupt witness, false testimony, false report is found in: 027:011, 035:011

* family is found in: 022:026, 049:011, 107:041, 115:012

* famine is found in: 033:018, 037:018, 105:016

* fast is found in: 035:013, 109:024

* ancestor, father, forefather is found in: 002:006, 022:003, 044:001, 045:016, 049:018, 078:056, 079:008, 089:024, 095:008, 106:006

* favor, favorable, favoritism is found in: 005:011, 018:035, 030:004, 030:006, 044:003, 045:012, 077:006, 082:001, 085:001, 086:015, 089:017, 090:017, 106:003, 119:057

* fear, afraid, fear of Yahweh is found in: 002:010, 004:004, 015:004, 019:009, 022:022, 022:024, 023:004, 025:012, 027:001, 027:002, 033:007, 033:018, 034:004, 034:007, 036:001, 045:003, 046:001, 049:003, 052:006, 053:004, 055:004, 055:019, 056:003, 056:009, 064:003, 064:007, 065:008, 066:016, 068:034, 075:001, 076:006, 076:008, 076:011, 077:016, 081:015, 085:008, 090:011, 091:005, 096:003, 105:037, 112:006, 112:008, 118:005, 119:119, 119:161

* feast is found in: 022:028, 081:001

* fellowship is found in: 055:012

* fig is found in: 105:031

* fir is found in: 104:016

* fire is found in: 018:007, 021:009, 029:006, 039:002, 050:003, 066:010, 068:001, 074:007, 078:012, 078:021, 078:062, 079:004, 083:013, 097:003, 102:003, 104:004, 105:037, 106:016, 118:010, 140:009, 148:007

* firstborn is found in: 078:050, 089:027, 105:034, 135:008, 136:010

* firstfruits is found in: 105:034

* flesh is found in: 027:002, 050:012, 063:001, 065:001, 073:025, 078:039

* flock, herd is found in: 049:014, 077:018, 078:052, 080:001, 107:041

* flood is found in: 069:001, 069:013, 090:005

* fool, foolish, folly is found in: 014:001, 038:005, 039:008, 049:009, 049:012, 053:001, 069:005, 074:018, 074:022, 085:008, 092:006, 094:008, 107:017

* footstool is found in: 099:004, 110:001, 132:006

* foreigner, foreign, alien is found in: 018:043, 039:012, 079:001, 081:008, 106:026, 107:001, 114:001, 119:019, 137:003, 144:007, 144:009, 146:009

* forever is found in: 009:005, 009:017, 012:006, 016:011, 018:050, 019:009, 021:003, 022:026, 028:009, 029:009, 030:011, 033:010, 037:018, 037:025, 037:028, 041:010, 044:007, 045:001, 045:005, 045:016, 048:007, 048:014, 049:009, 052:004, 052:008, 061:004, 061:006, 066:005, 068:014, 072:017, 072:018, 073:025, 074:001, 074:009, 074:018, 077:006, 078:067, 079:004, 079:012, 081:015, 083:016, 085:003, 086:010, 089:001, 089:027, 089:035, 092:008, 093:005, 100:004, 102:011, 104:031, 105:007, 106:001, 106:030, 107:001, 110:004, 111:001, 111:007, 111:010, 112:003, 112:006, 112:008, 113:001, 115:017, 117:001, 118:001, 118:029, 119:043, 119:089, 119:111, 119:141, 119:143, 119:151, 119:159, 121:007, 125:001, 131:002, 132:011, 133:002, 135:012, 136:001, 136:008, 138:007, 145:001, 146:005, 148:005

* forgive, forgiveness is found in: 025:017, 032:001, 051:014, 065:001, 078:038, 079:008, 085:001, 086:005, 099:008, 103:003, 130:003

* forsake, forsaken, forsook is found in: 027:009, 071:010, 071:017, 089:030, 094:014, 138:007

* foundation, founded is found in: 011:003, 018:007, 018:015, 024:001, 082:005, 089:013, 097:001, 104:004, 137:007

* fountain, spring is found in: 036:007, 084:005, 087:007, 104:010, 107:033, 114:008

* free, freedom, liberty is found in: 018:018, 018:048, 025:014, 073:004, 105:020, 118:005, 144:009, 146:007

* freewill offering is found in: 054:006, 119:107

* fruit, fruitful is found in: 001:003, 062:009, 080:012, 092:014, 104:013, 106:024, 107:033, 127:003, 128:003, 148:009

* fulfill is found in: 020:003, 022:024, 056:012, 116:012, 145:017

* furnace is found in: 021:009

* gate, gate bar is found in: 009:013, 024:007, 024:009, 069:010, 087:001, 100:004, 107:014, 107:017, 118:019, 122:001, 127:003, 147:012

* Gath is found in: 056:001

* generation is found in: 010:006, 012:006, 022:030, 024:005, 033:010, 045:016, 048:012, 049:011, 049:018, 061:006, 071:017, 072:004, 073:013, 078:003, 078:005, 079:012, 085:003, 089:001, 089:003, 090:001, 095:010, 100:004, 102:011, 102:017, 102:023, 105:007, 106:030, 109:011, 119:089, 135:012, 145:004, 145:013, 146:009

* gift is found in: 045:012, 068:017, 068:028, 072:008, 076:011

* Gilead is found in: 060:006, 108:007

* glory, glorious is found in: 003:003, 008:001, 019:001, 021:005, 024:007, 024:009, 026:006, 029:001, 029:009, 030:011, 037:020, 045:003, 045:012, 047:003, 050:014, 057:004, 057:009, 062:007, 063:001, 066:001, 072:018, 073:023, 076:004, 078:060, 079:008, 084:011, 085:008, 086:010, 087:001, 096:003, 096:007, 097:006, 102:013, 104:031, 106:003, 106:019, 106:047, 108:005, 111:001, 113:003, 138:005, 145:004, 145:010, 148:013, 149:004

* gnash teeth, grind teeth is found in: 035:015, 112:010

* goat, kid is found in: 050:009, 050:012, 066:013, 104:016

* God is found in: 003:001, 004:001, 005:001, 007:001, 009:017, 010:004, 010:011, 013:003, 014:001, 016:001, 017:006, 018:002, 018:020, 018:030, 018:046, 019:001, 020:001, 020:007, 022:001, 024:005, 025:001, 025:004, 027:009, 029:003, 030:001, 031:005, 031:014, 033:010, 035:021, 035:024, 036:007, 037:022, 038:015, 040:003, 041:013, 042:001, 043:001, 044:001, 045:001, 045:005, 046:001, 046:004, 047:001, 047:003, 047:008, 048:001, 049:006, 050:001, 050:003, 051:001, 051:014, 051:017, 052:001, 053:001, 054:001, 055:001, 056:001, 056:009, 057:001, 057:002, 058:006, 059:001, 059:008, 059:016, 060:001, 061:001, 062:001, 062:011, 063:001, 064:001, 065:001, 066:001, 067:001, 067:005, 068:001, 068:028, 069:001, 069:028, 070:001, 071:004, 072:001, 072:015, 072:018, 073:001, 073:016, 073:025, 074:001, 074:009, 075:001, 076:001, 077:001, 077:002, 078:007, 078:019, 078:031, 079:001, 079:008, 080:001, 081:001, 081:008, 082:001, 083:001, 084:003, 085:003, 085:008, 086:001, 086:010, 086:015, 087:001, 088:001, 089:007, 089:024, 090:001, 091:001, 094:001, 094:022, 095:001, 098:003, 099:004, 100:003, 102:023, 104:001, 104:021, 105:007, 105:024, 106:013, 108:001, 108:005, 108:007, 108:011, 109:001, 109:026, 113:005, 114:005, 115:001, 115:003, 116:005, 119:115, 122:008, 123:001, 132:006, 135:001, 136:001, 139:017, 140:006, 143:009, 145:001, 146:001, 147:001, 149:006

* godly, godliness is found in: 004:002, 012:001, 032:005, 052:008, 112:001, 112:003, 149:004

* gold is found in: 019:009, 021:003, 045:008, 045:012, 068:011, 072:015, 105:037, 115:003, 119:071, 119:127, 135:015

* good, goodness is found in: 016:001, 025:006, 025:008, 034:010, 034:012, 035:011, 036:003, 065:004, 065:010, 069:016, 073:001, 106:001, 107:001, 109:004, 109:021, 111:010, 116:007, 118:001, 119:065, 119:071, 122:008, 125:004, 133:001, 135:003, 136:001, 142:006, 143:009, 145:006, 147:001

* good news, gospel is found in: 040:007

* governor, govern, proconsul, government is found in: 067:003, 148:011

* grace, gracious is found in: 037:025, 045:001, 077:008, 084:011, 086:015, 103:006, 111:004, 112:003, 119:029, 145:008, 145:017

* grain is found in: 004:006, 065:008, 072:015, 078:023

* groan is found in: 032:003, 102:005

* guilt, guilty is found in: 005:009, 032:001, 038:017, 103:011, 109:006, 109:014

* hades, sheol is found in: 006:003, 009:017, 016:009, 018:004, 030:001, 031:017, 049:014, 055:015, 086:013, 088:003, 089:046, 116:003, 139:007, 141:005

* hail is found in: 078:047, 148:007

* Ham is found in: 078:050, 105:020, 106:022

* hand, right hand, to hand over is found in: 007:003, 008:006, 017:013, 018:001, 018:022, 021:007, 024:003, 026:006, 028:001, 031:005, 031:014, 032:003, 036:010, 037:022, 038:001, 039:004, 039:010, 044:001, 055:020, 058:001, 063:003, 071:004, 073:013, 074:009, 077:018, 078:060, 078:070, 080:017, 081:006, 081:013, 082:003, 088:009, 089:019, 089:024, 090:017, 091:012, 092:004, 095:004, 097:009, 098:007, 102:025, 104:027, 106:010, 106:040, 111:007, 118:017, 119:047, 119:073, 119:173, 123:001, 128:001, 136:010, 138:007, 139:003, 139:009, 140:004, 144:007, 144:009, 145:014

* hard, hardness, harden is found in: 095:008

* harp is found in: 033:001, 043:003, 049:003, 057:007, 071:021, 081:001, 092:001, 098:005, 108:001, 137:001, 147:006, 149:002, 150:003

* harvest is found in: 067:005, 107:036

* haughty is found in: 131:001

* head is found in: 007:014, 018:043, 083:001

* heal, cure is found in: 006:001, 030:001, 041:004, 060:002, 103:003, 107:020

* heart is found in: 004:004, 004:006, 007:008, 009:001, 010:006, 010:011, 010:013, 011:001, 012:002, 013:001, 013:005, 014:001, 015:001, 016:009, 017:003, 019:007, 019:013, 020:003, 021:001, 022:014, 022:026, 024:003, 025:017, 026:001, 027:002, 027:007, 027:013, 028:003, 028:006, 032:011, 033:010, 033:013, 033:020, 034:018, 035:024, 036:001, 036:010, 037:003, 037:014, 037:031, 038:007, 039:002, 040:010, 041:004, 044:018, 045:001, 049:003, 051:005, 051:010, 051:017, 053:001, 055:004, 055:020, 057:007, 058:001, 061:001, 062:007, 064:005, 066:016, 069:020, 069:032, 073:001, 073:006, 073:021, 073:025, 074:007, 078:007, 078:017, 078:035, 078:070, 084:001, 086:010, 089:049, 095:008, 095:010, 097:009, 102:003, 105:001, 107:011, 108:001, 109:021, 111:001, 112:008, 119:001, 119:007, 119:009, 119:031, 119:033, 119:035, 119:057, 119:069, 119:111, 119:145, 119:161, 125:004, 131:001, 138:001, 139:023, 140:001, 141:003, 143:003, 147:002

* heaven, sky, heavens, heavenly is found in: 002:004, 008:001, 014:002, 018:009, 019:001, 019:004, 020:005, 033:004, 033:013, 036:005, 050:003, 050:006, 053:001, 057:002, 057:004, 057:009, 068:007, 068:032, 068:034, 069:034, 073:008, 073:025, 076:008, 077:016, 078:023, 078:067, 079:001, 080:014, 085:010, 089:001, 089:005, 089:011, 089:027, 089:035, 096:005, 096:011, 097:006, 102:019, 103:017,

104:001, 104:013, 105:040, 107:025, 108:003, 108:005, 113:003, 115:003, 115:015, 119:089, 121:001, 123:001, 124:008, 134:003, 135:005, 136:004, 136:024, 139:007, 144:005, 146:005, 147:008, 148:001, 148:003, 150:001

* high places is found in: 078:058

* holy, holiness is found in: 002:006, 003:003, 005:007, 011:003, 015:001, 020:005, 022:003, 024:003, 029:001, 030:004, 033:020, 034:007, 043:003, 047:008, 048:001, 060:006, 065:004, 068:004, 077:013, 078:054, 079:001, 087:001, 089:019, 089:035, 093:005, 096:009, 097:012, 098:001, 099:001, 102:019, 103:001, 105:001, 105:040, 106:016, 106:047, 108:007, 110:002, 111:007, 134:001, 138:001, 145:020

* Holy One is found in: 071:021, 078:039, 089:005

* holy place, most holy place is found in: 020:001, 028:001, 046:004, 063:001, 068:017, 068:024, 068:034, 074:003, 114:001, 150:001

* Holy Spirit, Spirit of God, Spirit of the Lord is found in: 051:010, 104:029, 139:007, 143:009

* honey, honeycomb is found in: 019:009, 081:015

* honor, to honor is found in: 004:002, 008:003, 015:004, 022:022, 025:014, 040:003, 045:008, 057:007, 060:004, 061:004, 062:003, 067:007, 071:008, 071:021, 072:004, 074:022, 086:008, 089:007, 091:014, 102:013, 103:011, 111:010, 112:008, 115:001, 115:009, 115:012, 119:037, 119:063, 119:073, 119:079, 128:001, 128:003, 135:019, 145:017, 147:010, 149:008

* hoof, hoofed, hooves is found in: 069:030

* hope is found in: 009:017, 025:001, 025:004, 025:020, 033:022, 039:006, 041:007, 042:005, 042:011, 043:005, 062:005, 062:009, 071:004, 071:014, 078:007, 119:049, 119:073, 119:081, 119:115, 119:147, 130:005, 131:001, 131:002, 146:005, 147:010

* Horeb is found in: 106:019

* horn, horns is found in: 022:020, 075:009, 081:001, 092:010, 118:026, 132:017, 148:013, 150:003

* horror, horrified is found in: 055:004

* horse is found in: 020:007, 032:009, 033:016, 076:006, 147:010

* house is found in: 005:007, 023:006, 026:006, 036:007, 045:010, 049:016, 050:009, 052:001, 052:008, 065:004, 069:007, 093:005, 098:003, 101:002, 101:007, 105:020, 112:003, 114:001, 115:009, 116:018, 118:003, 128:003

* house of David is found in: 122:004

* house of God, Yahweh's house is found in: 027:004, 042:003, 055:012, 066:013, 084:003, 084:007, 092:012, 118:026, 122:001, 122:008, 134:001, 135:001

* humble, humility is found in: 025:008, 076:011, 107:011, 149:004

* humiliate, humiliation is found in: 006:008, 025:001, 055:019, 068:030, 123:003

* idol, idolatrous is found in: 031:005, 078:058, 096:005, 097:006, 106:032, 115:003, 115:005, 135:015

* image, carved image, carved figure, cast metal figure is found in: 097:006, 106:019

* incense is found in: 141:001

* inherit, inheritance, heritage, heir is found in: 002:008, 016:005, 025:012, 028:009, 033:010, 037:008, 037:011, 037:018, 037:022, 047:003, 061:004, 068:009, 069:034, 078:054, 078:062, 078:070, 079:001, 082:008, 094:014, 105:009, 106:003, 111:004, 119:111, 135:012, 136:021

* iniquity is found in: 006:008, 014:001, 014:004, 028:003, 032:005, 038:003, 040:012, 049:003, 051:001, 051:005, 053:001, 053:004, 055:010, 056:007, 059:001, 064:001, 065:001, 069:026, 078:038, 089:030, 090:007, 094:022, 130:003

* innocent is found in: 007:008, 010:008, 015:004, 018:022, 019:013, 026:006, 037:005, 064:003, 073:013, 094:020, 106:037

* instruct, instruction is found in: 019:007, 032:007, 111:010, 119:069, 119:087, 119:093, 119:099, 119:127, 119:133

* integrity is found in: 025:020, 026:001, 026:011, 037:037, 041:010, 078:070, 084:011, 101:002, 101:004, 132:009

* Isaac is found in: 105:009

* Ishmael is found in: 083:006

* Israel, Israelites, nation of Israel is found in: 014:007, 022:003, 025:022, 041:013, 053:006, 059:005, 068:007, 068:026, 068:028, 068:034, 069:005, 071:021, 072:018, 073:001, 076:001, 078:005, 078:021, 078:031, 078:039, 078:054, 080:001, 081:004, 081:008, 083:003, 089:017, 098:003, 103:006, 105:009, 105:020, 105:037, 106:047, 114:001, 115:009, 115:012, 118:001, 121:003, 122:004, 124:001, 125:004, 128:003, 129:001, 130:007, 131:002, 135:003, 136:010, 136:013, 136:021, 147:002, 147:019, 148:013, 149:002

* Jacob, Israel is found in: 014:007, 020:001, 022:022, 024:005, 044:003, 046:006, 046:010, 047:003, 053:006, 059:012, 075:009, 076:006, 077:013, 078:005, 078:021, 078:070, 079:006, 081:001, 081:004, 084:007, 085:001, 087:001, 094:005, 099:004, 105:004, 105:009, 105:020, 114:001, 114:005, 132:001, 135:003, 146:005, 147:019

* jealous, jealousy is found in: 078:058, 079:004

* Jerusalem is found in: 051:017, 068:028, 079:001, 102:021, 116:018, 122:001, 122:006, 125:001, 128:003, 135:019, 137:005, 147:002, 147:012

* Jesse is found in: 072:018

* Joab is found in: 060:001

* Jordan River is found in: 042:005, 068:004, 114:003

* Joseph (OT) is found in: 077:013, 078:067, 080:001, 081:004, 105:016

* joy, joyful is found in: 005:011, 016:011, 021:005, 027:005, 030:004, 032:011, 033:001, 035:009, 035:027, 042:003, 043:003, 048:001, 051:007, 051:012, 051:014, 063:005, 065:010, 066:001, 067:003, 071:023, 081:001, 092:004, 095:001, 096:011, 098:003, 098:005, 100:001, 105:043, 113:009, 118:013, 118:015, 119:111, 126:004, 132:009, 149:004

* Judah is found in: 048:011, 060:006, 063:001, 068:026, 069:034, 076:001, 078:067, 097:006, 108:007, 114:001

* judge, judgment is found in: 001:004, 007:008, 009:003, 009:007, 009:015, 010:011, 026:001, 037:031, 043:001, 050:003, 050:006, 051:003, 054:001, 058:001, 058:009, 067:003, 072:001, 072:004, 075:001, 076:008, 076:010, 082:001, 082:008, 096:009, 098:007, 109:006, 110:005, 119:039, 119:083, 122:004, 143:001, 149:008

* judge is found in: 068:004, 075:007, 094:001

* just, justice, justly is found in: 007:014, 009:003, 009:007, 017:001, 025:008, 033:004, 035:027, 036:005, 037:005, 037:028, 045:005, 067:003, 072:001, 089:013, 092:014, 094:014, 097:001, 098:001, 099:004, 101:001, 103:006, 106:003, 111:007, 112:003, 119:075, 119:121, 119:141, 140:012, 146:007

* Kadesh, Kadesh-Barnea, Meribah Kadesh is found in: 029:006

* Kedar is found in: 120:005

* kind, kinds is found in: 144:012

* king is found in: 002:001, 002:006, 005:001, 010:015, 018:050, 020:009, 021:001, 021:007, 022:003, 024:007, 024:009, 029:009, 033:016, 044:003, 045:001, 047:001, 047:006, 048:001, 048:004, 061:006, 063:011, 068:011, 068:014, 068:024, 072:001, 072:008, 072:017, 074:012, 076:011, 084:003, 089:017, 089:027, 089:038, 095:001, 098:005, 099:004, 102:013, 105:014, 110:005, 119:045, 132:009, 135:010, 136:016, 138:003, 144:009, 145:001, 148:011, 149:002

* kingdom is found in: 022:028, 045:005, 046:006, 068:032, 079:006, 102:021, 103:017, 105:012, 114:001, 135:010, 145:010

* kiss is found in: 085:010

* know, knowledge, make known is found in: 009:015, 018:043, 019:001, 025:004, 036:010, 046:010, 048:001, 050:009, 056:009, 059:012, 067:001, 073:010, 076:001, 079:006, 081:004, 082:005, 092:006, 094:010, 095:010, 098:001, 100:003, 103:006, 103:014, 105:001, 109:026, 119:019, 119:075, 119:125, 135:005, 138:005, 139:001, 139:003, 139:023, 145:010, 147:019

* Korah is found in: 042:001, 044:001, 045:001, 046:001, 047:001, 048:001, 049:001, 084:001, 085:001, 087:001, 088:001

* labor, laborer is found in: 029:009, 078:044, 104:013, 104:023

* labor pains, in labor is found in: 048:004

* lamb, Lamb of God is found in: 114:003

* lament, lamentation is found in: 102:001, 142:001

* lamp is found in: 132:017

* law, principle is found in: 078:005

* lawless, lawlessness is found in: 017:004

* law, law of Moses, God's law, law of Yahweh is found in: 001:001, 019:007, 037:031, 040:007, 078:009, 089:030, 094:012, 105:043, 119:001, 119:017, 119:033, 119:051, 119:053, 119:055, 119:069,

119:077, 119:091, 119:097, 119:109, 119:113, 119:125, 119:135, 119:141, 119:149, 119:153, 119:163, 119:173, 122:004, 132:011

* Lebanon is found in: 029:003, 029:006, 072:015, 092:012, 104:016

* Leviathan is found in: 104:025

* Levite, Levi is found in: 135:019

* life, live, living, alive is found in: 007:005, 015:001, 016:009, 018:046, 021:003, 022:020, 022:026, 023:006, 024:001, 025:001, 025:012, 026:004, 027:001, 027:013, 030:001, 031:010, 031:012, 033:013, 033:018, 034:012, 035:004, 035:007, 035:017, 036:007, 037:028, 038:011, 039:004, 040:014, 041:001, 042:001, 049:006, 049:009, 049:012, 052:004, 055:015, 055:022, 056:012, 057:004, 061:004, 061:006, 063:003, 064:001, 065:004, 066:008, 068:004, 068:014, 069:024, 069:032, 069:034, 071:010, 072:015, 074:001, 079:010, 084:001, 084:003, 086:013, 088:003, 089:046, 090:009, 090:011, 091:001, 091:014, 097:009, 098:007, 102:011, 102:023, 103:003, 104:013, 104:016, 104:033, 105:020, 107:004, 116:001, 116:003, 116:009, 118:017, 119:017, 119:025, 119:039, 119:049, 119:053, 119:077, 119:087, 119:093, 119:107, 119:115, 119:143, 119:149, 119:155, 119:159, 119:175, 120:005, 124:001, 128:003, 132:013, 133:002, 135:019, 136:024, 138:007, 139:009, 142:003, 143:003, 145:014, 146:001

* light is found in: 004:006, 018:027, 027:001, 036:007, 043:003, 044:003, 049:018, 056:012, 078:012, 089:015, 090:007, 097:009, 104:001, 112:003, 118:026, 119:105, 119:129, 136:006, 139:011

* like, likeness is found in: 073:004, 073:021, 080:001, 109:021, 110:002, 113:005, 114:003, 115:007

* lion is found in: 007:001, 010:008, 017:011, 022:011, 022:020, 034:010, 035:017, 057:004, 058:006, 091:012, 104:021

* livestock is found in: 078:047

* locust is found in: 078:044, 109:021

* lord, master, sir is found in: 012:002, 045:010, 110:001, 123:001

* Lord is found in: 002:004, 005:007, 008:001, 016:001, 022:030, 025:012, 030:006, 035:017, 035:021, 037:011, 040:016, 044:023, 051:014, 054:004, 055:008, 057:009, 059:010, 062:011, 066:016, 068:011, 073:018, 077:002, 077:006, 078:064, 079:012, 086:003, 086:005, 086:008, 086:010, 086:015, 089:049, 090:001, 090:017, 109:021, 110:005, 114:005, 130:001, 136:001, 140:006, 141:008, 147:004

* Lord Yahweh, Yahweh God is found in: 038:009, 039:006, 069:005, 071:004, 071:014, 087:001, 097:003, 135:005

* Lot is found in: 083:008

* lots, casting lots is found in: 022:018

* love is found in: 004:002, 005:011, 011:005, 018:001, 026:006, 031:023, 033:004, 037:028, 040:016, 045:001, 047:003, 052:003, 060:004, 062:003, 068:030, 069:034, 070:004, 078:067, 087:001, 097:009, 099:004, 109:004, 116:001, 119:041, 119:047, 119:097, 119:113, 119:119, 119:127, 119:131, 119:139, 119:155, 119:159, 119:163, 122:006, 145:020, 146:007

* lute, lyre is found in: 057:007, 081:001, 092:001, 108:001, 144:009, 150:003

* magnify is found in: 138:001

* majesty is found in: 021:005, 029:003, 045:003, 068:034, 089:017, 090:014, 093:001, 096:005, 104:001, 111:001, 145:004

* Manasseh is found in: 060:006, 080:001, 108:007

* manna is found in: 078:023

* meditate is found in: 001:001, 004:004, 027:004, 049:003, 063:005, 107:041, 119:015, 119:023, 119:027, 119:077, 119:097, 119:099, 119:117, 119:147, 143:005, 145:004

* meek, meekness is found in: 037:011, 045:003, 069:032

* Melchizedek is found in: 110:004

* melt, molten is found in: 112:010

* mercy, merciful is found in: 004:001, 006:001, 006:008, 009:013, 017:008, 025:014, 026:011, 027:007, 030:009, 031:008, 040:010, 041:004, 041:010, 051:001, 056:001, 057:001, 059:005, 067:001, 069:016, 078:038, 079:008, 086:003, 086:005, 086:015, 102:013, 103:003, 103:006, 111:004, 112:003, 116:001, 116:005, 119:057, 119:131, 119:155, 123:001, 123:003, 130:001, 130:007, 140:006, 145:008

* Meshech is found in: 120:005

* messenger is found in: 104:004

* Midian, Midianites is found in: 083:009

* mighty, might is found in: 024:007, 029:001, 045:003, 050:001, 052:001, 054:001, 059:003, 066:005, 068:014, 069:003, 071:014, 089:013, 089:019, 093:003, 106:001, 106:022, 132:001, 135:010, 145:004, 145:006, 145:010, 150:001

* mind is found in: 007:008, 020:003, 025:006, 042:003, 042:005, 074:001, 074:018, 077:006, 077:011, 078:035, 089:049, 105:007, 105:040, 106:003, 106:044, 119:049, 119:113, 132:001, 136:021

* miracle, wonder, sign is found in: 074:009, 077:011, 077:013, 078:003, 078:042, 089:005, 105:004, 105:024, 107:023, 135:008, 136:004

* Moab, Moabite, Moabitess is found in: 060:008, 083:006, 108:009

* mock, ridicule, scoff at is found in: 001:001, 002:004, 022:006, 073:008, 079:004, 089:049, 102:007, 119:041, 137:003

* Moses is found in: 077:018, 090:001, 099:006, 103:006, 105:024, 106:016, 106:032

* Most High is found in: 007:008, 009:001, 018:013, 021:007, 046:004, 047:001, 050:014, 057:002, 073:010, 077:010, 078:017, 078:035, 078:056, 082:006, 083:018, 087:005, 091:001, 091:008, 092:001, 097:009, 107:011

* Mount Hermon is found in: 042:005, 089:011

* mourn, mourning is found in: 030:011, 035:013, 038:005, 042:009, 043:001

* myrrh is found in: 045:008

* name is found in: 005:011, 008:001, 008:009, 009:001, 009:009, 016:004, 018:048, 020:001, 022:022, 023:003, 025:010, 029:001, 031:003, 033:020, 034:002, 041:004, 044:005, 044:007, 044:018, 045:016,

048:009, 049:011, 052:008, 054:001, 054:006, 061:004, 063:003, 066:001, 066:003, 068:004, 069:030, 069:034, 072:017, 074:009, 076:001, 079:006, 080:017, 083:003, 083:016, 086:008, 089:011, 089:015, 089:024, 092:001, 096:001, 096:007, 097:012, 099:001, 100:004, 102:007, 102:013, 102:021, 103:001, 105:001, 106:008, 106:047, 109:011, 109:021, 111:007, 113:001, 113:003, 115:001, 116:003, 116:016, 118:010, 118:026, 119:055, 119:131, 122:004, 129:006, 135:001, 135:012, 138:001, 142:006, 143:011, 145:001, 145:020, 147:004, 148:005, 148:013, 149:002

* Naphtali is found in: 068:026

* Nathan is found in: 051:001

* nation is found in: 002:001, 002:008, 007:008, 009:005, 009:007, 009:017, 010:015, 018:043, 018:048, 022:026, 022:028, 033:010, 043:001, 044:001, 044:012, 046:006, 046:010, 047:003, 047:008, 057:009, 059:005, 059:008, 066:005, 067:001, 072:011, 072:017, 078:054, 079:001, 079:006, 080:007, 082:008, 083:003, 086:008, 094:005, 096:003, 097:006, 098:001, 098:007, 099:001, 102:013, 105:001, 105:012, 105:043, 106:003, 106:026, 106:032, 108:003, 110:005, 111:004, 113:003, 115:001, 115:003, 117:001, 118:010, 126:002, 135:010, 135:015, 144:001, 147:019, 148:011, 149:002

* Negev is found in: 126:004

* neighbor is found in: 012:002, 015:003, 028:003, 031:010, 038:011, 044:012, 079:004, 079:012, 080:004, 089:041, 101:004

* new moon is found in: 081:001

* noble, nobleman is found in: 016:001, 083:011, 149:008

* oak is found in: 029:009

* oath, swear, swear by is found in: 015:004, 024:003, 063:011, 089:003, 089:035, 089:049, 105:009, 106:026, 110:004, 119:105, 132:001, 132:011

* obey, obedient, obedience is found in: 018:043, 019:011, 078:009, 081:011, 103:017, 105:028, 105:043, 106:024, 112:001, 119:009, 119:021, 119:111, 119:165

* offspring is found in: 021:009

* oil is found in: 023:005, 045:005, 055:020, 089:019, 092:010, 104:013, 109:017, 133:002, 141:005

* olive is found in: 052:008, 128:003

* on high, in the highest is found in: 069:028

* oppress, oppression, oppressor is found in: 009:009, 009:017, 010:001, 010:008, 022:026, 034:002, 034:004, 035:009, 037:014, 042:009, 043:001, 044:023, 055:001, 055:010, 056:001, 062:009, 072:004, 072:013, 074:018, 076:008, 081:013, 086:001, 089:019, 103:006, 105:014, 106:042, 109:014, 109:021, 119:121, 119:133, 146:007, 147:006

* ordain is found in: 111:007, 139:015

* ox, oxen is found in: 008:006, 022:020, 029:006, 069:030, 092:010, 144:014

* palace is found in: 045:008, 045:012, 048:001, 048:012, 144:012

* palm is found in: 092:012

* parable is found in: 049:003

* pardon is found in: 025:010

* patient, patience is found in: 037:007, 040:001, 095:008, 103:006

* peace, peaceful is found in: 004:006, 007:003, 028:003, 029:011, 034:012, 035:019, 037:037, 055:020, 072:001, 072:006, 085:008, 085:010, 119:165, 120:005, 122:006, 122:008, 125:004, 128:003

* people group, peoples, the people, a people is found in: 002:001, 003:007, 004:002, 018:043, 022:026, 022:030, 033:010, 035:017, 037:016, 039:010, 044:001, 044:012, 045:016, 047:001, 047:008, 049:001, 051:017, 056:007, 057:009, 060:002, 065:006, 066:008, 067:003, 068:011, 068:030, 073:010, 074:018, 077:013, 078:001, 087:005, 094:008, 095:010, 096:007, 102:017, 105:004, 105:020, 105:043, 106:047, 107:031, 108:003, 110:002, 113:007, 114:001, 117:001, 144:014, 146:007, 147:002, 149:002

* people of God, my people is found in: 014:004, 014:007, 028:006, 029:011, 050:003, 050:007, 053:006, 068:007, 072:001, 073:010, 074:001, 078:019, 079:012, 080:004, 081:008, 083:003, 085:001, 085:006, 094:005, 094:014, 095:006, 100:003, 105:024, 105:043, 106:003, 106:040, 111:004, 111:007, 116:012, 125:001, 135:012, 136:016, 149:004

* Peor, Mount Peor, Baal Peor is found in: 106:028

* perfect is found in: 018:030, 019:007, 019:013, 050:001

* perish, perishing, perishable is found in: 001:006, 009:003, 009:005, 037:020, 041:004, 049:009, 049:012, 049:018, 068:001, 073:027, 080:014, 083:009, 083:016, 102:025, 112:010, 119:091

* persecute, persecution is found in: 055:001, 069:026, 119:083, 119:085, 119:149, 119:157, 119:161, 142:006

* perverse, perversely, pervert is found in: 101:004

* Pharaoh, king of Egypt is found in: 135:008, 136:013

* Philistia is found in: 060:008

* Philistines is found in: 056:001, 083:006, 087:004, 108:009

* Phinehas is found in: 106:030

* pierce is found in: 022:016

* pillar, column is found in: 075:001, 099:006, 144:012

* pit is found in: 009:015, 016:009, 035:007, 040:001, 055:022, 057:006, 069:013, 088:003, 088:005, 094:012, 119:085, 140:009, 143:007

* plague is found in: 078:050, 091:003, 091:005, 106:028

* plead, pleading, plea is found in: 028:006, 043:001, 055:001, 116:001, 119:169, 142:001, 143:001

* plow is found in: 141:005

* possess, possession is found in: 002:008, 037:034, 044:003, 069:034, 105:020, 105:043, 135:003

* power, powers is found in: 021:013, 029:001, 029:003, 049:014, 049:016, 059:010, 062:011, 063:001, 063:009, 066:003, 068:028, 068:032, 068:034, 071:017, 077:013, 078:026, 078:042, 079:010, 080:001, 088:005, 089:046, 106:008, 107:001, 110:002, 111:004, 112:001, 145:006, 145:010, 147:004

* praise is found in: 007:014, 008:001, 009:001, 009:011, 018:002, 018:046, 018:048, 021:013, 022:003, 022:022, 022:024, 026:006, 028:006, 030:004, 030:011, 033:001, 034:001, 035:017, 035:027, 040:003, 041:013, 042:003, 042:005, 042:011, 043:003, 043:005, 047:006, 048:001, 048:009, 049:018, 050:023, 051:014, 056:003, 056:009, 057:007, 059:016, 061:008, 063:003, 065:001, 066:001, 066:008, 066:016, 067:003, 068:004, 068:026, 069:030, 069:034, 070:004, 071:006, 074:020, 075:009, 076:010, 078:003, 079:012, 084:003, 086:010, 088:009, 089:005, 092:001, 095:001, 096:003, 098:003, 099:001, 100:004, 101:001, 102:017, 104:033, 105:001, 105:043, 106:001, 106:010, 106:047, 107:008, 107:031, 108:003, 109:001, 109:030, 111:001, 111:010, 112:001, 113:001, 113:003, 113:009, 115:017, 116:018, 117:001, 119:163, 119:171, 119:175, 135:001, 135:019, 138:001, 144:009, 145:001, 146:001, 146:009, 147:001, 148:001, 149:001, 150:001

* pray, prayer is found in: 004:001, 006:008, 010:017, 017:001, 032:005, 039:012, 042:007, 054:001, 055:001, 061:001, 065:001, 066:019, 069:013, 072:015, 080:004, 084:007, 086:001, 086:005, 088:001, 088:013, 090:001, 099:006, 102:001, 102:017, 109:004, 109:006, 122:006, 122:008, 141:001, 141:005, 142:001, 143:001, 143:005

* precious is found in: 036:007, 072:013, 116:012, 133:002

* prey, to prey on is found in: 104:021

* priest, priesthood is found in: 078:064, 099:006, 106:016, 110:004, 132:009, 132:015

* prince, princess is found in: 045:016, 047:008, 068:030, 076:011, 082:006, 083:011, 105:020, 113:007, 119:161, 146:003, 148:011

* prison, prisoner, imprison is found in: 068:004, 069:032, 079:010, 102:019, 107:008, 142:006, 146:007

* proclaim, proclamation is found in: 009:013, 040:007, 088:011, 089:001, 092:001, 092:014, 102:021, 106:001, 107:020, 145:004, 147:019

* promise is found in: 015:004, 066:013, 077:008, 089:033, 105:040, 106:024, 119:037, 119:041, 119:049, 119:057, 119:075, 119:081, 119:087, 119:107, 119:149, 119:153, 119:159, 119:169

* prophet, prophecy, prophesy, seer, prophetess is found in: 051:001, 074:009, 105:014

* prosper, prosperity, prosperous is found in: 001:003, 022:028, 090:017, 106:003, 122:006, 128:001, 147:012

* prostitute, harlot, whore is found in: 106:037

* proud, pride, prideful is found in: 017:008, 018:027, 040:003, 052:001, 059:012, 063:011, 064:010, 073:006, 094:001, 101:004, 119:021, 119:051, 119:077, 119:085, 119:121, 123:003, 131:001, 138:005, 140:004

* proverb is found in: 069:010

* psalm is found in: 003:001, 005:001, 006:001, 008:001, 009:001, 011:001, 012:001, 013:001, 014:001, 015:001, 018:001, 019:001, 020:001, 021:001, 022:001, 023:001, 024:001, 025:001, 026:001, 027:001, 028:001, 029:001, 030:001, 031:001, 032:001, 034:001, 035:001, 036:001, 037:001, 038:001, 039:001, 040:001, 041:001, 044:001, 045:001, 046:001, 047:001, 048:001, 049:001, 050:001, 051:001, 056:001, 057:001, 058:001, 059:001, 061:001, 062:001, 063:001, 064:001, 065:001, 066:001, 067:001, 068:001,

069:001, 070:001, 072:001, 073:001, 075:001, 076:001, 077:001, 079:001, 080:001, 081:001, 082:001, 083:001, 084:001, 085:001, 087:001, 088:001, 092:001, 095:001, 098:001, 100:001, 101:001, 103:001, 108:001, 109:001, 110:001, 138:001, 139:001, 140:001, 141:001, 143:001, 144:001, 145:001

* punish, punishment is found in: 038:001, 059:005, 089:030, 091:008, 099:008, 118:017, 149:006

* pure, purify, purification is found in: 012:006, 017:003, 018:025, 018:030, 019:007, 019:009, 021:003, 024:003, 026:001, 051:007, 073:001, 119:009

* queen is found in: 045:008

* quench is found in: 104:010

* rage is found in: 046:001, 046:006, 102:009, 124:001

* raise, rise, risen, arise, arose is found in: 003:007, 007:006, 009:019, 010:011, 018:037, 020:005, 027:002, 027:011, 030:001, 035:001, 035:011, 037:034, 041:007, 041:010, 044:005, 044:025, 054:001, 055:012, 055:020, 059:001, 059:005, 068:001, 074:022, 075:007, 076:008, 082:008, 083:001, 086:013, 089:019, 089:041, 093:003, 094:001, 094:014, 102:013, 104:008, 106:030, 113:007, 116:012, 119:061, 119:147, 124:001, 127:001, 132:006, 136:010, 139:021, 140:009, 145:014, 146:007

* ransom is found in: 049:006, 069:018

* reap, reaper is found in: 129:006

* rebel, rebellious, rebellion is found in: 005:009, 025:006, 066:005, 068:004, 078:007, 078:017, 078:039, 089:030, 106:006, 106:042, 107:011, 107:017, 139:019

* rebuke is found in: 006:001, 038:001, 042:009, 044:012, 044:015, 055:012, 057:002, 069:007, 069:020, 071:012, 076:006, 080:014, 104:006, 105:014, 106:008, 119:021

* receive is found in: 024:005, 039:006, 049:014, 073:023

* redeem, redemption, redeemer is found in: 019:013, 026:011, 031:005, 034:021, 044:025, 049:006, 049:014, 069:018, 071:023, 072:013, 074:001, 103:003, 107:001, 119:133, 119:153, 130:007

* Sea of Reeds, Red Sea is found in: 106:006, 106:022, 136:013

* reed, reeds is found in: 068:030

* reign is found in: 047:008, 092:008, 093:001, 096:009, 097:001, 099:001, 146:009

* reject is found in: 010:013, 036:003, 053:004, 060:010, 074:001, 077:006, 078:058, 078:067, 088:013, 089:038, 102:017, 107:011, 108:011, 118:022, 119:053, 119:087, 119:117

* rejoice is found in: 002:010, 005:011, 009:001, 009:013, 013:003, 013:005, 014:007, 019:004, 020:005, 021:001, 025:001, 028:006, 030:001, 031:005, 032:011, 033:001, 033:020, 034:002, 035:009, 035:015, 035:019, 035:024, 040:016, 045:014, 048:011, 051:007, 053:006, 058:009, 060:006, 063:007, 063:011, 065:008, 066:005, 068:001, 068:004, 070:004, 085:006, 089:011, 089:041, 090:014, 096:011, 097:001, 097:006, 104:033, 105:001, 106:003, 107:028, 107:041, 108:007, 109:028, 118:024, 119:013, 119:161, 149:002, 149:004

* renown, renowned is found in: 135:012

* repent, repentance is found in: 007:012

* report is found in: 069:026

* reproach is found in: 079:004

* rest is found in: 055:001, 055:006, 094:012, 095:010, 116:007, 132:003, 132:013, 139:003

* restore, restoration is found in: 018:020, 018:022, 019:007, 051:012, 060:001, 080:001, 080:007, 080:019, 085:001, 085:003, 126:004

* return is found in: 116:007

* reveal, revelation is found in: 008:001, 019:001, 068:028, 075:001, 076:004, 076:010, 077:013, 106:008, 119:013

* reverence is found in: 005:007, 031:019, 045:010, 086:010, 130:003

* reward is found in: 018:020, 019:011, 058:009, 109:019, 127:003

* righteous, righteousness is found in: 001:004, 001:006, 004:001, 004:004, 005:007, 005:011, 007:006, 007:008, 009:003, 010:004, 011:003, 014:005, 017:015, 018:020, 018:022, 019:009, 022:030, 024:005, 031:001, 031:017, 032:011, 033:001, 033:004, 034:015, 035:024, 037:011, 037:025, 037:028, 037:031, 040:007, 040:010, 045:003, 045:005, 048:009, 048:011, 050:006, 051:014, 051:017, 052:003, 052:006, 055:022, 058:001, 058:009, 064:010, 065:005, 068:001, 069:026, 069:028, 071:001, 071:014, 072:001, 072:006, 075:009, 085:010, 085:012, 088:011, 089:013, 089:015, 092:012, 094:020, 096:011, 097:001, 097:006, 098:007, 103:017, 106:030, 111:001, 112:003, 112:006, 112:008, 118:015, 119:007, 119:013, 119:019, 119:029, 119:039, 119:043, 119:051, 119:061, 119:091, 119:101, 119:107, 119:119, 119:123, 119:137, 119:143, 119:149, 119:163, 119:175, 125:001, 129:004, 140:012, 141:005, 142:006, 143:001, 145:006, 145:017, 146:007, 147:019

* right hand is found in: 016:007, 016:011, 017:006, 018:035, 020:005, 021:007, 026:009, 044:003, 045:003, 045:008, 048:009, 060:004, 063:007, 073:023, 078:054, 080:014, 089:013, 089:041, 091:005, 098:001, 108:005, 109:006, 109:030, 110:001, 110:005, 118:015, 138:007, 139:009, 144:007, 144:009

* robe is found in: 073:006, 109:028

* rod is found in: 002:008, 023:004, 089:030

* royal is found in: 045:012

* ruin, ruins is found in: 009:005, 011:003, 073:018, 074:003, 079:001, 080:012, 089:038, 102:005, 102:013, 109:008

* ruler, rulers, rule is found in: 002:001, 002:010, 019:013, 022:028, 094:020, 103:017, 105:020, 105:028, 119:023

* Sabbath is found in: 092:001

* sackcloth is found in: 030:011, 035:013, 069:010

* sacrifice, offering is found in: 004:004, 020:003, 027:005, 040:005, 050:003, 050:007, 050:014, 050:023, 051:014, 054:006, 056:012, 066:013, 096:007, 106:028, 106:037, 107:020, 116:016, 118:026, 141:001

* saints is found in: 097:009, 116:012

* salvation is found in: 003:007, 009:013, 013:005, 014:007, 018:002, 018:035, 018:046, 021:001, 024:005, 025:004, 027:001, 027:009, 035:001, 035:009, 037:039, 038:021, 040:010, 040:016, 050:023, 051:012, 051:014, 053:006, 062:001, 062:007, 065:005, 067:001, 068:019, 069:013, 069:028, 070:004, 071:014, 074:012, 078:021, 079:008, 085:003, 085:006, 085:008, 088:001, 089:024, 091:014, 095:001, 096:001, 098:001, 116:012, 118:019, 119:041, 119:123, 119:155, 119:165, 132:015, 144:009, 146:003, 149:004

* Samuel is found in: 099:006

* sanctuary is found in: 073:016, 078:060, 078:067, 096:005

* Saul (OT) is found in: 018:001, 052:001, 054:001, 057:001, 059:001

* save, safe is found in: 003:007, 006:003, 007:001, 007:010, 017:006, 018:002, 018:027, 018:040, 022:001, 028:006, 031:001, 031:014, 033:016, 034:004, 034:018, 037:039, 044:003, 054:001, 055:016, 057:002, 059:001, 068:019, 069:001, 069:034, 070:001, 071:001, 072:004, 072:013, 076:008, 079:008, 080:001, 080:019, 086:001, 086:015, 106:003, 106:008, 106:047, 109:021, 109:026, 109:030, 116:005, 119:093, 119:145, 138:007, 140:006, 145:017

* Savior is found in: 106:019

* scepter is found in: 045:005, 060:006, 108:007, 110:002, 125:001

* scroll is found in: 040:007

* seek, sought is found in: 022:026, 027:007, 030:006, 040:016, 071:012, 071:023, 105:004, 119:093, 119:095

* seize is found in: 021:007

* selah is found in: 003:001, 003:003, 003:007, 004:002, 009:015, 020:003, 021:001, 024:005, 032:003, 032:005, 039:004, 039:010, 044:007, 046:001, 046:006, 046:010, 047:003, 049:012, 050:006, 052:003, 052:004, 054:001, 055:006, 055:019, 057:002, 057:006, 059:005, 059:012, 060:004, 061:004, 062:003, 066:003, 066:005, 066:013, 067:001, 067:003, 068:007, 068:019, 068:032, 076:001, 076:008, 077:002, 077:008, 077:013, 081:006, 082:001, 083:008, 084:003, 084:007, 085:001, 087:001, 087:005, 088:007, 088:009, 089:035, 089:044, 089:046, 140:001, 140:004, 143:005

* send, send out, sent is found in: 018:013, 020:001, 043:003, 057:002, 078:023, 078:047, 080:009, 104:029, 105:016, 105:024, 105:031, 106:013, 107:020, 135:008, 144:005, 147:015, 147:017

* serpent, snake, viper is found in: 058:003, 091:012, 140:001

* servant, slave, slavery is found in: 018:001, 019:011, 027:009, 031:014, 034:021, 035:027, 036:001, 069:016, 069:034, 078:070, 079:001, 079:010, 086:001, 086:003, 086:015, 089:003, 089:019, 089:038, 089:049, 090:011, 102:013, 102:028, 103:020, 104:004, 105:004, 105:016, 105:024, 105:040, 109:028, 113:001, 116:016, 119:017, 119:023, 119:037, 119:049, 119:065, 119:075, 119:083, 119:091, 119:121, 119:135, 119:139, 119:175, 123:001, 132:009, 134:001, 135:001, 135:008, 136:021, 143:001, 143:011, 144:009

* serve, service is found in: 018:043, 022:030, 031:005, 072:011, 100:001, 101:004, 102:021, 116:009, 134:001

* set apart is found in: 004:002

* sleep with, have relations with, lovemaking is found in: 051:001

* shadow is found in: 017:008, 023:004, 036:007, 039:006, 044:018, 063:007, 091:001, 102:011, 109:021, 144:003

* shame, shameful, ashamed is found in: 004:002, 006:008, 025:001, 034:004, 035:004, 035:024, 038:007, 040:014, 044:007, 044:015, 053:004, 069:005, 069:007, 069:018, 070:001, 071:001, 071:012, 071:023, 074:020, 078:064, 083:016, 086:015, 089:044, 097:006, 109:028, 119:005, 119:031, 119:045, 119:077, 119:079, 119:115, 127:003, 129:004, 132:017

* Sheba is found in: 072:008, 072:015

* Shechem is found in: 060:006, 108:007

* sheep, ram, ewe is found in: 008:006, 044:009, 044:018, 066:013, 074:001, 078:052, 078:070, 079:012, 081:001, 095:006, 100:003, 114:003, 119:175, 144:012

* shepherd, to shepherd is found in: 023:001, 028:009, 049:014, 078:070, 080:001

* shield is found in: 003:003, 005:011, 018:002, 018:030, 018:035, 028:006, 033:020, 035:001, 046:008, 047:008, 059:010, 076:001, 089:017, 091:003, 115:009, 119:113, 140:006, 144:001

* Shiloh is found in: 078:060

* siege, besiege is found in: 031:021

* sign, proof, reminder is found in: 074:009, 078:042, 086:015

* silver is found in: 066:010, 105:037, 115:003, 119:071, 135:015

* sin, sinful, sinner, sinning is found in: 001:001, 004:004, 018:022, 019:013, 025:006, 025:008, 025:017, 026:009, 031:010, 032:001, 032:005, 036:001, 036:003, 037:037, 038:003, 039:001, 039:008, 041:004, 051:001, 051:003, 059:003, 059:012, 064:005, 066:016, 069:005, 073:006, 078:017, 078:031, 079:008, 085:001, 090:007, 099:008, 103:003, 103:009, 104:035, 106:006, 106:042, 107:017, 109:006, 109:014, 119:011, 119:133, 130:007, 141:003

* Sinai, Mount Sinai is found in: 068:007

* sin offering is found in: 040:005

* slander, slanderer is found in: 015:003, 050:018, 101:004, 109:004, 119:023, 119:077

* slaughter is found in: 044:018

* sleep, asleep, fall asleep is found in: 044:023, 076:004, 090:005, 132:003

* snare, trap is found in: 018:004, 038:011, 069:022, 106:032, 116:003, 119:109

* snow is found in: 147:015, 148:007

* Solomon is found in: 072:001, 127:001

* son, son of is found in: 002:006, 029:001, 047:001, 048:001, 049:001, 053:001, 082:006, 084:001, 085:001, 086:015, 087:001, 088:001, 089:027, 132:011, 144:012

* Son of Man, son of man is found in: 080:017, 144:003

* sons of God is found in: 089:005

* soul is found in: 006:003, 016:009, 019:007, 022:020, 030:001, 031:005, 034:021, 035:001, 035:017, 042:003, 043:005, 049:018, 063:001, 066:016, 116:007, 130:005, 131:002, 138:003, 139:013, 141:008, 142:006, 143:003, 143:005, 143:007, 146:001

* sow, sower, plant is found in: 097:009, 126:004

* spear is found in: 035:001, 046:008, 057:004

* spirit, spiritual is found in: 031:005, 032:001, 034:018, 051:010, 051:017, 076:011, 078:007, 142:003, 143:003, 143:007

* splendor is found in: 021:005, 089:044, 096:005, 104:001, 145:010

* staff is found in: 023:004

* statute, statutes is found in: 018:022, 050:016, 081:004, 094:020, 099:006, 105:009, 105:043, 119:005, 119:011, 119:023, 119:025, 119:033, 119:047, 119:053, 119:063, 119:067, 119:071, 119:079, 119:083, 119:111, 119:117, 119:123, 119:135, 119:145, 119:155, 119:171, 147:019

* stiff-necked, stubborn is found in: 081:011

* stone, stoning is found in: 091:012

* storehouse is found in: 033:007, 135:007, 144:012

* strength, strengthen is found in: 018:030, 021:001, 022:014, 022:018, 028:006, 032:003, 035:009, 046:001, 059:008, 059:016, 062:007, 065:006, 068:028, 068:034, 071:017, 077:013, 078:003, 078:050, 084:005, 084:007, 103:020, 105:004

* strife is found in: 055:008

* stronghold, fortress, fortified is found in: 009:009, 018:002, 018:043, 031:001, 071:001, 089:038, 091:001, 144:001

* stumble is found in: 035:015, 037:022, 038:017, 064:007, 107:011, 116:007, 119:165

* subject, be subject to, in subjection to is found in: 018:046, 106:042

* submit, in submission is found in: 066:003

* Succoth is found in: 060:006, 108:007

* suffer, suffering is found in: 022:024, 041:001, 088:015, 106:032, 107:039, 119:071

* sweep, swept is found in: 026:009, 090:005

* sword is found in: 007:012, 017:013, 022:020, 037:014, 042:009, 044:003, 044:005, 045:003, 055:020, 057:004, 059:006, 063:009, 064:003, 076:001, 078:062, 078:064, 089:041, 144:009, 149:006

* tabernacle is found in: 015:001, 043:003, 046:004, 061:004, 132:003, 132:006

* Tarshish is found in: 048:007, 072:008

* teach, teaching, teacher, taught is found in: 032:007, 078:005, 111:010

* teacher, Teacher is found in: 119:099

* temple is found in: 005:007, 011:003, 018:006, 027:004, 029:009, 030:001, 048:009, 065:004, 068:028, 079:001, 138:001

* tent is found in: 019:004, 052:004, 069:024, 078:026, 078:050, 078:054, 078:060, 083:006, 084:007, 087:001, 104:001, 106:024, 118:015, 120:005

* terror, terrify is found in: 009:005, 010:017, 031:012, 037:035, 047:001, 055:004, 066:003, 073:018, 078:033, 078:042, 083:013, 083:016, 088:015, 090:007, 091:005

* test is found in: 017:003, 026:001, 066:010, 081:006, 119:139, 139:023

* testimony, testify is found in: 015:004, 019:007

* throne is found in: 009:003, 045:005, 047:008, 089:003, 089:013, 089:027, 089:035, 089:044, 093:001, 097:001, 103:017, 122:004, 132:011

* time is found in: 068:028, 077:004, 093:001, 102:013, 102:025

* tomb, grave, burial place is found in: 005:009, 028:001, 030:001, 030:009, 088:005, 088:011

* tongue is found in: 005:009, 010:006, 012:002, 015:003, 022:014, 031:019, 039:001, 045:001, 050:018, 052:001, 057:004, 071:023, 073:008, 120:001, 137:005, 140:001

* trample is found in: 007:005

* transgress, transgression is found in: 005:009, 017:003, 019:013, 032:001, 032:005, 051:001, 051:003, 051:012, 059:003, 059:005, 065:001

* tremble is found in: 048:004, 055:004, 119:119

* tribe is found in: 068:026, 078:054, 078:067, 105:037, 122:004

* tribute is found in: 072:008

* trouble, troubles, troubled is found in: 006:008, 010:001, 020:001, 022:011, 025:022, 027:005, 032:007, 034:004, 034:015, 037:008, 037:039, 040:012, 041:001, 046:001, 050:014, 052:001, 054:006, 055:001, 057:001, 071:019, 077:002, 077:004, 078:047, 086:005, 088:003, 088:009, 090:009, 090:014, 091:014, 094:012, 102:001, 104:029, 107:004, 107:011, 107:017, 107:028, 142:001, 143:011

* true, truth, come true is found in: 005:009, 015:001, 019:009, 025:004, 026:001, 043:003, 060:004, 086:010, 089:001, 089:024, 089:049, 092:001, 100:004, 105:018, 119:043

* trumpet is found in: 047:003, 098:005

* trust, trustworthy, trustworthiness is found in: 004:004, 009:009, 013:005, 020:007, 021:007, 022:003, 022:006, 022:009, 025:001, 025:010, 026:001, 028:006, 030:009, 031:005, 031:014, 031:023, 032:009, 033:020, 037:003, 040:003, 040:010, 041:007, 044:005, 045:003, 049:006, 051:005, 052:006, 052:008, 055:022, 056:003, 056:009, 062:007, 069:013, 071:004, 071:021, 078:021, 084:011, 085:010, 086:001, 086:015, 089:013, 091:001, 091:003, 093:005, 108:003, 111:007, 112:006, 115:001, 115:007, 115:009, 117:001, 118:008, 119:041, 119:141, 119:151, 119:159, 125:001, 135:015, 138:001, 143:007, 145:017, 146:003, 146:005

* turn, turn away, turn back is found in: 018:020, 018:022, 021:011, 022:026, 025:014, 034:012, 035:004, 037:025, 040:003, 044:018, 056:009, 066:019, 069:016, 070:001, 071:001, 071:021, 073:010,

074:020, 078:009, 080:014, 085:003, 085:008, 086:015, 090:011, 106:022, 119:029, 119:037, 119:051, 119:059, 119:079, 119:101, 119:131, 119:157, 125:004, 129:004, 132:009

* Tyre, Tyrians is found in: 045:012, 083:006, 087:004

* understand, understanding is found in: 032:009, 047:006, 049:003, 049:018, 053:001, 077:006, 082:005, 119:073, 119:099, 119:125, 119:169, 147:004

* unfaithful, unfaithfulness is found in: 073:027, 078:056, 089:033

* ungodly, godless, ungodliness, godlessness is found in: 043:001

* unjust, unjustly, injustice is found in: 007:003, 082:001, 094:020

* unrighteous, unrighteousness is found in: 035:011, 037:001, 071:004, 092:014, 119:035

* upright, uprightness is found in: 007:010, 025:008, 025:020, 032:011, 033:001, 033:004, 036:010, 049:014, 058:001, 064:010, 107:041, 111:001, 125:004, 140:012, 143:009

* vain, vanity is found in: 062:009, 073:013

* vine is found in: 078:047, 080:007, 105:031, 128:003

* vineyard is found in: 107:036

* virgin is found in: 045:014

* vision is found in: 089:019

* voice is found in: 003:003, 018:006, 019:001, 027:007, 029:003, 029:009, 042:003, 044:015, 046:006, 055:001, 055:016, 058:003, 064:001, 068:032, 074:022, 077:001, 077:018, 093:003, 095:006, 104:006, 116:001, 119:149, 130:001, 142:001

* vow is found in: 022:024, 050:014, 056:012, 061:004, 061:008, 065:001, 066:013, 076:011, 095:010, 116:012, 132:001

* walk is found in: 001:001, 012:006, 023:004, 026:001, 026:011, 039:006, 055:012, 056:012, 068:019, 081:013, 084:011, 086:010, 089:015, 101:002, 119:001, 119:035, 119:045, 128:001, 138:007, 142:003, 143:007

* warrior, soldier is found in: 033:016, 078:064, 127:003

* watch, watchman is found in: 037:018, 037:031, 130:005, 145:020

* watchtower, tower is found in: 048:012, 059:008, 059:016, 062:001, 094:022, 122:006, 144:001

* water, waters is found in: 001:003, 018:004, 018:015, 023:001, 029:003, 032:005, 033:007, 046:001, 066:010, 069:001, 069:013, 074:012, 077:016, 077:018, 078:012, 081:006, 104:006, 105:028, 105:040, 106:010, 106:032, 124:004, 136:006, 144:007, 148:003

* wheat is found in: 081:015, 147:012

* will of God is found in: 040:007, 103:020, 143:009

* wine, wineskin, new wine is found in: 004:006, 060:002, 075:007, 078:064, 104:013, 119:083

* wise, wisdom is found in: 019:007, 036:003, 037:028, 049:003, 049:009, 051:005, 064:007, 090:011, 104:023, 105:020, 107:041, 111:010, 119:097, 136:004

* witness, eyewitness is found in: 089:035

* woe is found in: 120:005

* womb is found in: 022:009, 058:003, 071:006, 110:002, 127:003, 139:013

* word is found in: 007:001, 012:002, 017:004, 018:001, 018:030, 019:001, 019:004, 019:013, 022:001, 033:004, 035:019, 036:003, 038:011, 039:002, 050:016, 052:004, 054:001, 056:003, 056:009, 059:012, 073:010, 078:001, 078:035, 081:011, 103:020, 105:007, 106:010, 119:043, 139:003, 141:005

* word of God, word of Yahweh, word of the Lord, scripture is found in: 033:004, 105:018, 107:011, 107:020, 119:009, 119:011, 119:017, 119:025, 119:041, 119:057, 119:065, 119:073, 119:081, 119:089, 119:101, 119:105, 119:123, 119:129, 119:133, 119:139, 119:147, 119:153, 119:161, 119:169, 119:171, 130:005, 138:001, 147:019, 148:007

* works, deeds, work, acts is found in: 007:008, 008:006, 009:001, 010:015, 017:004, 026:006, 028:003, 033:013, 040:005, 044:001, 046:008, 064:007, 065:008, 066:003, 066:005, 071:017, 073:027, 075:001, 077:011, 078:003, 078:007, 078:031, 086:008, 088:011, 088:015, 090:014, 092:004, 095:008, 096:003, 099:008, 102:025, 103:006, 104:023, 105:001, 106:001, 106:003, 106:006, 106:019, 106:030, 107:020, 107:023, 111:001, 111:007, 115:003, 118:017, 127:001, 135:015, 138:005, 139:013, 141:005, 143:005, 145:004, 145:008

* world, worldly is found in: 017:013, 050:012, 077:018, 093:001, 096:009, 097:003, 098:007

* worship is found in: 002:010, 022:028, 029:001, 066:003, 081:008, 089:015, 095:006, 097:006, 099:004, 106:019, 106:028, 106:032, 132:006

* worthy, worth, unworthy, worthless is found in: 018:002, 031:005, 041:004, 078:003, 097:006, 101:002, 119:037

* wrath, fury is found in: 006:001, 021:009, 038:001, 059:012, 076:010, 078:038, 078:047, 079:006, 085:003, 088:007, 090:007, 090:009

* written is found in: 040:007, 069:028, 102:017, 149:008

* wrong, mistreat, hurt is found in: 007:003, 038:019, 071:012, 119:085, 125:001

* Yahweh is found in: 001:006, 002:001, 002:006, 003:001, 003:003, 003:005, 004:002, 005:001, 006:001, 007:001, 008:001, 009:001, 010:001, 011:001, 012:001, 012:002, 012:006, 013:001, 013:005, 014:004, 015:001, 016:001, 017:001, 017:013, 018:001, 018:020, 018:030, 018:040, 018:046, 019:007, 020:001, 020:007, 020:009, 021:001, 021:007, 021:013, 022:006, 022:024, 022:028, 023:001, 024:001, 025:001, 026:001, 027:001, 028:001, 029:001, 030:001, 031:001, 031:014, 032:001, 032:011, 033:001, 033:010, 033:022, 034:001, 034:015, 035:001, 035:009, 035:021, 036:001, 037:008, 038:001, 039:004, 040:001, 041:001, 041:010, 042:007, 047:001, 048:001, 050:001, 054:006, 055:016, 056:009, 058:006, 059:003, 059:008, 064:010, 068:004, 068:032, 069:013, 069:016, 069:030, 070:001, 071:001, 072:018, 074:018, 075:007, 078:003, 078:021, 079:004, 080:004, 080:019, 081:008, 081:015, 083:016, 083:018, 084:001, 085:001, 085:006, 085:008, 085:012, 086:001, 086:005, 086:010, 086:015, 087:001, 087:005, 088:001, 088:009, 088:013, 089:001, 089:005, 089:015, 089:046, 089:052, 090:011, 091:001, 091:008, 092:001, 093:001, 093:005, 094:001, 094:010, 094:022, 095:001, 096:001, 097:001, 098:001, 098:007, 099:001, 100:001, 101:001, 102:001, 102:011, 103:001, 103:006, 104:001, 104:031, 105:001, 105:043, 106:001, 106:016, 106:032, 107:001, 107:017, 107:023, 107:028, 107:041, 108:003, 109:014, 109:019,

109:030, 110:001, 111:001, 112:001, 112:006, 113:001, 113:003, 115:001, 115:009, 115:012, 115:015, 116:001, 116:009, 116:016, 117:001, 118:001, 119:001, 119:011, 119:031, 119:033, 119:041, 119:051, 119:055, 119:057, 119:065, 119:075, 119:089, 119:107, 119:137, 119:145, 119:149, 119:169, 120:001, 121:001, 122:004, 123:001, 124:001, 125:001, 126:001, 127:001, 128:001, 129:004, 130:001, 131:001, 132:001, 133:002, 134:001, 135:001, 136:001, 137:003, 139:001, 140:001, 141:001, 142:001, 143:001, 144:001, 145:001, 146:001, 147:001, 148:001, 149:001, 150:001

* Yahweh of hosts, God of hosts, host is found in: 024:009, 046:006, 046:010, 048:007, 059:005, 069:005, 080:004, 080:014, 080:019, 084:001, 084:003, 084:007, 089:007

* zeal, zealous is found in: 069:007

* Zebulun is found in: 068:026

* Zion, Mount Zion is found in: 002:006, 009:011, 014:007, 020:001, 048:001, 048:011, 048:012, 050:001, 051:017, 053:006, 065:001, 069:034, 074:001, 076:001, 078:067, 084:005, 084:007, 087:001, 087:005, 097:006, 099:001, 102:013, 102:021, 110:002, 125:001, 126:001, 128:003, 129:004, 132:013, 133:002, 134:003, 135:019, 137:001, 137:003, 146:009, 147:012, 149:002

Psalm 1 General Notes

Type of psalm

Psalm 1 is usually considered to be a "wisdom psalm," which gives advice to those who hear it read or sung. (See: wise, wisdom)

Special concepts in this chapter

Blessed

A main theme in this psalm is what it means to be blessed. Here "blessed" refers to anyone who is well off because of a good relationship to God. The contrasting theme is that there are ungodly people, those who refuse to honor God. (See: bless, blessed, blessing and ungodly, godless, ungodliness, godlessness)

People who opposed Yahweh

There are several words in this psalm for those who oppose God: "the wicked" (those who do evil), "sinners" (those who ignore God's law), and "mockers" (those who mock God and the righteous people). (See: evil, wicked, wickedness, sin, sinful, sinner, sinning, law, law of Moses, God's law, law of Yahweh and righteous, righteousness)

Links:

- **Psalm 001:1-2**
- **Introduction to Psalms**

Psalm 1:1-2

UDB:

[1] How fortunate are those who do not do what the wicked people advise them to do,

who do not imitate the behavior of sinful people,

and who do not join with people who ridicule God.

[2] Instead, those with whom Yahweh is pleased delight in understanding what he teaches us.

They read and think every day and every night about what Yahweh teaches.

ULB:

1 [1] Blessed is the man who does not walk in the advice of the wicked,

or stand in the pathway with sinners,

or sit in the assembly of mockers.

[2] But his delight is in the law of Yahweh,

and on his law he meditates day and night.

translationWords:

- bless, blessed, blessing
- walk
- evil, wicked, wickedness
- sin, sinful, sinner, sinning
- assembly, assemble
- mock, ridicule, scoff at
- delight
- law, law of Moses, God's law, law of Yahweh
- meditate

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **who does not walk in the advice of the wicked** - The "advice of the wicked" is spoken of as if it were a path to follow. AT: "who does not follow the advice of the wicked" (See: Metaphor)

- **stand in the pathway with sinners** - Here the word “pathway” represents the way people live. The word “stand” is in parallel with “walk.” AT: “imitate the behavior of sinful people” (See: Metaphor)
- **or sit in the assembly of mockers** - Sitting with people who mock God represents joining the people who mock God. AT: “or join those who mock God” or “or mock God with others who mock him” (See: Metonymy)
- **delight** - “contentment” or “joy”
- **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.

Links:

- Introduction to Psalms
- Psalm 001 General Notes
- Psalm 001 Translation Questions

Psalm 1:3

UDB:

[3] They constantly do things that please God,

> just as fruit trees that have been planted along the banks of a stream produce fruit at the right time every year.

Like trees that never wither,

> they succeed in everything that they do.

ULB:

> [3] He will be like a tree planted by the streams of water
>
> that produces its fruit in its season,
>
> whose leaves do not wither;
>
> whatever he does will prosper.

translationWords:

- water, waters
- fruit, fruitful
- prosper, prosperity, prosperous

translationNotes:

- **General Information:** - This passage introduces an elaborate image in which a righteous person is thought of in terms of a flourishing tree.
- **He will be like a tree ... fruit in its season** - In the Bible, people are often spoken of as trees. People who delight in Yahweh's law can do all God wants them to do just as a tree that is planted by water produces good fruit. AT: "He will be prosperous like a tree ... fruit in its season" (See: Simile)
- **planted by the streams of water** - A tree that is planted by a stream can get enough water to be healthy.
- **that produces its fruit in its season** - Healthy trees produce good fruit at the right time.
- **whose leaves do not wither** - If a tree gets enough water, its leaves do not dry out and die.
- **whatever he does will prosper** - "He will be successful at whatever he does"

Links:

- Introduction to Psalms
- Psalm 001 General Notes
- Psalm 001 Translation Questions

Psalm 1:4-5

UDB:

[4] But wicked people are not like that!

Wicked people are as worthless as chaff

that is blown away by the wind.

[5] Therefore, when God judges all mankind, he will condemn the wicked.

Furthermore, the wicked will not be present when Yahweh gathers all the righteous people together.

ULB:

[4] The wicked are not so,

but are instead like the chaff that the wind drives away.

[5] So the wicked will not stand in the judgment,

nor sinners in the assembly of the righteous.

translationWords:

- chaff
- judge, judgment
- righteous, righteousness

translationNotes:

- **The wicked are not so** - How they are not like that can be stated clearly. "The wicked are not prosperous" or "The wicked do not prosper" (See: Assumed Knowledge and Implicit Information)
- **but are instead like the chaff** - How they are like chaff can be stated clearly. AT: "but instead they are worthless like the chaff" (See: Simile)
- **will not stand in the judgment** - Surviving when God judges is spoken of as "standing." AT: "will not survive when God judges them" or "will be condemned when God judges them" (See: Metaphor
- **nor sinners in the assembly** - Translators can supply the verb "stand." AT: "neither will sinners stand in the assembly" (See: Ellipsis)
- **nor sinners in the assembly of the righteous** - Being accepted by God as righteous is spoken of as standing with the group of righteous people. AT: "and God will not accept sinners along with the righteous people" (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 001 General Notes
- Psalm 001 Translation Questions

Psalm 1:6

UDB:

[6] For Yahweh guides and protects righteous people,

but the path that the wicked walk on leads them to where God will destroy them forever.

ULB:

[6] For Yahweh approves of the way of the righteous,

but the way of the wicked will perish.

translationWords:

- Yahweh
- righteous, righteousness
- evil, wicked, wickedness
- perish, perishing, perishable

translationNotes:

- **For Yahweh approves of the way of the righteous, but the way of the wicked will perish** - These two clauses contrast what happens to righteous people with what happens to wicked people. (See: Parallelism)
- **the way of the righteous** - How people live is spoken of as if it were a "way" or "road" that they are walking on. AT: "how the righteous live (See: Metaphor)
- **the way of the wicked will perish** - Here "way" stands for the wicked, who are figuratively walking on the way. AT: "The wicked will perish because of their way" or "the wicked will die because of the way they live" (See: Metaphor and Metonymy)

Links:

- Introduction to Psalms
- Psalm 001 General Notes
- Psalm 001 Translation Questions

Psalm 2 General Notes

Type of psalm

Psalm 2 is usually considered a royal psalm because it is about the king. It was probably first sung when a new person became the king. It is often thought to be about the Messiah because of verse 6 and 7 reference the Son of God. (See: Christ, Messiah and Son of God, the Son, Son)

Special concepts in this chapter

Yahweh's protection

The main theme of this psalm is that God is protecting and empowering the king he has appointed and that it is useless for the foreign nations to oppose God and his king.

Important figures of speech in this chapter

Metaphor

"Today I have begotten you" is a metaphor meaning that God acknowledges the king as his special person. (See: Metaphor)

Links:

- **Psalm 002:1-3**

Psalm 2:1-3

UDB:

[1] Why do the leaders of nations rage against Yahweh?

Why do people plan to rebel against him, even though it is in vain?

[2] The kings of the nations on earth prepare to revolt;

the rulers plot together to fight against Yahweh and against his Anointed One.

[3] They shout, "We should free ourselves from their control;

we should not let them rule over us any longer!"

ULB:

2 [1] Why are the nations in turmoil,

and why do the peoples make plots that will fail?

[2] The kings of the earth take their stand together

and the rulers conspire together

against Yahweh and against his Messiah, saying,

[3] "Let us tear off the shackles they put on us

and throw off their chains."

translationWords:

- nation
- people group, peoples, the people, a people
- king
- earth, earthly
- ruler, rulers, rule
- Yahweh
- Christ, Messiah

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)

- **Why are the nations in turmoil ... why do the peoples make plots that will fail?** - These two clauses have similar meanings, and the "nations" and "peoples" refer to the same group of people. The words "nations" and "peoples" may represent their rulers. AT: "Why are the leaders of the nations in turmoil and making plots that will fail?" (See Parallelism and Metonymy)
- **Why are the nations in turmoil, and why do the peoples make plots that will fail?** - These questions are used to show surprise that the people are doing something so wrong and foolish. AT: "The nations are in turmoil and the peoples are making plots that will fail." (See: Rhetorical Question)
- **are the nations in turmoil** - This probably means that the nations were making a noisy and angry commotion.
- **plots that will fail** - These are probably plots against God and his people.
- **The kings of the earth take their stand together ... the rulers conspire together** - These two clauses have similar meanings. (See: Parallelism)
- **take their stand together** - "gather to fight" or "unite and prepare to revolt" (See: Idiom)
- **Let us tear off the shackles ... throw off their chains** - The people of other nations speak of Yahweh and the Messiah's rule over them as if it were shackles and chains. AT: "We should free ourselves from their control; we should not let them rule over us any longer!" (UDB) (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 002 General Notes
- Psalm 002 Translation Questions

Psalm 2:4-5

UDB:

4 But the one who sits on his throne in heaven laughs at them;

the Lord ridicules those rulers.

5 Then, because he is angry with them, he rebukes them.

He causes them to be terrified when they realize that he will furiously punish them.

ULB:

4 He who sits in the heavens will sneer at them;

the Lord mocks them.

5 Then he will speak to them in his anger

and terrify them in his rage, saying,

translationWords:

- heaven, sky, heavens, heavenly
- Lord
- mock, ridicule, scoff at
- angry, anger

translationNotes:

- **He ... the Lord** - These phrases refer to Yahweh. Yahweh is often called "the Lord" but the words for "Yahweh" and "the Lord" are different.
- **sits in the heavens** - Here sitting represents ruling. What he sits on can be stated clearly. AT: "rules in the heavens" or "sits on his throne in heaven" (UDB) (See: Assumed Knowledge and Implicit Information and Metonymy)
- **the Lord mocks them** - "the Lord mocks those people." Why he mocks them can be stated clearly. AT: "The Lord mocks them for their foolish plans" (See: Assumed Knowledge and Implicit Information)
- **and terrify them in his rage** - "rage" can be refers to being extremely angry or being furious. (See: Abstract Nouns)
- **terrify** - "frighten"

Links:

- Introduction to Psalms
- Psalm 002 General Notes
- Psalm 002 Translation Questions

Psalm 2:6-7

UDB:

[6] Yahweh says, “I have put my king on a throne on Zion, my sacred hill in Jerusalem.”

[7] His king says, ”I will proclaim what Yahweh has decreed.

He said to me, ’You are my son;

today I have become your father.

ULB:

[6] ”I myself have anointed my king

on Zion, my holy mountain.”

[7] I will announce a decree of Yahweh.

He said to me, ”You are my son!

This day I have become your father.

translationWords:

- king
- Zion, Mount Zion
- holy, holiness
- decree
- Yahweh
- son, son of
- ancestor, father, forefather

translationNotes:

- **I myself** - Yahweh is emphasizing that he, and not someone else, has anointed his king.
- **anointed my king** - “appointed my king to rule”
- **I will announce a decree of Yahweh** - The person saying this is the king. This can be stated clearly. AT: “The king says ‘I will announce a decree of Yahweh’ ” (See: Assumed Knowledge and Implicit Information)
- **He said to me** - “Yahweh said to me”
- **You are my son! This day I have become your father** - Among many peoples in that part of the world then, men could decide to legally adopt children, who would become their heirs. Here Yahweh adopts a man and makes him king of Israel. AT: “I make you my son. This day I have become your father” or “Now you are my son and am your father”

Links:

- Introduction to Psalms
- Psalm 002 General Notes
- Psalm 002 Translation Questions

Psalm 2:8-9

UDB:

[8] Request me to give you the nations

so that they belong to you permanently,

and I will give them to you.

Even the most remote nations will be yours.

[9] You will strike them down with an iron rod;

like the potter crashes his pot into pieces when he throws it on the ground,

that is how you will break them up into small pieces.

ULB:

[8] Ask me, and I will give you the nations for your inheritance

and the farthermost regions of the earth for your possession.

[9] You will break them with an iron rod;

like a jar of a potter, you will smash them to pieces."

translationWords:

- nation
- inherit, inheritance, heritage, heir
- possess, possession
- rod

translationNotes:

- **Connecting Statement:** - Yahweh continues speaking to the new king of Israel.
- **the nations for your inheritance ... the farthermost regions of the earth for your possession** - These phrases express very similar ideas. (See: Parallelism)
- **the farthermost regions of the earth** - "the lands that are very far away"
- **You will break them with an iron rod; like a jar of a potter, you will smash them to pieces** - These phrases express very similar ideas. (See: Parallelism)

- **You will break them with an iron rod** - Defeating the nations is spoken of as breaking them, and his power is spoken of as an iron rod. AT: “You will defeat them completely by your power” (See: Metaphor)
- **you will smash them to pieces** - Destroying nations is spoken of as if they could be smashed like a clay jar. AT: you will completely destroy them like a clay pot” (See: Metaphor and Simile)
- **a jar of a potter** - A potter is a person who makes clay pots and jars. These are fragile and can be broken easily. AT: “a clay jar” or “a clay pot” (See: Translate Unknowns)

Links:

- Introduction to Psalms
- Psalm 002 General Notes
- Psalm 002 Translation Questions

Psalm 2:10-11

UDB:

10 So then, you kings and other rulers on the earth, act wisely!

Listen to what Yahweh is warning you!

11 Worship Yahweh; fervently honor him.

Rejoice about the things he has done, but tremble before him!

ULB:

10 So now, you kings, be warned;

be corrected, you rulers of the earth.

11 Worship Yahweh in fear

and rejoice with trembling.

translationWords:

- ruler, rulers, rule
- worship
- fear, afraid, fear of Yahweh
- rejoice

translationNotes:

- **So now, you kings, be warned; be corrected, you rulers of the earth** - These two phrases have similar meanings. AT: “So now, you kings and rulers of the earth, be warned and corrected” (See: Parallelism)
- **be warned** - This can be stated with an active form. AT: “listen to this warning” or “be wise” (See: Active or Passive)
- **be corrected** - This can be stated with an active form. AT: “listen to this correction” or “take this correction” (See: Active or Passive)

Links:

- Introduction to Psalms
- Psalm 002 General Notes
- Psalm 002 Translation Questions

Psalm 2:12

UDB:

[12] Bow down humbly before his son!

If you do not do that, he will be angry,

and he will suddenly kill you.

Do not forget that he can, in one moment, show that he is very angry!

But how fortunate are all those who request him to protect them.

ULB:

[12] Kiss the son or he will be angry with you,

and you will die in the way when his anger burns for just a moment.

How blessed are all those who seek refuge in him.

translationWords:

- death, die, dead
- bless, blessed, blessing
- refuge, shelter

translationNotes:

- **Kiss the son** - People would show their king that they were loyal to him by kissing him, perhaps on the feet. AT: “Show the son that you are truly loyal to him” or “Bow down humbly before his son” (See: Symbolic Action)
- **you will die in the way** - This may refer to dying right there, before the person has a chance to go away. AT: “you will die immediately”
- **when his anger burns for just a moment** - The king’s anger is spoken of as if it were a fire that could burn. AT: “when he suddenly becomes very angry” (See: Metaphor)
- **seek refuge in him** - Asking the king for protection is spoken of as seeking refuge in him. AT: “ask the king to protect them” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 002 General Notes
- Psalm 002 Translation Questions

Psalm 3 General Notes

Type of psalm

Psalm 3 is a psalm of deliverance. It is a morning song intended to be sung in the temple accompanied by musical instruments during morning worship. (See: temple)

Special concepts in this chapter

Yahweh's protection

Although the psalmist has many enemies and is saying he is without help, God is protecting him and delivering him from danger.

Links:

- **Psalm 003:1-2**

Psalm 3:1-2

UDB:

[1] Yahweh, I have many enemies!

There are many people who oppose me.

[2] Many people are saying about me,

"God will certainly not help him."

ULB:

3

A psalm of David, when he fled from Absalom his son.

[1] Yahweh, how many are my enemies!

Many have risen against me.

[2] Many say about me,

"There is no help for him from God." *Selah*

translationWords:

- psalm
- David
- Absalom
- Yahweh
- adversary, enemy
- God
- selah

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **A psalm of David** - Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.

- **Yahweh, how many are my enemies!** - This exclamation shows that David is afraid of his enemies. AT: “Oh Yahweh, I have so many enemies!” (See: Exclamations)
- **have risen against me** - Fighting against someone is spoken of as rising against him. AT: “come against me” (See: Idiom)
- **Selah** - This may be a musical term that tells people how to sing or play their instruments here. Some translations write the Hebrew word, and some translations do not include it. (See: Copy or Borrow Words)

Links:

- Introduction to Psalms
- Psalm 003 General Notes
- Psalm 003 Translation Questions

Psalm 3:3-4

UDB:

[3] But Yahweh, you are like a shield that protects me.

You greatly honor me, and you encourage me.

[4] I cry out to you, Yahweh,

and you answer me from Zion, your sacred hill.

ULB:

[3] But you, Yahweh, are a shield around me,

my glory, and the one who lifts up my head.

[4] I lift up my voice to Yahweh,

and he answers me from his holy hill. *Selah*

translationWords:

- Yahweh
- shield
- glory, glorious
- voice
- holy, holiness
- selah

translationNotes:

- **you, Yahweh, are a shield around me** - A shield protects a soldier. David speaks as if God were a shield protecting him. AT: “you, Yahweh, protect me like a shield” (See: Metaphor)
- **my glory** - “you are my glory.” By calling God his glory, David says that God is the one who gives him glory. Since David has just spoken about his enemies and God being his protector, he probably meant that God gives him glory by giving him victory over his enemies. AT: “you are the one who gives me glory” or “you are the one who gives me victory” (See: Metonymy)
- **the one who lifts up my head** - “you are the one who lifts up my head.” Giving someone courage is spoken of as lifting up his head. AT: “the one who encourages me” (See: Metaphor)

- **I lift up my voice** - Using one's voice to cry out is spoken as as lifting up his voice. AT: "I cry out" (See: Metonymy)
- **Selah** - This may be a musical term that tells people how to sing or play their instruments here. Some translations write the Hebrew word, and some translations do not include it. See how you translated this in (Psalm 003:1-2). (See: Copy or Borrow Words)

Links:

- Introduction to Psalms
- Psalm 003 General Notes
- Psalm 003 Translation Questions

Psalm 3:5-6

UDB:

[5] At night I lay down and slept, and I woke up in the morning
because you, Yahweh, took care of me all during the night.
[6] There may be thousands of enemy soldiers who surround me,
but I am not afraid.

ULB:

[5] I lay down and slept;
I awoke, for Yahweh protected me.
[6] I will not be afraid of the multitudes of people
who have set themselves against me on every side.

translationWords:

- Yahweh

translationNotes:

- **have set themselves against me on every side** - “have surrounded me to destroy me”

Links:

- Introduction to Psalms
- Psalm 003 General Notes
- Psalm 003 Translation Questions

Psalm 3:7-8

UDB:

[7] Yahweh, arise!

My God, come and rescue me again!

You will insult my enemies by slapping them on their cheeks;

when you strike them, you will destroy their power,

with the result that they cannot hurt anyone.

[8] Yahweh, you are the one who saves your people from their enemies.

Yahweh, bless your people!

ULB:

[7] Rise up, Yahweh! Save me, my God!

For you will hit all my enemies on the jaw;

you will break the teeth of the wicked.

[8] Salvation comes from Yahweh.

May your blessings be on your people. *Selah*

translationWords:

- raise, rise, risen, arise, arose
- save, safe
- adversary, enemy
- evil, wicked, wickedness
- salvation
- bless, blessed, blessing
- people group, peoples, the people, a people
- selah

translationNotes:

- **Rise up** - David speaks of starting to do something as getting up. AT: “Take action” or “Do something” (See: Metonymy)

- **hit all my enemies ... break the teeth of the wicked** - These phrases say very similar things. The phrases “my enemies” and “the wicked” refer to the same group of people. (See: Parallelism)
- **For you will hit all my enemies on the jaw** - This was a way of insulting people. David speaks as if Yahweh would come and physically hit his enemies. AT: “For you will insult all my enemies like someone hitting them on the jaw” (See: Symbolic Action and Metaphor)
- **you will break the teeth of the wicked** - Animals attack with their teeth. Breaking their teeth takes away their power to attack. David speaks as if Yahweh would come and physically fight against the wicked. AT: “you will make the wicked unable to harm me like someone breaking the teeth of a ferocious animal” (See: Metaphor)
- **Salvation comes from Yahweh** - The abstract noun “salvation” can be expressed with the verb “save.” AT: “Yahweh saves his people” (See: Abstract Nouns)

Links:

- Introduction to Psalms
- Psalm 003 General Notes
- Psalm 003 Translation Questions

Psalm 4 General Notes

Type of psalm

Psalm 4 is a psalm of deliverance. It is an evening song, intended to be sung in the temple accompanied by musical instruments during evening worship. (See: deliver, deliverer, deliverance and temple)

Special concepts in this chapter

Trust

God protects all those who truly trust in him for protection. (See: trust, trustworthy, trustworthiness)

Links:

- **Psalm 004:1**

Psalm 4:1

UDB:

[1] God, answer me when I pray to you.

You are the one who shows people that I am right to trust in you.

You rescued me when I was in great trouble.

Act mercifully toward me and listen to me while I pray.

ULB:

4

For the chief musician; on stringed instruments. A psalm of David.

[1] Answer me when I call, God of my righteousness;

give me room when I am hemmed in.

Have mercy on me and listen to my prayer.

translationWords:

- chief
- David
- call, calling, called, call out
- God
- righteous, righteousness
- mercy, merciful
- pray, prayer

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **For the chief musician** - "This is for the director of music to use in worship"
- **on stringed instruments** - "people should play stringed instruments with this song"
- **A psalm of David** - Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.
- **Answer me when I call** - "Respond to me when I call" or "Help me when I call"
- **God of my righteousness** - "God, who shows that I am righteous"
- **give me room when I am hemmed in** - Being in danger is spoken of as being in a narrow space. AT: "rescue me when I am in danger" (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 004 General Notes
- Psalm 004 Translation Questions

Psalm 4:2-3

UDB:

[2] How long will you people shame me instead of honoring me?

You people love to falsely accuse me.

[3] All those who honor Yahweh—

he has chosen them to belong to him.

Yahweh will listen to me when I pray to him.

ULB:

[2] You people, how long will you turn my honor into shame?

How long will you love that which is worthless and seek after lies? *Selah*

[3] But know that Yahweh sets apart the godly for himself.

Yahweh will hear when I call to him.

translationWords:

- people group, peoples, the people, a people
- honor, to honor
- shame, shameful, ashamed
- love
- selah
- Yahweh
- set apart
- godly, godliness

translationNotes:

- **General Information:** - David sings this part of the song as if he is speaking to his enemies.
- **You people, how long will you turn my honor into shame?** - David uses this question to rebuke his enemies. AT: “You people continually turn my honor into shame!” (See: Rhetorical Question)

- **turn my honor into shame** - Shaming him instead of honoring him is spoken of as making his honor become shame. AT: “shame me instead of honoring me” or “bring me shame when you should be honoring me”
- **How long will you love that which is worthless and seek after lies?** - David uses this question to rebuke his enemies. AT: “You continue to love things that are worthless and seek after lies.” (See: Rhetorical Question)
- **love that which is worthless ... seek after lies** - These two phrases are very similar in meaning. The lies are worthless. AT: “love worthless lies” (See: Parallelism)
- **Yahweh sets apart the godly for himself** - “Yahweh chooses godly people for himself”

Links:

- Introduction to Psalms
- Psalm 004 General Notes
- Psalm 004 Translation Questions

Psalm 4:4-5

UDB:

[4] You should be afraid of Yahweh, but do not allow your fear to cause you to sin.

While you lie on your bed,

silently examine what you are thinking in your inner being.

[5] Also, offer to Yahweh the proper sacrifices

and continue trusting in him.

ULB:

[4] Tremble in fear, but do not sin!

Meditate in your heart on your bed and be silent. *Selah*

[5] Offer the sacrifices of righteousness

and put your trust in Yahweh.

translationWords:

- fear, afraid, fear of Yahweh
- sin, sinful, sinner, sinning
- meditate
- heart
- sacrifice, offering
- righteous, righteousness
- trust, trustworthy, trustworthiness

translationNotes:

- **Tremble in fear** - The relationship between “tremble” and “fear” and who people should fear can be stated clearly. AT: “Fear Yahweh so much that you tremble” or “Stand in awe of Yahweh” (See: Assumed Knowledge and Implicit Information)
- **Tremble** - “Shake”
- **Meditate in your heart** - The heart represents a person’s thoughts. Thinking carefully is spoken of as meditating in one’s heart. AT: “Think carefully” (See: Metonymy)

- **Offer the sacrifices of righteousness** - “Offer the right sacrifices”
- **put your trust in Yahweh** - Trust is spoken of as if it were an object that could be put somewhere. AT: “trust in Yahweh” or “trust Yahweh” (See: Metaphor and Abstract Nouns)

Links:

- Introduction to Psalms
- Psalm 004 General Notes
- Psalm 004 Translation Questions

Psalm 4:6-8

UDB:

[6] Some people ask, “Will somone please bring good things to us?”

But I say, ”Yahweh, continue to act kindly toward us.

[7] You have caused me to be very happy;

I am happier than people who have harvested a great amount of grain and grapes.

[8] It is in peace and security that I will lie down at night and sleep soundly

because I know that it is only you, Yahweh, who will keep me safe.”

ULB:

[6] Many say, “Who will show us anything good?”

Yahweh, lift up the light of your face on us.

[7] You have given my heart more gladness

than others have when their grain and new wine abound.

[8] It is in peace that I will lie down and sleep,

for you alone, Yahweh, make me safe and secure.

translationWords:

- light
- face
- heart
- grain
- wine, wineskin, new wine
- peace, peaceful

translationNotes:

- **Who will show us anything good?** - This question is used either to ask for something or to express a wish about something that has not happened. AT: “Please show us something good” or “We wish someone would show us something good” (See: Rhetorical Question)
- **Who will show us anything good?** - Showing something good represents either bringing good things or saying that good things have happened. AT: “Who will bring good things to us?” or “Who will say that anything good has happened?” (See: Metonymy)

- **lift up the light of your face on us** - The writer speaks of Yahweh acting favorably towards them as if Yahweh's face shone a light on them. AT: "act favorably towards us" (See: Metaphor)
- **You have given my heart more gladness** - The heart represents the person. AT: "You have given me more gladness" (See: Synecdoche)
- **You have given my heart more gladness than others have** - Gladness is spoken of as if it is an object that can be given. AT: "You have made me more glad than others are" (See: Metaphor and Abstract Nouns)
- **when their grain and new wine abound** - "New wine" may represent grapes. AT: "when they reap plentiful harvests of grain and grapes" (See: Metonymy)
- **It is in peace that I will lie down and sleep** - Peace is spoken of as if it were a place. AT: "I will be peaceful when I lie down and sleep" or "I will not be afraid of danger when I lie down and sleep" (See: Metaphor and Abstract Nouns)
- **make me safe and secure** - The words "safe" and "secure" mean basically the same thing and emphasize complete safety. AT: "make me completely safe" (See: Doublet)

Links:

- Introduction to Psalms
- Psalm 004 General Notes
- Psalm 004 Translation Questions

Psalm 5 General Notes

Type of psalm

Psalm 5 is a psalm of deliverance. Notice how the Psalmist both praises God and asks Him for help in defeating the wicked. It was intended to be sung accompanied by flutes. (See: deliver, deliverer, deliverance and evil, wicked, wickedness)

Special concepts in this chapter

Yahweh's help

God does not help people who do evil but he blesses those who are good and trust in him. (See: bless, blessed, blessing and trust, trustworthy, trustworthiness)

Links:

- **Psalm 005:1-3**

Psalm 5:1-3

UDB:

[1] Yahweh, listen to me while I pray!

Pay attention to me when I am groaning because I am suffering very much.

[2] You are my king and my God.

When I call to you to request you to help me, listen to me

because you are the one to whom I pray.

[3] You listen to me when I pray to you each morning,

and I wait for you to reply.

ULB:

5

For the chief musician; with wind instruments. A psalm of David.

[1] Listen to my call to you, Yahweh;

think about my groanings.

[2] Listen to the sound of my call, my King and my God,

for it is to you that I pray.

[3] Yahweh, in the morning you hear my cry;

in the morning I will bring my petition to you and wait expectantly.

translationWords:

- chief
- psalm
- David
- Yahweh
- king
- God

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **For the chief musician** - "This is for the director of music to use in worship"
- **with wind instruments** - "This song should be accompanied by people who play wind instruments."
- **A psalm of David** - Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.
- **Listen to my call to you** - This is a call for help. AT: "Listen to me as I call to you now for help" (See: Metonymy)
- **groanings** - low sounds that people make with the voice when they are suffering
- **in the morning you hear my cry ... in the morning I will bring my petition to you** - These two phrases are very similar in meaning. (See: Parallelism)
- **I will bring my petition to you** - "I will make my request" or "I will ask you for what I need"
- **expectantly** - "hopefully"

Links:

- Introduction to Psalms
- Psalm 005 General Notes
- Psalm 005 Translation Questions

Psalm 5:4-6

UDB:

[4] You are not a god who is pleased with wicked people;

you will never welcome those who do what is evil.

[5] You do not allow those who are proud to come to you to worship you.

You hate all those who do evil things.

[6] You get rid of liars,

and you despise those who murder others and those who deceive others.

ULB:

[4] Certainly you are not a God who approves of evil;

evil people will not be your guests.

[5] The arrogant will not stand in your presence;

you hate all who behave wickedly.

[6] You will destroy liars;

Yahweh despises violent and deceitful men.

translationWords:

- evil, wicked, wickedness
- arrogant
- deceive, deceit, deception, deceptive

translationNotes:

- **Yahweh despises violent and deceitful men** - Since David is speaking to God in this psalm, this sentence can be stated with the word “you.” AT: “Yahweh, you despise violent and deceitful men” or “Yahweh, you hate men who do violent acts and deceive others” (See: First, Second or Third Person)

Links:

- Introduction to Psalms
- Psalm 005 General Notes
- Psalm 005 Translation Questions

Psalm 5:7-8

UDB:

[7] Yahweh, because you greatly and faithfully love me,

I come into your temple.

I have an awesome respect for you

and I will bow down to worship you at your sacred temple.

[8] Yahweh, because you act righteously toward me,

show me what is right for me to do.

Because I have many enemies,

show me clearly how to live in the right way.

ULB:

[7] But as for me, because of your great covenant faithfulness, I will come into your house;

in reverence I will bow down toward your holy temple.

[8] Oh Lord, lead me in your righteousness because of my enemies;

make your path straight before me.

translationWords:

- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- house
- reverence
- bow, bow down
- holy, holiness
- temple
- Lord
- righteous, righteousness
- adversary, enemy

translationNotes:

- **your house** - This refers to God's temple. AT: "your temple"
- **lead me in your righteousness** - David speaks of righteousness as if it were a path and of teaching as leading. The phrase "your righteousness" means that God is righteous AT: "teach me to do what is righteous as you do" (See: Metaphor)
- **make your path straight before me** - David speaks of righteousness as if it were a path. A straight path is easy to see or walk on. AT: "show me clearly how to live in the right way" (UDB) or "make it easy for me to do what is right" (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 005 General Notes
- Psalm 005 Translation Questions

Psalm 5:9-10

UDB:

[9] My enemies never say what is true;

in their inner beings they want to destroy others.

They speak threats of violence and death.

They use their tongues to say good things to please people.

[10] O God, declare that they are guilty and punish them.

Cause them to experience the same disasters that they plan to cause to happen to others.

Get rid of them because they have committed many sins,

and they have rebelled against you.

ULB:

[9] For there is no truth in their mouth;

their inward being is wicked;

their throat is an open tomb;

they flatter with their tongue.

[10] Declare them guilty, God;

may their schemes be their downfall!

Drive them out for their many transgressions,

for they have rebelled against you.

translationWords:

- true, truth, come true
- evil, wicked, wickedness
- tomb, grave, burial place
- tongue
- guilt, guilty
- transgress, transgression
- rebel, rebellious, rebellion

translationNotes:

- **General Information:** - David talks about his enemies.
- **For there is no truth in their mouth** - Truth being in the mouth represents speaking truthfully. AT: “For they never say what is true” (See: Metonymy)
- **their inward being is wicked** - The inward being represents people’s thoughts and desires. AT: “their thoughts and desires are wicked” (See: Metonymy)
- **their throat** - The throat represents people’s speech. AT: “their speech” or “what they say” (See: Metonymy)
- **their throat is an open tomb** - Their throat is spoken of as if it were an open tomb, ready for dead bodies to put into it. Possible meanings are 1) “they say that they will kill people” or 2) “What they say kills people” (See: Metaphor)
- **they flatter with their tongue** - “they say nice things about people without really meaning it”
- **their tongue** - The tongue represents what people say. (See: Metonymy)
- **may their schemes be their downfall** - “may their schemes cause them to experience disasters” or “may they become less important because of their schemes”
- **schemes** - plans to harm people
- **downfall** - This is something that causes a person to experience disasters or to lose power. Experiencing disaster or becoming less important is spoken of as falling. (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 009 General Notes
- Psalm 005 Translation Questions

Psalm 5:11-12

UDB:

[11] But cause that all those who go to you to be protected will rejoice;

cause them to sing joyfully to you forever.

Protect those who love you;

they are truly happy because of what you do for them.

[12] Yahweh, you always bless those who act righteously;

you protect them as a soldier protects himself with his shield.

ULB:

[11] But may all those who take refuge in you rejoice;

let them always shout for joy because you defend them;

let them be joyful in you, those who love your name.

[12] For you will bless the righteous, Yahweh;

you will surround them with favor as with a shield.

translationWords:

- refuge, shelter
- rejoice
- joy, joyful
- love
- name
- bless, blessed, blessing
- righteous, righteousness
- favor, favorable, favoritism
- shield

translationNotes:

- **may all those who take refuge in you rejoice** - God is spoken of as if he were a refuge, a place where people can be protected. AT: “May all those who go to you for protection rejoice” (See: Metaphor)
- **those who take refuge in you rejoice ... shout for joy because you defend them** - These two clauses express similar thoughts. (See: Parallelism)

- **take refuge in you** - Going to Yahweh for protection is spoken of as taking refuge in him. AT: “go to you for protection” (See: Metaphor)
- **those who love your name** - God’s name represents him. At: “those who love you” (See: Metonymy)
- **you will surround them with favor as with a shield** - God’s favor is spoken of as if it were a shield. AT: “you will favor them and protect them as a soldier protects himself with his shield” or ”because you are kind to them, you will protect them (See: Simile)

Links:

- Introduction to Psalms
- Psalm 005 General Notes
- Psalm 005 Translation Questions

Psalm 6 General Notes

Type of psalm

Psalm 6 is a deliverance psalm: a call to God for help. (See: deliver, deliverer, deliverance)

Special concepts in this chapter

Trouble

He is in deep trouble and needs God to help him in his difficult situation. But then God hears his prayer and scatters his enemies.

First Person

This Psalm is written using first person making its perspective very personal. There are many uses of the first person in this Psalm.

Links:

- **Psalm 006:1-2**

Psalm 6:1-2

UDB:

[1] Yahweh, do not correct me when you are angry with me;

do not punish me when you are upset.

[2] Yahweh, act kindly toward me and heal me because I have become weak.

My body shakes because I am experiencing so much sorrow.

ULB:

6

For the chief musician; on stringed instruments, set to the Sheminith style. A psalm of David.

[1] Yahweh, do not rebuke me in your anger

or discipline me in your wrath.

[2] Have mercy on me, Yahweh, for I am frail;

heal me, Yahweh, for my bones are shaking.

translationWords:

- psalm
- David
- Yahweh
- rebuke
- angry, anger
- discipline, self-discipline
- wrath, fury
- mercy, merciful
- heal, cure

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **For the chief musician** - “This is for the director of music to use in worship”
- **on stringed instruments** - “people should play stringed instruments with this song”
- **set to the Sheminith style** - This may refer to a style of music.

- **A psalm of David** - Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.
- **my bones are shaking** - The bones represent the whole body. His body may have been shaking because he was sick or extremely tired. AT: "my whole body is shaking" (See: Synecdoche)

Links:

- Introduction to Psalms
- Psalm 006 General Notes
- Psalm 006 Translation Questions

Psalm 6:3-5

UDB:

[3] Yahweh, I am greatly troubled in my inner being.

How long must I endure this?

[4] Yahweh, please come and rescue me.

Save me because you always keep the promises of your covenant.

[5] I will not be able to praise you after I die;

no one in the place where the dead are praise you.

ULB:

[3] My soul also is very troubled.

But you, Yahweh—how long will this continue?

[4] Return, Yahweh! rescue me.

Save me because of your covenant faithfulness!

[5] For in death there is no remembrance of you.

In Sheol who will give you thanks?

translationWords:

- soul
- save, safe
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- death, die, dead
- hades, sheol

translationNotes:

- **very troubled** - “terrified” or “worried”
- **how long will this continue?** - David uses this question to show that he does not want to continue feeling weak and troubled. AT: please, do not let this continue!” (See: Rhetorical Question)

- **Return, Yahweh** - David speaks of God being kind to him as God returning to him. AT: "Yahweh, come back to me" or "Have mercy on me, Yahweh" (See: Metaphor)
- **For in death there is no remembrance of you. In Sheol who will give you thanks?** - These two sentences express similar meanings. (See: Parallelism)
- **For in death there is no remembrance of you** - Remembrance represents praise. AT: "For when people die, they no longer praise you" (See: Metonymy and Abstract Nouns)
- **In Sheol who will give you thanks?** - David uses this question to emphasize that no one in Sheol thanks God. AT: "No one in Sheol will give you thanks!" or "The dead cannot praise you!" (See: Rhetorical Question)

Links:

- Introduction to Psalms
- Psalm 006 General Notes
- Psalm 006 Translation Questions

Psalm 6:6-7

UDB:

[6] I am exhausted because of my pain.

I cry all night long so that my bed and my pillow are drenched by my tears.

[7] Because I cry so much, I cannot see well.

My eyes have become weak because I constantly cry in fear of my enemies.

ULB:

[6] I am weary with my groaning.

All night I drench my bed with tears;

I wash my couch away with my tears.

[7] My eyes grow dim from grief;

they grow weak because of all my adversaries.

translationWords:

- adversary, enemy

translationNotes:

- **I am weary with my groaning** - His groaning represents the pain or distress that he feels. AT: “I am very tired because of my pain” (See: Metonymy)
- **I drench my bed with tears; I wash my couch away with my tears** - These two sentences express the same meaning. (See: Parallelism)
- **I drench my bed with tears** - “I make my bed wet with my tears” or “My bed is very wet because of my tears”
- **I wash my couch away with my tears** - “I make my couch wet with my tears”
- **My eyes grow dim** - The ability to see is spoken of in terms of the eyes. AT: “My vision is blurry” or “I cannot see clearly” (See: Metonymy)
- **from grief** - Grief here represents crying. AT: “from crying” or “because I cry so much” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 006 General Notes
- Psalm 006 Translation Questions

Psalm 6:8-10

UDB:

[8] You people who do evil things, get away from me,
because Yahweh heard me when I was crying!
[9] Yahweh heard me when I called out for him to help me,
and he will answer my prayer.
[10] When that happens, all my enemies will be ashamed;
they will be the ones who are terrified.
They will turn away from me and suddenly leave me
because they will be disgraced.

ULB:

[8] Get away from me, all you who practice iniquity;
for Yahweh has heard the sound of my weeping.
[9] Yahweh has heard my appeal for mercy;
Yahweh has accepted my prayer.
[10] All my enemies will be ashamed and greatly troubled.
They will turn back and be suddenly humiliated.

translationWords:

- iniquity
- mercy, merciful
- pray, prayer
- adversary, enemy
- shame, shameful, ashamed
- trouble, troubles, troubled
- humiliate, humiliation

translationNotes:

- **Yahweh has heard my appeal for mercy ... Yahweh has accepted my prayer** - These two lines have very similar meanings. (See: Parallelism)
- **Yahweh has accepted my prayer** - Being willing to do what David has prayed for is spoken of as accepting his prayer. AT: “Yahweh will respond to my prayer” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 006 General Notes
- Psalm 006 Translation Questions

Psalm 7 General Notes

Type of psalm

Psalm 7 is a deliverance psalm. (See: deliver, deliverer, deliverance)

Special concepts in this chapter

Yahweh's protection

The author had not wronged anyone; yet his enemy was trying to hurt him. But he knew God would protect him.

Cush the Benjamite

Note the Superscription and the specific circumstances. There is no other reference to this incident in the Scriptures. But there are references to David being opposed by those of the tribe of Bejamin during the time he was serving King Saul.

Links:

- **Psalm 007:1-2**

Psalm 7:1-2

UDB:

[1] Yahweh my God, I come to you to protect me.

Rescue me, save me from all those who are pursuing me in order to harm me.

[2] If you do not do that, they will tear me into pieces

like a lion does when it attacks the animals it wants to kill;

no one will save me from them.

ULB:

7

A musical composition of David, which he sang to Yahweh concerning the words of Cush the Benjamite.

[1] Yahweh my God, I take refuge in you!

Save me from all who chase me, and rescue me.

[2] Otherwise, they will rip me apart like a lion,

tearing me in pieces with no one else able to bring me to safety.

translationWords:

- David
- Yahweh
- word
- Cush
- Benjamin
- God
- save, safe
- lion

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)

- **A musical composition of David** - “This is a song that David wrote”
- **concerning the words of Cush the Benjamite** - The phrase “words of Cush” represents what he said. AT: “about what Cush, a man from the tribe of Benjamin, said” (See: Metonymy)
- **take refuge in you!** - Going to Yahweh for protection is spoken of as taking refuge in him. AT: “go to you for protection!” (See: Metaphor)
- **they will rip me apart like a lion, tearing me in pieces** - David speaks of his enemies attacking him as if they would rip his body apart and tear it in pieces as a lion would. AT: “they will violently kill me like a lion ripping apart its victim’s body and tearing it in pieces” or “they will violently kill me” (See: Simile)
- **with no one else able to bring me to safety** - “and no one else will be able to save me”

Links:

- Introduction to Psalms
- Psalm 007 General Notes
- Psalm 007 Translation Questions

Psalm 7:3-4

UDB:

[3] Yahweh my God, suppose that I have done anything that is wrong,

[4] or that I have done evil to some friend,

or that, for no good reason, I have harmed my enemies.

ULB:

[3] Yahweh my God, I never did what my enemies say I did;

there is no injustice on my hands.

[4] I have never done wrong to anyone at peace with me,

or senselessly harmed any who are against me.

translationWords:

- unjust, unjustly, injustice
- hand, right hand, to hand over
- wrong, mistreat, hurt
- peace, peaceful

translationNotes:

- **there is no injustice on my hands** - The hands represent what a person does. Having injustice on them represents having done something that is not just. AT: “there is no injustice in what I have done” or “I have not done anything unjust to anyone” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 007 General Notes
- Psalm 007 Translation Questions

Psalm 7:5

UDB:

[5] Then allow my enemies to pursue me and capture me.

Allow them to trample me into the ground

and leave me lying dead in the dirt.

ULB:

[5] If I am not telling the truth then let my enemy pursue my life and overtake it;

let him trample my living body on the ground

and leave me lying dishonored in the dust. *Selah*

translationWords:

- life, live, living, alive
- trample
- body
- dishonor, dishonorable

translationNotes:

- **my life** - The life represents the person. AT: “me” (See: Metonymy)
- **overtake it** - “catch up to it” or “reach it.” This represents capturing him. AT: “capture me” (See: Metonymy)
- **let him trample my living body on the ground** - Here “my living body” represents the writer. AT: “allow my enemies to destroy me” (See: Synecdoche)
- **lying dishonored in the dust** - This means lying dead and unburied in disgrace.

Links:

- Introduction to Psalms
- Psalm 007 General Notes
- Psalm 007 Translation Questions

Psalm 7:6-7

UDB:

[6] Yahweh, because you are very angry with those who pursue me,

arise and attack the ones attacking me!

Do to them what you have said is just!

[7] The people of all nations gather around you to attack you,

but you will rule them from where you are in heaven.

ULB:

[6] Arise, Yahweh, in your anger;

stand up against the rage of my enemies;

wake up for my sake and carry out the righteous decrees that you have commanded for them.

[7] The countries are assembled all around you;

take once more your rightful place over them.

translationWords:

- raise, rise, risen, arise, arose
- angry, anger
- righteous, righteousness
- decree
- command, to command, commandment
- assembly, assemble

translationNotes:

- **Arise, Yahweh, in your anger** - Arising represents doing something or taking action. AT: "Do something in your anger" or "Be angry at my enemies and take action: (See: Metonymy)
- **stand up against the rage of my enemies** - Fighting against people is spoken of as standing up against them. AT: "fight against the rage of my enemies" or "attack my enemies who rage against me" (See: Metonymy)
- **the rage of my enemies** - Their rage represents their attacks. AT: "the attacks of my enemies" or "my enemies who attack me" (See: Metonymy)
- **wake up** - Waking up represents starting to do something or take action. AT: "Take action" or "Do something" (See: Metaphor)

- **for my sake** - “for me” or “to help me”
- **The countries are assembled** - Here the word “countries” represents all of the armies that have gathered to attack. (See: Synecdoche)
- **take once more your rightful place over them** - Ruling people is spoken of as being over them. Yahweh’s rightful place refers either to heaven or to ruling in general. AT: “Rule over them from heaven” or “Rule over them” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 007 General Notes
- Psalm 007 Translation Questions

Psalm 7:8-9

UDB:

[8] Yahweh, judge the people of all nations!

Yahweh, show that I have done nothing wrong.

[9] God, you know what every person is thinking in his inner being

and because you are righteous, you always do what is just.

So now stop evil people from doing wicked deeds,

and defend all of us who are righteous!

ULB:

[8] Yahweh, judge the nations;

vindicate me, Yahweh, because I am righteous and innocent, Most High.

[9] May the evil deeds of the wicked come to an end, but establish the righteous people,

righteous God, you who examine hearts and minds.

translationWords:

- judge, judgment
- nation
- righteous, righteousness
- innocent
- Most High
- evil, wicked, wickedness
- works, deeds, work, acts
- heart
- mind

translationNotes:

- **vindicate me** - “show them that I am not guilty”
- **establish the righteous people** - “make the righteous people strong” or “make the righteous people prosper”
- **you who examine hearts and minds** - The hearts and minds represent people’s desires and thoughts. AT: “you who know our inner thoughts” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 007 General Notes
- Psalm 007 Translation Questions

Psalm 7:10-11

UDB:

[10] God, you protect me as a shield protects soldiers;

you rescue all those who are righteous in their inner being.

[11] You judge everyone correctly,

and every day you punish wicked people who insult your law.

ULB:

[10] My shield comes from God,

the one who saves the upright in heart.

[11] God is a righteous judge,

a God who is indignant each day.

translationWords:

- save, safe
- upright, uprightness

translationNotes:

- **My shield comes from God** - The word “shield” represents God’s protection. (See: Metaphor)
- **a God who is indignant each day** - Who God is angry with can be stated explicitly. AT: “a God who is angry with the wicked every day” (See: Assumed Knowledge and Implicit Information)

Links:

- Introduction to Psalms
- Psalm 007 General Notes
- Psalm 007 Translation Questions

Psalm 7:12-13

UDB:

[12] Whenever your enemies do not repent,

it is as though you sharpen your sword and put a string on your bow to get ready to kill them.

[13] You are preparing your weapons to kill those whom you strike;

the arrows that you will shoot have flaming tips.

ULB:

[12] If a person does not repent, God will sharpen his sword

and will prepare his bow for battle.

[13] He prepares to use weapons against him;

he makes his arrows flaming shafts.

translationWords:

- repent, repentance
- sword
- bow and arrow

translationNotes:

- **God will sharpen his sword and will prepare his bow for battle** - In verses 12 and 13, David speaks of God deciding to punish the wicked as if God were a warrior preparing to fight against them with weapons. AT: “God will take action against him like a warrior who sharpens his sword and prepares his bow for battle” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 007 General Notes
- Psalm 007 Translation Questions

Psalm 7:14-17

UDB:

[14] Wicked people plot their lies and evil things,

> they plan and take delight in their thoughts like a pregnant woman who is planning to give birth.

[15] But when they dig a deep pit to trap others,

> they themselves will fall into it.

[16] They themselves will experience the trouble that they want to cause others to have;

> they will hurt themselves by the violent things that they want to do to others.

[17] I praise Yahweh because he always acts righteously;

> I sing to praise Yahweh, the one who is much greater than any other god.

ULB:

[14] Think about the one who is pregnant with wickedness,

who conceives destructive plans, who gives birth to harmful lies.

[15] He digs a pit and hollows it out

and then falls into the hole he has made.

[16] His own destructive plans return to his own head,

for his violence comes down on his own head.

[17] I will give thanks to Yahweh for his justice;

I will sing praise to Yahweh Most High.

translationWords:

- head
- just, justice, justly
- praise

translationNotes:

- **one who is pregnant with wickedness ... conceives destructive plans ... gives birth to harmful lies** - David speaks of the things that a wicked person does as if the person were pregnant and wickedness was the baby. AT: “the wicked person. He makes plans to destroy people and produces harmful lies” (See: Metaphor)
- **His own destructive plans return to his own head, for his violence comes down on his own head** - Destruction and violence are spoken of as if they hit a person’s head or fall down on it. AT: “His own destructive plans destroy him, for his violence attacks him” or “When he plans to destroy others, others destroy him; when he attacks others, others attack him” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 007 General Notes
- Psalm 007 Translation Questions

Psalm 8 General Notes

Type of psalm

Psalm 8 is a psalm of worship and praise to God. This was to be sung by a choir.

Special concepts in this chapter

Yahweh's creation

God has made awesome things in the universe and has exalted humans to be rulers over this creation. (See: exalt, exaltation)

A Little Lower than the Heavenly Beings

This Psalm is quoted in the New Testament to show how the creation of heavenly beings is greater but God created human beings with greater honor and glory. (See: heaven, sky, heavens, heavenly and glory, glorious)

Links:

- **Psalm 008:1-2**

Psalm 8:1-2

UDB:

[1] Yahweh our Lord, people all over the world know that you are very great!

We see your greatness every time we look toward the heavens!

[2] You have taught little children and infants to praise you;

they cause your enemies and those who try to get revenge on you to be silent.

ULB:

8

For the chief musician; set to the gittith style. A psalm of David.

[1] Yahweh our Lord, how magnificent is your name in all the earth,

you who reveal your glory in the heavens above.

[2] Out of the mouth of babies and infants you have created praise

because of your adversaries,

in order to silence both the enemy and the avenger.

translationWords:

- psalm
- David
- Yahweh
- Lord
- name
- reveal, revelation
- glory, glorious
- heaven, sky, heavens, heavenly
- praise
- adversary, enemy
- avenge, revenge, vengeance

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)

- **For the chief musician** - “This is for the director of music to use in worship”
- **set to the gittith style** - This may refer to a style of music.
- **A psalm of David** - Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David’s psalms.
- **how magnificent is your name in all the earth** - God’s “name” represents his whole being. AT: “people all over the world know that you are very great” (UDB) (See: Metonymy)
- **Out of the mouth of babies and infants you have created praise** - Causing babies to praise God is spoken of as if the praise were an object that God created in the babies’ mouths and made come out. AT: “You have given babies and infants the ability to praise you” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 008 General Notes
- Psalm 008 Translation Questions

Psalm 8:3-5

UDB:

3 I look up at the sky at night

and see the things that you have made—

the moon and the stars that you have set in place.

4 It is amazing to me that you think about people,

that you are concerned about us humans!

5 You made the angels in heaven to be only a little more important than we are;

you caused us to be like kings!

ULB:

3 When I look up at your heavens, which your fingers have made,

the moon and the stars, which you have set in place,

4 Of what importance is the human race that you notice them,

or mankind that you pay attention to them?

5 Yet you have made them only a little lower than the heavenly beings

and have crowned them with glory and honor.

translationWords:

- crown, to crown
- honor, to honor

translationNotes:

- **your heavens, which your fingers have made** - God's fingers represent him. AT: "the heavens which you have made" (See: Synecdoche)
- **Of what importance is the human race that you notice them, or mankind that you pay attention to them?** - These remarks have been expressed in the form of a question to add emphasis. AT: "It is amazing that you think about people and are concerned about them!" (See: Rhetorical Question)
- **the human race ... mankind** - Both of these phrases refer to people in general.
- **have crowned them with glory and honor** - Glory and honor are spoken of as if they were crowns. The words "glory" and "honor" are similar in meaning. AT: "have given them glory and honor" or "have caused them to be like kings" (See: Metaphor and Doublet)

Links:

- Introduction to Psalms
- Psalm 008 General Notes
- Psalm 008 Translation Questions

Psalm 8:6-8

UDB:

[6] You put us in charge of everything that you made;

you gave us authority over all things—

[7] the sheep and the cattle,

and even the wild animals,

[8] the birds, the fish,

and everything else that swims in the seas.

ULB:

[6] You make him to rule over the works of your hands;

you have put all things under his feet:

[7] all sheep and oxen,

and even the animals of the field,

[8] the birds of the heavens, and the fish of the sea,

everything that passes through the currents of the seas.

translationWords:

- works, deeds, work, acts
- hand, right hand, to hand over
- sheep, ram, ewe
- ox, oxen

translationNotes:

- **You make him to rule over the works ... you have put all things under his feet** - These two clauses express similar meanings. (See: Parallelism)
- **You make him ... under his feet** - "you make them ... under their feet." The words "him" and "his" here refer to people.
- **the works of your hands** - The hands represent what God has done. AT: "the things that you made" (See: Metonymy)
- **you have put all things under his feet** - Having authority to rule others or control things is spoken of as having those things under one's feet. This means God gave people authority over all creation. AT: "you have given him authority over all things" (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 008 General Notes
- Psalm 008 Translation Questions

Psalm 8:9

UDB:

[9] Yahweh our Lord,

people all over the world know that you are very great!

ULB:

[9] Yahweh our Lord,

how magnificent is your name in all the earth!

translationWords:

- name

translationNotes:

- **how magnificent is your name in all the earth** - With this exclamation, David shows his joy and awe about how great God is. AT: “your name is wonderfully magnificent in all the earth” or “people in all the earth know how magnificent you are” (See: Exclamations)
- **your name** - God’s “name” represents him or his reputation. AT: “your reputation” (See: Metonymy)
- **magnificent** - “excellent” or “great”

Links:

- Introduction to Psalms
- Psalm 008 General Notes
- Psalm 008 Translation Questions

Psalm 9 General Notes

Type of psalm

Psalm 9 is a psalm of praise.

Special concepts in this chapter

Yahweh's protection

God is a protector. He is all-powerful and his enemies cannot withstand him.

Acrostic Psalm

This Psalm along with Psalm 10 form an acrostic. Which means that each unit begins with a successive letter of the Hebrew alphabet.

One Psalm or two

This Psalm has a superscription but Psalm 10 doesn't. This fact and the acrostic nature of the two Psalms has lead some scholars to believe these two Psalms may have originally been written as one psalm.

Links:

- **Psalm 009:1-2**

Psalm 9:1-2

UDB:

[1] Yahweh, I will praise you with all of my inner being.

I will tell others about all the wonderful things that you have done.

[2] I will sing to celebrate what you, who are much greater than all other gods, have done.

ULB:

9

For the chief musician; set to Muth Labben style. A psalm of David.

[1] I will give thanks to Yahweh with my whole heart;

I will tell about all your marvelous deeds.

[2] I will be glad and rejoice in you;

I will sing praise to your name, Most High!

translationWords:

- chief
- psalm
- David
- Yahweh
- heart
- marvel, wonder, amazed, astonished
- works, deeds, work, acts
- rejoice
- praise
- name
- Most High

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)

- **For the chief musician** - “This is for the director of music to use in worship”
- **set to Muth Labben** - This may refer to a style of music.
- **A psalm of David** - Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David’s psalms.
- **I will give thanks to Yahweh with my whole heart** - Since this song is addressed to Yahweh, Yahweh can be referred to as “you.” AT: ” Yahweh, I will give thanks to you with all my heart” (See: First, Second or Third Person)
- **all your marvelous deeds** - The noun “deeds” can be expressed with the verb “do.” AT: “all the marvelous things you do” or “all the marvelous things you have done” (See: Abstract Nouns)
- **I will sing praise to your name** - Here God’s name represents God. AT: “I will sing praise to you” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 009 General Notes
- Psalm 009 Translation Questions

Psalm 9:3-4

UDB:

[3] When my enemies realize that you are very powerful,
they stumble, and then they are killed.
[4] You sit on your throne to judge people,
and you have judged fairly concerning me.

ULB:

[3] When my enemies turn back,
they stumble and perish before you.
[4] For you have defended my just cause;
you sit on your throne, a righteous judge!

translationWords:

- perish, perishing, perishable
- just, justice, justly
- throne
- righteous, righteousness
- judge, judgment

translationNotes:

- **turn back** - “retreat” or “flee in fear”
- **you sit on your throne, a righteous judge** - Kings had authority to judge people, and they would sit on their throne when they judged. David speaks as if God were an earthly king. AT: “you judge like a king who sits on his throne, and you are righteous” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 009 General Notes
- Psalm 009 Translation Questions

Psalm 9:5-6

UDB:

5 You rebuked the people of other nations,

and you have gotten rid of the wicked people;

you have erased their names forever.

6 Our enemies have disappeared;

you destroyed their cities,

and people do not even remember them anymore.

ULB:

5 You rebuked the nations;

you have destroyed the wicked;

you have blotted out their name forever and ever.

6 The enemy crumbled like ruins

when you overthrew their cities.

All remembrance of them has perished.

translationWords:

- terror, terrify
- nation
- evil, wicked, wickedness
- forever
- ruin, ruins
- perish, perishing, perishable

translationNotes:

- **you have blotted out their name forever and ever** - Causing people to be forgotten is spoken of as blotting out their name. AT: “you have caused them to be forgotten as if their name was blotted out” or “no one will ever remember them again” (See: Metaphor)
- **blotted out** - “erased”

- **The enemy crumbled like ruins** - The enemy is spoken of as if it were a city full of broken down buildings. AT: “Our enemies were destroyed” (See: Simile)
- **when you overthrew their cities** - “when you destroyed their cities”
- **All remembrance of them has perished** - Remembrance is spoken of as if it were a living being that could die. AT: “All remembrance of them has stopped” or “There is no longer any remembrance of them” (See: Metaphor)
- **All remembrance of them has perished** - Remembrance can be expressed with the verb “remember.” AT: “No one remembers them at all” (See: Abstract Nouns)

Links:

- Introduction to Psalms
- Psalm 009 General Notes
- Psalm 009 Translation Questions

Psalm 9:7-8

UDB:

7 But Yahweh rules forever.

He judges people while he sits on his throne.

8 He will judge all the people in the world justly;

he will be fair when he judges the people of every nation.

ULB:

7 But Yahweh remains forever;

he has established his throne for justice.

8 He will judge the world with righteousness,

and he will execute judgment for the nations with fairness.

translationWords:

- just, justice, justly
- judge, judgment
- nation

translationNotes:

- **Yahweh remains forever** - “Remain” probably represents sitting on the throne as king. AT: “Yahweh sits on his throne forever” or “Yahweh rules forever” (See: Metonymy)
- **he has established his throne for justice** - The phrase “his throne” represents God’s rule. Possible meanings are 1) “He rules in order to judge people” or “He rules over people justly” (See: Metonymy)
- **He will judge the world with righteousness ... he will execute judgment for the nations with fairness** - These two clauses express the same meaning. (See: Parallelism)
- **He will judge the world with righteousness** - Here “the world” refers to all the people in the world. AT: “He will judge all the people of the world righteously” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 009 General Notes
- Psalm 009 Translation Questions

Psalm 9:9-10

UDB:

[9] Yahweh will be a refuge for those who are oppressed;

he will be like a shelter for them when they have trouble.

[10] Those who know Yahweh trust in him;

he never abandons those who come to him for help.

ULB:

[9] Yahweh also will be a stronghold for the oppressed,

a stronghold in times of trouble.

[10] Those who know your name trust in you,

for you, Yahweh, do not abandon those who seek you.

translationWords:

- stronghold, fortress, fortified
- oppress, oppression, oppressor
- name
- trust, trustworthy, trustworthiness

translationNotes:

- **Yahweh also will be a stronghold for the oppressed** - God is spoken of as if he were a place that people could go to for safety. AT: “Yahweh will also protect the oppressed” or “Yahweh will also provide safety for those who are oppressed” (See: Metaphor)
- **stronghold** - “refuge” or “shelter”
- **Those who know your name** - Here the words “your name” represent God. AT: “Those who know you” (See: Metonymy)
- **do not abandon** - “do not forsake” or “do not leave”

Links:

- Introduction to Psalms
- Psalm 009 General Notes
- Psalm 009 Translation Questions

Psalm 9:11-12

UDB:

[11] Yahweh rules on Mount Zion;

praise him and sing to him.

Tell the people of all the nations the marvelous things that he has done.

[12] He does not forget to punish those who have murdered others;

he will punish them,

and he will not ignore people who are crying because they are suffering.

ULB:

[11] Sing praises to Yahweh, who rules in Zion;

tell the nations what he has done.

[12] For the God who avenges bloodshed remembers;

he does not forget the cry of the oppressed.

translationWords:

- praise
- Zion, Mount Zion
- avenge, revenge, vengeance
- bloodshed

translationNotes:

- **who rules in Zion** - “who lives in Jerusalem”
- **tell the nations** - Here “the nations” represent all of the people. (See: Metonymy)
- **For the God who avenges bloodshed remembers** - What he remembers can be stated clearly. AT: “For the God who avenges bloodshed remembers those who were killed” or “For God remembers those who were killed and he punishes the killers” (See: Assumed Knowledge and Implicit Information)
- **he does not forget the cry** - “He does not ignore the cry”

Links:

- Introduction to Psalms
- Psalm 009 General Notes
- Psalm 009 Translation Questions

Psalm 9:13-14

UDB:

[13] Yahweh, act mercifully toward me!

Look at the ways that my enemies have injured me.

Do not allow me to die because of these injuries.

[14] I want to live in order that I can praise you at the gates of Jerusalem

and to rejoice because you rescued me.

ULB:

[13] Have mercy on me, Yahweh; see how I am oppressed by those who hate me,

you who can snatch me from the gates of death.

[14] Oh, that I might proclaim all your praise.

In the gates of the daughter of Zion

I will rejoice in your salvation!

translationWords:

- mercy, merciful
- gate, gate bar
- death, die, dead
- proclaim, proclamation
- Daughter of Zion
- rejoice
- salvation

translationNotes:

- **see how I am oppressed by those who hate me** - This can be expressed in active form. AT: “see how those who hate me oppress me” or “see how badly my enemies treat me” (See: Active or Passive)
- **you who can snatch me from the gates of death** - Death is spoken of as if it were a city that had gates through which people enter it. If someone is near the gates of death, it means that he will die soon. Keeping someone from dying is spoken of as taking him away from the gates of that city. AT: “you who can rescue me from death” or “you who can keep me from dying” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 009 General Notes
- Psalm 009 Translation Questions

Psalm 9:15-16

UDB:

15 It is as though the wicked people of many nations have dug a pit for me to fall into,

but they have fallen into that same pit.

It is as though they have spread out a net to catch me,

but their feet have been caught in that same net.

16 Because of what you have done, people know that you make justice happen;

you allow wicked people to be trapped by the same evil things that they themselves do.

ULB:

15 The nations have sunk down into the pit that they made;

their feet are caught in the net that they hid.

16 Yahweh has made himself known; he has executed judgment;

the wicked is ensnared by his own actions. *Selah*

translationWords:

- pit
- know, knowledge, make known
- judge, judgment
- selah

translationNotes:

- **The nations have sunk down into the pit that they made** - People dig pits in order to catch animals that fall into them. Here digging a pit represents making plans to destroy people. AT: "The nations are like people who dig a pit for others and then fall into it" (See: Metaphor)
- **their feet are caught in the net that they hid** - People hide nets in order to catch animals that get caught in them. Here hiding a net represents making plans to destroy people. AT: "they are like people who hide a net and get trapped in it" (See: Metaphor)
- **ensnared** - "trapped" or "caught." This represents being destroyed. AT: "destroyed" (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 009 General Notes
- Psalm 009 Translation Questions

Psalm 9:17-18

UDB:

17 Wicked people will all die and be buried in their graves;

their spirits will go to be with all those who have forgotten about you.

18 But you will not forget those who are needy;

what they confidently expect will never be in vain.

ULB:

17 The wicked are turned back and sent to Sheol,

the destiny of all the nations that forget God.

18 For the needy will not always be forgotten,

nor will the hopes of the oppressed be forever dashed.

translationWords:

- hades, sheol
- destiny, destine, destined
- nation
- God
- hope
- oppress, oppression, oppressor
- forever

translationNotes:

- **turned back** - “rejected”
- **the destiny of all the nations that forget God** - “where all the nations that forget God will be”
- **For the needy will not always be forgotten** - This can be stated in active form. AT: “God will not always forget the needy” or “God will remember the needy” (See: Active or Passive)
- **nor will the hopes of the oppressed be forever dashed** - Hopes are spoken of as if they were objects that could be broken or destroyed. Hopes being destroyed represents the things that people hope for never happening. AT: “and the oppressed will not hope forever without results” or “and someday what the oppressed hope for will happen” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 009 General Notes
- Psalm 009 Translation Questions

Psalm 9:19-20

UDB:

[19] Yahweh, do not allow our enemies to conquer us

just because they are strong;

You see what the people do and you bring justice to them all.

[20] Yahweh, teach them that they must be afraid of you and honor you.

Cause them to know that they are only human beings.

ULB:

[19] Arise, Yahweh; do not let man win against you;

may the nations be judged in your sight.

[20] Terrify them, Yahweh;

may the nations know that they are mere men. *Selah*

translationWords:

- raise, rise, risen, arise, arose

translationNotes:

- **Arise** - Getting up represents starting to do something. AT: “Do something” or “Take action” (See: Metonymy)
- **man** - “people”
- **be judged** - Here judging represents punishing. AT: “be punished” (See: Metonymy)
- **in your sight** - Here sight represents presence. AT: “in your presence” (See: Metonymy)
- **may the nations be judged in your sight** - This can be stated in active form. AT: “judge the nations in your presence” or “take the nations into your presence and punish them” (See: Active or Passive)

Links:

- Introduction to Psalms
- Psalm 009 General Notes
- Psalm 009 Translation Questions

Psalm 10 General Notes

Type of psalm

Psalm 10 is a psalm of deliverance. (See: deliver, deliverer, deliverance)

Special concepts in this chapter

Evil people

The wicked people are prospering and think that God does not care. They think that he is not involved in these affairs. They destroy the innocent. The godly need God to come to their rescue and to punish the wicked people for the evil that they are doing to the good people. (See: evil, wicked, wickedness, innocent, godly, godliness and good, goodness)

2nd half of Psalm 9

As noted in the intro to the last Psalm, this one is part of an acrostic poem. This Psalm covers the last half on the Hebrew alphabet. It also doesn't have a superscription to introduce it. However, the Psalms do separate well on the subjects they address. One addresses thanksgiving and praise whereas Psalm 10 is a lament. (See: lament, lamentation)

Links:

- **Psalm 010:1-3**

Psalm 10:1-3

UDB:

[1] Yahweh, why do you keep yourself far away from us?

Why do you not pay attention when we have troubles?

[2] Proud, wicked people, have a terrible desire within them to make poor people suffer.

God, make them fall into their own traps, so that what they did to others may be done to them!

[3] The wicked person boasts about the evil things he wants to do.

He desires to own the things that others have, and he does not want them to own more things than he has.

He boasts about all the things he owns, while he curses you, Yahweh.

ULB:

10 [1] Why, Yahweh, do you stand far off?

Why do you hide yourself in times of trouble?

[2] Because of their arrogance, wicked people chase the oppressed;

but please let the wicked be trapped by their own schemes that they have devised.

[3] For the wicked person boasts of his deepest desires;

he blesses the greedy and insults Yahweh.

translationWords:

- Yahweh
- trouble, troubles, troubled
- arrogant
- evil, wicked, wickedness
- oppress, oppression, oppressor
- bless, blessed, blessing

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **Why, Yahweh, do you stand far off? Why do you hide yourself in times of trouble?** - The speaker uses these questions to express his distress that God has not helped him. AT: "Yahweh, it seems as though you are far away from me and you hide from me whenever I am in trouble" (See: Rhetorical Question and Metaphor)
- **schemes** - "plans"
- **the wicked person** - This refers to wicked people in general. AT: "wicked people" (See: Generic Noun Phrases)
- **his deepest desires** - The noun "desires" can be expressed with the verb "want. "AT: "the things that he wants very much to do" (See: Abstract Nouns)
- **the greedy** - "greedy people"

Links:

- Introduction to Psalms
- Psalm 010 General Notes
- Psalm 010 Translation Questions

Psalm 10:4-5

UDB:

[4] The wicked person is so proud

he never looks for God

and if he did look for God, he would not find him.

He is too proud to even think about God.

[5] But, looking at the life of the wicked man,

it seems that everything he does is successful.

He cannot even understand your commands, God,

and then he mocks his enemies.

ULB:

[4] The wicked man has a raised face; he does not seek God.

He never thinks about God because he does not care at all about him.

[5] He is secure at all times,

but your righteous decrees are too high for him;

he snorts at all his enemies.

translationWords:

- God
- righteous, righteousness
- decree
- adversary, enemy

translationNotes:

- **The wicked man** - This refers here to wicked people in general. AT: “the wicked person” (UDB) (See: Generic Noun Phrases)
- **has a raised face** - A raised face represents pride or arrogance. AT: “has an arrogant attitude” or “is proud” (See: Metaphor)
- **he does not seek God** - Seeking God represents either 1) asking God for help or 2) thinking about God and obeying him. AT: “he does not ask God for help” or “he does not think about God” (See: Metaphor)

- **He is secure at all times** - “He is safe at all times.” He is not really safe, but he thinks that he is.
- **your righteous decrees are too high for him** - Something that is hard to understand is spoken of as if it were too high to reach. AT: “he cannot understand your righteous decrees” (See: Metaphor)
- **he snorts at all his enemies** - People snort at their enemies when they think that their enemies are weak and worthless. AT: “he thinks that all his enemies are weak and worthless” or “he sneers at all his enemies” (See: Symbolic Action)
- **he snorts** - This means that he blows air out noisily through his nose.

Links:

- Introduction to Psalms
- Psalm 010 General Notes
- Psalm 010 Translation Questions

Psalm 10:6-7

UDB:

[6] In his mind he thinks, "Nothing bad can happen to me!

As long as I live, I will never have troubles."

[7] When he speaks he always curses and tells lies,

and he makes threats against others.

When he talks, he only speaks about hurting or destroying other people.

ULB:

[6] He says in his heart," I will never fail;

throughout all generations I will not meet adversity."

[7] His mouth is full of cursing and deceptive, harmful words;

his tongue injures and destroys.

translationWords:

- heart
- generation
- deceive, deceit, deception, deceptive
- tongue

translationNotes:

- **He says** - "The wicked man says"
- **throughout all generations** - This probably simply means "forever."
- **I will not meet adversity** - Experiencing adversity is spoken of as meeting it. AT: "I will not have any troubles" (See: Metaphor)
- **His mouth is full of cursing and deceptive, harmful words** - What people say is spoken of as being in their mouth. AT: "He always curses people and says things that are deceptive and harmful" or "He always curses people, tells lies, and threatens to harm people" (See: Metonymy)
- **his tongue injures and destroys** - Here the tongue represents speaking. AT: or "what he says injures and destroys people" or "he speaks words that threaten and hurt people" (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 010 General Notes
- Psalm 010 Translation Questions

Psalm 10:8-10

UDB:

[8] He makes plans to attack the people living in the villages, people who have done nothing wrong.

He waits in places where he can hide
while he keeps looking for more people he can attack,
people who cannot defend themselves.
[9] He waits for his victims like a lion who crouches down,
and just like the lion, he hides in the bushes.
He is like the hunter who spreads out the net
so he can catch helpless people and drag them away.

[10] The helpless people are crushed by the wicked person's plans
and all the things he does.
He is powerful, and when he opposes the helpless people,
he always takes away from them whatever he wants.

ULB:

[8] He waits in ambush near the villages;
in the secret places he murders the innocent;
his eyes look for some helpless victim.
[9] He lurks in secret like a lion in the thicket;
he lies in wait to catch the oppressed.
He catches the oppressed when he pulls in his net.
[10] His victims are crushed and beaten down;
they fall into his strong nets.

translationWords:

- innocent
- lion
- oppress, oppression, oppressor

translationNotes:

- **He waits in ambush** - The word “he” refers to the wicked man.
- **his eyes look for some helpless victim** - The eyes represent him. AT: “he looks for some helpless victim” (See: Synecdoche)
- **He lurks in secret like a lion in the thicket** - This speaks of the wicked person as if he were a lion. AT: “He hides while he waits for the weak to walk near him, the same way a lion quietly waits in the bush for the animal it wants to attack” (See: Simile)
- **lurks** - This means to hide or wait with intent to harm or kill.
- **he lies in wait** - “lies down waiting” or “he hides and waits”
- **He catches the oppressed when he pulls in his net** - The writer speaks of the wicked person catching people as if he were a hunter using a net to catch animals. AT: “He catches the oppressed like a hunter that catches an animal in a net and drags it away” (See: Metaphor)
- **they fall into his strong nets** - The writer continues to speak of the wicked person catching people as if he were a hunter, his plans were nets, and the people were animals that fall into his net. AT: “his victims are caught by his plans like animals that fall into a hunter’s strong nets” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 010 General Notes
- Psalm 010 Translation Questions

Psalm 10:11-12

UDB:

11 The wicked person says, "God cannot remember what I did.

His eyes are covered, and he cannot see anything that I have done."

12 Yahweh, arise! God, strike him down!

Do not forget those who are suffering!

ULB:

11 He says in his heart, "God has forgotten;

he covers his face; he will not bother to look."

12 Arise, Yahweh! Lift up your hand, God!

Do not forget the oppressed.

translationWords:

- heart
- God
- face
- raise, rise, risen, arise, arose
- judge, judgment

translationNotes:

- **He says** - The word "He" refers to the wicked person, and to wicked people in general. (See: Generic Noun Phrases)
- **God has forgotten** - Refusing to pay attention to what people do is spoken of as forgetting. AT: "God does not pay attention" or "God does not care about what I do" (See: Metaphor)
- **he covers his face** - Refusing to pay attention to what someone does is spoken of as covering one's face. AT: "God refuses to see what is happening" (See: Metaphor)
- **he will not bother to look** - Paying attention to what someone does is spoken of as looking at it. AT: "he will not bother to pay attention" or "he will not care" (See: Metaphor)
- **Arise** - Starting to do something is spoken of as getting up. AT: "Do something" (See: Metaphor)
- **Lift up your hand** - Here lifting the hand to hit someone represents punishing him. AT: "Hit him hard" or "Punish the wicked person" (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 010 General Notes
- Psalm 010 Translation Questions

Psalm 10:13-14

UDB:

[13] Why does the most wicked person curse you, God, and turn away from you?

Does he think, “God can never punish me”?

[14] God, you do see the trouble and the distress that the wicked person causes.

And you will strike the wicked man and punish him for all that he does.

ULB:

[13] Why does the wicked man reject God

and say in his heart, “You will not hold me accountable”?

[14] You have taken notice, for you always see the one who inflicts the misery and sorrow.

The helpless entrusts himself to you;

you rescue the fatherless.

translationWords:

- reject
- heart

translationNotes:

- **Why does the wicked man reject God and say ... “You will not hold me accountable”?** - The speaker uses this question to show that he is very sad that wicked people do these things. AT: “Wicked people are always rejecting God and saying ... ‘You will not hold me accountable.’ ” (See: Rhetorical Question)
- **You will not hold me accountable** - “You will not require me to tell you why I do what I do.” Holding someone accountable here represents punishing him. AT: “You will not punish me” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 010 General Notes
- Psalm 010 Translation Questions

Psalm 10:15-16

UDB:

15 God, destroy the power of the person who is wicked and evil!

Make him pay for those evil things he did,

those things that he thought God would not find out about him.

16 Yahweh is king forever!

He will drive out foreign people from his land.

ULB:

15 Break the arm of the wicked and evil man.

Make him account for his evil deeds,

which he thought you would not discover.

16 Yahweh is King forever and ever;

the nations are driven out of his land.

translationWords:

- works, deeds, work, acts
- king
- nation

translationNotes:

- **Break the arm of the wicked and evil man** - Here “arm” represent power. AT: “Destroy the power of the wicked and evil man” or “Make the wicked and evil man weak” (See: Metonymy)
- **wicked and evil** - These words have the same meaning. You can use one word to express both concepts. (See: Doublet)
- **Make him account for his evil deeds** - Making someone account for his evil deeds represents punishing him. AT: “Punish him for the evil things he has done” (See: Metonymy)
- **the nations are driven out of his land** - This can be stated in active form. “Yahweh forces the people of other nations to leave his land” (See: Active or Passive)

Links:

- Introduction to Psalms
- Psalm 010 General Notes
- Psalm 010 Translation Questions

Psalm 10:17-18

UDB:

17 Yahweh, when the people who suffer cry out to you, you listen.

You hear them when they pray and you encourage them.

18 You defend the orphans and oppressed people

when the strong and the wicked work to do them harm.

And so, no one has to worry or be terrified anymore.

ULB:

17 Yahweh, you have heard the needs of the oppressed;

you strengthen their heart, you listen to their prayer;

18 You defend the fatherless and the oppressed

so that no man on the earth will cause terror again.

translationWords:

- pray, prayer
- terror, terrify

translationNotes:

- **you have heard the needs of the oppressed** - It is implied that the oppressed people cried out to God. AT: “when oppressed people cried out to you, you listened to them tell you what they need” (See: Assumed Knowledge and Implicit Information)
- **you strengthen their heart** - A strong heart represents courage, and making people’s hearts strong represents encouraging them. AT: “you encourage them” or “you make them confident” (See: Metonymy)
- **no man ... will cause terror again** - “no one ... will cause people to be afraid again”

Links:

- Introduction to Psalms
- Psalm 010 General Notes
- Psalm 010 Translation Questions

Psalm 11 General Notes

Type of psalm

Psalm 11 is a worship psalm. It tells how great God is and that God delivers the good people from the evil people. (See: deliver, deliverer, deliverance, good, goodness and evil, wicked, wickedness)

Special concepts in this chapter

Justice

The wicked people try to destroy the good people but God knows everything that is being done and he saves the good people and destroys the evil people. (See: just, justice, justly and save, safe)

Links:

- **Psalm 011:1-2**

Psalm 11:1-2

UDB:

[1] I trust that Yahweh will protect me.

So I do not fly off to the mountains like birds do.

[2] It is true that wicked people have hidden in the darkness,

that they have pulled back their bowstrings and aimed their arrows

to shoot them at people who honor Yahweh.

ULB:

11

For the chief musician. A psalm of David.

[1] I take refuge in Yahweh;

how will you say to me,

“Flee like a bird to the mountain”?

[2] For see! The wicked prepare their bows.

They make ready their arrows on the strings

to shoot in the darkness at the upright in heart.

translationWords:

- chief
- psalm
- David
- Yahweh
- evil, wicked, wickedness
- bow and arrow
- darkness
- heart

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)

- **For the chief musician** - “This is for the director of music to use in worship.”
- **A psalm of David** - Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David’s psalms.
- **take refuge in Yahweh** - Going to Yahweh for protection is spoken of as taking refuge in him. AT: “go to Yahweh for protection” (See: Metaphor)
- **how will you say to me, “Flee like a bird to the mountain”?** - This question is asked to provide emphasis. It can be translated as a statement. AT: “So do not ask me to run away!” (Rhetorical Question)
- **For see! The wicked prepare their bows. They make ready their arrows on the strings to shoot in the darkness at the upright in heart** - “Look! the wicked are preparing to attack upright people”
- **upright in heart** - Here “upright in heart” refers to godly or righteous people.

Links:

- Introduction to Psalms
- Psalm 011 General Notes
- Psalm 011 Translation Questions

Psalm 11:3-4

UDB:

[3] When wicked people do not suffer for disobeying the laws,
what can righteous people do?

[4] But Yahweh is sitting on his throne in his sacred temple in heaven,
and he sees everything that people do.

ULB:

[3] For if the foundations are ruined,
what can the righteous do?
[4] Yahweh is in his holy temple;
his eyes watch, his eyes examine the children of mankind.

translationWords:

- foundation, founded
- ruin, ruins
- righteous, righteousness
- holy, holiness
- temple
- children, child

translationNotes:

- **For if the foundations are ruined, what can the righteous do?** - Here "the foundations" may refer to law and order. This rhetorical question is asked to add emphasis. It can be translated as a statement. AT: "Righteous people cannot do anything when evil people are not punished when they disobey the laws!" (See: Rhetorical Question)
- **his eyes watch, his eyes examine the children of mankind** - Yahweh is aware of everything that happens. AT: "He examines all that humanity does" (See: Synecdoche)
- **children of mankind** - "humanity"

Links:

- Introduction to Psalms

- Psalm 011 General Notes
- Psalm 011 Translation Questions

Psalm 11:5-7

UDB:

[5] Yahweh examines what righteous people do and what wicked people do,

and he hates those who love to injure others.

[6] He will send down from the sky flaming coals and burning sulfur on the wicked;

he will send scorching hot winds to punish them.

[7] Yahweh does everything that is right, and he loves those who do what is right;

such people will come into his presence.

ULB:

[5] Yahweh examines both the righteous and the wicked,

but he hates those who love to do violence.

[6] He rains burning coals and brimstone upon the wicked;

a scorching wind will be their portion from his cup!

[7] For Yahweh is righteous, and he loves righteousness;

the upright will see his face.

translationWords:

- evil, wicked, wickedness
- love
- face

translationNotes:

- **examines** - “watches carefully”
- **do violence** - “hurt others”
- **He rains burning coals and brimstone upon the wicked; a scorching wind will be their portion from his cup!** - God’s punishment is described as if it were burning coals and brimstone from a volcano. AT: “He punishes the wicked; there will be no relief for them!” (See: Metaphor)
- **brimstone** - This is another name for sulphur.
- **see his face** - “be in his presence”

Links:

- Introduction to Psalms
- Psalm 011 General Notes
- Psalm 011 Translation Questions

Psalm 12 General Notes

Type of psalm

Psalm 12 is a judgment psalm, where the author asks God to judge and punish the wicked people. (See: judge, judgment and evil, wicked, wickedness)

Special concepts in this chapter

Yahweh saves

There are so many wicked people now and they are proud of their evil. But God will save the poor who call out to him. (See: save, safe and call, calling, called, call out)

Words

This relatively short Psalm focuses on the words people use.

Links:

- **Psalm 012:1**

Psalm 12:1

UDB:

[1] Yahweh, help us! It seems like people who honor you are no more,

that those who are loyal to you have all vanished.

ULB:

12

For the chief musician; set to the Sheminith. A psalm of David.

[1] Help, Yahweh, for the godly have disappeared;

the faithful have vanished.

translationWords:

- psalm
- David
- Yahweh
- godly, godliness
- faithful, faithfulness

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **For the chief musician** - “This is for the director of music to use in worship”
- **set to the Sheminith** - This may refer to a style of music. See how you translated this in 6:1.
- **A psalm of David** - Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David’s psalms.
- **Help, Yahweh** - “Yahweh, come to my aid”
- **faithful have vanished** - “faithful people have all vanished”

Links:

- Introduction to Psalms
- Psalm 012 General Notes
- Psalm 012 Translation Questions

Psalm 12:2-4

UDB:

[2] Everyone tells lies to other people;

they deceive others by flattering them, but they tell lies.

[3] Yahweh, we wish that you would cut off their tongues

so that they cannot continue to boast.

[4] They say, "By telling lies we will get what we want;

we control what we say, so no one can tell us what we should do!"

ULB:

[2] Everyone says empty words to his neighbor;

everyone speaks with flattering lips and a double heart.

[3] Yahweh, cut off all flattering lips,

every tongue declaring great things.

[4] These are those who have said, "With our tongues will we prevail.

When our lips speak, who can be master over us?"

translationWords:

- word
- neighbor
- heart
- Yahweh
- cut off
- tongue
- lord, master, sir

translationNotes:

- **Everyone says ... everyone speaks** - The two occurrences of "everyone" are exaggerations, used to emphasize that the problem is serious. (See: Hyperbole)
- **flattering lips** - "false praise"

- **a double heart** - “words that deceive”
- **cut off all flattering lips** - “stop them from speaking false praise”
- **every tongue declaring great things** - Here the “tongue” represents boastful speech. AT: “every person who is boasting” (See: Synecdoche)
- **With our tongues will we prevail** - Here the words “our tongues” represent the many words that they speak. AT: “Speaking many words will make us victorious” (See: Metonymy)
- **will we prevail** - “we will succeed” or “we will win”
- **who can be master over us?** - This rhetorical question is asked to emphasize that they believed no one could rule over them. It can be translated as a statement. AT: “no one can rule over us!” (See: Rhetorical Question)

Links:

- Introduction to Psalms
- Psalm 012 General Notes
- Psalm 012 Translation Questions

Psalm 12:5

UDB:

[5] But Yahweh replies, "I have seen the violent things that they have done to helpless people;

> I have heard those people groaning,
>
> so I will arise and rescue the people who are wanting me to help them."

ULB:

> [5] "Because of violence against the poor, because of the groans of the needy,
>
> I will arise," says Yahweh.
>
> "I will provide the safety for which they long."

translationWords:

translationNotes:

- **groans** - These are deep sounds that people make because of pain or some strong emotion.
- **I will arise," says Yahweh** - This means Yahweh will do something to help the people.

Links:

- Introduction to Psalms
- Psalm 012 General Notes
- Psalm 012 Translation Questions

Psalm 12:6-8

UDB:

[6] Yahweh, you always do what you have promised to do;

what you have promised is as precious and pure as silver

that has been heated seven times in a furnace to get rid of all the impure material.

[7] Yahweh, we know that you will protect us who honor you

from those wicked people,

[8] those who strut around proudly,

while people praise them for doing evil deeds.

ULB:

[6] The words of Yahweh are pure words,

like silver purified in a furnace on the earth,

refined seven times.

[7] You are Yahweh! You keep them.

You preserve the godly people from this wicked generation and forever.

[8] The wicked walk on every side

when evil is exalted among the children of mankind.

translationWords:

- Yahweh
- pure, purify, purification
- generation
- forever
- walk
- exalt, exaltation

translationNotes:

- **like silver purified in a furnace on the earth, refined seven times** - Yahweh's words are compared to silver that has been purified. AT: "they are without any imperfection" (See: Simile)

- **You keep them** - “You keep the righteous people safe”
- **walk on every side** - “surround us”
- **when evil is exalted among the children of mankind** - This can be stated in active form. AT: “when people everywhere are praising evil” (See: Active or Passive)
- **children of mankind** - “human beings” or “people”

Links:

- Introduction to Psalms
- Psalm 012 General Notes
- Psalm 012 Translation Questions

Psalm 13 General Notes

Type of psalm

Psalm 13 is a psalm of deliverance because the psalmist is calling on God to deliver him from death and his enemies. (See: deliver, deliverer, deliverance and call, calling, called, call out)

Special concepts in this chapter

Yahweh's help

The author needs God to help him because his enemies will rejoice if they are able to defeat him. The string of rhetorical questions is very effective at heightening the fear David is feeling. (See: Rhetorical Question and fear, afraid, fear of Yahweh)

Links:

- **Psalm 013:1-2**

Psalm 13:1-2

UDB:

[1] Yahweh, how long will you continue to forget about me?

Will you hide yourself from me forever?

[2] How long must I endure anguish within myself?

Must I be miserable every day?

How long will my enemies continue to defeat me?

ULB:

13

For the chief musician. A psalm of David.

[1] How long, Yahweh, will you keep forgetting about me?

How long will you hide your face from me?

[2] How long must I worry

and have grief in my heart all day?

How long will my enemy triumph over me?

translationWords:

- psalm
- David
- Yahweh
- face
- heart

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **For the chief musician** - “This is for the director of music to use in worship.”

- **A psalm of David** - Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.
- **How long, Yahweh, will you keep forgetting about me?** - This question is asked to get the reader's attention and to add emphasis. It can be translated as a statement. AT: "Yahweh, it seems that you have forgotten about me!" (See: Rhetorical Question)
- **How long ... face from me?** - The words "your face" represent God's whole being. This rhetorical question is asked to add emphasis. It can be translated as a statement. AT: "It seems like you are hiding from me!" (See: Synecdoche and Rhetorical Question)
- **How long will my enemy triumph over me?** - This rhetorical question is asked to add emphasis. It can be translated as a statement. AT: "Surely my enemies will not always defeat me!" (See: Rhetorical Question)

Links:

- Introduction to Psalms
- Psalm 013 General Notes
- Psalm 013 Translation Questions

Psalm 13:3-4

UDB:

[3] Yahweh my God, look at me and answer me.

Restore my strength, or I will die.

[4] Do not allow my enemies to boast and to say, “We have defeated him!”

Do not allow them to defeat me,

with the result that they will rejoice about it!

ULB:

[3] Look at me and answer me, Yahweh my God!

Give light to my eyes, or I will sleep in death.

[4] Do not let my enemy say, “I have defeated him,”

so that my enemy may not say, “I have prevailed over my adversary”; otherwise, my enemies will rejoice when I am brought down.

translationWords:

- God
- death, die, dead
- adversary, enemy
- rejoice

translationNotes:

- **Look at me and answer me** - “Give me your attention and listen to me”
- **Give light to my eyes** - This is a way of asking for strength. AT: “Make me strong again” (See: Idiom)
- **or I will sleep in death** - To “sleep in death” means to die. (See: Euphemism)
- **Do not let my enemy say ... so that my enemy may not say** - “Do not let my enemy say about me ... so that my enemy may not say about me”
- **when I am brought down** - “when I fall” or “when they defeat me”

Links:

- Introduction to Psalms
- Psalm 013 General Notes
- Psalm 013 Translation Questions

Psalm 13:5-6

UDB:

[5] But I trust that you will faithfully love me;

I will rejoice when you rescue me.

[6] Yahweh, you have done many good things for me,

so I will sing to you.

ULB:

[5] But I have trusted in your covenant faithfulness;

my heart rejoices in your salvation.

[6] I will sing to Yahweh

because he has treated me very generously.

translationWords:

- trust, trustworthy, trustworthiness
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- heart
- rejoice
- salvation
- Yahweh

translationNotes:

- **I have trusted in your covenant faithfulness** - In speaking of Yahweh's "covenant faithfulness," David is trusting that Yahweh will always love him. AT: "I trust that you will faithfully love me" (UDB) (See: Abstract Nouns)
- **my heart rejoices in your salvation** - Here "my heart" represents the whole person. AT: "I will rejoice because you have rescued me" (See: Synecdoche)

Links:

- Introduction to Psalms
- Psalm 013 General Notes
- Psalm 013 Translation Questions

Psalm 14 General Notes

Type of psalm

Psalm 14 is a deliverance psalm because he is trusting God to deliver the poor. (See: deliver, deliverer, deliverance and trust, trustworthy, trustworthiness)

Special concepts in this chapter

Evil people

Wicked people do not even consider God when they make their plans. (See: evil, wicked, wickedness)

Links:

- **Psalm 014:1**

Psalm 14:1

UDB:

[1] Only foolish people say to themselves, “There is no God!”

People who say those things only do corrupt deeds;

there is not one of them who does what is good.

ULB:

14

For the chief musician. A psalm of David.

[1] A fool says in his heart, “There is no God.”

They are corrupt and have done abominable iniquity;

there is no one who does good.

translationWords:

- psalm
- David
- fool, foolish, folly
- heart
- God
- corrupt, corruption
- abomination, abominable
- iniquity

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **For the chief musician** - “This is for the director of music to use in worship.”
- **A psalm of David** - Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David’s psalms.
- **A fool says in his heart** - This is an idiom that means to say to oneself or to think to oneself. AT: “A foolish person says to himself” (See: Idiom)

- **They are corrupt** - The word “they” refers to all foolish human beings who say there is no God.

Links:

- Introduction to Psalms
- Psalm 014 General Notes
- Psalm 014 Translation Questions

Psalm 14:2-3

UDB:

[2] From heaven Yahweh looks down at everyone;

he looks to see if anyone is very wise,

wise enough to desire to know him.

[3] Everyone turns away from Yahweh. They are depraved and do disgusting, filthy things.

No one does what is good.

ULB:

[2] Yahweh looks down from heaven on the children of mankind

to see if there are any who understand,

who seek after him.

[3] They have all turned away. Together they have become corrupt.

There is no one who does good, no, not one.

translationWords:

- heaven, sky, heavens, heavenly

translationNotes:

- **children of mankind** - This phrase refers to all humans.
- **who seek after him** - This describes those who desire to know God as if they were actually following him on a path. AT: “who desire to know him” (See: Metaphor)
- **They have all turned away** - This describes people who have rejected God as if they had stopped walking on the right path and had gone in another direction. AT: “They have all turned away from Yahweh” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 014 General Notes
- Psalm 014 Translation Questions

Psalm 14:4

UDB:

[4] Will those evil people never learn what God will do to punish them?

> They act violently toward Yahweh's people and want to consume them like one who eats food consumes it,
>
> > and they never pray to Yahweh.

ULB:

> [4] Do they not know anything, those who commit iniquity,
>
> those who eat up my people as they eat bread,
>
> but who do not call on Yahweh?

translationWords:

- iniquity
- people of God, my people
- bread
- call, calling, called, call out
- Yahweh

translationNotes:

- **Do they not know anything ... who do not call on Yahweh?** - This rhetorical question is asked to add emphasis. It can be translated as a statement. AT: "They act as if they do not know anything ... who do not call on Yahweh. But they know what they are doing!" (See: Rhetorical Question)
- **those who commit iniquity** - Here "iniquity" refers to doing evil deeds. AT: "those who behave in evil ways" (See: Abstract Nouns)
- **those who eat up my people** - This refers to those who do evil things and destroy God's people as if they were eating food. (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 014 General Notes
- Psalm 014 Translation Questions

Psalm 14:5-6

UDB:

[5] But some day they will become very terrified

because God helps those who act righteously and will punish those who reject him.

[6] Those who do evil may prevent helpless people from doing what they plan to do,

but Yahweh protects them.

ULB:

[5] They tremble with dread,

for God is with the righteous assembly!

[6] You want to humiliate the poor person

even though Yahweh is his refuge.

translationWords:

- righteous, righteousness
- assembly, assemble
- refuge, shelter

translationNotes:

- **They tremble** - The word “they” refers to those who do evil things.
- **God is with the righteous assembly** - To say that “God is with” those who are righteous means that he helps them. This can be stated clearly in the translation. AT: “God helps those who act righteously” (UDB) or “God helps those who do the right things” (See: Assumed Knowledge and Implicit Information)
- **You want** - The word “you” here refers to the wicked people.
- **to humiliate the poor person** - “to make the person who is poor feel ashamed”
- **Yahweh is his refuge** - This speaks of the protection that Yahweh provides as if he were a shelter that one might seek in a storm. AT: “Yahweh is like a shelter of protection to him” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 014 General Notes
- Psalm 014 Translation Questions

Psalm 14:7

UDB:

[7] Out of Zion Yahweh will come and rescue the Israelite people!

> He will make his people free again and will bring them back to their home.
>
> On that day all of us Israelite people will rejoice, and we, who are also called the descendants of Jacob, will be happy.

ULB:

> [7] Oh, that the salvation of Israel would come from Zion!
>
> When Yahweh brings back his people from the captivity,
>
> then Jacob will rejoice and Israel will be glad!

translationWords:

- salvation
- Israel, Israelites, nation of Israel
- Zion, Mount Zion
- people of God, my people
- captive, captivity
- Jacob, Israel
- rejoice

translationNotes:

- **Oh, that the salvation of Israel would come from Zion!** - The writer is saying that he longs for God to come from Jerusalem to help Israel. AT: “I wish that Yahweh would come from Jerusalem and rescue his people!” (See: Metonymy)
- **then Jacob will rejoice and Israel will be glad** - These two phrases mean the same thing. Here both “Jacob” and “Israel” represent the people of Israel. The two phrases can be combined in the translation. AT: “then all the people of Israel will rejoice greatly” (See: Parallelism and Synecdoche)

Links:

- Introduction to Psalms
- Psalm 014 General Notes
- Psalm 014 Translation Questions

Psalm 15 General Notes

Type of psalm

Psalm 15 is a wisdom psalm telling what people should be like to live with God. (See: wise, wisdom and life, live, living, alive)

Special concepts in this chapter

Godliness

This psalm outlines a person who is godly and sees others from a godly perspective. There are several good actions mentioned. He treats his neighbor right, not slandering him, not taking a bribe or interest from him and he keeps his promises even when it is difficult. (See: godly, godliness, good, goodness and promise)

Moral Conditions for Worship

Scholars have noted that this Psalm contains a list of 10 different conditions for those who wanted to participate in worship at the temple. The list consists of 3 positives in verse 2, 3 negatives in verse 3, 2 positives in verse 4, followed by 2 negatives in verse 5. (See: temple)

Links:

- **Psalm 015:1-2**

Psalm 15:1-2

UDB:

[1] Yahweh, who are allowed to enter your sacred tent?
Who are allowed to live on your sacred mountain?
[2] Only those who always do what is right and do not sin may do that,
those who always speak the truth.

ULB:

15

A psalm of David.

[1] Yahweh, who may stay in your tabernacle?
Who may live on your holy hill?
[2] Whoever walks blamelessly, does what is right
and speaks truth from his heart.

translationWords:

- psalm
- David
- Yahweh
- tabernacle
- life, live, living, alive
- holy, holiness
- blameless
- true, truth, come true
- heart

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **A psalm of David** - Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.
- **Who may live on your holy hill?** - "Holy hill" here represents God's temple, which was on Mount Zion. AT: "Who may live in your holy place?" (See: Metonymy)
- **speaks truth from his heart** - "speaks honestly"

Links:

- Introduction to Psalms
- Psalm 015 General Notes
- Psalm 015 Translation Questions

Psalm 15:3

UDB:

[3] They do not slander others.

They do not do to others things that are wrong,

and they do not say bad things about anyone.

ULB:

[3] He does not slander with his tongue,

he does not harm others,

and he does not insult his neighbor.

translationWords:

- slander, slanderer
- tongue
- neighbor

translationNotes:

- **He** - This refers to the righteous person in 15:02.
- **He does not slander with his tongue** - Here “tongue” represents evil speech. AT: “He does not say evil things about innocent people” (See: Metonymy)
- **harm** - “hurt” or “damage”

Links:

- Introduction to Psalms
- Psalm 015 General Notes
- Psalm 015 Translation Questions

Psalm 15:4-5

UDB:

[4] People who honor God hate those whom he has rejected,

but they respect those who have a fearful respect for Yahweh.

They do what they have promised to do

even if it causes them trouble to do that.

[5] They lend money to others without charging interest,

and they never accept bribes in order to lie about people who have not done anything wrong.

Those who do those things will always live in safety.

ULB:

[4] The worthless person is despised in his eyes,

but he honors those who fear Yahweh.

He swears to his own disadvantage and does not take back his promises.

[5] He does not charge interest when he lends money.

He does not take bribes to testify against the innocent.

He who does these things will never be shaken.

translationWords:

- honor, to honor
- fear, afraid, fear of Yahweh
- oath, swear, swear by
- promise
- bribe
- testimony, testify
- innocent

translationNotes:

- **The worthless person is despised in his eyes, but he honors those who fear Yahweh** - “Righteous people hate those who have rejected God, but they honor those who respect God”
- **The worthless person** - “The wicked person” or “The person who has rejected Yahweh”

- **will never be shaken** - Here “to be shaken” represents not living safely any longer. This can be stated in positive form. AT: “will live in safety” (See: Metaphor) (See: Litotes)

Links:

- Introduction to Psalms
- Psalm 015 General Notes
- Psalm 015 Translation Questions

Psalm 16 General Notes

Type of psalm

Psalm 16 is a psalm of praise, thanking God for all his mercies. The New Testament considers this psalm to be a messianic psalm: a psalm about Christ. (See: mercy, merciful and Christ, Messiah)

Special concepts in this chapter

Messiah

God has been so good to the psalmist and he will worship no other god. The New Testament understands the tenth verse to be about Christ's resurrection when it says that he is God's anointed one and God will not leave his body in the grave to decay. (See: good, goodness, false god, foreign god, god, goddess, resurrection and anoint, anointed)

Superscription

The term Michtam is used in the superscription for this psalm. There is much discussion about this term but in the end no one is certain what it means. So it is easiest to transliterate this word into your language or you are welcome to translate it to psalm.

Links:

- **Psalm 016:1-3**

Psalm 16:1-3

UDB:

[1] God, protect me

because I go to you to keep me safe!

[2] I said to Yahweh, "You are my Lord;

all the good things that I have come from you."

[3] People who try to be holy who live in this land are wonderful;

I delight to be with them.

ULB:

16

A michtam of David.

[1] Protect me, God, for I take refuge in you.

[2] I say to Yahweh, "You are my Lord; my goodness is nothing apart from you.

[3] As for the holy people who are on the earth, they are noble people; all my delight is in them.

translationWords:

- David
- God
- refuge, shelter
- Yahweh
- Lord
- good, goodness
- earth, earthly
- noble, nobleman

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)

- **A michtam of David** - The meaning of the word “michtam” is uncertain. You may use the word “psalm” instead. This can be written as: “This is a psalm that David wrote.”
- **take refuge in you** - Going to Yahweh for protection is spoken of as taking refuge in him. AT: “go to you for protection” (See: Metaphor)
- **the holy people who are on the earth** - Here “holy people” refers to God’s own people who trust him. AT: “your people who live in this land” (See: Assumed Knowledge and Implicit Information)

Links:

- Introduction to Psalms
- Psalm 016 General Notes
- Psalm 016 Translation Questions

Psalm 16:4

UDB:

4 Those who choose to worship other gods will have many things that cause them to be sad.

> I will not join them when they make sacrifices to their gods;
>
> I will not even join them in speaking the names of their gods.

ULB:

> 4 Their troubles will be increased, those who seek out other gods. I will not pour out drink offerings of blood to their gods
>
> or lift up their names with my lips.

translationWords:

- false god, foreign god, god, goddess
- drink offering
- blood
- name

translationNotes:

- **Their troubles will be ... gods** - This can be stated in active form. AT: “The troubles of those who seek other gods will increase” (See: Active or Passive)
- **pour out ... blood to their gods** - “make sacrifices to their gods” (UDB)
- **lift up their names with my lips** - Lifting up “their names with my lips” represents praising the other gods or praying to them. (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 016 General Notes
- Psalm 016 Translation Questions

Psalm 16:5-6

UDB:

5 Yahweh, you are the one whom I have chosen,

and you give me great blessings.

You protect me and control what happens to me.

6 Yahweh has given me a wonderful place in which to live;

I am delighted with all the things that he has given me.

ULB:

5 Yahweh, you are my chosen portion and my cup. You hold onto my destiny.

6 Measuring lines have been laid for me in pleasant places; surely a pleasing inheritance is mine.

translationWords:

- destiny, destine, destined
- inherit, inheritance, heritage, heir

translationNotes:

- **my chosen portion** - Here David speaks of Yahweh as if he were a portion of land that has been given to him. (See: Metaphor)
- **my cup** - Here David speaks of Yahweh as if he were a cup that contains many blessings. AT: "the one who blesses me" (See: Metaphor)
- **You hold onto my destiny** - "You determine my future"
- **Measuring lines ... in pleasant places** - God's blessings for David are spoken of as if they were a section of land that had been surveyed for him to possess. "Measuring lines" represents the surveyor's cords. This can be stated in active form. AT: "The place you have provided for me is pleasant" (See: Metaphor and Metonymy) (See: Active or Passive)
- **surely a pleasing inheritance is mine** - Here David speaks of Yahweh's blessings as if they were an inheritance that he has received. AT: "I am delighted with all the things that he has given me" (UDB) (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 016 General Notes
- Psalm 016 Translation Questions

Psalm 16:7-8

UDB:

[7] I will praise Yahweh, the one who teaches me;

even at night he tells my heart what is right for me to do.

[8] I know that Yahweh is always with me.

Nothing will take me from his side.

ULB:

[7] I will bless Yahweh, who counsels me; even at night my mind instructs me.

[8] I set Yahweh before me at all times, so I will not be shaken from his right hand!

translationWords:

- bless, blessed, blessing
- counsel, counselor, advice, advisor
- right hand

translationNotes:

- **I set Yahweh before me at all times** - "I always remember that Yahweh is with me"
- **so I will not be shaken from his right hand** - This can be stated in active form. AT: "nothing will take me away from his side" (See: Active or Passive)

Links:

- Introduction to Psalms
- Psalm 016 General Notes
- Psalm 016 Translation Questions

Psalm 16:9-10

UDB:

[9] Therefore I am glad; I am honored to praise him,

and I can rest securely

[10] because you, Yahweh, will not allow me to remain in the place where the dead people are,

and you will not allow me, someone who has been faithful to the covenant, to stay there.

ULB:

[9] Therefore my heart is glad; my glory is rejoicing. Surely I will live in security.

[10] For you will not abandon my soul to Sheol. You will not let your faithful one see the pit.

translationWords:

- heart
- life, live, living, alive
- soul
- hades, sheol
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- pit

translationNotes:

- **General Information:** - David continues to speak to God.
- **Therefore my heart is glad; my glory is rejoicing** - The speaker is saying that it brings him honor to be able to praise God. Both of these clauses express very similar meanings. AT: "Therefore I am glad; I am honored to praise him" (UDB) (See: Parallelism)
- **my heart** - Here the "heart" represents the speaker's thoughts and emotions. (See: Metonymy)
- **my glory** - Many versions, including the UDB, interpret "my glory" to mean the heart of the writer, who is honored to rejoice because of God.

Links:

- Introduction to Psalms
- Psalm 016 General Notes
- Psalm 016 Translation Questions

Psalm 16:11

UDB:

[11] You will show me the road that leads to where I receive eternal life,

and you will make me joyful when I am with you.

I will have pleasure forever when I am at your right hand.

ULB:

[11] You teach me the path of life; abundant joy resides in your presence; delights abide in your right hand forever!”

translationWords:

- joy, joyful
- right hand
- forever

translationNotes:

- **abundant** - “great” or “a large amount of”
- **joy resides in your presence** - The writer speaks of “joy” as if it were a person. (See: Personification)
- **in your right hand** - The words “right hand” indicate being in God’s special presence. AT: “when I am near you” (See: Idiom)

Links:

- Introduction to Psalms
- Psalm 016 General Notes
- Psalm 016 Translation Questions

Psalm 17 General Notes

Type of psalm

Psalm 17 is a prayer for deliverance from all his enemies. (See: deliver, deliverer, deliverance)

Special concepts in this chapter

Innocence

The psalmist is innocent and needs God to rescue him from these enemies. (See: innocent)

Links:

- **Psalm 017:1-2**

Psalm 17:1-2

UDB:

[1] Yahweh, listen to me while I plead with you to act justly toward me.

Hear me while I call out to you to help me.

Pay attention to what I say while I pray

because I am speaking honestly.

[2] You are the one who is able to declare that I am innocent;

please agree to do what is right for me.

ULB:

17

A prayer of David.

[1] Listen to my plea for justice, Yahweh; pay attention to my call for help!

Give ear to my prayer from lips without deceit.

[2] Let my vindication come from your presence; let your eyes see what is right!

translationWords:

- pray, prayer
- David
- just, justice, justly
- Yahweh
- deceive, deceit, deception, deceptive

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **A prayer of David** - “This is a prayer that David wrote.”

- **Give ear to my prayer from lips without deceit** - The term “give ear” refers to listening, and the word “lips” refers to the words a person speaks. AT: “Listen to my prayer which does not come from lying lips” (See: Metonymy)
- **Let my vindication come from your presence** - Here “presence” refers to Yahweh’s being. AT: “Declare me innocent” (See: Metonymy)
- **let your eyes see what is right!** - Here “your eyes” refers to that which Yahweh knows to be true. AT: “you know that I am telling the truth!” (See: Synecdoche)

Links:

- Introduction to Psalms
- Psalm 017 General Notes
- Psalm 017 Translation Questions

Psalm 17:3

UDB:

[3] If you come to me at night to learn what I think,

if you see what I think in my heart,

you will know that I have determined to never tell any lies; you will find that I do not think evil things.

ULB:

[3] If you test my heart, if you come to me in the night,

you will purify me and will not find any evil plans; my mouth will not transgress.

translationWords:

- test
- heart
- pure, purify, purification
- evil, wicked, wickedness
- transgress, transgression

translationNotes:

- **If you test my heart, if you come to me in the night** - Here "test my heart" means to examine my thoughts and motives. AT: "If you examine my thoughts in the night" (See: Idiom)
- **my mouth will not transgress** - Here the mouth is spoken of as if it were capable of acting on its own. It also represents the words that a person speaks. AT: "I will not tell lies or sin with my words" (See: Personification and Synecdoche)

Links:

- Introduction to Psalms
- Psalm 017 General Notes
- Psalm 017 Translation Questions

Psalm 17:4-5

UDB:

[4] I have not acted like those who do not honor you;

I have always acted in the power of what you have instructed me;

I have not acted like those who do not know your law.

[5] I have always done what you told me to do;

I have never failed to do those things.

ULB:

[4] As for the deeds of mankind, it is at the word of your lips that I have kept myself from the ways of the lawless.

[5] My steps have held firmly to your tracks; my feet have not slipped.

translationWords:

- works, deeds, work, acts
- word
- lawless, lawlessness

translationNotes:

- **it is at the word of your lips that I have kept myself from the ways of the lawless** - Here "the word of your lips" represents God's instruction. AT: "your instruction has caused me to avoid doing wicked things" (See: Metonymy)
- **My steps have held firmly to your tracks; my feet have not slipped** - Both of these clauses mean the same thing. The repetition adds emphasis. (See: Parallelism)
- **my feet have not slipped** - The writer speaks of his obedience to God as if he were walking on a path. AT: "I am determined to follow your ways" (See: Metaphor and Litotes)

Links:

- Introduction to Psalms
- Psalm 017 General Notes
- Psalm 017 Translation Questions

Psalm 17:6-7

UDB:

[6] O God, I am praying to you because you answer me;

please listen to what I am saying.

[7] Continue to show me your love as you promised you would do.

By your great power you protect all who trust in you; you keep them safe from their enemies.

ULB:

[6] I call to you, for you answer me, God; turn your ear to me and listen when I speak.

[7] Show your covenant faithfulness in a wonderful way, you who save by your right hand those who take refuge in you from their enemies!

translationWords:

- call, calling, called, call out
- God
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- save, safe
- right hand
- refuge, shelter

translationNotes:

- **turn your ear to me ... listen when I speak** - These phrases mean the same thing. Here "your ear" refers to God's willingness to hear someone who prays to him. AT: "pay attention to me ... listen when I speak" (See: Parallelism and Metonymy)
- **your right hand** - The "right hand" refers to God's power. AT: "your mighty power" (See: Metonymy)
- **take refuge in you** - Going to Yahweh for protection is spoken of as taking refuge in him. AT: "go to you for protection" (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 017 General Notes
- Psalm 017 Translation Questions

Psalm 17:8-10

UDB:

[8] Protect me as carefully as people protect their own eyes;

protect me like birds protect their babies under their wings.

[9] Do not allow wicked people to attack me,

those enemies of mine who surround, wanting to kill me.

[10] They are proud of their riches and success,

but they have no mercy on anyone.

ULB:

[8] Protect me like the apple of your eye; hide me under the shadow of your wings

[9] from the presence of the wicked ones who assault me, my enemies who surround me.

[10] They have no mercy on anyone; their mouths speak with pride.

translationWords:

- shadow
- evil, wicked, wickedness
- mercy, merciful
- proud, pride, prideful

translationNotes:

- **Protect me like the apple of your eye** - The “apple of your eye” refers to something that is valuable. AT: “Protect me as you would something most valuable and precious” (See: Simile)
- **hide me under the shadow of your wings** - David speaks of God’s protection as if he were a bird protecting its young under its wings. AT: “Keep me safe as a mother bird protects her babies by gathering them under her wing” (See: Metaphor)
- **their mouths speak with pride** - Here “their mouths speak” refers to what the people say. AT: “they are always boasting” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 017 General Notes
- Psalm 017 Translation Questions

Psalm 17:11-12

UDB:

[11] They have hunted for me and found me.

> They surround me, watching for an opportunity to throw me to the ground and kill me.

[12] They are like lions that are ready to tear apart the animals that they capture;

> They are like young lions that are hiding, waiting to jump on their prey.

ULB:

> [11] They have surrounded my steps. They set their eyes to strike me to the ground.
>
> [12] They are like a lion eager for a victim, like a young lion crouching in hidden places.

translationWords:

- lion

translationNotes:

- **They have surrounded my steps** - Here "surrounded my steps" represents how David's enemies have followed him everywhere he goes in order to capture him. AT: "My enemies have surrounded me" (See: Metonymy)
- **like a lion eager for a victim, like a young lion crouching in hidden places** - These two phrases express very similar ideas. The repetition adds intensity. (See: Parallelism)
- **They are like a lion ... like a young lion** - The writer feels pursued the way a lion hunts its prey (See: Simile)

Links:

- Introduction to Psalms
- Psalm 017 General Notes
- Psalm 017 Translation Questions

Psalm 17:13-14

UDB:

[13] Yahweh, arise, attack my enemies, and defeat them!

With your sword save me from those wicked people!

[14] Yahweh, by your power rescue me from those people who are interested only in things here in this world.

But you provide plenty of food for those whom you love dearly;

their children also have many things that their grandchildren will inherit.

ULB:

[13] Arise, Yahweh! Attack them! Throw them down on their faces! Rescue my life from the wicked by your sword!

[14] Rescue me from men by your hand, Yahweh, from men of this world whose prosperity is in this life alone!

You will fill the bellies of your treasured ones with riches; they will have many children and will leave their wealth to their children.

translationWords:

- Yahweh
- evil, wicked, wickedness
- sword
- hand, right hand, to hand over
- world, worldly
- children, child

translationNotes:

- **Rescue my life from the wicked by your sword ... Rescue me from men by your hand, Yahweh, from men of this world** - These two clauses have similar meanings. The repetition adds intensity to the writer's words. (See: Parallelism)
- **by your sword ... by your hand** - Here "sword" and "hand" both represent the power of Yahweh. (See: Metonymy)

- **You will fill the bellies of your treasured ones with riches** - The ancient text is corrupt here. Possible meanings are 1) Yahweh will provide great blessings to his people. AT: “You will bless your people richly” or 2) Yahweh will greatly punish the wicked people to their children and grandchildren. (See: Idiom and (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 017 General Notes
- Psalm 017 Translation Questions

Psalm 17:15

UDB:

15 Yahweh, because I act in the right way, I will be with you one day.

> When I awake after I die, I will see you face to face, and then I will be happy.

ULB:

> 15 As for me, I will see your face in righteousness; I will be satisfied, when I awake, with a sight of you.

translationWords:

- face
- righteous, righteousness

translationNotes:

- **I will see your face in righteousness** - Here “face” represents Yahweh in all of his being. David is confident he will see Yahweh. AT: “because I act in the right way, I will be with you one day” (UDB) (See: Synecdoche)
- **I will be satisfied, when I awake, with a sight of you** - David believes that after he dies, he will be with Yahweh. This can be made clear in the translation. AT: “After I die, I will be happy to wake up in your presence” (See: Assumed Knowledge and Implicit Information)

Links:

- Introduction to Psalms
- Psalm 017 General Notes
- Psalm 017 Translation Questions

Psalm 18 General Notes

Type of psalm

Psalm 18 is a psalm of praise to God for his strengthening David for war.

Special concepts in this chapter

Yahweh's power

God has tremendous power and he enabled David to prosper in war. This psalm, and its superscription, also appears in 1 Samuel 22 with some minor differences.

Links:

- **Psalm 018:1**

Psalm 18:1

UDB:

[1] Yahweh, I love you, the one who enables me to be strong.

ULB:

18

For the chief musician. A psalm of David, the servant of Yahweh, when he sang to Yahweh the words of this song on the day that Yahweh rescued him from the hand of all his enemies and from the hand of Saul. He sang:

[1] I love you, Yahweh, my strength.

translationWords:

- psalm
- David
- servant, slave, slavery
- Yahweh
- word
- hand, right hand, to hand over
- Saul (OT)
- love

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **For the chief musician** - “This is for the director of music to use in worship.”
- **A psalm of David** - Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David’s psalms.
- **he sang to Yahweh the words of this song** - “he sang this song to Yahweh”
- **on the day that Yahweh rescued him** - “after Yahweh had rescued him”
- **from the hand of Saul** - Here “hand” stands for the power of Saul. AT: “from Saul’s power” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 018 General Notes
- Psalm 018 Translation Questions

Psalm 18:2-3

UDB:

[2] Yahweh is like a huge rock; when I am on top of it, my enemies cannot reach me. He is like a strong fortress; I run into it to be safe.

> He protects me like a shield protects a soldier; he is the one whom I trust to keep me safe; he defends me by his great power!
>
> [3] I called out to Yahweh, who deserves for me to praise him, and he rescued me from my enemies.

ULB:

> [2] Yahweh is my rock, my fortress, the one who brings me to safety; he is my God, my rock; I take refuge in him.
>
> He is my shield, the horn of my salvation, and my stronghold.
>
> [3] I will call on Yahweh who is worthy to be praised, and I will be saved from my enemies.

translationWords:

- stronghold, fortress, fortified
- God
- refuge, shelter
- shield
- salvation
- call, calling, called, call out
- worthy, worth, unworthy, worthless
- praise
- save, safe
- adversary, enemy

translationNotes:

- **Yahweh is my rock** - David speaks of Yahweh as if he were a rock. The word “rock” is a picture of a safe place. (See: Metaphor)
- **my rock, my fortress** - Here the words “rock” and “fortress” share similar meanings and emphasize that Yahweh provides safety from enemies. (See: Doublet and Metaphor)

- **take refuge in him** - Going to Yahweh for protection is spoken of as taking refuge in him. AT: "go to him for protection" (See: Metaphor)
- **my shield, the horn of my salvation, and my stronghold** - David speaks of Yahweh as if he were a "shield," "the horn" of his salvation, and his "stronghold." Yahweh is the one who protects him from harm. Here a similar idea is repeated three ways for emphasis. (See: Metaphor)
- **I will be saved from my enemies** - "I will be rescued from my enemies"

Links:

- Introduction to Psalms
- Psalm 018 General Notes
- Psalm 018 Translation Questions

Psalm 18:4-5

UDB:

[4] All around me were dangerous situations in which I might die; it was as though there were huge waves that almost crashed on me and killed me.

> [5] It was as though the place where dead people are had ropes that were wrapped around me, or it was as though there was a trap that would seize and kill me.

ULB:

> [4] The cords of death surrounded me, and the rushing waters of worthlessness overwhelmed me.
>
> [5] The cords of Sheol surrounded me; the snares of death trapped me.

translationWords:

- death, die, dead
- water, waters
- hades, sheol
- snare, trap

translationNotes:

- **The cords of death surrounded me** - David speaks of death as if it were a person who could capture him and bind him with ropes. AT: “I was about to be killed” (See: Metaphor and Personification)
- **rushing waters of worthlessness** - David is as helpless as if he were being carried away by a rushing flood of waters. AT: “I felt completely helpless” (See: Metaphor)
- **The cords of Sheol surrounded me; the snares of death trapped me** - Here “Sheol,” the place of the dead, and “death” are spoken of as if they were people who could surround and trap him. These two clauses have similar meanings and the idea is repeated for emphasis. AT: “I felt trapped and thought I was going to die” (See: Personification and Metaphor and Parallelism)

Links:

- Introduction to Psalms
- Psalm 018 General Notes
- Psalm 018 Translation Questions

Psalm 18:6

UDB:

[6] But when I was very distressed, I called out to Yahweh, and far off in his temple he heard me.

He listened to me when I cried out for help.

ULB:

[6] In my distress I called to Yahweh; I called for help to my God. He heard my voice from his temple;

my call for help went into his presence; it went into his ears.

translationWords:

- voice
- temple
- cry, cry out

translationNotes:

- **In my distress** - “In my great need” or “In my despair”
- **my call for help went into his presence** - Here David speaks of his “call for help” as if it were a person who could come into the presence of Yahweh. AT: “I prayed to him” (See Personification)
- **it went into his ears** - Here David speaks of how Yahweh heard his cry for help. The idea is repeated for emphasis. AT: “he heard my appeal” (See: Parallelism)

Links:

- Introduction to Psalms
- Psalm 018 General Notes
- Psalm 018 Translation Questions

Psalm 18:7-8

UDB:

[7] Then Yahweh became angry, and the earth quaked, and the mountains shook to their very foundations!

> [8] He was so angry that it was as though smoke poured out from his nostrils,
> as though burning coals came out of his mouth!

ULB:

> [7] Then the earth shook and trembled; the foundations of the mountains also trembled
>
> and were shaken because God was angry.
>
> [8] Smoke went up from out of his nostrils, and blazing fire came out of his mouth. Coals were ignited by it.

translationWords:

- earth, earthly
- foundation, founded
- angry, anger
- fire

translationNotes:

- **Then the earth ... shaken because God was angry** - God's being angry is spoken of as if the there was a terrible earthquake. AT: "God was so angry that it was as if the earth ... shaken" (See: Metaphor)
- **the earth shook and trembled** - The words "shook" and "trembled" mean basically the same thing and emphasize how greatly the earth shook. AT: "the land moved back and forth" or "the ground moved up and down" or "there was a violent earthquake" (See: Doublet)
- **the foundations of the mountains also trembled and were shaken** - This can be stated in active form. AT: "the foundations of the mountains also trembled and shook" (See: Active or Passive)
- **Smoke went up from out of his nostrils ... Coals were ignited by it** - David speaks of Yahweh as if he were breathing fire. This is a picture of how angry God was. (See: Metaphor)
- **blazing fire came out of his mouth. Coals were ignited by it** - This can be stated in active form. AT: "blazing fire came out of his mouth and ignited coals" (See: Active or Passive)

Links:

- Introduction to Psalms
- Psalm 018 General Notes
- Psalm 018 Translation Questions

Psalm 18:9-10

UDB:

[9] He opened the sky and came down with a black cloud under his feet.

[10] He flew, riding on the back of an angel traveling fast, which the wind was blowing along.

ULB:

[9] He opened the heavens and came down, and thick darkness was under his feet.

[10] He rode on a cherub and flew; he glided on the wings of the wind.

translationWords:

- heaven, sky, heavens, heavenly
- darkness
- cherubim, cherub

translationNotes:

- **He opened** - The word “He” refers to Yahweh.
- **thick darkness was under his feet** - Though Yahweh does not actually have feet, the Psalmist gives him human characteristics. AT: “thick darkness was beneath him” (See: Personification)
- **wings of the wind** - Here the Psalmist speaks of the wind as if it had wings like an angel. (See: Personification and Metaphor)

Links:

- Introduction to Psalms
- Psalm 018 General Notes
- Psalm 018 Translation Questions

Psalm 18:11-12

UDB:

[11] Darkness was all around him like a blanket; dark clouds, full of water moisture, covered him.

[12] Hailstones and flashes of lightning were around him; hail and burning coals fell down from the sky.

ULB:

[11] He made darkness a tent around him, heavy rainclouds in the skies.

[12] Hailstones and coals of fire fell from the lightning before him.

translationWords:

translationNotes:

- **He made darkness ... him** - Here the words “He” and “him” refer to Yahweh.
- **He made darkness a tent** - Here darkness is spoken of as if it were a tent. AT: “He made darkness a covering” or “He made darkness a hiding place” (See: Metaphor)
- **heavy rainclouds** - “clouds heavy with rain” or “thick, dark rainclouds”
- **Hailstones** - “stones made of ice”

Links:

- Introduction to Psalms
- Psalm 018 General Notes
- Psalm 018 Translation Questions

Psalm 18:13-14

UDB:

[13] Then Yahweh shouted loudly from the sky, and to his enemies, it sounded like thunder. Yahweh, the Supreme God, rained hailstones on them and caused lightning to flash against them.

[14] He shot his arrows at them and caused them to scatter; his flashes of lightning caused them to become very confused.

ULB:

[13] Yahweh thundered in the heavens! The voice of the Most High shouted.[1]Some modern versions add after shouted, *hailstones and coals of fire* this expression may be an accidental repetition from the previous verse.

[14] He shot his arrows and scattered his enemies; many lightning bolts dispersed them.

translationWords:

- Most High
- send, send out, sent
- bow and arrow
- disperse, dispersion

translationNotes:

- **Yahweh thundered in the heavens** - Yahweh's voice sounded like thunder. (See: Simile)
- **the Most High** - "the Most High" refers to Yahweh.
- **He shot his arrows and scattered his enemies ... lightning bolts dispersed them** - Both of these clauses have similar meanings. (See: Parallelism)
- **He shot his arrows and scattered his enemies** - Here lighting strikes are being spoken of as if they were arrows (See: Metaphor)
- **dispersed them** - "sent them in different directions"

Links:

- Introduction to Psalms
- Psalm 018 General Notes
- Psalm 018 Translation Questions

Psalm 18:15

UDB:

15 The bottom of the ocean became visible, and the water uncovered the foundations of the earth when Yahweh rebuked his enemies

> with the breath that came in his anger!

ULB:

> 15 Then the water channels appeared; the foundations of the world were exposed at your battle cry, Yahweh—
>
> at the blast of the breath of your nostrils.

translationWords:

- water, waters
- foundation, founded

translationNotes:

- **General Information:** - The writer continues to speak of Yaweh's great power.
- **Then the water channels appeared; the foundations of the world were exposed** - These two clauses have similar meanings. This can be stated in active form. AT: "Then the water channels appeared and the bottom of the ocean became visible; you exposed the foundations of the world" (See: Parallelism and Active or Passive)
- **at the blast of the breath of your nostrils** - Though God does not have human physical characteristics as described here, this pictures his mighty strength. The wind is spoken of here as if it came as a mighty blast from God's nostrils. (See: Personification and Metaphor)

Links:

- Introduction to Psalms
- Psalm 018 General Notes
- Psalm 018 Translation Questions

Psalm 18:16-17

UDB:

[16] It was as though he reached down from heaven and grabbed me and pulled me up out of the deep ocean.

> [17] He rescued me from my strong enemies who hated me; they were very strong, and I could not defeat them by myself.

ULB:

> [16] He reached down from above; he took hold of me! He pulled me out of the surging water.
>
> [17] He rescued me from my strong enemy, from those who hated me, for they were too strong for me.

translationWords:

translationNotes:

- **He reached down ... he took hold ... He pulled me** - The word "He" in these verses refers to Yahweh.
- **surging water** - Here the Psalmist speaks of the dangers of his enemies as if they were huge waves or forceful waters, from which Yahweh has rescued him. (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 018 General Notes
- Psalm 018 Translation Questions

Psalm 18:18-19

UDB:

[18] When I was distressed, they attacked me, but Yahweh defended me.

[19] He made me completely safe; he rescued me because he was pleased with me.

ULB:

[18] They came against me on the day of my distress but Yahweh was my support!

[19] He set me free in a wide open place; he saved me because he was pleased with me.

translationWords:

- free, freedom, liberty

translationNotes:

- **They came against me** - Here “They” refers to the strong enemies in verse 17.
- **They came against me on the day of my distress but Yahweh was my support** - The word “distress” describes the condition of one who has many troubles. AT: “Strong enemies attacked me on a day when I had many troubles, but Yahweh protected me” (See: Abstract Nouns)

Links:

- Introduction to Psalms
- Psalm 018 General Notes
- Psalm 018 Translation Questions

Psalm 18:20-21

UDB:

[20] Yahweh has rewarded me because I do what is right; he has blessed me because I am innocent.

[21] I have obeyed Yahweh's laws; I have not abandoned him.

ULB:

[20] Yahweh has rewarded me because of my righteousness; he has restored me because my hands were clean.

[21] For I have kept the ways of Yahweh and have not wickedly turned away from my God.

translationWords:

- Yahweh
- reward
- righteous, righteousness
- restore, restoration
- evil, wicked, wickedness
- turn, turn away, turn back
- God

translationNotes:

- **my hands were clean** - Here to possess "clean hands" means that one is innocent of wrong-doing. AT: "all my actions were right" (See: Metonymy)
- **I have kept the ways of Yahweh** - The laws of Yahweh are spoken of as if they were the paths on which one should walk. AT: "I have obeyed Yahweh's laws" (UDB) (See: Metaphor)
- **have not wickedly turned away from my God** - Here being wicked is spoken of as if one left the right path and took the wrong path. AT: "have not done wickedly by turning away from my God" (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 018 General Notes
- Psalm 018 Translation Questions

Psalm 18:22-24

UDB:

[22] I have followed his decrees; I have not stopped obeying them.

> [23] He knows that I have not done what is wrong and that I have kept myself from sinning.
>
> [24] So he rewards me because I do what is right; he knows that I have not committed sins.

ULB:

> [22] For all his righteous decrees have been before me; as for his statutes, I have not turned away from them.
>
> [23] I have also been innocent before him, and I have kept myself from sin.
>
> [24] Therefore Yahweh has restored me because of my righteousness, because my hands were clean before his eyes.

translationWords:

- righteous, righteousness
- decree
- statute, statutes
- turn, turn away, turn back
- innocent
- sin, sinful, sinner, sinning
- restore, restoration
- hand, right hand, to hand over

translationNotes:

- **For all his righteous decrees ... I have not turned away from them** - Both of these clauses have similar meanings. The writer repeats these ideas for emphasis. (See: Parallelism)
- **have been before me** - “have guided me” or “I have remembered”
- **I have also been innocent ... I have kept myself from sin** - Both of these clauses have similar meanings. The writer repeats these ideas for emphasis. (See: Parallelism)
- **innocent before him** - “innocent according to him”
- **I have kept myself from sin** - “I have not sinned”

- **my hands were clean** - To have “clean hands” means that one is innocent of wrongdoing. See how you translated this in 18:20: AT: “all my actions were right” (See: Metonymy)
- **before his eyes** - This refers to God’s presence. AT: “before him” or “according to him” (See: Synecdoche)

Links:

- Introduction to Psalms
- Psalm 018 General Notes
- Psalm 018 Translation Questions

Psalm 18:25-26

UDB:

[25] Yahweh, you are faithful to those who faithfully do your covenant; you always do what is good to those who do not do evil.

[26] You are kind to those who are honest toward others, but you act wisely toward those who act dishonestly.

ULB:

[25] To anyone who is faithful, you show yourself to be faithful;

to a man who is blameless, you show yourself to be blameless.

[26] To anyone who is pure, you show yourself pure; but you are clever toward anyone who is twisted.

translationWords:

- faithful, faithfulness
- blameless
- pure, purify, purification

translationNotes:

- **General Information:** - The writer speaks to Yahweh.
- **To anyone who is faithful** - Here “faithful” means to do what God commands one to do. You can state this clearly. AT: “to those who faithfully obey your commandments” or “to those who faithfully do your covenant” (UDB) (See: Assumed Knowledge and Implicit Information)
- **to a man who is blameless ... you show yourself pure** - Both of these clauses have similar meanings. The writer repeats these ideas for emphasis. (See: Parallelism)
- **you are clever toward anyone who is twisted** - “you outwit anyone who is not honest”

Links:

- Introduction to Psalms
- Psalm 018 General Notes
- Psalm 018 Translation Questions

Psalm 18:27-29

UDB:

[27] You save those who are humble, but you humiliate those who are proud.

[28] You keep me alive, and you will continue to do so.

[29] You enable me to be strong, so that I can attack and defeat a line of enemy soldiers; with your help I can scale the walls that surround my enemies' cities.

ULB:

[27] For you save afflicted people, but you bring down those with proud, uplifted eyes!

[28] For you give light to my lamp; Yahweh my God lights up my darkness.

[29] For by you I can run over a barricade; by my God I can leap over a wall.

translationWords:

- save, safe
- afflict, affliction
- proud, pride, prideful
- light

translationNotes:

- **you bring down** - "you humiliate"
- **with proud, uplifted eyes** - This idiom refers to those who are proud. AT: "who are proud" (See: Idiom)
- **For you give light to my lamp; Yahweh my God lights up my darkness** - The writer speaks of Yahweh's presence as if he were a light. These clauses have similar meanings. (See: Metaphor and Parallelism)
- **For by you I can run over a barricade** - "For with your help I can cross any obstacle"

Links:

- Introduction to Psalms
- Psalm 018 General Notes
- Psalm 018 Translation Questions

Psalm 18:30-32

UDB:

30 Everything that Yahweh my God does is perfect. We can depend on him to do what he promises.

> He is like a shield to protect all those who go to him to be safe.
>
> 31 Yahweh is the only one who is God; only he is like a huge rock on top of which we can be safe.
>
> 32 God is the one who enables me to be strong and who keeps me safe on the roads that I walk on.

ULB:

> 30 As for God: his way is perfect. The word of Yahweh is pure!
>
> He is a shield to everyone who takes refuge in him.
>
> 31 For who is God except Yahweh? Who is a rock except our God?
>
> 32 It is God who puts strength on me like a belt, who places the blameless person on his path.

translationWords:

- God
- perfect
- word
- Yahweh
- pure, purify, purification
- shield
- refuge, shelter
- strength, strengthen
- blameless

translationNotes:

- **He is a shield to everyone who takes refuge in him** - A shield protects a soldier. David speaks as if God were a shield protecting him. See how you translated this in 3:3. AT: "You, Yahweh, protect like a shield everyone who takes refuge in you" (See: Metaphor)
- **For who is God except Yahweh? Who is a rock except our God?** - The implied answer is no one. AT: "Only Yahweh is God! Only our God is a rock!" (See: Rhetorical Question)
- **a rock** - David speaks of Yahweh as if he were a rock that he could climb to get away from his enemies. See how you translated this in 18:2. (See: Metaphor)

- **puts strength on me like a belt** - God gives strength to David as if it were a piece of clothing. (See: Simile)
- **places the blameless person on his path** - Here David speaks of living a life that is pleasing to God as if he were being placed on the right path. AT: “causes the blameless person to live a righteous life” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 018 General Notes
- Psalm 018 Translation Questions

Psalm 18:33-34

UDB:

[33] He enables me to walk swiftly without stumbling as a deer walks in the mountains.

[34] He teaches me how to use a strong bow in order that I can use it to fight in battles.

ULB:

[33] He makes my feet swift like a deer and places me on the heights!

[34] He trains my hands for war and my arms to bend a bow of bronze.

translationWords:

- deer, doe, buck, roebuck, fawn
- bow and arrow
- bronze

translationNotes:

- **makes my feet swift** - This refers to enabling a person to run fast. AT: “makes me run very fast” (See: Synecdoche)
- **like a deer and places me on the heights** - The deer is especially quick and stable in the mountains. (See: Simile)
- **He trains my hands** - Here “my hands” refers to the person. AT: “He trains me” (See: Synecdoche)
- **my arms** - This refers to the person. AT: “me” (See: Synecdoche)

Links:

- Introduction to Psalms
- Psalm 018 General Notes
- Psalm 018 Translation Questions

Psalm 18:35-36

UDB:

[35] Yahweh, you protect and save me with your shield; you are strong and have therefore kept me safe. I have become strong because you have helped me.

[36] You have made a safe path for me, with the result that now I do not slip.

ULB:

[35] You have given me the shield of your salvation. Your right hand has supported me, and your favor has made me great.

[36] You have made a wide place for my feet beneath me so that my feet have not slipped.

translationWords:

- shield
- salvation
- right hand
- favor, favorable, favoritism

translationNotes:

- **the shield of your salvation** - Here the writer speaks of God's protection as if it were a shield. The abstract noun "salvation" can be stated with the verb "save." AT: "your protection and saved me" (See: Metaphor and Abstract Nouns)
- **Your right hand ... your favor** - Both of these terms are metonyms that represent God himself. (See: Metonymy)
- **a wide place for my feet beneath me** - The writer speaks of the safety that God has provided as if it were a wide place for him to stand . AT: "a safe place for me" (See: Metaphor and Synecdoche)
- **my feet have not slipped** - Here "my feet" refers to the person. The writer refers to the safety of God's protection as if he were standing on a place where he will not slip or fall. AT: "I have not slipped" or "I am doing well" (See: Synecdoche and Metaphor)

Links:

- Introduction to Psalms

- Psalm 018 General Notes
- Psalm 018 Translation Questions

Psalm 18:37-39

UDB:

[37] I pursued my enemies and caught them; I did not stop until I had defeated them all.

> [38] When I strike them, they are not able to get up again; they lie on the ground, defeated.
>
> [39] You have enabled me to be strong in order that I can fight battles and defeat my enemies.

ULB:

> [37] I pursued my enemies and caught them; I did not turn back until they were destroyed.
>
> [38] I smashed them so that they were unable to rise; they have fallen under my feet.
>
> [39] For you put strength on me like a belt for battle; you put under me those who rise up against me.

translationWords:

- adversary, enemy
- raise, rise, risen, arise, arose

translationNotes:

- **I smashed them** - “I crushed them” or “I broke them to pieces”
- **unable to rise** - “unable to stand”
- **they have fallen under my feet** - This idiom means the Psalmist has defeated his enemies. AT: “I have defeated all of them” (See: Idiom)
- **put strength on me like a belt** - The Psalmist says that Yahweh has given him strength that surrounds and supports him like a belt. See how you translated this in 18:32. (See: Simile)
- **you put under me** - Here the Psalmist speaks of the defeat of his enemies as if he were standing on them. AT: “you defeat for me” (See: Idiom)
- **those who rise up against me** - This refers to those who oppose the Psalmist. AT: “those who are my enemies” (See: Idiom)

Links:

- Introduction to Psalms

- Psalm 018 General Notes
- Psalm 018 Translation Questions

Psalm 18:40-42

UDB:

[40] You delivered my enemies to me, for me to strike them on their necks. I have gotten rid of all those who hated me.

> [41] They shouted for someone to help them, but no one saved them. They shouted out to Yahweh, but he did not help them.
>
> [42] I crushed them to powder, and they became like the dust that the wind blows away; I threw them out like people throw dirt out into the streets.

ULB:

> [40] You gave me the back of my enemies' necks; I annihilated those who hated me.
>
> [41] They called for help, but no one saved them; they called out to Yahweh, but he did not answer them.
>
> [42] I beat them into fine pieces like dust before the wind; I threw them out like mud in the streets.

translationWords:

- cry, cry out
- save, safe
- Yahweh

translationNotes:

- **the back of my enemies' necks** - This represents victory over one's enemies. AT: "the victory over my enemies" (See: Metonymy)
- **I annihilated those who hated me** - "I defeated those who hated me" or "I destroyed completely those who hated me"
- **but he did not answer them** - This means Yahweh did not provide any help. AT: "but he did not help them" (Idiom)
- **I beat them into fine pieces like dust before the wind** - The psalmists enemies are compared to dust to show how defeated they are. (See: Simile)
- **I threw them out like mud in the streets** - The psalmist's enemies are compared to mud in the streets to show how defeated they are. (See: Simile)

Links:

- Introduction to Psalms
- Psalm 018 General Notes
- Psalm 018 Translation Questions

Psalm 18:43-45

UDB:

[43] You enabled me to defeat those who fought against me and appointed me to be the ruler of many nations; people whom I did not know about previously are now slaves in my kingdom.

[44] When foreigners hear about me, they cringe and they obey me.

[45] They are no longer courageous, and from their holes where they were hiding they come to me trembling.

ULB:

[43] You rescued me from the disputes of people. You have made me the head over nations. People that I have not known serve me.

[44] As soon as they heard of me, they obeyed me; foreigners were forced to bow to me.

[45] The foreigners came trembling out of their strongholds.

translationWords:

- people group, peoples, the people, a people
- head
- nation
- know, knowledge, make known
- serve, service
- obey, obedient, obedience
- foreigner, foreign, alien
- bow, bow down
- stronghold, fortress, fortified

translationNotes:

- **disputes** - “disagreements” or “arguments”
- **have made me the head over nations** - Here “head” represents the ruler. AT: “appointed me to be the ruler over many nations” (See: Metonymy)
- **foreigners were forced to bow** - This can be stated in active form. AT: “God forced foreigners to bow” (See: Active or Passive)

- **foreigners came trembling** - Here “trembling” shows that they were very afraid. This can be stated clearly in the translation. AT: “foreigners came shaking, showing that they were very afraid” (See: Assumed Knowledge and Implicit Information)

Links:

- Introduction to Psalms
- Psalm 018 General Notes
- Psalm 018 Translation Questions

Psalm 18:46-47

UDB:

46 Yahweh is alive! Praise the one who is like a huge rock on top of which I am safe! Exalt the God who saves me!

> 47 He enables me to get revenge on my enemies; he causes me to defeat nations and to rule over them.

ULB:

> 46 Yahweh lives; may my rock be praised. May the God of my salvation be exalted.
>
> 47 He is the God who executes vengeance for me, who subdues the nations under me.

translationWords:

- Yahweh
- life, live, living, alive
- praise
- God
- salvation
- exalt, exaltation
- avenge, revenge, vengeance
- subject, be subject to, in subjection to

translationNotes:

- **may my rock be praised** - This can be stated in active form. AT: “he is my rock and he should be praised” or “may people praise my rock” (See: Active or Passive)
- **my rock** - Here the writer speaks of Yahweh’s protection as if he were a rock that prevented his enemies from reaching him. See how you translated this in 18:2. (See: Metaphor)
- **May the God of my salvation be exalted** - This can be stated in active form. AT: “May people exalt the God of my salvation” (See: Active or Passive)
- **the God of my salvation** - This means that it is God who has rescued him. AT: “the God who rescued me” (See: Abstract Nouns)
- **the God who executes vengeance for me** - To “execute vengeance” means to punish people for their evil actions. AT: “the God who punishes people for the evil things they have done to me” (See: Abstract Nouns)

Links:

- Introduction to Psalms
- Psalm 018 General Notes
- Psalm 018 Translation Questions

Psalm 18:48-49

UDB:

[48] it is Yahweh who rescues me from my enemies. He has lifted me up high so that violent men could not reach me and harm me.

[49] So I praise him, and I tell the nations the great things that he has done.

ULB:

[48] I am set free from my enemies! Indeed, you lifted me above the ones who rose against me! You rescued me from violent men.

[49] Therefore I will give thanks to you, Yahweh, among the nations; I will sing praises to your name!

translationWords:

- free, freedom, liberty
- adversary, enemy
- nation
- praise
- name

translationNotes:

- **I am set free** - This can be stated in active form. AT: “God has set me free” (See: Active or Passive)
- **you lifted me above** - Yahweh’s protection of the writer is spoken of as if he lifted the writer up so high that his enemies could not reach him to harm him. AT: “you put me in a safe place high above” (See: Metaphor)
- **who rose against me** - “who attacked me” or “who rebelled against me”
- **violent men** - “cruel men” or “savage men”
- **among the nations** - Here the writer means that he will give thanks to Yahweh so that all people will hear of Yahweh’s greatness. AT: “so all the nations will hear about it” (See: Assumed Knowledge and Implicit Information)
- **to your name** - Here “name” represents God himself. AT: “in honor of your name” or “to you” (See: Metonymy)

Links:

- Introduction to Psalms

- Psalm 018 General Notes
- Psalm 018 Translation Questions

Psalm 18:50

UDB:

50 He has enabled me, his king, to powerfully defeat my enemies; he faithfully loves me as he promised in his covenant.

> He loves me, David, the one he has chosen to be king, and he will faithfully love my descendants forever.

ULB:

> 50 God gives great victory to his king, and he shows his covenant loyalty to his anointed one, to David and to his descendants forever.

translationWords:

- king
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- anoint, anointed
- David
- descendant, descended from
- forever

translationNotes:

- **victory to his king** - By using the words “his king,” David is referring to himself as king. (See: First, Second or Third Person)
- **he shows his covenant loyalty to his anointed one ... to his descendants forever** - “he faithfully loves me as he promised in his covenant, and he will love my descendants forever”

Links:

- Introduction to Psalms
- Psalm 018 General Notes
- Psalm 018 Translation Questions

Psalm 19 General Notes

Type of psalm

Psalm 19 is a praise psalm, praising God for his creation and for his law.

Special concepts in this chapter

God's law

God's law keeps people from sinning. There are two distinct themes in this psalm. Verses 1-6 are God's glory in the heavens and the second is praising God for his law. (See: law, law of Moses, God's law, law of Yahweh, glory, glorious and heaven, sky, heavens, heavenly)

Links:

- **Psalm 019:1-3**

Psalm 19:1-3

UDB:

[1] When people look at everything that God has placed in the skies, they can see that he is very great;

they can see the great things that he has created.

[2] Day after day it is as though the sun proclaims the glory of God,

and night after night it is as though the moon and stars say that they know that God made them.

[3] They do not really speak;

they do not say any words.

There is no sound from them for anyone to hear.

ULB:

19

For the chief musician. A psalm of David.

[1] The heavens declare the glory of God,

and the skies make his handiwork known!

[2] Day after day speech pours out;

night after night it reveals knowledge.

[3] There is no speech or spoken words;

their voice is not heard.

translationWords:

- psalm
- David
- heaven, sky, heavens, heavenly
- glory, glorious
- God
- reveal, revelation
- know, knowledge, make known
- word
- voice

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **For the chief musician** - "This is for the director of music to use in worship."
- **A psalm of David** - Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.
- **The heavens declare** - The heavens are described as if they were a person. AT: "The heavens show" or "The heavens look like they declare"
- **the skies make his handiwork known** - The skies are described as if they were a teacher. AT: "The skies seem to make God's handiwork known to us" (See: Personification)
- **his handiwork** - "his creation" or "the world that he has made"
- **speech pours out** - What is beautiful about creation is compared to speaking, as if creation were a person. Then those words are compared to water that flows everywhere. AT: "creation is like a person speaking to everyone" (See: Personification and Metaphor)
- **There is no speech or spoken words; their voice is not heard** - These phrases express clearly that the first two verses were a metaphor. AT: "There is no real speech or spoken words; no one hears an actual voice with their ears"
- **their voice is not heard** - Other translations read "where their voice is not heard," emphasizing that creation's "speech" is available everywhere.

Links:

- Introduction to Psalms
- Psalm 019 General Notes
- Psalm 019 Translation Questions

Psalm 19:4-6

UDB:

[4] But what they declare about God goes throughout the world,

and even people who live in the most distant places on earth can know it.

The sun is in the skies where God placed it;

[5] it rises each morning like a bridegroom who is happy as he comes out of his bedroom after his wedding.

It is like a strong athlete who is very eager to start running in a race.

[6] The sun rises at one side of the sky and goes across the sky and sets on the other side;

nothing can hide from its heat.

ULB:

[4] Yet their words go out over all the earth,

and their speech to the end of the world.

He has pitched a tent for the sun among them.

[5] The sun is like a bridegroom coming out of his chamber

and like a strong man who rejoices when he runs his race.

[6] The sun rises from the one horizon

and crosses the sky to the other;

nothing escapes its heat.

translationWords:

- word
- earth, earthly
- tent
- bridegroom
- rejoice
- heaven, sky, heavens, heavenly

translationNotes:

- **General Information:** - David has just said that creation shows God's glory.
- **their words ... their speech** - This refers to the unspoken "words" of creation that show God's glory.
- **their words go out** - The words are described as if they were people who go out with a message. AT: "the words that creation speaks are like people who go out" (See: Personification)
- **their speech to the end of the world** - The implied words can be included in the translation. AT: "their speech goes out to the end of the world" (See: Ellipsis)
- **He has pitched a tent for the sun** - Here the writer speaks of the place that Yahweh created for the sun as if it were a tent. AT: "He created a place for the sun" (See: Metaphor)
- **among them** - The word "them" probably refers to the heavens.
- **The sun is like a bridegroom coming out of his chamber** - The writer speaks of the sun's coming out as if it were a bridegroom. AT: "The sun is like a bridegroom walking joyfully toward his bride" (See: Simile)
- **like a strong man who rejoices when he runs his race** - This compares the sun to an athlete to emphasize the strength and brightness of the sun. (See: Simile)
- **a strong man** - "a fast runner"
- **horizon** - the line where the earth and the sky meet
- **to the other** - Here "other" refers to the other horizon. This can be stated clearly in the translation. AT: "to the other horizon" (See: Assumed Knowledge and Implicit Information)
- **nothing escapes its heat** - This can be stated in positive form. AT: "everything feels its heat" (See: Double Negatives)

Links:

- Introduction to Psalms
- Psalm 019 General Notes
- Psalm 019 Translation Questions

Psalm 19:7-8

UDB:

[7] The instructions that Yahweh has given us are perfect;

they revive us.

We can be sure that the things that Yahweh has told us will never change,

and by learning them people who have not been previously taught will become wise.

[8] Yahweh's laws are fair;

when we obey them, we become joyful.

The commands of Yahweh are clear,

and by reading them we start to understand how God wants us to behave.

ULB:

[7] The law of Yahweh is perfect, restoring the soul;

the testimony of Yahweh is reliable, making the simple wise.

[8] The instructions of Yahweh are right, making the heart glad;

the commandment of Yahweh is pure, bringing light to the eyes.

translationWords:

- law, law of Moses, God's law, law of Yahweh
- perfect
- restore, restoration
- soul
- testimony, testify
- wise, wisdom
- instruct, instruction
- Yahweh
- heart
- command, to command, commandment
- pure, purify, purification

translationNotes:

- **the soul ... the heart ... the eyes** - All three of these words refer to the whole person. AT: “a person” (See: Synecdoche)
- **the simple** - “those who have no experience” or “those who have not learned”
- **are right** - “are true” or “are correct”
- **bringing light** - “bringing understanding”

Links:

- Introduction to Psalms
- Psalm 019 General Notes
- Psalm 019 Translation Questions

Psalm 19:9-10

UDB:

[9] It is good for people to revere Yahweh;

that is something that they will do forever.

What Yahweh has decreed is fair,

and it is always right.

[10] The things that God has decided are more valuable than gold,

even the finest gold.

They are sweeter than honey

that drips from honeycombs.

ULB:

[9] The fear of Yahweh is pure, enduring forever;

the righteous decrees of Yahweh are true and altogether right!

[10] They are of greater value than gold, even more than much fine gold;

they are sweeter than honey and the dripping honey from the honeycomb.

translationWords:

- fear, afraid, fear of Yahweh
- pure, purify, purification
- forever
- righteous, righteousness
- decree
- true, truth, come true
- gold
- honey, honeycomb

translationNotes:

- **altogether right** - “completely right”
- **They are of greater value than gold ... they are sweeter than honey** - Yahweh’s decrees are spoken of as if they could be bought and tasted. AT: “If you could buy them, they would be of greater value than gold ... if you could taste them, they would be sweeter than honey” (Metaphor)

- **even more than much fine gold** - The implied word “valuable” can be added in the translation. AT: “even more valuable than a lot of fine gold” (See: Ellipsis)
- **fine gold** - “pure gold” or “expensive gold”

Links:

- Introduction to Psalms
- Psalm 019 General Notes
- Psalm 019 Translation Questions

Psalm 19:11-12

UDB:

[11] Furthermore, by reading them I learn what things are good to do and what things are evil,

and they promise a great reward

to us who obey them.

[12] But here is no one who can know all his errors;

so Yahweh, forgive me for these things which I do that I do not realize are wrong.

ULB:

[11] Yes, by them your servant is warned;

in obeying them there is great reward.

[12] Who can discern all his own errors?

Cleanse me from hidden faults.

translationWords:

- servant, slave, slavery
- obey, obedient, obedience
- reward
- discern, discernment
- clean, cleanse

translationNotes:

- **Yes** - “Also” or “Indeed”
- **by them your servant is warned** - This can be stated in active form. AT: “they warn your servant” or “they are a warning for your servant” (See: Active or Passive)
- **by them ... in obeying them** - The word “them” refers to Yahweh’s righteous decrees.
- **your servant is warned** - David calls himself “your servant” when speaking to God as a sign of respect. AT: “I am warned” (See: First, Second or Third Person)
- **Who can discern all his own errors?** - This appears in the form of a question to add emphasis and can be translated as a strong statement. AT: No one can be aware of his own errors!” (See: Rhetorical Question)
- **from hidden faults** - “from secret mistakes I have made”

Links:

- Introduction to Psalms
- Psalm 019 General Notes
- Psalm 019 Translation Questions

Psalm 19:13-14

UDB:

[13] Keep me from doing things that I know are wrong;

do not let me keep doing the evil things I want to do.

If you do that, I will no longer be guilty for committing such sins,

and I will not commit the great sin of rebelling terribly against you.

[14] O Yahweh, you are like a huge rock on top of which I can be safe; you are the one who protects me.

I hope that the things that I say and what I think will always please you.

ULB:

[13] Keep your servant also from arrogant sins;

let them not rule over me.

Then I will be perfect,

and I will be innocent from many transgressions.

[14] May the words of my mouth and the thoughts of my heart

be acceptable in your sight,

Yahweh, my rock and my redeemer.

translationWords:

- arrogant
- sin, sinful, sinner, sinning
- ruler, rulers, rule
- perfect
- innocent
- transgress, transgression
- word
- heart
- redeem, redemption, redeemer

translationNotes:

- **Keep your servant also from** - This idiom pictures the servant as being removed from the sins he does not wish to commit. AT: “Also, protect your servant from doing” or “Also, make sure that I do not commit” (See: Idiom)
- **your servant** - David calls himself “your servant” when speaking to God as a sign of respect. AT: “I” See how you translated this in 19:11. (See: First, Second or Third Person)
- **let them not rule over me** - Sins are described as if they were a king that could rule over someone. AT: “do not let my sins become like a king who rules over me” (See: Personification)
- **innocent from many transgressions** - “innocent of rebelling against you” or “innocent of committing many sins”
- **the words of my mouth and the thoughts of my heart** - These expressions taken together describe everything a person says and thinks. AT: “the things I say and the things I think about” (See: Metonymy)
- **be acceptable in your sight** - “receive approval in your sight” or “be pleasing to you”
- **in your sight** - This refers to God himself. AT: “to you” (See: Metonymy)
- **Yahweh, my rock** - The writer speaks of God as if he were a rock that one could climb and be protected from his enemies. AT: “Yahweh, you are like my rock” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 019 General Notes
- Psalm 019 Translation Questions

Psalm 20 General Notes

Type of psalm

Psalm 20 is a royal psalm. It is probably a prayer for the king probably when he first became king.

Special concepts in this chapter

Trust

Trusting God is much better than trusting in military might. (See: trust, trustworthy, trustworthiness)

Links:

- **Psalm 020:1-2**

Psalm 20:1-2

UDB:

[1] We desire that Yahweh may help you when you call out to him when you have troubles!

> We desire that God, whom our ancestor Jacob honored, may keep you safe from your enemies.
>
> [2] We desire that he may reach out from his sacred temple and help you
>
> and aid you from where he lives on Mount Zion.

ULB:

20

For the chief musician. A psalm of David.

> [1] May Yahweh help you in the day of trouble;
>
> may the name of the God of Jacob protect you
>
> [2] and send help from the holy place
>
> to support you from Zion.

translationWords:

- psalm
- David
- Yahweh
- trouble, troubles, troubled
- name
- God
- Jacob, Israel
- send, send out, sent
- holy place, most holy place
- Zion, Mount Zion

translationNotes:

- **General Information:** - This Psalm begins with a group of people speaking to the king of Israel.
- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)

- **For the chief musician** - “This is for the director of music to use in worship”
- **A psalm of David** - Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David’s psalms.
- **help you** - The word “you” in this Psalm is singular and refers to the king.
- **the day of trouble** - Here “day” stands for a longer period of time. AT: “times of trouble” (See: Metonymy)
- **the name of the God of Jacob** - Here “name” stands for God himself. AT: “the God” (See: Metonymy)
- **the God of Jacob** - This refers to their ancestor Jacob, who worshiped Yahweh.
- **send help from the holy place** - God helping from his holy place is spoken of as if God were sending help. AT: “may Yahweh help you from his holy place” (See: Metaphor)
- **holy place ... Zion** - Both of these refer to God’s temple in Jerusalem. (See: Doublet)

Links:

- Introduction to Psalms
- Psalm 020 General Notes
- Psalm 020 Translation Questions

Psalm 20:3-4

UDB:

[3] We desire that he may accept all the offerings that you give him to be burned on the altar
and all your other offerings.
[4] We desire that he may give to you what you desire in your heart,
and that you may be able to accomplish all that you desire to do.

ULB:

[3] May he call to mind all your offerings
and accept your burnt sacrifice. *Selah*
[4] May he grant you your heart's desire
and fulfill all your plans.

translationWords:

- mind
- sacrifice, offering
- burnt offering, offering by fire
- selah
- heart
- fulfill

translationNotes:

- **May he call to mind** - The phrase "call to mind" is a way of saying "remember." It does not mean God forgot. It means to consider or think about. AT: "May he remember" (See: Idiom)
- **May he** - The word "he" refers to Yahweh.
- **Selah** - This may be a musical term that tells people how to sing or play their instruments. Some translations write the Hebrew word, and some translations do not include it. See how you translated this in 3:2. (See: Copy or Borrow Words)
- **May he grant** - "May he give"
- **your heart's desire** - Here "heart" stands for the entire person. The abstract noun "desire" can be stated as a verb. AT: "what you desire" or "what you want" (See: Synecdoche and Abstract Nouns)
- **fulfill all your plans** - The abstract noun "plans" can be stated as a verb. AT: "may he help you to accomplish everything that you plan to do" (See: Abstract Nouns)

Links:

- Introduction to Psalms
- Psalm 020 General Notes
- Psalm 020 Translation Questions

Psalm 20:5-6

UDB:

[5] When you defeat your enemies, we will shout joyfully.

> We will lift up a banner proclaiming that it is God who has helped you.

May Yahweh do for you all that you request him to do.

[6] I know now that Yahweh rescues me, the one whom he has chosen to be king.

From his holy place in heaven he will answer me,

> and he will save me by his great power.

ULB:

[5] Then we will rejoice in your victory,

and, in the name of our God, we will raise banners.

May Yahweh grant all your petitions.

[6] Now I know that Yahweh will rescue his anointed one;

he will answer him from his holy heaven

with the strength of his right hand that can rescue him.

translationWords:

- rejoice
- raise, rise, risen, arise, arose
- anoint, anointed
- holy, holiness
- heaven, sky, heavens, heavenly
- right hand

translationNotes:

- **we will rejoice in your victory** - Here “we” refers to the people. They will rejoice in the king’s victory. (See: Exclusive “We”)
- **in the name of our God** - Here “name” stands for honor or reputation. AT: “in honor of our God” or “for the reputation of our God” (See: Metonymy)

- **we will raise banners** - “we will raise flags” or “we will lift up banners”
- **grant all your petitions** - “give you everything you request from him”
- **Now** - This word is used here to mark a break in the psalm. It transitions from the people speaking to the king speaking.
- **I know** - The word “I” probably refers to the king who is speaking in this section.
- **his anointed one ... answer him ... rescue him** - The king is speaking about himself in the third person. This can be stated in first person. AT: “me, his anointed one ... answer me ... rescue me” (See: First, Second or Third Person)
- **from his holy heaven** - God dwells in heaven as well as in the temple in Jerusalem. (See: 20:2)
- **with the strength of his right hand that can rescue him** - God’s right hand represents his power to rescue the king. AT: “with his great strength he will rescue him” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 020 General Notes
- Psalm 020 Translation Questions

Psalm 20:7-8

UDB:

7 Some kings trust that because they have chariots they will be able to defeat their enemies,

and some trust that their horses will enable them to defeat their enemies,

but we will trust in the power of Yahweh our God.

8 Some will stumble and fall down,

but we will be strong and not be moved.

ULB:

7 Some trust in chariots and others in horses,

but we call on Yahweh our God.

8 They will be brought down and fall,

but we will rise and stand upright!

translationWords:

- trust, trustworthy, trustworthiness
- chariot
- horse
- call, calling, called, call out
- Yahweh
- God

translationNotes:

- **Some trust in chariots and others in horses** - Here “chariots” and “horses” stand for a king’s army. (See: Metonymy)
- **and others in horses** - The word “trust” is understood. AT: “and other trust in horses” (See: Ellipsis)
- **we call** - Here “we” refers to the king and his people. (See: Inclusive “We”)
- **They will be brought down and fall** - The word “They” refers to the people who trust in chariots and horses. This can be stated in active form. AT: “God will bring them down and make them fall” (See: Active or Passive)

- **brought down and fall** - Both these verbs mean basically the same thing. Both of these stand for losing in battle. (See: Doublet)
- **we will rise and stand upright** - "we will get up and stand up straight." These two phrases mean basically the same thing. Both of these stand for victory in battle. (See: Doublet)

Links:

- Introduction to Psalms
- Psalm 020 General Notes
- Psalm 020 Translation Questions

Psalm 20:9

UDB:

[9] Yahweh, help the king defeat our enemies!

Answer us when we call out to you to help us!

ULB:

[9] Yahweh, rescue the king;

help us when we call.

translationWords:

- Yahweh
- king
- call, calling, called, call out

translationNotes:

- **Yahweh, rescue the king** - Possible interpretations are 1) the people ask God to protect the king (UDB) or 2) the king continues to speak about himself in the third person.
- **the king; help us when we call** - Some translations understand the Hebrew differently. Some translate it as the people speaking to Yahweh their king. AT: “King, help us when we call you”

Links:

- Introduction to Psalms
- Psalm 020 General Notes
- Psalm 020 Translation Questions

Psalm 21 General Notes

Type of psalm

Psalm 21 is a royal psalm. The king is praying for victory. Victory in war comes from the power of and help from God.

Special concepts in this chapter

Pronouns

There is a shift in pronouns in this psalm. In verses 1-6 the psalm addresses Yahweh in second person but in verse 7 the psalmist uses third person before moving back to second person in the latter part.

Links:

- **Psalm 021:1-2**

Psalm 21:1-2

UDB:

[1] Yahweh, the man you made king is glad because you have caused him to be strong.

He rejoices because you have enabled him to defeat his enemies.

[2] You have given him everything he most desired,

and you have not refused to do what he requested you to do.

ULB:

21

For the chief musician. A psalm of David.

[1] The king rejoices in your strength, Yahweh!

How greatly he rejoices in the salvation you provide!

[2] You have given him his heart's desire

and have not held back the request of his lips. *Selah*

translationWords:

- psalm
- David
- king
- rejoice
- strength, strengthen
- Yahweh
- salvation
- heart
- selah

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **For the chief musician** - "This is for the director of music to use in worship."
- **A psalm of David** - Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.

- **in your strength, Yahweh** - It is implied that this is strength Yahweh has given the king to defeat his enemies. AT: because you, Yahweh, have made him strong enough to defeat his enemies"
- **How greatly he rejoices** - "He rejoices greatly"
- **in the salvation you provide** - It is implied that God has saved the king from his enemies. The abstract noun "salvation" can be stated as a verb. AT: "because you have saved him from his enemies" (See: Assumed Knowledge and Implicit Information and Abstract Nouns)
- **his heart's desire** - "his heart's wish." Here "heart" stands for the whole person. AT: "his desire" or "what he wished for" (See: Synecdoche)
- **have not held back** - "have not refused him." This can be stated in positive form. AT: "you have given him" (See: Double Negatives)
- **the request of his lips** - Here "lips" stands for the whole person. AT: "his request" or "what he requested of you" (See: Synecdoche)
- **Selah** - This may be a musical term that tells people how to sing or play their instruments. Some translations write the Hebrew word, and some translations do not include it. See how you translated this in 3:2. (See: Copy or Borrow Words)

Links:

- Introduction to Psalms
- Psalm 021 General Notes
- Psalm 021 Translation Questions

Psalm 21:3-4

UDB:

[3] You have done so many wonderful things for him.

You placed a gold crown on his head.

[4] He asked you to let him live for a long time,

and you have enabled him to live for a long time.

ULB:

[3] For you bring him rich blessings;

you placed on his head a crown of purest gold.

[4] He asked you for life; you gave it to him;

you gave him long days forever and ever.

translationWords:

- bless, blessed, blessing
- crown, to crown
- pure, purify, purification
- gold
- life, live, living, alive
- forever

translationNotes:

- **you bring him rich blessings** - The abstract noun “blessings” can be stated as a verb. AT: “you bless him greatly” or “you give him many good things” (See: Abstract Nouns)
- **you placed on his head a crown of purest gold** - To place a crown on a person’s head is a symbol of making him a king. (See: Symbolic Action)
- **a crown of purest gold** - Here “purest gold” represents the great honor given to the king.
- **He asked you for life; you gave it to him** - The abstract noun “life” can be stated as a verb. AT: “He asked that you cause him to live for a long time; you caused it to happen” (See: Abstract Nouns)
- **long days forever and ever** - Possible meanings are 1) a very long life or 2) eternal life or 3) a long line of descendants.

Links:

- Introduction to Psalms
- Psalm 021 General Notes
- Psalm 021 Translation Questions

Psalm 21:5-6

UDB:

[5] His power as king is very great because you have allowed him to win victories over his enemies.

[6] You will bless him forever,

and you have caused him to be joyful in your presence.

ULB:

[5] His glory is great because of your victory;

you have bestowed on him splendor and majesty.

[6] For you grant him lasting blessings;

you make him glad with the joy of your presence.

translationWords:

- glory, glorious
- splendor
- majesty
- bless, blessed, blessing
- joy, joyful

translationNotes:

- **His glory** - “The king’s honor” or “The king’s fame”
- **you have bestowed on him splendor and majesty** - “you have placed on him splendor and majesty.” Causing the king to be wealthy and powerful is spoken of as if splendor and majesty are objects that are placed on him. AT: “you have made him wealthy and powerful” (See: Metaphor)
- **you grant him** - “you allow him to have” or “you agree to give him”
- **lasting blessings** - “a blessings that will last” or “a blessings that will stay”
- **the joy of your presence** - “the joy of being in your presence” or “the joy that comes from you being near to you”

Links:

- Introduction to Psalms
- Psalm 021 General Notes
- Psalm 021 Translation Questions

Psalm 21:7-8

UDB:

[7] Yahweh, you are God Almighty,

and the king trusts in you.

Because you faithfully love him,

disastrous things will never happen to him.

[8] You will enable him to kill all his enemies,

all those who hate him.

ULB:

[7] For the king trusts in Yahweh;

through the covenant faithfulness of the Most High he will not be moved.

[8] Your hand will seize all your enemies;

your right hand will seize those who hate you.

translationWords:

- king
- trust, trustworthy, trustworthiness
- Yahweh
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- Most High
- hand, right hand, to hand over
- seize
- adversary, enemy
- right hand

translationNotes:

- **through the covenant faithfulness of the Most High** - “because the Most High is faithful to his covenant”
- **he will not be moved** - This can be stated in active form. AT: “no one will remove him as king” (See: Active or Passive)
- **Your hand will seize** - Here “hand” stands for power. AT: “Your power will seize” or “You will powerfully seize” (See: Metonymy)

- **Your hand ... hate you** - Possible meaning of all occurrences of “your” and “you” are 1) they refer to the king or 2) they refer to God.
- **your right hand will seize those who hate you** - This means the same thing as the first part of the sentence. It emphasizes that God will give the king the power to stop his enemies. (See: Parallelism)

Links:

- Introduction to Psalms
- Psalm 021 General Notes
- Psalm 021 Translation Questions

Psalm 21:9-10

UDB:

[9] When you appear, you will throw them into a fiery furnace.

Because you are angry with them, you will swallow them up;

the fire will burn them up.

[10] You will remove their children from this earth;

their descendants will all disappear.

ULB:

[9] At the time of your anger, you will burn them up as in a fiery furnace.

Yahweh will consume them in his wrath,

and the fire will devour them.

[10] You will destroy their offspring from the earth

and their descendants from among the human race.

translationWords:

- angry, anger
- fire
- furnace
- consume
- wrath, fury
- devour
- offspring
- descendant, descended from

translationNotes:

- **At the time of your anger** - “When you appear in your anger”
- **your anger ... You will destroy** - Possible meaning for all occurrences of “your” and “you” are 1) they refer to God or 2) they refer to the king.
- **you will burn them up as in a fiery furnace** - Yahweh or the king destroying their enemies is spoken of as if their enemies are wood and Yahweh or the king will throw them into furnace. (See: Metaphor)
- **Yahweh will consume them in his wrath, and the fire will devour them** - Both clauses mean basically the same thing. Yahweh completely destroying his enemies is spoken of as if his wrath is a fire that completely burns up his enemies. (See: Parallelism and Metaphor)

- **from the earth ... from among the human race** - Both phrases mean the same thing. They emphasize that absolutely none of their enemies will survive. (See: Parallelism)

Links:

- Introduction to Psalms
- Psalm 021 General Notes
- Psalm 021 Translation Questions

Psalm 21:11-12

UDB:

[11] They wanted to harm you,

but what they plan will never succeed.

[12] You will cause them to run away

by shooting arrows at them.

ULB:

[11] For they intended evil against you;

they conceived a plot with which they will not succeed!

[12] For you will turn them back;

you will draw your bow before them.

translationWords:

- evil, wicked, wickedness
- turn, turn away, turn back
- bow and arrow

translationNotes:

- **they intended** - “they planned.” The word “they” refers to the enemies of God and the king.
- **evil against you** - “to do evil things to you”
- **they conceived a plot** - “they made a plan” or “they created a scheme”
- **For you will turn them back; you will draw your bow before them** - Possible meanings for “you” and “your” are 1) they refer to the king or 2) they refer to God and speak about him as if he were a warrior with a bow and arrows. (See: Metaphor)
- **you will turn them back** - This is a way of saying that God and the king will defeat their enemies in battle. (See: Idiom)
- **you will draw your bow before them** - This implies that he actually shoots his arrows at his enemies. (See: Assumed Knowledge and Implicit Information)

Links:

- Introduction to Psalms
- Psalm 021 General Notes
- Psalm 021 Translation Questions

Psalm 21:13

UDB:

[13] Yahweh, show us that you are very strong!

> When you do that, we will sing and praise you because you are very powerful.

ULB:

> [13] Be exalted, Yahweh, in your strength;
>
> we will sing and praise your power.

translationWords:

- exalt, exaltation
- Yahweh
- praise
- power, powers

translationNotes:

- **Be exalted, Yahweh, in your strength** - Possible meanings are 1) “Yahweh, show us that you are very strong” (UDB) or 2) “Yahweh, because you are strong we will exalt you”
- **we will sing and praise your power** - The words “sing” and “praise” share similar meanings. Here the word “power” stands for God and his power. AT: “with singing we will praise you because you are powerful” (See: Doublet and Metonymy)

Links:

- Introduction to Psalms
- Psalm 021 General Notes
- Psalm 021 Translation Questions

Psalm 22 General Notes

Type of psalm

Psalm 22 is a messianic psalm. It contains references to events during the crucifixion of Christ. It is also a psalm of individual lament and praise. (See: Christ, Messiah, crucify and lament, lamentation)

Special concepts in this chapter

Messiah

Christ was despised and taunted by his enemies; but finally people all over the earth will bow down to him.

New Testament usage

This psalm is quoted in different places in the New Testament. Verse 1a is cited in Matthew 27:46 and Mark 15:34 as the words of Christ on the cross. Many of the events in the narratives of the crucifixion are mentioned in this Psalm. (See: cross)

Links:

- **Psalm 022:1-2**

Psalm 22:1-2

UDB:

[1] My God, my God, why have you abandoned me?

Why do you stay so far from me,

and why do you not listent to me?

Why do you not hear me when I am suffering and groaning?

[2] My God, every day I call to you during the daytime, but you do not answer me.

I call to you during the night; I am not silent at all.

ULB:

22

For the chief musician; set to "The rhythm of the deer." A psalm of David.

[1] My God, my God, why have you abandoned me?

Why are you so far from saving me and far from the words of my anguish?

[2] My God, I cry out in the daytime, but you do not answer,

and at night I am not silent!

translationWords:

- psalm
- David
- God
- save, safe
- word
- cry, cry out

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)

- **For the chief musician** - “This is for the director of music to use in worship”
- **The rhythm of the deer** - This may refer to a style of music.
- **A psalm of David** - Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David’s psalms.
- **My God, my God** - The writer repeats “My God” to emphasize that he is desperate for God to hear him.
- **my God, why have you abandoned me?** - The writer uses a question to emphasize that he feels like God has abandoned him. It may be best to leave this as a question. It can also be translated as a statement. AT: “my God, I feel like you have abandoned me!” (See: Rhetorical Question)
- **you abandoned me** - “you left me all alone”
- **Why are you so far from saving me and far from the words of my anguish?** - Again the writer uses a question to emphasize that he feels like God is far away from him. It may be best to leave this as a question. It can also be translated as a statement. AT: “You are far from saving me and far from the words of my anguish!” (See: Rhetorical Question)
- **far from the words of my anguish** - The writer feeling like God is not listening to him is spoken of as if God were far from his words of anguish. Here “words” stands for what the writer has said. AT: “why do you not listen when I speak to you about the anguish I feel” or “I have told you about my suffering but you do not come to me” (See: Metaphor and Metonymy)
- **in the daytime ... at night** - The writer uses the words “daytime” and “night” to mean he prays to God all the time. (See: Merism)
- **I am not silent** - This can be stated in positive form. AT: “I still speak” (See: Litotes)

Links:

- Introduction to Psalms
- Psalm 022 General Notes
- Psalm 022 Translation Questions

Psalm 22:3-5

UDB:

[3] But you are holy.

You sit on your throne as king, and we the people of Israel praise you.

[4] Our ancestors trusted in you.

Because they trusted in you, you rescued them.

[5] When they called out to you for help, you saved them.

They trusted in you, and they were not disappointed.

ULB:

[3] Yet you are holy;

you sit as king with the praises of Israel.

[4] Our ancestors trusted in you;

they trusted in you, and you rescued them.

[5] They cried to you and they were rescued.

They trusted in you and were not disappointed.

translationWords:

- holy, holiness
- king
- praise
- Israel, Israelites, nation of Israel
- ancestor, father, forefather
- trust, trustworthy, trustworthiness
- cry, cry out

translationNotes:

- **you sit as king with the praises of Israel** - "the praises of Israel are the throne on which you sit as king." The praises of Israel are described as if they are a throne upon which God can sit and rule, or as a house in which God can live. AT: "you are king and the people of Israel praise you" (See: Metaphor)

- **of Israel** - Here “Israel” stands for the people of Israel. (See: Metonymy)
- **and were not disappointed** - This can be stated in active form. AT: “and you did not disappoint them” or “you did not fail them” (See: Active or Passive)
- **and were not disappointed** - This can be stated in positive form. AT: “and you saved them” or “and you did for them what they needed you to do” (See: Double Negatives)

Links:

- Introduction to Psalms
- Psalm 022 General Notes
- Psalm 022 Translation Questions

Psalm 22:6-8

UDB:

[6] But you have not rescued me!

People despise me and consider that I am not a man;

they think that I am a worm!

Everyone scorns me and despises me.

[7] Everyone who sees me makes fun of me.

They sneer at me and insult me by shaking their heads at me as though I were an evil man.

They say,

[8] "He trusts in Yahweh,

so Yahweh should save him!

He says that Yahweh is very pleased with him;

if that is so, Yahweh should rescue him!"

ULB:

[6] But I am a worm and not a man,

a disgrace to humanity and despised by the people.

[7] All those who see me taunt me;

they mock me; they shake their heads at me.

[8] They say, "He trusts in Yahweh;

let Yahweh rescue him.

Let him rescue him, for he delights in him."

translationWords:

- disgrace, disgraceful
- mock, ridicule, scoff at
- trust, trustworthy, trustworthiness
- Yahweh
- delight

translationNotes:

- **I am a worm and not a man** - The writer speaks of himself as if he were a worm. This emphasizes that he feels worthless or that the people treat him as if he were worthless. AT: "But it is like I am a worm and not a man" (See: Metaphor)
- **disgrace to humanity and despised by the people** - Both of these phrase mean basically the same thing. The phrase "despised by the people" can be stated in active form. AT: "everyone thinks I am worthless and the people hate me" (See: Parallelism and Active or Passive)
- **taunt me; they mock me; they shake their heads at me** - These three phrases share similar meanings and emphasize how much people disrespect him. (See: Parallelism)
- **they shake their heads at me** - This describes an action used to mock someone. (See: Symbolic Action)
- **He trusts in Yahweh ... delights in him** - The people are saying this to mock the writer. They do not really believe Yahweh will rescue him. (See: Irony)
- **Let him rescue him** - "Let Yahweh rescue him"
- **for he delights in him** - Possible meanings are 1) "for Yahweh delights in him" or 2) "for he delights in Yahweh"

Links:

- Introduction to Psalms
- Psalm 022 General Notes
- Psalm 022 Translation Questions

Psalm 22:9-10

UDB:

[9] You, God, have been with me since I was in my mother's womb,

and you taught me to trust you when I was at my mother's breasts.

[10] It was as though you had adopted me right when I was born.

You have been my God ever since I was born.

ULB:

[9] For you brought me from the womb;

you made me trust you when I was on my mother's breasts.

[10] I have been thrown on you from the womb;

you are my God since I was in my mother's womb!

translationWords:

- womb
- trust, trustworthy, trustworthiness

translationNotes:

- **For you** - The writer uses the word "For" to begin explaining why he is confused and asking God why he is not coming to help. (See: Assumed Knowledge and Implicit Information)
- **you brought me from the womb** - This is a way of saying "you caused me to be born." (See: Idiom)
- **when I was on my mother's breasts** - This means that he has been trusting in Yahweh since he was very young. AT: "even from the time that I drank milk from my mother's breasts" (See: Idiom)
- **I have been thrown on you from the womb** - The phrase "have been thrown on" is a way of saying that Yahweh has taken care of him as if Yahweh had adopted him as his own child. This can be stated in active form. AT: "It was as though you had adopted me right when I was born" (UDB) (See: Idiom and Active or Passive)
- **you are my God** - This implies that Yahweh has always taken care of the writer. AT: "you, God, have taken care of me" (See: Assumed Knowledge and Implicit Information)
- **since I was in my mother's womb** - "since before I was born"

Links:

- Introduction to Psalms
- Psalm 022 General Notes
- Psalm 022 Translation Questions

Psalm 22:11-13

UDB:

[11] So do not stay far from me now

because enemies who will cause me much trouble are near me,

and there is no one else who can help me.

[12] My enemies surround me like a herd of wild bulls.

Fierce people, like those strong bulls that graze on the hills in the region of Bashan, surround me.

[13] They are like roaring lions that are attacking the animals that they want to eat;

they rush toward me to kill me;

they are like lions that have their mouths open, ready to chew their victims to pieces.

ULB:

[11] Do not be far away from me, for trouble is near;

there is no one to help.

[12] Many bulls surround me;

strong bulls of Bashan surround me.

[13] They open their mouths wide against me

like a roaring lion ripping its victim.

translationWords:

- trouble, troubles, troubled
- cow, calf, bull, cattle
- Bashan
- lion

translationNotes:

- **Do not be far away from me** - This can be stated in positive form. AT: “Come close to me” (See: Litotes)

- **for trouble is near** - The writer speaks about “trouble” as if it were an object that is near him. AT: “for my enemies are near me” (See: Metaphor)
- **there is no one to help** - “there is no helper”
- **Many bulls surround me; strong bulls of Bashan surround me** - The writer speaks about his enemies as if they were bulls. This emphasizes how dangerous and powerful his enemies are. AT: “I have many enemies and they are like bulls that surround me; they are like strong bulls from Bashan that surround me” (See: Metaphor and Parallelism)
- **They open their mouths wide against me** - The writer speaks about his enemies as if they were lions with the mouths open ready to eat him. His enemies may be speaking lies to discredit him. Or they may be threatening him and attacking him. (See: Metaphor)
- **like a roaring lion ripping its victim** - The writer speaks about his enemies as if they were lions. This emphasizes how powerful and dangerous his enemies are. (See: Simile)

Links:

- Introduction to Psalms
- Psalm 022 General Notes
- Psalm 022 Translation Questions

Psalm 22:14-15

UDB:

[14] I am completely exhausted,

and all my bones are out of their joints.

I no longer expect that God will save me;

I am completely discouraged.

[15] My strength is all dried up

like a broken piece of a clay jar that has dried in the sun.

I am so thirsty that my tongue sticks to the roof of my mouth.

God, I think that you are about to let my body die and become dust!

ULB:

[14] I am being poured out like water,

and all my bones are dislocated.

My heart is like wax;

it melts away within my inner parts.

[15] My strength has dried up like a piece of pottery;

my tongue sticks to the roof of my mouth.

You have laid me in the dust of death.

translationWords:

- heart
- strength, strengthen
- tongue
- death, die, dead

translationNotes:

- **I am being poured out like water** - This can be stated in active form. AT: “It is like someone is pouring me out like water” (See: Active or Passive)
- **I am being poured out like water** - The writer speaks about feeling completely exhausted and weak as if he were water being poured out of a jar. (See: Simile)

- **all my bones are dislocated** - “all my bones are out of place.” It is possible the writer is in some kind of physical pain. Or he may be speaking of his emotional pain as if it were physical pain. (See: Metaphor)
- **My heart is like wax ... inner parts** - The writer speaks about no longer having courage as if his heart melted like wax. Here “heart” stands for “courage.” (See: Simile and Metonymy)
- **wax** - a soft substance that melts at a relatively low temperature
- **within my inner parts** - “inside of me”
- **My strength has dried up like a piece of pottery** - The writer speaks about feeling weak as if his strength were like a dry piece of pottery that can easily break. (See: Simile)
- **piece of pottery** - an object made of baked clay that can be used in the house
- **my tongue sticks to the roof of my mouth** - “my tongue sticks to the top of my mouth.” The writer may be describing his extreme thirst. Or he may be continuing to speak about being weak as if he were completely dry. (See: Metaphor)
- **You have laid me in the dust of death** - Possible meanings for “dust of death” are 1) it refers to a person turning to dust after they die. AT: “You are about to let me die and become dust” or 2) it is a way of speaking about the grave, which would mean God is causing the writer to die. AT: “You have laid me in my grave” (See: Metaphor)
- **You have laid me** - The “you” is singular and refers to God. (See: Forms of You)

Links:

- Introduction to Psalms
- Psalm 022 General Notes
- Psalm 022 Translation Questions

Psalm 22:16-17

UDB:

[16] My enemies are like wild dogs that surround me.

A group of evil men has encircled me, ready to attack me.

They have pierced through my hands and my feet.

[17] I am so weak and thin that I can count all my bones.

My enemies stare at me and gloat about what has happened to me.

ULB:

[16] For dogs have surrounded me;

a company of evildoers has encircled me;

they have pierced my hands and my feet.

[17] I can count all my bones.

They look and stare at me.

translationWords:

- evil, wicked, wickedness
- pierce

translationNotes:

- **dogs have surrounded me** - The writer speaks about his enemies as if they were dogs. His enemies are coming close to him like wild dogs do to a dying animal. AT: “my enemies are like dogs that have surrounded me” (See: Metaphor)
- **a company of evildoers** - “a group of evildoers” or “a gang of evildoers”
- **encircled** - “surrounded”
- **they have pierced my hands and my feet** - This continues the dog metaphor. The writer speaks about his enemies as if they were dogs that are biting and piercing his hands and feet with their teeth. (See: Metaphor)
- **pierced** - stabbed through something with a sharp object
- **I can count all my bones** - Possible meanings are 1) the writer is so thin that he can see his bones. AT: “I can see all of my bones” or “I can feel each of my bones” or 2) this continues the dog metaphor and the writer can see his bones after the dogs have ripped his flesh. (See: Metaphor)
- **look and stare at me** - The words “look” and “stare” mean basically the same thing and emphasize that people look at him awkwardly and make fun of him. (See: Doublet)

Links:

- Introduction to Psalms
- Psalm 022 General Notes
- Psalm 022 Translation Questions

Psalm 22:18-19

UDB:

[18] They looked at the clothes that I was wearing
and gambled to determine which piece each of them would get.

[19] Yahweh, be concerned for me!
You who are my source of strength,
come quickly and help me!

ULB:

[18] They divide my garments among themselves,
they cast lots for my clothes.
[19] Do not be far away, Yahweh;
please hurry to help me, my strength!

translationWords:

- lots, casting lots
- strength, strengthen

translationNotes:

- **my garments** - “my clothes”
- **Do not be far away** - This can be stated in positive form. AT: “Be very close” (See: Litotes)
- **my strength** - Here “strength” stands for Yahweh who gives him strength. AT: “you who gives me strength” or “you who helps me” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 022 General Notes
- Psalm 022 Translation Questions

Psalm 22:20-21

UDB:

[20] Rescue me from those who want to kill me with their swords.

Save my life from the power of those who are like wild dogs.

[21] Snatch me away from my enemies who are like lions with jaws open and ready to chew me up!

Grab me away from those men who are like wild oxen that attack other animals with their horns!

ULB:

[20] Rescue my soul from the sword,

my only life from the claws of wild dogs.

[21] Save me from the lion's mouth;

rescue me from the horns of the wild oxen.

translationWords:

- soul
- sword
- life, live, living, alive
- lion
- horn, horns
- ox, oxen

translationNotes:

- **Rescue my soul** - Here "soul" stands for the whole person. AT: "Rescue me" (See: Synecdoche)
- **the sword** - The sword is a common way of referring to a violent enemy. AT: "those who want to kill me" or "my enemies" (See: Metonymy)
- **my only life** - "my precious life" or "the only life I have"

- **claws of wild dogs ... lion's mouth ... horns of the wild oxen** - The writer speaks about his enemies as if they were dogs, lions, and wild oxen to emphasize how dangerous his enemies are. Also, the claws, mouth, and horns stand for the animals as a whole in a synecdoche. The writer emphasizes these parts of the animals because they are the parts that the animals would use to kill someone. (See: Metaphor and Synecdoche)
- **wild dogs ... wild oxen** - The word "wild" here means that no one has captured and tamed the animal.

Links:

- Introduction to Psalms
- Psalm 022 General Notes
- Psalm 022 Translation Questions

Psalm 22:22-23

UDB:

[22] If you save me from them, I will declare to my fellow Israelites how great you are.

I will praise you among the group of your people gathered together
to worship you.

[23] You people who have an awesome respect for Yahweh, praise him!

All you who are descended from Jacob, honor Yahweh!

All you Israelite people, revere him!

ULB:

[22] I will declare your name to my brothers;

in the midst of the assembly I will praise you.

[23] You who fear Yahweh, praise him!

All you descendants of Jacob, honor him!

Stand in awe of him, all you descendants of Israel!

translationWords:

- declare, declaration
- name
- brother
- assembly, assemble
- praise
- fear, afraid, fear of Yahweh
- descendant, descended from
- Jacob, Israel
- honor, to honor
- awe, awesome

translationNotes:

- **I will declare your name** - “I will make known your name.” Here “name” stands for God’s character or reputation. AT: “I will talk about your character” (See: Metonymy)
- **my brothers** - Here “brothers” means “my fellow Israelites” (UDB) or “my fellow worshipers of Yahweh”

- **in the midst of the assembly** - “when my fellow Israelites and I gather together” or “when I am surrounded by my fellow worshipers of Yahweh”
- **You who fear** - Here “You” is plural. (See: Forms of You)
- **you descendants of Jacob ... you descendants of Israel** - Both of these refer to the same group of people. (See: Parallelism)
- **Stand in awe of him** - “Be full of awe for him” or “Let God’s power amaze you”

Links:

- Introduction to Psalms
- Psalm 022 General Notes
- Psalm 022 Translation Questions

Psalm 22:24-25

UDB:

[24] He does not despise or ignore those who are suffering;

he does not hide his face from them.

He has listened to them when they cried out to him for help.

[25] Yahweh, in the great gathering of your people, I will praise you for what you have done.

In the presence of those who have an awesome respect for you, I will offer the sacrifices that I promised.

ULB:

[24] For he has not despised or abhorred the suffering of the afflicted one;

Yahweh has not hidden his face from him;

when the afflicted one cried to him, he heard.

[25] My praise will be because of you in the great assembly;

I will fulfill my vows before those who fear him.

translationWords:

- suffer, suffering
- afflict, affliction
- Yahweh
- face
- cry, cry out
- praise
- assembly, assemble
- fulfill
- vow
- fear, afraid, fear of Yahweh

translationNotes:

- **he has not despised or abhorred** - This can be stated in positive form. AT: “he has admired and cherished” (See: Litotes)

- **has not despised or abhorred the suffering of the afflicted one** - Here “the suffering” stands for the person who is suffering. AT: “has not despised or abhorred the one who is suffering” (See: Metonymy)
- **despised or abhorred** - These two words mean basically the same thing and emphasize that God has not forgotten the writer. (See: Doublet)
- **despised** - “detested” or “hated”
- **abhorred** - “loathed” or “scorned”
- **the suffering of the afflicted one ... from him ... the afflicted one cried** - This can be stated so that it refers to anyone who suffers. AT: “those who suffer ... from them ... those who are suffering cried” (See: Generic Noun Phrases)
- **has not hidden his face** - This is an idiom. AT: “has not turned his attention away” or “has not ignored” (See: Idiom)
- **he heard** - “he listened.” It is implied that he responded when he heard their cry. AT: “he answered” or “he helped” (See: Assumed Knowledge and Implicit Information)
- **because of you** - Here “you” refers to Yahweh. (See: Forms of You)
- **I will fulfill my vows** - This refers to sacrifices the writer promised to offer to God. (See: Assumed Knowledge and Implicit Information)
- **before those who fear him** - Here “him” refers to Yahweh. It can be stated as “you.” AT: “in the presence of those who fear you” (See: First, Second or Third Person)

Links:

- Introduction to Psalms
- Psalm 022 General Notes
- Psalm 022 Translation Questions

Psalm 22:26-27

UDB:

[26] The poor people whom I have invited to the meal will eat as much as they want.

All who come to worship Yahweh will praise him.

I pray that God will enable you all to live a long and happy life!

[27] I pray that people in all nations, even in the remote areas, will think about Yahweh and turn to him,

and that people from all the clans in the world will bow down before him.

ULB:

[26] The oppressed will eat and be satisfied;

those who seek Yahweh will praise him.

May your hearts live forever.

[27] All the peoples of the earth will remember and turn to Yahweh;

all the families of the nations will bow down before you.

translationWords:

- oppress, oppression, oppressor
- seek, sought
- heart
- life, live, living, alive
- forever
- people group, peoples, the people, a people
- earth, earthly
- turn, turn away, turn back
- family
- nation
- bow, bow down

translationNotes:

- **The oppressed will eat and be satisfied** - This refers to the fellowship meal which occurs after the writer offers to God the sacrifices that he promised. He will invite those who were suffering to eat a part of the animal he sacrificed. (See: Assumed Knowledge and Implicit Information)

- **those who seek Yahweh** - Those who want to know Yahweh and please him are spoken of as if they are literally seeking to find Yahweh. (See: Metaphor)
- **May your hearts live forever** - Here "hearts" represent the whole person. AT: "May you live forever" (See: Synecdoche)
- **May your hearts** - Here "your" is plural and refers to the oppressed people. (See: Forms of You)
- **will remember and turn to Yahweh** - Starting to obey Yahweh is spoken of as if the people physically turn toward Yahweh. AT: "will remember Yahweh and obey him" (See: Metaphor)
- **all the families of the nations will bow down before you** - This means the same thing as the first part of the sentence. The writer is emphasizing that everyone from every place will worship and obey Yahweh. (See: Parallelism)
- **will bow down before you** - This is a sign of giving honor and respect to someone. (See: Symbolic Action)
- **before you** - Here "you" refers to Yahweh. It can be translated in the third person to match the first part of the sentence. AT: "before him" (See: Forms of You and First, Second or Third Person)

Links:

- Introduction to Psalms
- Psalm 022 General Notes
- Psalm 022 Translation Questions

Psalm 22:28-29

UDB:

[28] For Yahweh is the king!

He rules all the nations.

[29] All the rich people on the earth will celebrate and bow before him.

Some day they will die, for they cannot avoid it,

but they will prostrate themselves on the ground in his presence.

ULB:

[28] For the kingdom is Yahweh's;

he is the ruler over the nations.

[29] All the prosperous people of the earth will feast and will worship;

all those who are descending into the dust will bow before him,

those who cannot preserve their own lives.

translationWords:

- kingdom
- Yahweh
- ruler, rulers, rule
- nation
- prosper, prosperity, prosperous
- feast
- worship
- bow, bow down

translationNotes:

- **For the kingdom is Yahweh's** - "For the kingdom belongs to Yahweh." Here "kingdom" represents God's rule as king. AT: "For Yahweh is king" (UDB) (See: Metonymy)
- **he is the ruler over the nations** - Here "nations" represents the people of the nations. AT: "he rules the people of the nations" (See: Metonymy)
- **will feast** - The people will eat together at the feast. AT: "will eat together" or "will eat a festive meal together"

- **all those who are descending into the dust ... those who cannot preserve their own lives** - Both phrases refers to the same group. They both refer to all people because all people will die. (See: Parallelism)
- **those who are descending into the dust** - Here “dust” represents the grave. The phrase “descending into the dust” is a way of referring to someone dying. AT: “those who are dying” or “those who die” (See: Metonymy and Idiom)
- **those who cannot preserve their own lives** - “those who cannot save their own lives” or “those who cannot keep themselves from dying”

Links:

- Introduction to Psalms
- Psalm 022 General Notes
- Psalm 022 Translation Questions

Psalm 22:30-31

UDB:

[30] People in the future generations will also serve Yahweh.

They will tell their children about what Yahweh has done.

[31] People who are not yet born, who will live in future years, will learn how Yahweh rescued his people.

People will tell them, “Yahweh did it!”

ULB:

[30] A generation to come will serve him;

they will tell the next generation of the Lord.

[31] They will come and tell of his righteousness;

they will tell to a people not yet born what he has done!

translationWords:

- generation
- serve, service
- Lord
- righteous, righteousness
- people group, peoples, the people, a people

translationNotes:

- **A generation to come** - Here “A generation” represents the people of a generation. The phrase “to come” speaks about a future time as if it were something that travels and arrives somewhere. AT: “People in the future generations” (UDB) (See: Metonymy and Metaphor)
- **the next generation** - Here “generation” represents the people of that generation. AT: “the people of the next generation” or “their children” (See: Metonymy)
- **of the Lord** - “about the Lord” or “about what the Lord has done”
- **tell of his righteousness** - The abstract noun “righteousness” can be stated as an adjective. AT: “tell of the righteous things he has done” (See: Abstract Nouns)

Links:

- Introduction to Psalms

- Psalm 022 General Notes
- Psalm 022 Translation Questions

Psalm 23 General Notes

Type of psalm

Psalm 23 is a psalm of praise to God for his continued care and protection. The psalmist praises God for his being always with him and for his care for his every need.

Important figures of speech in this chapter

Metaphor

Psalm 23 is an extended metaphor comparing God to a shepherd and himself to a sheep. (See: Metaphor)

Links:

- **Psalm 023:1-2**

Psalm 23:1-2

UDB:

[1] Yahweh, you care for me like a shepherd cares for his sheep,

so I have everything that I need.

[2] You enable me to rest in peace

as when a shepherd leads his sheep to places where there is plenty of green grass for them to eat,

as when he lets them lie down beside streams where the water is flowing slowly.

ULB:

23

A psalm of David.

[1] Yahweh is my shepherd; I will lack nothing.

[2] He makes me to lie down in green pastures;

he leads me beside tranquil water.

translationWords:

- psalm
- David
- Yahweh
- shepherd, to shepherd
- water, waters

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **A psalm of David** - Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.
- **Yahweh is my shepherd** - The writer speaks about Yahweh as if he were a shepherd. This emphasizes how God cares for people as a shepherd cares for his sheep. AT: "Yahweh is like a shepherd to me" or "Yahweh cares for me as a shepherd cares for his sheep" (See: Metaphor)

- **I will lack nothing** - This can be stated in positive form. AT: “I have everything that I need” (UDB) (See: Litotes)
- **He makes me to lie down in green pastures** - The writer speaks about himself as if he were a sheep, and he speaks about Yahweh as if he were a shepherd. AT: He gives me rest like a shepherd who leads his sheep to lie down in green pastures” (See: Metaphor)
- **he leads me beside tranquil water** - The writer speaks about himself as if he were a sheep, and he speaks about Yahweh as if he were a shepherd. AT: “he provides what I need like a shepherd who leads his sheep beside tranquil water” (See: Metaphor)
- **tranquil water** - “calm water” or “water that flows gently.” This water is safe to drink.

Links:

- Introduction to Psalms
- Psalm 023 General Notes
- Psalm 023 Translation Questions

Psalm 23:3

UDB:

[3] You renew my strength.

You show me how to live in the right way,

in order that I can honor you.

ULB:

[3] He brings back my life;

he guides me along right paths for his name's sake.

translationWords:

- name

translationNotes:

- **General Information:** - This psalm continues to tell about how God cares for us as a shepherd cares for his sheep. (See: Metaphor)
- **He brings back my life** - This means God makes a person who is weak and tired to be strong and rested again.
- **he guides me along right paths** - Showing a person how to live in a way that pleases God is spoken of as if it were a shepherd showing a sheep the right path to take. AT: "He shows me how to live right" (See: Metaphor)
- **for his name's sake** - The phrase "his name" here refers to his reputation. AT: "for his reputation" or "so that people will honor him" (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 023 General Notes
- Psalm 023 Translation Questions

Psalm 23:4

UDB:

[4] Even when I am walking in very dangerous places
where I might die,
I will not be afraid of anything
because you are with me.
You protect me like a shepherd protects his sheep.

ULB:

[4] Even though I walk through a valley of darkest shadow,
I will not fear harm since you are with me;
your rod and your staff comfort me.

translationWords:

- walk
- darkness
- shadow
- fear, afraid, fear of Yahweh
- rod
- staff
- comfort, comforter

translationNotes:

- **General Information:** - This psalm continues to tell about how God cares for us as a shepherd cares for his sheep. (See: Metaphor)
- **Even though I walk through a valley of darkest shadow** - The writer describes a person experiencing terrible trouble as if he were a sheep walking through a dark and dangerous valley. There a sheep could get lost or attacked by a wild animal. AT: “Though my life is like walking through a dark and dangerous valley” (See: Metaphor)
- **I will not fear harm** - The abstract noun “harm” can be stated as a verb. AT: “I will not be afraid of something harming me” (See: Abstract Nouns)
- **you are with me** - Here “you” refers to Yahweh. (See: Forms of You)

- **your rod and your staff comfort me** - The rod and staff represent protection because shepherds use them to protect their sheep from danger. AT: “I am not afraid because you protect me like a shepherd who protects his sheep with his rod and staff” (See: Metonymy

Links:

- Introduction to Psalms
- Psalm 023 General Notes
- Psalm 023 Translation Questions

Psalm 23:5

UDB:

5 You prepare a great feast for me

in a place where my enemies can see me.

You welcome me

as a guest whom you honor.

You have given me very many blessings!

ULB:

5 You prepare a table before me in the presence of my enemies;

you have anointed my head with oil;

my cup runs over.

translationWords:

- anoint, anointed
- oil

translationNotes:

- **General Information:** - Now the writer tells how God is like someone who welcomes a guest into his home and protects him. (See: Metaphor)
- **You prepare a table** - A table represents a feast because people would put all the food on a table. (See: Metonymy)
- **in the presence of my enemies** - The meaning here is that the writer is not worried about his enemies because he is an honored guest of the Lord and therefore protected from harm. AT: “despite the presence of my enemies”
- **anointed my head with oil** - People sometimes put oil on their guest’s heads in order to honor them.
- **my cup runs over** - Here a cup of wine that overflows represents many blessings. AT: “You fill my cup so much that it overflows” or “You give me many blessings” (See: Idiom)

Links:

- Introduction to Psalms
- Psalm 023 General Notes
- Psalm 023 Translation Questions

Psalm 23:6

UDB:

[6] I am certain that you will be good to me

and act mercifully toward me

as long as I live;

then, O Yahweh, I will live in your home forever.

ULB:

[6] Surely goodness and covenant faithfulness will pursue me all the days of my life;

and I will live in the house of Yahweh for a very long time!

translationWords:

- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- life, live, living, alive
- house

translationNotes:

- **Surely goodness and covenant faithfulness will pursue me** - Yahweh being good and faithful to a person is spoken of as if goodness and covenant faithfulness are things that pursue after a person. AT: “Surely you will be good and faithful to me” (See: Metaphor)
- **all the days of my life** - The abstract noun “life” can be stated as a verb. AT: “as long as I live” (UDB) (See: Abstract Nouns)
- **the house of Yahweh** - Possible meanings are that 1) this refers to Yahweh’s eternal home, or 2) this refers to Yahweh’s temple in Jerusalem. If possible, translate it so that both meanings could be understood.
- **for a very long time** - Possible meanings are 1) “forever” or 2) “as long as I live.”

Links:

- Introduction to Psalms
- Psalm 023 General Notes
- Psalm 023 Translation Questions

Psalm 24 General Notes

Type of psalm

Psalm 24 is a psalm of praise to God as the almighty God. (See: Almighty)

Special concepts in this chapter

Righteous people

Only the righteous come to worship God. (See: righteous, righteousness)

Important figures of speech in this chapter

Rhetorical Questions

The psalmists uses several rhetorical questions. Each question forms a unit with a response. (See Rhetorical Question)

Links:

- **Psalm 024:1-2**

Psalm 24:1-2

UDB:

[1] The earth and everything in it belongs to Yahweh;

all the people in the world belong to him, too;

[2] he built the land on the water,

above the water that is deep below.

ULB:

24

A psalm of David.

[1] The earth is Yahweh's, and its fullness,

the world, and all who live in it.

[2] For he has founded it upon the seas

and established it on the rivers.

translationWords:

- psalm
- David
- Yahweh
- life, live, living, alive
- foundation, founded

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **A psalm of David** - Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.
- **and its fullness** - The abstract noun "fullness" can be stated with the verb "fills." AT: "and everything that fills it" (See: Abstract Nouns)

- **For he has founded it upon the seas and established it on the rivers** - Here “founded it upon the seas” and “established it on the rivers” mean basically the same thing. The Hebrews of that time believed their land was supported by the oceans and deep underground rivers. AT: For he formed its foundation on the seas and built it on the deep waters” (See: Parallelism and Assumed Knowledge and Implicit Information)
- **the seas ... the rivers** - These phrases are used together to refer to the huge deep ocean below the earth.
- **on the rivers** - “the water that is deep below” (UDB)

Links:

- Introduction to Psalms
- Psalm 024 General Notes
- Psalm 024 Translation Questions

Psalm 24:3-4

UDB:

[3] Who will be allowed to go up onto Mount Zion in Jerusalem,

in order to stand and worship in Yahweh's holy temple?

[4] Only those whose actions and thoughts are pure,

who have not worshiped idols,

and who do not tell lies when they have solemnly promised to tell the truth.

ULB:

[3] Who will ascend the mountain of Yahweh?

Who will stand in his holy place?

[4] He who has clean hands and a pure heart;

who has not lifted up a falsehood,

and has not sworn an oath in order to deceive.

translationWords:

- holy, holiness
- clean, cleanse
- hand, right hand, to hand over
- pure, purify, purification
- heart
- oath, swear, swear by
- deceive, deceit, deception, deceptive

translationNotes:

- **Who will ascend the mountain ... in his holy place?** - Both of these questions mean basically the same thing. The speaker is asking about who is allowed to go and worship Yahweh. (See: Parallelism)
- **ascend** - "go up" or "climb"
- **the mountain of Yahweh** - This refers to Mount Zion in Jerusalem.
- **his holy place** - This refers Yahweh's temple. His temple is on Mount Zion in Jerusalem.
- **He who has ... who has ... and has not** - Here "He" does not refer to a specific person. AT: "Those who have ... who have ... and have not" (See: Generic Noun Phrases)

- **who has clean hands** - The word “hands” represents what a person does. For his “hands” to be clean means he does what is right. AT: “who does what is right” (See: Metonymy)
- **a pure heart** - Here “heart” represents a person’s thoughts or motives. AT: “thinks good thoughts” or “does not think about doing what is wrong” (See: Metonymy)
- **who has not lifted up a falsehood** - Here “falsehood” represents a false idol. To “lift up” means to worship. AT: “who has not worshiped an idol” (See: Metonymy and Idiom)

Links:

- Introduction to Psalms
- Psalm 024 General Notes
- Psalm 024 Translation Questions

Psalm 24:5-6

UDB:

[5] Yahweh will bless them.

When God judges them, he will rescue them and say that they have done nothing wrong.

[6] They are the people who come to God,

they are the ones who desire to worship God,

and serve the God of Jacob.

ULB:

[5] He will receive a blessing from Yahweh

and righteousness from the God of his salvation.

[6] Such is the generation of those who seek him,

those who seek the face of the God of Jacob. *Selah*

translationWords:

- receive
- bless, blessed, blessing
- righteous, righteousness
- God
- salvation
- generation
- face
- Jacob, Israel
- selah

translationNotes:

- **He will receive a blessing from Yahweh** - The word “he” does not refer to a specific person. It refers to the ones with pure hearts mentioned in previous verse. The abstract noun “blessing” can be stated as a verb. AT: “Yahweh will bless them” (See: Generic Noun Phrases and Abstract Nouns)

- **and righteousness from the God of his salvation** - The abstract noun “righteousness” can be stated as “righteously.” And, “salvation” can be stated as “save.” AT: “and God will deal righteously with him and save him” (See: Abstract Nouns)
- **Such is the generation of those who seek him** - Here “generation” represents people in general. AT: “The people who seek him are like this” (See: Metonymy)
- **those who seek him, those who seek the face of the God of Jacob** - Both statements mean the same thing. They both refer to those who go to the temple to worship God. AT: “the ones who approach God, they are the ones who may worship God, the one we Israelites worship” (UDB) (See: Parallelism)
- **those who seek him** - Going to the temple to worship Yahweh is spoken of as if the person is literally seeking to find him. (See: Metaphor)
- **the face of the God of Jacob** - Here “face” stands for the whole person. AT: “the God of Jacob” (See: Synecdoche)

Links:

- Introduction to Psalms
- Psalm 024 General Notes
- Psalm 024 Translation Questions

Psalm 24:7-8

UDB:

7 Open up the temple gates

in order that our glorious king may enter!

8 Do you know who the glorious king is?

It is Yahweh, the one who is very strong;

It is Yahweh, who conquers all his enemies in battles!

ULB:

7 Lift up your heads, you gates;

be lifted up, everlasting doors,

so that the King of glory may come in!

8 Who is this King of glory?

Yahweh, strong and mighty; Yahweh, mighty in battle.

translationWords:

- gate, gate bar
- everlasting, eternal, eternity
- king
- glory, glorious
- mighty, might

translationNotes:

- **Lift up your heads, you gates; be lifted up, everlasting doors** - The two phases are very similar in meaning. The words "gates" and "doors" refer to the gates of the temple. The writer is speaking to the gates as if they were a person. A gatekeeper would be the one to open the gates. AT: "Open up, you ancient gates" or "Open these ancient gates" (See: Parallelism and Personification)
- **Lift up your heads** - It is uncertain what specific part of the gate is the "head." But, it stands for the gate as a whole. (See: Synecdoche)
- **Yahweh, strong and mighty; Yahweh, mighty in battle** - The writer speaks about Yahweh as if he were a mighty warrior who fights in battles. (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 024 General Notes
- Psalm 024 Translation Questions

Psalm 24:9-10

UDB:

[9] Open up the temple gates

in order that our glorious king may enter!

[10] Do you know who the glorious king is?

It is Yahweh, commander of the angel armies;

he is our glorious king!

ULB:

[9] Lift up your heads, you gates;

be lifted up, everlasting doors,

so that the King of glory may come in!

[10] Who is this King of glory?

Yahweh of hosts,

he is the King of glory. *Selah*

translationWords:

- gate, gate bar
- king
- glory, glorious
- Yahweh of hosts, God of hosts, host

translationNotes:

- **Lift up your heads, you gates; be lifted up, everlasting doors** - The two phases are very similar in meaning. The words "gates" and "doors" refer to the gates of the temple. The writer is speaking to the gates as if they were a person. A gatekeeper would be the one to open the gates. See how you translated this in 24:7. AT: "Open up, you ancient gates" or "Open these ancient gates" (See: Parallelism and Personification)
- **Lift up your heads** - It is uncertain what specific part of the gate is the "head." But, it stands for the gate as a whole. (See: Synecdoche)
- **Selah** - This may be a musical term that tells people how to sing or play their instruments here. Some translations write the Hebrew word, and some translations do not include it. See how you translated this in 3:2. (See: Copy or Borrow Words)

Links:

- Introduction to Psalms
- Psalm 024 General Notes
- Psalm 024 Translation Questions

Psalm 25 General Notes

Type of psalm

Psalm 25 is a prayer for God's help.

Special concepts in this chapter

The humble

God is very good to humble people who seek to obey him.

Links:

- **Psalm 025:1-3**

Psalm 25:1-3

UDB:

[1] Yahweh, I give myself to you.

[2] My God, I trust in you.
Do not allow my enemies to defeat me
and shame me.
Do not allow my enemies to defeat me
and rejoice over me.
[3] Do not allow any of those who trust in you to be ashamed.
Cause those who act treacherously toward others to be disgraced.

ULB:

25

A psalm of David.

[1] To you, Yahweh, I lift up my life!
[2] My God, I trust in you.
Do not let me be humiliated;
do not let my enemies rejoice triumphantly over me.
[3] May no one who hopes in you be disgraced
may those who act treacherously without cause be ashamed!

translationWords:

- psalm
- David
- Yahweh
- life, live, living, alive
- God
- trust, trustworthy, trustworthiness
- humiliate, humiliation

- rejoice
- hope
- shame, shameful, ashamed

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **A psalm of David** - Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.
- **I lift up my life** - The phrase "lift up my life" is a metaphor. Possible meanings are 1) the writer is giving himself to Yahweh, which means he is completely depending on Yahweh. AT: "I give myself to you" (UDB) or 2) he is offering prayer and adoration to Yahweh. AT: "I worship and adore you" (See: Metaphor)
- **Do not let me be humiliated** - This can be stated in active form. AT: "Do not let my enemies humiliate me" (See: Active or Passive)
- **humiliated** - "ashamed"
- **rejoice triumphantly over me** - "rejoice in triumph over me." The phrase "over me" implies that his enemies have defeated him and stand above in victory. AT: "defeat me and rejoice about it" (See: Idiom)
- **May no one who hopes in you be disgraced** - "Do not let those who hope in you be disgraced." Disgrace could come from being defeated by their enemies. This can be stated in active form. AT: "Do not let enemies defeat those who hope in you" (See: Assumed Knowledge and Implicit Information and Active or Passive)
- **who hopes in you** - "who trusts you"
- **act treacherously** - "act deceitfully" or "act with trickery"
- **without cause** - "without a reason"

Links:

- Introduction to Psalms
- Psalm 025 General Notes
- Psalm 025 Translation Questions

Psalm 25:4-5

UDB:

4 Yahweh, show me the way that I should conduct my life,

teach me how to act in the manner that you want me to act.

5 Teach me to conduct my life by obeying your truth

because you are my God, the one who saves me.

All during the day I trust in you.

ULB:

4 Make known to me your ways, Yahweh;

teach me your paths.

5 Guide me into your truth and teach me,

for you are the God of my salvation;

I hope in you all day long.

translationWords:

- know, knowledge, make known
- true, truth, come true
- God
- salvation
- hope

translationNotes:

- **Make known to me your ways, Yahweh; teach me your paths** - Both statements mean the same thing. God teaching a person how they should behave is spoken of as if he were showing a person the correct path on which a person should travel. (See: Parallelism and Metaphor)
- **I hope in you** - “I depend on you” or “I wait patiently for you”
- **Guide me into your truth and teach me** - Guide and teach mean the same thing, to give instruction. AT: “Instruct me to conduct my life by obeying your truth” (See: Doublet)
- **the God of my salvation** - The abstract noun “salvation” can be stated as “saves.” AT: “the one who saves me” (UDB) (See: Abstract Nouns)

Links:

- Introduction to Psalms
- Psalm 025 General Notes
- Psalm 025 Translation Questions

Psalm 25:6-7

UDB:

[6] Yahweh, do not forget how you have acted mercifully to me and have faithfully loved me because of your covenant with me;

> that is the way that you have acted toward me from long ago.
>
> [7] Forgive me for all the sinful things I did and the ways that I rebelled against you when I was young;
>
> > I request this because you faithfully love your people and do good things for them, as you promised in your covenant.
>
> Yahweh, do not forget me!

ULB:

> [6] Call to mind, Yahweh, your acts of compassion and of covenant faithfulness;
>
> for they have always existed.
>
> [7] Do not think about the sins of my youth or my rebelliousness;
>
> Call me to mind with covenant faithfulness because of your goodness, Yahweh!

translationWords:

- mind
- compassion, compassionate
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- sin, sinful, sinner, sinning
- rebel, rebellious, rebellion
- good, goodness

translationNotes:

- **Call to mind** - This is an idiom. This does not mean God forgot something. The writer is asking God to think about and consider his acts of compassion and faithfulness. AT: “Remember” or “Think about” (See: Idiom)

- **your acts of compassion and of covenant faithfulness** - The abstract nouns “compassion” and “faithfulness” can be stated as adjectives. AT: “how you have been compassionate and faithful to me because of your covenant” (See: Abstract Nouns)
- **for they have always existed** - Here “they” personifies God’s compassion and covenant faithfulness. AT: “for that is how you have always been” (See: Personification)
- **Do not think about the sins of my youth** - The abstract noun “sins” can be stated as “sinned.” AT: “Do not think about how I sinned against you when I was young” (See: Abstract Nouns)
- **or my rebelliousness** - The abstract noun “rebelliousness” can be stated as “rebelled.” AT: or about how I have rebelled against you” (See: Abstract Nouns)
- **Call me to mind** - This is an idiom. This does not mean God forgot something. The writer is asking God to think about him. AT: “Remember me” or “Think about me” (See: Idiom)
- **with covenant faithfulness because of your goodness** - The abstract nouns “faithfulness” and “goodness” can be stated as adjectives. AT: “and be faithful to me because of your covenant, because you are good” (See: Abstract Nouns)

Links:

- Introduction to Psalms
- Psalm 025 General Notes
- Psalm 025 Translation Questions

Psalm 25:8-9

UDB:

[8] Yahweh is good and fair,

so he shows sinners how they should conduct their lives.

[9] He shows humble people what is right for them to do

and teaches them what he wants them to do.

ULB:

[8] Yahweh is good and upright;

therefore he teaches sinners the way.

[9] He guides the humble in what is right

and he teaches them his way.

translationWords:

- good, goodness
- upright, uprightness
- sin, sinful, sinner, sinning
- humble, humility
- just, justice, justly

translationNotes:

- **the way ... his way** - How God wants a person to behave is spoken of as if it were a way or path on which a person travels. (See: Metaphor)
- **the humble** - This nominal adjective can be stated as an adjective. AT: “humble people” or “those who are humble” (See: Nominal Adjectives)

Links:

- Introduction to Psalms
- Psalm 025 General Notes
- Psalm 025 Translation Questions

Psalm 25:10-11

UDB:

[10] He always faithfully loves us and does what he has promised

for those who obey his covenant and who do what he requires.

[11] Yahweh, forgive me for all my sins, which are many,

in order that I may honor you.

ULB:

[10] All the paths of Yahweh are steadfast love and faithfulness

to those who keep his covenant and his solemn commands.

[11] For your name's sake, Yahweh,

pardon my sin, for it is great.

translationWords:

- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- trust, trustworthy, trustworthiness
- covenant
- command, to command, commandment
- name
- pardon

translationNotes:

- **All the paths of Yahweh are steadfast love and faithfulness** - The word "paths" is a metaphor for ways. AT: "Yahweh always loves us because of his covenant and he is always trustworthy" (See: Metaphor)
- **For your name's sake** - The phrase "your name" here refers to Yahweh's reputation. AT: "For your reputation" or "So that people will honor you" (See: Metonymy)
- **pardon my sin, for it is great** - The abstract noun "sin" can be stated as "sinned." AT: "please forgive me, for I have sinned much" (See: Abstract Nouns)

Links:

- Introduction to Psalms
- Psalm 025 General Notes
- Psalm 025 Translation Questions

Psalm 25:12-13

UDB:

[12] To all those who have an awesome respect for you,

you show them the right way to conduct their lives.

[13] They will always be prosperous,

and their descendants will continue to live in this land.

ULB:

[12] Who is the man who fears Yahweh?

The Lord will instruct him in the way that he should choose.

[13] His life will go along in goodness;

and his descendants will inherit the land.

translationWords:

- fear, afraid, fear of Yahweh
- Lord
- life, live, living, alive
- descendant, descended from
- inherit, inheritance, heritage, heir

translationNotes:

- **Who is the man who fears Yahweh?** - This question introduces "the man who fears Yahweh" as a new topic. AT: "I will tell you about the man who fears Yahweh." (See: Rhetorical Question)
- **is the man who fears ... instruct him ... he should ... His life ... his descendants** - This does not refer to a specific person. AT: "are those who fear ... instruct them ... they should ... Their lives ... their descendants" (See: Generic Noun Phrases)
- **The Lord will instruct him in the way that he should choose** - Yahweh teaching people how they should behave is spoken of as if Yahweh were teaching the people what way or path they should travel. (See: Metaphor)
- **His life will go along in goodness** - "God will cause him to prosper" or "God will cause them to prosper"

Links:

- Introduction to Psalms
- Psalm 025 General Notes
- Psalm 025 Translation Questions

Psalm 25:14-16

UDB:

[14] Yahweh is a friend of those who have an awesome respect for him,

and he teaches them the covenant that he made with them.

[15] I always request Yahweh to help me,

and he rescues me from danger.

[16] Yahweh, pay attention to me and be merciful to me because I am alone,

and I am greatly distressed because I am suffering.

ULB:

[14] The friendship of Yahweh is for those who honor him,

and he makes his covenant known to them.

[15] My eyes are always on Yahweh,

for he will free my feet from the net.

[16] Turn toward me and have mercy on me;

for I am alone and afflicted.

translationWords:

- honor, to honor
- covenant
- free, freedom, liberty
- turn, turn away, turn back
- mercy, merciful
- afflict, affliction

translationNotes:

- **The friendship of Yahweh is for those** - “Yahweh is a friend to those.” Some translate it as “Yahweh confides in those.” His confiding in them shows the intimate friendship he has with them.
- **My eyes are always on Yahweh** - Here “eyes” represents looking. Looking to Yahweh is a way of saying he is asking Yahweh for help. AT: “I always look to Yahweh” or “I always ask Yahweh to help me” (See: Metonymy and Idiom)

- **for he will free my feet from the net** - A net is a trap. A person who is in danger is spoken of as if their feet are tangled in a net. AT: He will rescue me from danger" (See: Metaphor)
- **Turn toward me** - Yahweh paying attention to a person and considering him is spoken of as if Yahweh were physically turning towards the person. (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 025 General Notes
- Psalm 025 Translation Questions

Psalm 25:17-19

UDB:

[17] I have many troubles that make me afraid;

rescue me from them.

[18] Note that I am distressed and troubled,

and forgive me for all my sins.

[19] Note that I have many enemies;

you see that they hate me very much.

ULB:

[17] The troubles of my heart are enlarged;

draw me out from my distress!

[18] See my affliction and my toils;

forgive all my sins.

[19] See my enemies, for they are many;

they hate me with cruel hatred.

translationWords:

- heart
- forgive, forgiveness
- sin, sinful, sinner, sinning

translationNotes:

- **The troubles of my heart are enlarged** - Here “heart” represents a person’s emotions. AT: “I feel more and more troubled” (See: Metonymy)
- **draw me out from my distress** - “bring me out of my distress.” This speaks of distress as if it were a place that a person can be brought out of. AT: “rescue me from my distress” or “relieve me of my distress” (See: Metaphor)
- **my distress** - The word “distress” is an abstract noun. AT: “the things that distress me” or “the things that cause me to be afraid” (See: Abstract Nouns)
- **See my affliction** - “Notice my affliction”
- **my affliction** - The abstract noun “affliction” can be stated as a verb. AT: “the things that afflict me” or “how afflicted I am” (See: Abstract Nouns)

- **my toils** - The word “toils” is an abstract noun. AT: “the things that trouble me” (See: Abstract Nouns)
- **they hate me with cruel hatred** - “they hate me cruelly” or “they hate me fiercely”

Links:

- Introduction to Psalms
- Psalm 025 General Notes
- Psalm 025 Translation Questions

Psalm 25:20-21

UDB:

[20] Protect me and rescue me from them;

do not allow them to defeat me

with the result that I would be ashamed;

I have gone to you to get refuge.

[21] Protect me because I do what is good and honest

and because I trust in you.

ULB:

[20] Protect my life and rescue me;

do not let me be humiliated, for I take refuge in you!

[21] May integrity and uprightness preserve me,

for I hope in you.

translationWords:

- refuge, shelter
- integrity
- upright, uprightness
- hope

translationNotes:

- **do not let me be humiliated** - This can be stated in active form. AT: “Do not let my enemies humiliate me” (See: Active or Passive)
- **take refuge in you!** - Going to Yahweh for protection is spoken of as taking refuge in him. AT: “go to you for protection!” (See: Metaphor)
- **May integrity and uprightness preserve me** - This speaks about “integrity” and “uprightness” as if they were persons who could keep another person safe. These abstract nouns can be stated as adjectives. AT: “May being honest and doing what is right preserve me” or “Preserve me, Lord, because I am honest and do what is right” (See: Personification and Abstract Nouns)
- **preserve me** - “keep me safe”

Links:

- Introduction to Psalms
- Psalm 025 General Notes
- Psalm 025 Translation Questions

Psalm 25:22

UDB:

[22] God, rescue us Israelite people from all of our troubles!

ULB:

[22] Rescue Israel, God,

from all of his troubles!

translationWords:

- Israel, Israelites, nation of Israel
- trouble, troubles, troubled

translationNotes:

- **Rescue Israel** - “Save Israel” or “Redeem Israel”
- **Israel ... his troubles** - Here “Israel” represents the people of Israel. AT: “the people of Israel ... our troubles” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 025 General Notes
- Psalm 025 Translation Questions

Psalm 26 General Notes

Type of psalm

Psalm 26 is a teaching psalm; showing people how they should live by the example of the psalmsist.

Special concepts in this chapter

Praise

The psalmist delights in praising God and doing good deeds. It is striking how this psalm uses the first person pronoun. This is an individual psalm of petition. Each of the four petitions are accompanied with various claims. (See: good, goodness and works, deeds, work, acts)

Links:

- **Psalm 026:1-3**

Psalm 26:1-3

UDB:

[1] Yahweh, show that I am innocent.

I always do what is right;

I have trusted in you and never doubted that you would help me.

[2] Yahweh, examine what I have done and test me;

thoroughly evaluate what I think in my inner being.

[3] I never forget that you are true to your covenant and faithfully love me;

I conduct my life according to your faithfulness.

ULB:

26

A psalm of David.

[1] Judge me, Yahweh, for I have walked with integrity;

I have trusted in Yahweh without wavering.

[2] Examine me, Yahweh, and test me;

test the purity of my inner parts and my heart!

[3] For your covenant faithfulness is before my eyes,

and I walk about in your faithfulness.

translationWords:

- psalm
- David
- judge, judgment
- Yahweh
- walk
- integrity
- trust, trustworthy, trustworthiness
- test
- pure, purify, purification
- heart
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- true, truth, come true

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **A psalm of David** - Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.
- **I have walked** - The word "walked" is a metaphor for behavior. AT: "I have behaved" (See: Metaphor)
- **in Yahweh** - The third person use of "Yahweh" can be stated in the second person. AT: "in you" (See: First, Second or Third Person)
- **without wavering** - Doubting is spoken of as if it were losing balance and waving back and forth. AT: "without doubting" (See: Metaphor)
- **Examine me** - "Try me"
- **test the purity of my inner parts and my heart** - Here "inner parts" and "heart" mean motives. AT: "test whether my motives are good" (See: Doublet)
- **For your covenant faithfulness is before my eyes** - Here "eyes" represent a person's thoughts. AT: "For I always think about how faithful you are to me because of your covenant" (See: Metonymy)
- **I walk about in your faithfulness** - The word "walk" is a metaphor for behavior. AT: "I conduct my life according to your faithfulness" (UDB) or "I behave the way I do because of your faithfulness" (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 026 General Notes
- Psalm 026 Translation Questions

Psalm 26:4-5

UDB:

[4] I do not spend my time with liars,

and I stay away from hypocrites.

[5] I do not like to be with evil people,

and I avoid wicked people.

ULB:

[4] I do not associate with deceitful people,

nor do I mingle with dishonest people.

[5] I hate the assembly of evildoers,

and I do not live with the wicked.

translationWords:

- deceive, deceit, deception, deceptive
- assembly, assemble
- life, live, living, alive
- evildoer

translationNotes:

- **I do not associate with** - “I do not keep company with” or “I do not sit with”
- **with deceitful people** - “with those who deceive others”
- **nor do I mingle with dishonest people** - This means the same as the first part of the sentence. AT: “and I do not join with dishonest people” (See: Parallelism)
- **dishonest people** - “hypocrites” (UDB) or “those who lie to others”
- **the assembly of evildoers** - “those who gather to do evil”
- **the wicked** - This is a nominal adjective. AT: “wicked people” or “those who are wicked” (See: Nominal Adjectives)

Links:

- Introduction to Psalms
- Psalm 026 General Notes
- Psalm 026 Translation Questions

Psalm 26:6-8

UDB:

[6] Yahweh, I wash my hands to show that I am innocent.

As I join with others marching around your altar,

[7] we sing songs to thank you,

and we tell others the wonderful things that you have done.

[8] Yahweh, I love to be in the house where you live,

in the place where your glory appears.

ULB:

[6] I wash my hands in innocence,

and I go around your altar, Yahweh,

[7] to sing a loud song of praise

and report all your wonderful deeds.

[8] Yahweh, I love the house where you live,

the place where your glory lives!

translationWords:

- hand, right hand, to hand over
- innocent
- altar
- praise
- works, deeds, work, acts
- love
- house
- glory, glorious

translationNotes:

- **I wash my hands in innocence** - This seems to refer to a ritual washing of hands in water to symbolize freedom from sin and guilt. (See: Symbolic Action)

- **I go around your altar** - This was an action of worship that the Israelites were accustomed to doing.
- **the house where you live** - Possible meanings are 1) if a person wrote this after the time of David, then the writer is referring to the temple in Jerusalem or 2) if David wrote this, then this refers to the tent that God told his people to set up so that they could worship him there.
- **the place where your glory lives** - Here "glory" represents the presence and power of God, which is similar to a very bright light. AT: "the place where people can see the glorious light of your presence" (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 026 General Notes
- Psalm 026 Translation Questions

Psalm 26:9-10

UDB:

9 Do not get rid of me like you get rid of sinners;

do not cause me to die like you cause those who murder people to die,

10 people who are ready to do wicked things

and those who are always taking bribes.

ULB:

9 Do not sweep me away with sinners,

or my life with people who are bloodthirsty,

10 in whose hands there is a plot,

and whose right hand is full of bribes.

translationWords:

- sweep, swept
- sin, sinful, sinner, sinning
- blood
- right hand
- bribe

translationNotes:

- **Do not sweep me away with sinners** - “Sweep away” is a metaphor for destruction. AT: “Do not destroy me along with sinners” (See: Metaphor)
- **or my life** - The word “sweep” is understood. AT: “or sweep my life” (See: Ellipsis)
- **people who are bloodthirsty** - The word “bloodthirsty” represents a person who wants to kill other people. AT: “people who are eager to shed others’ blood” or “people who are murderers” (See: Metonymy)
- **in whose hands** - “Hands” refers to the whole person. AT: “people in which” (See: Synecdoche)
- **a plot** - “a wicked plan”

Links:

- Introduction to Psalms
- Psalm 026 General Notes
- Psalm 026 Translation Questions

Psalm 26:11-12

UDB:

[11] But as for me, I always try to do what is right.

So act kindly toward me and rescue me.

[12] I stand in places where I am safe,

and when all your people gather together, I praise you.

ULB:

[11] But as for me, I will walk in integrity;

redeem me and have mercy on me.

[12] My foot stands on level ground;

in the assemblies will I bless Yahweh!

translationWords:

- walk
- integrity
- redeem, redemption, redeemer
- mercy, merciful
- assembly, assemble
- bless, blessed, blessing

translationNotes:

- **But as for me** - This phrase shows that the writer is changing from speaking about wicked people to talking about himself.
- **I will walk in integrity** - “Walk” is a metaphor for behavior. AT: “I will behave with integrity” (See: Metaphor)
- **My foot stands** - Here “foot” represents the whole person. AT: “I stand” (See: Synecdoche)
- **level ground** - Possible meanings are that “level ground” represents 1) a safe place or 2) right behavior (See: Metaphor)
- **in the assemblies will I bless Yahweh** - “when I gather with the people of Israel I will praise you”

Links:

- Introduction to Psalms
- Psalm 026 General Notes
- Psalm 026 Translation Questions

Psalm 27 General Notes

Type of psalm

Psalm 27 is a psalm of praise to God because God keeps him safe from all his enemies.

Special concepts in this chapter

Yahweh's help

Because of God's help, he has nothing to fear no matter what happens. The psalmist shows his confidence in God as well as petitions him to help.

Links:

- **Psalm 027:1**

Psalm 27:1

UDB:

[1] Yahweh is the one who gives me life and the one who saves me,

so I do not need to be afraid of anyone.

Yahweh is the one to whom I go for refuge,

so I will never be afraid.

ULB:

27

A psalm of David.

[1] Yahweh is my light and my salvation;

whom should I fear?

Yahweh is my life's refuge;

whom should I dread?

translationWords:

- psalm
- David
- Yahweh
- light
- salvation
- fear, afraid, fear of Yahweh
- life, live, living, alive
- refuge, shelter

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **A psalm of David** - Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.
- **Yahweh is my light** - Here "light" represents life. AT: "Yahweh is the source of my life" (See: Metonymy)

- **whom should I fear?** - This question emphasizes that there is no one that David should fear. AT: “I will not be afraid of anyone” (See: Rhetorical Question)
- **Yahweh is my life’s refuge** - This speaks about Yahweh as if he were a place where people can go for safety. AT: “Yahweh is the one who keeps me safe” (See: Metaphor)
- **whom should I dread?** - This question emphasizes that there is no one that David should be afraid of. AT: “I will not dread anyone” (See: Rhetorical Question)

Links:

- Introduction to Psalms
- Psalm 027 General Notes
- Psalm 027 Translation Questions

Psalm 27:2-3

UDB:

[2] When those who do evil come near me to destroy me,

they stumble and fall down.

[3] Even if an army surrounds me,

I will not be afraid.

Even if they attack me,

I will trust in God.

ULB:

[2] When evildoers approached me to devour my flesh,

my adversaries and my enemies stumbled and fell.

[3] Though an army encamps against me,

my heart will not fear;

though war rises up against me,

even then I will remain confident.

translationWords:

- evildoer
- devour
- flesh
- adversary, enemy
- heart
- fear, afraid, fear of Yahweh
- raise, rise, risen, arise, arose

translationNotes:

- **to devour my flesh** - Destroying someone completely is spoken of as if it were devouring a person's flesh. He did not mean that they wanted to eat his body. AT: "to destroy me" (See: Metaphor)

- **my adversaries and my enemies** - These words mean the same thing. These are the evildoers who came near to him. (See: Doublet)
- **stumbled and fell** - This represents the writer's enemies failing to fulfill their plans to harm the writer. AT: "did not succeed" or "failed" (See: Metonymy)
- **Though an army encamps against me** - "though an army surrounds me" or "though an army puts its tents around me"
- **my heart will not fear** - Here "heart" represents the whole person. AT: "I will not be afraid" (See: Synecdoche)
- **though war rises up** - The writer enemies are spoken of as if they themselves were a war. AT: "though my enemies come to fight me" (See: Metaphor)
- **I will remain confident** - "I will continue to trust God to help me"

Links:

- Introduction to Psalms
- Psalm 027 General Notes
- Psalm 027 Translation Questions

Psalm 27:4

UDB:

[4] There is one thing that I have requested from Yahweh;
this is the one thing that I desire:
that I may worship in Yahweh's house every day during my life,
that I may see how wonderful Yahweh is,
and that I may ask him what he wants me to do.

ULB:

[4] One thing have I asked of Yahweh, and I will seek that:
that I may live in the house of Yahweh all the days of my life,
to see the beauty of Yahweh
and to meditate in his temple.

translationWords:

- house of God, Yahweh's house
- meditate
- temple

translationNotes:

- **have I asked of Yahweh** - "I have asked Yahweh to let me do"
- **I will seek that** - A person really wanting something and continually asking God for it is spoken of as if he were seeking to find something. (See: Metaphor)
- **to see the beauty of Yahweh** - The wonderful character of God is spoken of as if it were physical beauty. AT: "to see how wonderful Yahweh is" (See: Metaphor)
- **to meditate in his temple** - Possible meanings are 1) "to ask God what he wants me to do" or 2) "to think carefully about God in his temple."

Links:

- Introduction to Psalms
- Psalm 027 General Notes
- Psalm 027 Translation Questions

Psalm 27:5-6

UDB:

[5] He will protect me when I have troubles;

he will keep me safe in his sacred tent.

He will set me safely on a high rock.

[6] Then I will triumph over my enemies.

I will shout joyfully as I offer sacrifices in his sacred tent,

and I will praise Yahweh as I sing.

ULB:

[5] For in the day of trouble he will hide me in his shelter;

in the cover of his tent he will conceal me.

He will lift me high on a rock!

[6] Then my head will be lifted up above my enemies all around me,

and I will offer sacrifices of joy in his tent!

I will sing and make songs to Yahweh!

translationWords:

- biblical time: day
- trouble, troubles, troubled
- sacrifice, offering
- joy, joyful

translationNotes:

- **in the day of trouble** - Here “day” represents a longer period of time. AT: “in the time of trouble” or “when I have troubles” (See: Metonymy)
- **he will hide me** - “he will protect me”
- **his shelter ... his tent** - Both of these refer to the tabernacle where the writer is worshiping God. (See: Parallelism)
- **in the cover of his tent** - The word “cover” represents something that hides and protects.

- **He will lift me high on a rock** - God keeping the writer safe from his enemies is spoken of as if God were placing him on a high rock where his enemies cannot reach him. (See: Metaphor)
- **my head will be lifted up above my enemies** - This represents the writer receiving pride or honor when he defeats his enemies. It can be stated in active form. AT: “people will honor me when I win the fight against my enemies” or “God will honor me by enabling me to defeat my enemies” (See: Metonymy and Active or Passive)

Links:

- Introduction to Psalms
- Psalm 027 General Notes
- Psalm 027 Translation Questions

Psalm 27:7-8

UDB:

[7] Yahweh, listen to me while I call to you.

Act kindly toward me and answer my prayer.

[8] Within my inner being I desire to worship you,

so, Yahweh, I will come to your temple to pray to you.

ULB:

[7] Hear, Yahweh, my voice when I cry out!

Have mercy on me, and answer me!

[8] My heart says about you,

"Seek his face!" I seek your face, Yahweh!

translationWords:

- voice
- cry, cry out
- mercy, merciful
- heart
- seek, sought
- face

translationNotes:

- **Hear, Yahweh, my voice** - Here "voice" represents what the writers is saying. AT: "Hear me, Yahweh" (See: Metonymy)
- **answer me** - This implies that Yahweh hears the writer's prayer and Yahweh will do what the writer asks. AT: "answer my prayer" (UDB) or "do what I request of you" (See: Assumed Knowledge and Implicit Information)
- **My heart says** - Here "heart" represents a person's mind or thoughts. AT: "In my heart I say" or "I say to myself" (See: Metonymy)
- **Seek his face** - A person going to the temple to pray to Yahweh is spoken of as if the person were seeking to find Yahweh. Here "face" represents all of God. AT: "Go and pray to Yahweh" (See: Metaphor and Synecdoche)
- **I seek your face, Yahweh** - A person going to the temple to pray to Yahweh is spoken of as if the person were seeking to find Yahweh. Here "face" represents all of God. AT: "I will come to your temple to pray to you" (UDB) (See: Metaphor and Synecdoche)

Links:

- Introduction to Psalms
- Psalm 027 General Notes
- Psalm 027 Translation Questions

Psalm 27:9-10

UDB:

[9] I am your servant;

do not be angry with me, or turn away from me.

You have always helped me.

You are the one who has saved me,

so do not abandon me now.

[10] Even if my father and mother desert me,

Yahweh always takes care of me.

ULB:

[9] Do not hide your face from me;

do not turn your servant away in anger!

You have been my helper;

do not forsake me or abandon me, God of my salvation!

[10] Even if my father and my mother forsake me,

Yahweh will take me in.

translationWords:

- servant, slave, slavery
- angry, anger
- forsake, forsaken, forsook
- God
- salvation

translationNotes:

- **Do not hide your face from me** - The face here represents Yahweh's attention. The phrase "do not hide your face" is a way of asking God not to reject him. AT: "Do not reject me" or "Do not stop taking care of me" (See: Metonymy and Idiom)
- **do not turn your servant away in anger** - David said "your servant" to refer to himself in a humble way. AT: "do not be angry with me" (See: First, Second or Third Person)

- **forsake me or abandon me** - The words “forsake” and “abandon” mean the same thing. The writer is emphasizing that he does not want God to leave him. (See: Doublet)
- **or abandon me** - The words “and do not” are understood. AT: “and do not abandon me” or “and do not leave me” (See: Ellipsis)
- **God of my salvation** - The abstract noun “salvation” can be stated as “saves.” AT: God who saves me” or because you are the God who saves me” (See: Abstract Nouns)
- **Even if my father and my mother forsake me** - “Even if my father and my mother were to forsake me.” He is not saying that they actually have done this or that they would do it. His point is that even if they did that, God would not abandon him. (See: Hypothetical Situations)
- **Yahweh will take me in** - “Yahweh will keep me” or “Yahweh will take care of me”

Links:

- Introduction to Psalms
- Psalm 027 General Notes
- Psalm 027 Translation Questions

Psalm 27:11-12

UDB:

[11] Yahweh, teach me to do what you want me to do,

and lead me on a safe path

because I have many enemies.

[12] Do not allow my enemies to do to me what they want;

they say many false things about me and threaten to do violent things to me.

ULB:

[11] Teach me your way, Yahweh!

Lead me on a level path

because of my enemies.

[12] Do not give me up to the desires of my enemies,

for false witnesses have risen up against me,

and they breathe out violence!

translationWords:

- adversary, enemy
- false witness, corrupt witness, false testimony, false report
- raise, rise, risen, arise, arose

translationNotes:

- **Teach me your way** - How a person should behave is spoken of as if it were a way or path that person should travel. AT: “Teach me how you want me to live” or “Teach me to do what you want me to do” (See: Metaphor)
- **Lead me on a level path** - Yahweh keeping the writer safe from his enemies is spoken of as if Yahweh leads the writer on a level path where he will not stumble and fall. AT: “Keep me safe” (See: Metaphor)
- **Do not give me up to the desires of my enemies** - The abstract noun “desires” can be stated as a verb. AT: “Do not let my enemies do to me what they desire” (See: Abstract Nouns)

- **have risen up against me** - “Risen up” is an idiom meaning that a witness stood in court to present testimony. AT: “have stood up in order to speak against me” (See: Idiom)
- **they breathe out violence** - Here violence is spoken for as if it was something a person could breathe out. AT: “they say that they will do violent things to me” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 027 General Notes
- Psalm 027 Translation Questions

Psalm 27:13-14

UDB:

[13] I would have died if I had not trusted you

to be good to me as long as I live.

[14] So trust in Yahweh!

Be strong and courageous,

and wait expectantly for him to help you!

ULB:

[13] What would have happened to me if I had not believed that I would see the goodness of Yahweh in the land of the living?

[14] Wait for Yahweh;

be strong, and let your heart be courageous!

Wait for Yahweh!

translationWords:

- believe, believe in, belief
- life, live, living, alive
- heart

translationNotes:

- **What would have happened to me** - This rhetorical question can be stated positively. AT: "Something bad would have happened to me" (See: Rhetorical Question)
- **the goodness of Yahweh** - The abstract noun "goodness" can be stated as an adjective. AT: "the good things that Yahweh does" (See: Abstract Nouns)
- **in the land of the living** - This refers to being alive. AT: "while I am alive" (See: Idiom)
- **Wait for Yahweh ... Wait for Yahweh!** - This verse may be 1) the writer speaking to himself or 2) the writer speaking to others or 3) someone speaking to the writer.
- **let your heart be courageous** - Here "heart" represents the whole person. AT: "be courageous" (See: Synecdoche)
- **Wait for Yahweh!** - This line is repeated at the end of the psalm as a way of ending the psalm.

Links:

- Introduction to Psalms
- Psalm 027 General Notes
- Psalm 027 Translation Questions

Psalm 28 General Notes

Type of psalm

Psalm 28 is a psalm of prayer to God that he is not be punished along with the wicked people. (See: evil, wicked, wickedness)

Special concepts in this chapter

Trust

The psalmist trusted God completely and God rescued him. This is similar to psalm 7 and 17 because it is an individual lament psalm. (See: lament, lamentation)

Links:

- **Psalm 028:1-2**

Psalm 28:1-2

UDB:

[1] Yahweh, I call out to you;

> You are like a huge rock on top of which I am safe.
>
> Do not refuse to answer me
>
> > because if you are silent, I will soon be with those who are in their graves.
>
> [2] Listen to me when I call out for you to help me,
>
> > when I lift up my hands as I face your very holy place in your sacred tent.

ULB:

28

A psalm of David.

> [1] To you, Yahweh, I cry out; my rock, do not ignore me.
>
> If you do not respond to me, I will join those who go down to the grave.
>
> [2] Hear the sound of my pleading when I call for help from you,
>
> when I lift up my hands toward your most holy place!

translationWords:

- psalm
- David
- Yahweh
- cry, cry out
- tomb, grave, burial place
- hand, right hand, to hand over
- holy place, most holy place

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **A psalm of David** - Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.
- **I cry out** - "I call out loudly"
- **my rock** - This is a metaphor for strength. AT: "my strength" (See: Metaphor)
- **do not ignore me** - "do not be silent to me" or "do not leave me alone"
- **I will join those who go down to the grave** - People who die are spoken of as if they are going down into the grave. AT: "I will die like those who are in the grave" (See: Metaphor)
- **Hear the sound of my pleading** - Here "sound" refers to the content of his request. AT: "Hear my strong request" (See: Metonymy)
- **I lift up my hands toward your most holy place** - Lifting up hands is a symbol of worship. The writer is not worshiping the holy place, but Yahweh who lives in the holy place. (See: Symbolic Action)
- **your most holy place** - Possible meanings are 1) if David wrote this, then this refers to the tent that God told his people to set up so that they could worship him there, or 2) if a person wrote this after the time of David, then the writer is referring to the temple in Jerusalem.

Links:

- Introduction to Psalms
- Psalm 028 General Notes
- Psalm 028 Translation Questions

Psalm 28:3-5

UDB:

[3] Do not drag me away with wicked people,

with those who do wicked deeds,

with those who pretend to act peacefully toward others

while in their inner beings, they hate them.

[4] Punish those people in the way that they deserve for what they have done;

punish them for their evil deeds.

[5] Yahweh, they do not pay attention to the wonderful things that you have done and that you have created;

so get rid of them permanently and do not let them appear again!

ULB:

[3] Do not drag me away with the wicked, those who do iniquity,

who speak peace with their neighbors but have evil in their hearts.

[4] Give them what their deeds deserve and repay them what their wickedness demands,

repay them for the work of their hands and render to them their due.

[5] Because they do not understand the deeds of Yahweh or the work of his hands,

he will tear them down and never rebuild them.

translationWords:

- evil, wicked, wickedness
- iniquity
- peace, peaceful
- neighbor
- heart
- works, deeds, work, acts

translationNotes:

- **Do not drag me away** - God punishing people is spoken of as if he physically drags them away. In this metaphor Yahweh may be dragging them to prison, exile, or death. AT: "Do not remove me" (See: Metaphor)
- **who speak peace with their neighbors** - Here "neighbors" refers to people in general. AT: "who speak peacefully with other people"
- **but have evil in their hearts** - Here "hearts" represents a person's mind or thoughts. AT: "but are thinking something evil about them" (See: Metonymy)
- **Give them what their deeds deserve ... repay them what their wickedness demands** - These two phrases mean the same thing. They are used together to emphasize that they deserve for God to punish them. (See: Parallelism)
- **the work of their hands** - Here "hands" represent what the person has done. AT: "the things they have done" (See: Metonymy)
- **render to them their due** - "give them what they deserve"
- **Because they do not understand ... never rebuild them** - It is unclear if verse 5 is best understood as a statement (as in the ULB) or as a request (as in the UDB).
- **they do not understand the deeds of Yahweh** - It is implied that "do not understand" means they ignore or do not honor Yahweh's works. AT: "they do not regard with honor what Yahweh has done" (See: Assumed Knowledge and Implicit Information)
- **the work of his hands** - Here "hands" represents what Yahweh has done or created. AT: "what he has created" (See: Metonymy)
- **he will tear them down and never rebuild them** - The punishment of the wicked people is spoken of as if they were a building or a city that would be destroyed. (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 028 General Notes
- Psalm 028 Translation Questions

Psalm 28:6-8

UDB:

[6] Praise Yahweh
because he has heard me when I called out for him to help me!
[7] Yahweh makes me strong and protects me like a shield;
I trust in him, and he helps me.
So I was glad in my inner being,
and from my inner being I praise him as I sing to him.

[8] Yahweh causes us to be strong and protects us;
he saves me, the one he appointed to be king.

ULB:

[6] Blessed be Yahweh
because he has heard the sound of my pleading!
[7] Yahweh is my strength and my shield;
my heart trusts in him, and I am helped.
Therefore my heart greatly rejoices,
and I will praise him with singing.
[8] Yahweh is the strength of his people,
and he is the saving refuge of his anointed one.

translationWords:

- bless, blessed, blessing
- plead, pleading, plea
- strength, strengthen
- shield
- heart
- trust, trustworthy, trustworthiness
- rejoice
- praise
- people of God, my people
- save, safe
- refuge, shelter
- anoint, anointed

translationNotes:

- **he has heard the sound of my pleading** - Here “sound” represents what the writer said. AT: “has heard what I said when I pleaded to him” (See: Metonymy)
- **Yahweh is my strength** - The abstract noun “strength” can be stated as “strong.” AT: “Yahweh makes me strong” (See: Abstract Nouns)
- **my shield** - This represents Yahweh’s protecting the writer. AT: “he protects me” (See: Metaphor)
- **my heart trusts** - Here “heart” represents the whole person. AT: “I trust” (See: Synecdoche)
- **I am helped** - This can be stated in active form. AT: “he helps me” (See: Active or Passive)
- **my heart greatly rejoices** - Here “heart” represents the whole person. AT: “I greatly rejoice” (See: Synecdoche)
- **Yahweh is the strength of his people** - The abstract noun “strength” can be stated as “strong.” AT: “Yahweh makes his people strong” (See: Abstract Nouns)
- **he is the saving refuge of his anointed one** - Yahweh keeping the king safe is spoken of as if Yahweh were a place that the king could go for safety. AT: “he keeps safe the one he appointed to be king” (See: Metaphor)
- **his anointed one** - The represents the king. (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 028 General Notes
- Psalm 028 Translation Questions

Psalm 28:9

UDB:

[9] Yahweh, save your people;

bless those who belong to you.

Take care of them like a shepherd takes care of his sheep;

take care of them forever.

ULB:

[9] Save your people and bless your inheritance.

Be their shepherd and carry them forever.

translationWords:

- bless, blessed, blessing
- inherit, inheritance, heritage, heir
- shepherd, to shepherd
- forever

translationNotes:

- **your inheritance** - This speaks about the people of God as if they were something God inherited. AT: “your possession” or “those who belong to you” (UDB) (See: Metaphor)
- **Be their shepherd and carry them forever** - The writer speaks about Yahweh as if he were a shepherd and the people are his sheep. A shepherd would carry a sheep if it needed help or protection. AT: “Be like their shepherd and protect them forever” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 028 General Notes
- Psalm 028 Translation Questions

Psalm 29 General Notes

Type of psalm

Psalm 29 is a worship psalm. It tells how Yahweh rules all nature.

Special concepts in this chapter

Yahweh's power

God is powerful. All he has to do is to speak in order to control nature.

Important figures of speech in this chapter

Metonymy

The voice of the Yahweh stands for Yahweh himself. (See: Metonymy)

Links:

- **Psalm 029:1-2**

Psalm 29:1-2

UDB:

[1] Mighty people, praise Yahweh!

Praise him because he is very glorious and powerful.

[2] Proclaim that he is glorious;

dress in your best clothing and bow down to Yahweh.

ULB:

29

A psalm of David.

[1] Give praise to Yahweh, you sons of God!

Give praise to Yahweh for his glory and strength.

[2] Give to Yahweh the glory that his name deserves.

Bow down to Yahweh in the splendor of holiness.

translationWords:

- psalm
- David
- acknowledge
- Yahweh
- son, son of
- mighty, might
- glory, glorious
- power, powers
- name
- worship
- holy, holiness

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **A psalm of David** - Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.
- **sons of God** - The phrase "sons of" is a way of saying "having the characteristics of." AT: "you mighty men" (See: Idiom)
- **Give praise to Yahweh for his glory and strength** - The abstract nouns "glory" and "strength" can be stated as adjectives. AT: "Give praise to Yahweh because he is glorious and strong" (See: Abstract Nouns)
- **Give to Yahweh the glory that his name deserves** - The abstract noun "honor" can be stated as a verb or adjective. AT: "Honor Yahweh just as his name deserves" or "Proclaim that Yahweh is glorious just as his name deserves" (See: Abstract Nouns)
- **that his name deserves** - The phrase "his name" refers to Yahweh or his reputation. AT: "as is proper because of who he is" (See: Metonymy}

Links:

- Introduction to Psalms
- Psalm 029 General Notes
- Psalm 029 Translation Questions

Psalm 29:3-5

UDB:

[3] Yahweh's voice is heard above the oceans;

the glorious God thunders.

He appears over the huge oceans.

[4] His voice is powerful and majestic.

[5] Yahweh's voice breaks great cedar trees,

the cedars that grow in Lebanon.

ULB:

[3] The voice of Yahweh is heard over the waters;

the God of glory thunders,

Yahweh thunders over many waters.

[4] The voice of Yahweh is powerful;

the voice of Yahweh is majestic.

[5] The voice of Yahweh breaks the cedars;

Yahweh breaks in pieces the cedars of Lebanon.

translationWords:

- voice
- water, waters
- God
- power, powers
- majesty
- cedar
- Lebanon

translationNotes:

- **General Information:** - The psalm shows Yahweh's power and glory.
- **The voice of Yahweh is heard over the waters** - God's voice is louder and clearer than all other sounds and noises. It can be heard over other loud sounds such as the sound of the waters. This can be stated in active form. AT: "When Yahweh speaks his voice is louder than

the sound of the sea" or "Yahweh shouts louder than the sound of the waters" (See: Active or Passive)

- **over the waters** - This refers to the seas or the oceans. These waters make a very loud noise as the waves rise and fall.
- **The voice of Yahweh** - All occurrences of "voice" here represent Yahweh speaking. The writer is emphasizing that when Yahweh speaks, the sound is so loud it is heard over the waters, and it is so powerful it can destroy the largest trees. AT: "When Yahweh speaks, his voice" (See: Metonymy)
- **the God of glory thunders** - This speaks about God speaking as if it were the sound of thunder. Just like the sound of thunder, Yahweh's voice can be heard over large distances. AT: "The voice of the glorious God is loud like thunder" or "When the glorious God speaks it rumbles like thunder" (See: Metaphor)
- **over many waters** - "over the large bodies of water"

Links:

- Introduction to Psalms
- Psalm 029 General Notes
- Psalm 029 Translation Questions

Psalm 29:6-8

UDB:

[6] He causes earthquakes to shake the region of Lebanon as a young cow jumps;

he causes Mount Hermon to shake as a young bull jumps.

[7] Yahweh's voice tells the lightning to flash.

[8] His voice causes the desert to shake;

he shakes the wilderness of Kadesh.

ULB:

[6] He makes Lebanon skip like a calf

and Sirion like a young ox.

[7] The voice of Yahweh sends out flames of fire.

[8] The voice of Yahweh shakes the wilderness;

Yahweh shakes the wilderness of Kadesh.

translationWords:

- Lebanon
- cow, calf, bull, cattle
- ox, oxen
- fire
- desert, wilderness
- Kadesh, Kadesh-Barnea, Meribah Kadesh

translationNotes:

- **Connecting Statement:** - The writer continues describing the power of God's voice.
- **He makes Lebanon skip like a calf** - Lebanon is spoken of as if it were a young calf. This emphasizes that when Yahweh speaks, the power of his voice shakes the ground. AT: "He makes the land of Lebanon shake like a calf skipping" (See: Simile)
- **skip** - jump lightly back and forth
- **Sirion like a young ox** - Sirion is spoken of as if it were a young ox. This emphasizes that when Yahweh speaks, the power of his voice shakes the ground. It may be helpful to add the missing words. AT: "he makes Sirion jump like a young ox" (See: Simile and Ellipsis)
- **Sirion** - This is a mountain in Lebanon. It is also called Mount Hermon. (See: How to Translate Names)

- **The voice of Yahweh sends out flames of fire** - All occurrences of “voice” here represent Yahweh speaking. AT: “When Yahweh speaks he causes lightning to flash in the sky” (See: Metonymy)
- **flames of fire** - This refers to lightning.

Links:

- Introduction to Psalms
- Psalm 029 General Notes
- Psalm 029 Translation Questions

Psalm 29:9-10

UDB:

[9] Yahweh's voice makes the large trees shake,
and strips the leaves from the trees
while the people in the temple shout, "Praise God!"

[10] Yahweh rules over the flood that covered the earth;
he is our king who will rule forever.

ULB:

[9] The voice of Yahweh causes the oaks to twist
and strips the forests bare.
Everyone in his temple says, "Glory!"

[10] Yahweh sits as king over the flood;
Yahweh sits as king forever.

translationWords:

- voice
- oak
- labor, laborer
- temple
- glory, glorious
- king
- forever

translationNotes:

- **The voice of Yahweh causes** - Here "voice" represents Yahweh speaking. AT: "When Yahweh speaks, the sound causes" (See: Metonymy)
- **the oaks to twist** - "the large trees to shake" (UDB)
- **strips the forests bare** - Removing the leaves of the trees is spoken of as if it was removing their clothing. AT: "strips off the leaves from the trees" (See: Metaphor)
- **Yahweh sits as king** - This means that Yahweh rules. AT: "Yahweh rules" or "Yahweh is king" (See: Metonymy)
- **over the flood** - Here "flood" refers to waters that cover the earth.

Links:

- Introduction to Psalms
- Psalm 029 General Notes
- Psalm 029 Translation Questions

Psalm 29:11

UDB:

[11] Yahweh enables his people to be strong,

and he blesses them by causing things to go well for them.

ULB:

[11] Yahweh gives strength to his people;

Yahweh blesses his people with peace.

translationWords:

- people of God, my people
- bless, blessed, blessing
- peace, peaceful

translationNotes:

- **Yahweh blesses his people with peace** - The word “peace” is an abstract noun. AT: “Yahweh blesses his people by causing them to prosper and to live peacefully” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 029 General Notes
- Psalm 029 Translation Questions

Psalm 30 General Notes

Type of psalm

Psalm 30 is a psalm of praise and thanksgiving to God. The psalmist was near death but God rescued him.

Special concepts in this chapter

The psalmist's death

If he had died, it would not have been a help to God. But since God rescued him he can praise God.

Links:

- **Psalm 030:1-3**

Psalm 30:1-3

UDB:

[1] Yahweh, I praise you because you rescued me. You did not allow me to die or my enemies to gloat over me.

[2] Yahweh, my God, I called out for you to help me when I was wounded, and you healed me.

[3] You saved me from death. I was nearly dead, but you caused me to become healthy again.

ULB:

30

A psalm; a song at the dedication of the temple. A psalm of David.

[1] I will exalt you, Yahweh, for you have raised me up and have not allowed my enemies to rejoice over me.

[2] Yahweh my God, I cried to you for help, and you healed me.

[3] Yahweh, you have brought up my soul from Sheol; you have kept me alive from going down to the grave.

translationWords:

- psalm
- dedicate, dedication
- temple
- David
- exalt, exaltation
- Yahweh
- raise, rise, risen, arise, arose
- adversary, enemy
- rejoice
- God
- cry, cry out
- heal, cure
- soul

- hades, sheol
- life, live, living, alive
- tomb, grave, burial place

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **a song at the dedication of the temple** - "This song was sung when the temple was dedicated"
- **A psalm of David** - Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.
- **you have raised me up** - The writer speaks of God rescuing him and keeping him from dying as if God had drawn him up from a deep well. AT: "you rescued me" (UDB) (See: Metaphor)
- **brought up my soul from Sheol** - Since "Sheol" was the place where dead people go, it refers to death. AT: "kept me from dying" (See: Metonymy)
- **brought up my soul** - Here "my soul" refers to the writer. AT: "brought me up" (See: Synecdoche)
- **from going down to the grave** - The "grave" represents death. AT: "from dying" (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 030 General Notes
- Psalm 030 Translation Questions

Psalm 30:4-5

UDB:

[4] All you who are faithful to the covenant with Yahweh, sing to praise him! Remember what God, the holy one, has done and thank him!

> [5] When he becomes angry, he is angry for only a very short time, but he is good to us all of our lives.
>
> We may cry during the night, but the next morning we will be joyful.

ULB:

> [4] Sing praises to Yahweh, you his faithful people! Give thanks when you remember his holiness.
>
> [5] For his anger is only for a moment; but his favor is for a lifetime.
>
> Weeping comes for a night, but joy comes in the morning.

translationWords:

- praise
- faithful, faithfulness
- holy, holiness
- angry, anger
- favor, favorable, favoritism
- joy, joyful

translationNotes:

- **Give thanks when you remember his holiness** - The abstract noun “holiness” can be stated as “holy.” AT: “Remember that God is holy and thank him” or “Remember what God has done because he is holy and thank him” (See: Abstract Nouns)
- **his anger is only for a moment** - “his anger lasts only a moment.” The abstract noun “anger” can be stated as “angry.” AT: “he is angry for only a moment” (See: Abstract Nouns)
- **a moment** - Here “moment” represents a short amount of time. AT: “a short time” (See: Metonymy)
- **but his favor is for a lifetime** - The abstract noun “favor” can be stated as the adjective “good.” AT: “but he is good to us all of our lives” (UDB) (See: Abstract Nouns)

- **Weeping comes for a night, but joy comes in the morning** - This speaks about “weeping” and “joy” as if they were something that travels and arrives at a certain time. AT: “We may cry during the night, but the next morning we will be joyful” (UDB) (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 030 General Notes
- Psalm 030 Translation Questions

Psalm 30:6-8

UDB:

[6] As for me, I was calm when I said to myself, “No one will defeat me!”

[7] Yahweh, because you were good to me, at first you caused me to be secure as though I were a high mountain.

But then I thought that you had turned away from me, and I became afraid.

[8] So I called out to you, and I pleaded for you to help me.

ULB:

[6] In confidence I said, “I will never be shaken.”

[7] Yahweh, by your favor you established me as a strong mountain; but when you hid your face, I was troubled.

[8] I cried to you, Yahweh, and sought favor from my Lord!

translationWords:

- confidence, confident
- favor, favorable, favoritism
- face
- seek, sought
- Lord

translationNotes:

- **In confidence** - The word “confidence” is an abstract noun. The writer recalls a time when he was prospering and felt confident and safe. AT: “When I was confident” or “When I felt safe” (See: Abstract Nouns)
- **I will never be shaken** - The word “shaken” is a metaphor for defeat. AT: “No one will defeat me” (See: Metaphor)
- **by your favor** - The abstract noun “favor” can be stated as the verb “favored” or the adjective “kind.” AT: “when you favored me” or “when you were kind to me” (See: Abstract Nouns)
- **you established me as a strong mountain** - The writer’s security is spoken of as if he were a strong mountain. AT: “you made me as secure as a high mountain” (See: Metaphor)
- **when you hid your face** - This is an idiom. AT: “when you stopped helping me” or “when you rejected me” (See: Idiom)
- **I was troubled** - “I was fearful” or “I was worried”

- **sought favor from my Lord** - The phrase “sought favor” means to ask for help. AT: “I pleaded for you to help me” (UDB) (See: Metaphor)
- **from my Lord** - The writer is referring to Yahweh in third person. It can be stated in second person. AT: “from you, my Lord” (See: First, Second or Third Person)

Links:

- Introduction to Psalms
- Psalm 030 General Notes
- Psalm 030 Translation Questions

Psalm 30:9-10

UDB:

[9] I said, "Yahweh, what will you gain if I die?

> In what way will it benefit you if I go to the place where the dead people are?
>
> When I am dead I will certainly not able to praise you, and I will not able to tell others that you are trustworthy!
>
> [10] Yahweh, listen to me, and act mercifully to me! Yahweh, help me!"

ULB:

> [9] What advantage is there in my death, if I go down to the grave? Will the dust praise you? Will it declare your trustworthiness?
>
> [10] Hear, Yahweh, and have mercy on me! Yahweh, be my helper.

translationWords:

- death, die, dead
- tomb, grave, burial place
- trust, trustworthy, trustworthiness
- mercy, merciful

translationNotes:

- **What advantage ... be my helper** - This can be stated as a direct quotation as in the UDB. (See: Direct and Indirect Quotations)
- **What advantage is there in my death, if I go down to the grave?** - The writer uses this question to emphasize that he would be of no value to God if he were dead. AT: "There is no advantage in my dying and going down to the grave" (See: Rhetorical Question)
- **Will the dust praise you? Will it declare your trustworthiness?** - The writer uses these questions to emphasize that his dead and decayed body cannot praise God. AT: "My dust will certainly not praise you or tell others about how trustworthy you are" (See: Rhetorical Question)
- **the dust** - This refers to the body of the writer which will decay and become dust when he is dead. AT: "my decayed body" (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 030 General Notes
- Psalm 030 Translation Questions

Psalm 30:11-12

UDB:

[11] But now you have healed me, and you have changed me from being sad to dancing joyfully.

> You have taken away the clothes that showed that I was very sad and given me clothes that showed that I was very joyful.
>
> [12] So I will not be silent; I will sing out and praise you.
>
> Yahweh, you are my God, and I will thank you forever.

ULB:

> [11] You have turned my mourning into dancing; you have removed my sackcloth and clothed me with gladness.
>
> [12] So now my glory will sing praise to you and not be silent; Yahweh my God, I will give thanks to you forever!

translationWords:

- mourn, mourning
- sackcloth
- clothe, clothed
- glory, glorious
- praise
- forever

translationNotes:

- **You have turned my mourning into dancing** - It was customary for the Jews to dance when they were very happy. The abstract nouns “mourning” and “dancing” can be stated as verbs. AT: “You have caused me to stop mourning and to dance with joy instead” (See: Abstract Nouns)
- **you have removed my sackcloth** - Sackcloth was associated with mourning and sorrow. AT: “You have caused me to no longer be sad” (See: Metonymy)
- **clothed me with gladness** - The writer speaks of gladness as if it were a garment that he could put on. AT: “caused me to be glad” (See: Metaphor)
- **my glory will sing praise to you** - Here “my glory” refers to the writer’s soul or heart or inner being. This represents the entire person of the writer, who worships God because God has made him glad. AT: “I will sing praise to you” (See: Synecdoche)

Links:

- Introduction to Psalms
- Psalm 030 General Notes
- Psalm 030 Translation Questions

Psalm 31 General Notes

Type of psalm

Psalm is a psalm of deliverance. His enemies thought they had defeated him but God sustained him. (See: deliver, deliverer, deliverance)

Special concepts in this chapter

Abandonment

Even though everyone deserted and despised the psalmist, God did not abandon him.

Links:

- **Psalm 031:1-2**

Psalm 31:1-2

UDB:

[1] Yahweh, I have come to you to be protected;

do not allow me to be defeated and disgraced.

Since you always do what is fair,

rescue me!

[2] Listen to me, and save me right now!

Be like a huge rock on which I can be safe

and like a strong fort in which I will be secure.

ULB:

31

For the chief musician. A psalm of David.

[1] In you, Yahweh, I take refuge;

never let me be humiliated.

Rescue me in your righteousness.

[2] Listen to me; rescue me quickly;

be my rock of refuge,

a stronghold to save me.

translationWords:

- chief
- psalm
- David
- Yahweh
- refuge, shelter
- righteous, righteousness
- stronghold, fortress, fortified
- save, safe

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **For the chief musician** - "This is for the director of music to use in worship"
- **A psalm of David** - Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.
- **In you, Yahweh, I take refuge** - Going to Yahweh for protection is spoken of as taking refuge in him. AT: "I go to you, Yahweh, for protection" (See: Metaphor)
- **never let me be humiliated** - This can be stated in active form. AT: "do not let others humiliate me" (See: Active or Passive)
- **be my rock of refuge, a stronghold to save me** - The phrase "be my rock of refuge" is a request for protection. The second phrase emphasizes the first phrase. (See: Parallelism)
- **my rock of refuge** - Yahweh is spoke of as if he were a huge rock that would protect the writer from attack. AT: "like a huge rock on which I can be safe" (UDB) (See: Metaphor)
- **a stronghold to save me** - Yahweh is spoken of as if he were a strong fortress in which the writer would be protected from his enemies. (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 031 General Notes
- Psalm 031 Translation Questions

Psalm 31:3-4

UDB:

[3] Yes, you are like my huge rock and my fort;

guide me and lead me because I worship you.

[4] You are the one who protects me,

so keep me from falling into the hidden traps that my enemies have set for me.

ULB:

[3] For you are my rock and my fortress;

therefore for your name's sake, lead and guide me.

[4] Pluck me out of the net that they have hidden for me,

for you are my refuge.

translationWords:

- name

translationNotes:

- **my rock** - Yahweh is spoke of as if he were a huge rock that would protect the writer from attack. AT: "like a huge rock on which I can be safe" (See: Metaphor)
- **my fortress** - Yahweh is spoken of as if he were a strong fortress in which the writer would be protected from his enemies. (See: Metaphor)
- **for your name's sake** - In this phrase "name" represents Yahweh. AT: "so that your name may be honored" or "so that I may worship you" (See: Metonymy)
- **lead and guide me** - The words "lead" and "guide" mean basically the same thing and strengthen the request that Yahweh lead him. AT: "lead me where you want me to go" (See: Doublet)
- **Pluck me out of the net that they have hidden for me** - The writer is spoken of as if he were a bird caught in a hidden net, and waiting for Yahweh to free him from the trap. (See: Metaphor)
- **you are my refuge** - Yahweh is spoken of as if he is a place where the writer can hide from people who are attacking him. AT: "you always protect me" or "you give me constant protection" (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 031 General Notes
- Psalm 031 Translation Questions

Psalm 31:5-7

UDB:

[5] Yahweh, you are a God whom I can trust,
so I put myself into your care
because you will rescue me.

[6] Yahweh, I hate those who worship useless idols,
but I trust in you.
[7] I will be very glad because you faithfully love me.
You see me when I have been afflicted,
and you know when I have had troubles.

ULB:

[5] Into your hands I entrust my spirit;
you will redeem me, Yahweh, God of trustworthiness.
[6] I hate those who serve worthless idols,
but I trust in Yahweh.
[7] I will be glad and rejoice in your covenant faithfulness,
for you saw my affliction;
you knew the distress of my soul.

translationWords:

- hand, right hand, to hand over
- spirit, spiritual
- redeem, redemption, redeemer
- God
- trust, trustworthy, trustworthiness
- serve, service
- worthy, worth, unworthy, worthless
- idol, idolatrous
- rejoice
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- afflict, affliction
- soul

translationNotes:

- **Into your hands** - God is spirit, but he is here spoken of as if he has hands. Here "your hands" refers to Yahweh's care. AT: "Into your care" (See: Personification and Metonymy)
- **I entrust my spirit** - Here "my spirit" refers to the writer. AT: "I place myself" (UDB) (See: Synecdoche)
- **God of trustworthiness** - "you are a God I can trust"
- **I hate those who serve worthless idols** - "Idols are worthless. I hate those who serve them" (See: Distinguishing versus Informing or Reminding)
- **you saw my affliction ... you knew the distress of my soul** - Both of these phrases express the idea that God knows about the writer's troubles. (See: Parallelism)
- **the distress of my soul** - Here "my soul" refers to the writer. AT: "my distress" (See: Synecdoche)

Links:

- Introduction to Psalms
- Psalm 031 General Notes
- Psalm 031 Translation Questions

Psalm 31:8-9

UDB:

[8] You have not allowed my enemies to capture me;
instead, you have rescued me from danger.

[9] But now, Yahweh, act kindly toward me
because I am distressed.
Because I cry so much, I cannot see well,
and I am completely exhausted.

ULB:

[8] You have not given me into the hand of my enemy.
You have set my feet in a wide open place.
[9] Have mercy upon me, Yahweh, for I am in distress;
my eyes grow weary with grief with my soul and my body.

translationWords:

- adversary, enemy
- mercy, merciful
- body

translationNotes:

- **You have set my feet** - Here "my feet" refers to the writer. AT: "You have set me" (See: Synecdoche)
- **a wide open place** - The Hebrews thought of wide open spaces as a metaphor for safety and freedom. AT: "a place where I am free" (See: Metaphor)
- **I am in distress** - "I am suffering greatly"
- **my soul and my body** - The terms "soul" and "body" are used to describe the complete person. (See: Synecdoche)

Links:

- Introduction to Psalms
- Psalm 031 General Notes
- Psalm 031 Translation Questions

Psalm 31:10-11

UDB:

[10] I have become very weak because I am so miserable;

my life is getting shorter.

I have become weak because of all my troubles;

even my bones are becoming weaker.

[11] All of my enemies make fun of me,

and even my neighbors despise me.

Even my friends are afraid of me because they think that you are punishing me.

When they see me on the streets, they run away.

ULB:

[10] For my life is weary with sorrow

and my years with groaning.

My strength fails because of my sin,

and my bones are wasting away.

[11] Because of all my enemies, people disdain me;

my neighbors are appalled at my situation,

and those who know me are horrified.

Those who see me in the street run from me.

translationWords:

- life, live, living, alive
- sin, sinful, sinner, sinning
- neighbor

translationNotes:

- **For my life is weary** - Here “my life” refers to the writer. AT: “I have become very weak” (See: Metonymy)
- **with sorrow ... with groaning** - “because of my sorrow ... because of my groaning”

- **my years with groaning** - The phrase “is weary” is missing, but is implied. AT: “my years are weary with groaning” (See: Ellipsis)
- **My strength fails** - Here “My strength” refers to the writer. AT: “I have become weak” (See: Metonymy)
- **my bones are wasting away** - Here “my bones” refers to the physical health of the writer. AT: “my health is failing” (See: Metonymy)
- **people disdain me** - “people insult me”
- **are appalled at my situation** - “are shocked at my condition”

Links:

- Introduction to Psalms
- Psalm 031 General Notes
- Psalm 031 Translation Questions

Psalm 31:12-13

UDB:

[12] People have forgotten me like they forget people who are dead.

They think I am as useless as a broken pot.

[13] I have heard people slandering me,

and they have terrified me.

My enemies are making plans

to kill me.

ULB:

[12] I am forgotten as a dead man whom no one thinks about.

I am like a broken pot.

[13] For I have heard the whispering of many,

terrifying news from every side

as they plot together against me.

They plot to take away my life.

translationWords:

- death, die, dead
- terror, terrify
- life, live, living, alive

translationNotes:

- **as a dead man whom no one thinks about** - The writer says people have so forgotten him the it is as if he were already dead. (See: Simile and Hyperbole)
- **like a broken pot** - The writer speaks of himself as if he was completely useless. “as useless as a broken pot” (See: Simile)
- **the whispering of many** - It is implied that “many” refers to people. AT: “many people talking about me” (See: Ellipsis)
- **terrifying news from every side** - “scary reports from many sources”
- **take away my life** - This idiom means to kill someone. AT: “kill me” (See: Idiom)

Links:

- Introduction to Psalms
- Psalm 031 General Notes
- Psalm 031 Translation Questions

Psalm 31:14-16

UDB:

[14] But Yahweh, I trust in you.

I say confidently that you are the God I worship.

[15] My whole life is in your hands;

save me from my enemies,

from those who pursue me.

[16] Act kindly toward me

and rescue me because you always faithfully love me.

ULB:

[14] But I trust in you, Yahweh;

I say, “You are my God.”

[15] My destiny is in your hand.

Rescue me from the hands of my enemies and from those who pursue me.

[16] Make your face shine on your servant;

save me in your covenant faithfulness.

translationWords:

- trust, trustworthy, trustworthiness
- Yahweh
- God
- destiny, destine, destined
- hand, right hand, to hand over
- adversary, enemy
- face
- servant, slave, slavery
- save, safe
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love

translationNotes:

- **My destiny is in your hand** - Here “your hand” refers to Yahweh’s power. AT: “You have the power to decide my future” (See: Metonymy)

- **from those who pursue me** - “from people who try to capture me”
- **Make your face shine on your servant** - The writer speaks of Yahweh acting favorably towards him as if Yahweh’s face shone a light on him. AT: “Act favorably towards your servant” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 031 General Notes
- Psalm 031 Translation Questions

Psalm 31:17-18

UDB:

17 Yahweh, I call out to you,

so do not allow others to disgrace me.

I wish that wicked people may be disgraced;

I wish that they may go down to the place where the people are silent and dead.

18 I wish that you may cause people who tell lies to be unable to speak.

Do that to people who are proud and to those who arrogantly accuse others.

ULB:

17 Do not let me be humiliated, Yahweh; for I call out to you!

May the wicked be humiliated! May they be silent in Sheol.

18 May lying lips be silenced

that speak against the righteous defiantly

with arrogance and contempt.

translationWords:

- call, calling, called, call out
- evil, wicked, wickedness
- hades, sheol
- righteous, righteousness
- arrogant
- contempt, contemptible

translationNotes:

- **Do not let me be humiliated** - This can be stated in active form. AT: “Do not let others make me feel ashamed” (See: Active or Passive)
- **May the wicked be humiliated!** - “I wish that God would disgrace wicked people!”
- **the wicked** - This refers to ”wicked people. (See: Nominal Adjectives)

- **May they be silent in Sheol. May lying lips be silenced** - This idea is repeated to emphasize the writer's desire that the voices of the wicked are not heard. (See: Parallelism)
- **May they be silent in Sheol** - Here "in Sheol" represents death. AT: "Let them die so they cannot speak" (See: Metonymy)
- **lying lips** - These represent lying people. AT: "people who lie" (See: Metonymy)
- **that speak against the righteous defiantly** - Here "the righteous" refers to people who are righteous. AT: "that say terrible things about righteous people" (See: Nominal Adjectives)
- **with arrogance and contempt** - These terms have similar meanings. AT: "with a complete lack of respect"

Links:

- Introduction to Psalms
- Psalm 031 General Notes
- Psalm 031 Translation Questions

Psalm 31:19-20

UDB:

[19] You have stored up many great and good things to do for those who have great respect for you.

You do good things for those who go to you to be protected;

everyone sees you doing that.

[20] You hide people in your presence where it is safe,

and you protect them from others who plot to kill them.

You hide them in safe places where their enemies cannot speak evil at them.

ULB:

[19] How great is your goodness

that you have stored up for those who revere you,

that you perform for those who take refuge in you

before all the children of mankind!

[20] In the shelter of your presence, you hide them from the plots of men.

You hide them in a shelter from the violence of tongues.

translationWords:

- reverence
- refuge, shelter
- tongue

translationNotes:

- **is your goodness** - This can be expressed with a verb. AT: “are the good things you do” (See: Abstract Nouns)
- **that you have stored up** - Yahweh’s goodness is spoken of as if it was something that could be stored up like a harvest. AT: “that you are keeping ready to use” (See: Metaphor)
- **those who revere you** - “those who respect you greatly”
- **take refuge in you** - Going to Yahweh for protection is spoken of as taking refuge in him. See how you translated this in 31:1. AT: “those who go to you for protection” (See: Metaphor)

- **In the shelter of your presence, you hide them ... You hide them in a shelter** - These phrases both mean that God protects them. (See: Parallelism)
- **In the shelter** - Yahweh's presence is spoken of as if it is a strong building where the writer would be safe. (See: Metaphor)
- **You hide them in a shelter** - Here a "shelter" represents a safe place. AT: "You provide a safe place for them" (See: Metonymy)
- **from the violence of tongues** - Here "tongues" refer to the people who are speaking violent things against the writer. AT: "where their enemies cannot speak evil at them" (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 031 General Notes
- Psalm 031 Translation Questions

Psalm 31:21-22

UDB:

[21] Praise Yahweh!

When my enemies surrounded the city in which I was living,

he showed me wonderfully that he faithfully loves me.

[22] I was afraid and cried out in a hurry, "I have been separated from Yahweh!"

but you heard me and answered my cry for help.

ULB:

[21] Blessed be Yahweh,

for he showed me his marvelous covenant faithfulness when I was in a beseiged city.

[22] Though I said in my haste,

"I am cut off from your eyes,"

yet you heard my plea for help

when I cried to you.

translationWords:

- bless, blessed, blessing
- marvel, wonder, amazed, astonished
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- siege, besiege
- cut off

translationNotes:

- **I am cut off from your eyes** - This can be stated in active form. AT: "You have removed me from your presence" (See: Active or Passive and Idiom)
- **your eyes** - Here "eyes" refers to Yahweh's presence. AT: "your presence" (See: Metonymy)
- **you heard my plea for help** - Here "plea" can be expressed with a verb. AT: "you heard me plead for help" (See: Abstract Nouns)

Links:

- Introduction to Psalms
- Psalm 031 General Notes
- Psalm 031 Translation Questions

Psalm 31:23-24

UDB:

[23] You people who belong to Yahweh, love him!

He protects those who are loyal to him,

but he punishes the proud; he punishes them severely as they deserve.

[24] You who confidently expect Yahweh to do great things for you,

be strong and be courageous!

ULB:

[23] Oh, love Yahweh, all you faithful followers.

Yahweh protects the faithful,

but he pays back the arrogant in full.

[24] Be strong and confident,

all you who trust in Yahweh for help.

translationWords:

- love
- faithful, faithfulness
- arrogant
- confidence, confident
- trust, trustworthy, trustworthiness

translationNotes:

- **the faithful** - This refers to the faithful people. AT: “the people who are faithful” (See: Nominal Adjectives)
- **he pays back the arrogant in full** - Here “pay back” is an idiom that refers to punishment. AT: “he gives the proud people all of the punishment that they deserve” (See: Idiom)

Links:

- Introduction to Psalms
- Psalm 031 General Notes
- Psalm 031 Translation Questions

Psalm 32 General Notes

Type of psalm

Psalm 32 is a psalm of confession of sin. (See: confess, confession and sin, sinful, sinner, sinning)

Special concepts in this chapter

Confession of sin

It tells of the sorrow of unconfessed sin and then the blessing of confession and receiving God's forgiveness. It is such a blessing when God forgives sin and trouble comes when sin is hidden and not confessed. (See: bless, blessed, blessing and forgive, forgiveness)

Links:

- **Psalm 032:1-2**

Psalm 32:1-2

UDB:

[1] Those whom God has forgiven for rebelling against him
and those whose sin God does not look at,
these are the ones who are truly fortunate!
[2] Those whose record of sins Yahweh has erased
and those who no longer do deceitful things,
these are the ones who are truly fortunate!

ULB:

32

A psalm of David. A maschil.

[1] Blessed is the person whose transgression is forgiven,
whose sin is covered.
[2] Blessed is the man to whom Yahweh reckons no guilt
and in whose spirit there is no deceit.

translationWords:

- psalm
- David
- bless, blessed, blessing
- transgress, transgression
- forgive, forgiveness
- sin, sinful, sinner, sinning
- Yahweh
- guilt, guilty
- spirit, spiritual
- deceive, deceit, deception, deceptive

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **A psalm of David** - Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.
- **A maschil** - This may refer to a style of music.
- **whose transgression is forgiven, whose sin is covered** - These phrases have similar meanings. They can be stated in active form. AT: "who God forgives his transgression and covers his sin" (See: Parallelism and Active or Passive)
- **whose sin is covered** - Here sin that is forgiven is spoken of as if it were covered so that it can not be seen. AT: "whose sin is ignored" or "whose sin is deliberately forgotten" (See: Metaphor)
- **to whom Yahweh reckons no guilt** - This can be stated in active form. AT: "whom Yahweh sees as innocent" or "who is not guilty according to Yahweh" (See: Active or Passive)
- **in whose spirit there is no deceit** - Here "spirit" refers to the person. AT: "in whom there is not deceit" or "who is completely honest" (See: Synecdoche)

Links:

- Introduction to Psalms
- Psalm 032 General Notes
- Psalm 032 Translation Questions

Psalm 32:3-4

UDB:

[3] When I did not confess my sins,

my body was very weak and sick,

and I groaned all day long.

[4] Day and night, Yahweh, you punished me severely.

My strength disappeared like water that evaporates on a hot summer day.

ULB:

[3] When I remained silent, my bones were wasting away

while I groaned all day long.

[4] For day and night your hand was heavy upon me.

My strength withered as in summer drought. *Selah*

translationWords:

- groan
- hand, right hand, to hand over
- strength, strengthen
- selah

translationNotes:

- **my bones were wasting away** - Here “my bones” refers to the writer. AT: “I was wasting away” or “I was getting weaker” (See: Synecdoche)
- **all day long** - This idiom means “continually.” AT: “all the time” (See: Idiom)
- **day and night** - These extremes include everything in between. AT: “all the time” (See: Merism)
- **your hand was heavy upon me** - Here “hand” refers to Yahweh. The entire phrase is an idiom that means “you afflicted me.” AT: “you made me suffer greatly” (See: Synecdoche and Idiom)
- **My strength withered as in summer drought** - David’s strength is compared to a small, green plant that turns brown and crumbles in the dry season. (See: Simile)
- **Selah** - This may be a musical term that tells people how to sing or play their instruments here. Some translations write the Hebrew word, and some translations do not include it. See how you translated this in 3:2. (See: Copy or Borrow Words)

Links:

- Introduction to Psalms
- Psalm 032 General Notes
- Psalm 032 Translation Questions

Psalm 32:5-6

UDB:

[5] Then I confessed my sins to you;

I stopped trying to hide them.

I said to myself,

"I will tell Yahweh the wrong things that I have done."

When I confessed them, you forgave me,

so now I am no longer guilty for my sins.

[6] Therefore the people who honor you should pray to you

when they are in great trouble.

If they do that, difficulties will not come on them like a great flood.

ULB:

[5] Then I acknowledged my sin to you,

and I no longer hid my iniquity.

I said, "I will confess my transgressions to Yahweh,"

and you forgave the guilt of my sin. *Selah*

[6] Because of this, all who are godly should pray to you at a time of great distress.

Then when the surging waters overflow, they will not reach those people.

translationWords:

- acknowledge
- sin, sinful, sinner, sinning
- iniquity
- confess, confession
- transgress, transgression
- selah
- godly, godliness
- pray, prayer
- water, waters

translationNotes:

- **Selah** - This may be a musical term that tells people how to sing or play their instruments here. Some translations write the Hebrew word, and some translations do not include it. See how you translated this in 3:2. (See: Copy or Borrow Words)
- **at a time of great distress** - "when they are in great trouble."
- **Then when the surging waters overflow, they will not reach those people** - Difficulties are spoken of as if they were a flood of water. AT: "Then when difficulties come like a flood of water, those people will be safe" (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 032 General Notes
- Psalm 032 Translation Questions

Psalm 32:7-8

UDB:

[7] You are like a place where I can hide from my enemies;

you protect me from troubles

and enable me to shout, praising you for saving me from my enemies.

[8] Yahweh says to me, "I will instruct you about how you should conduct your life.

I will teach you and watch over you.

ULB:

[7] You are my hiding place; you will guard me from trouble.

You will surround me with the songs of victory. *Selah*

[8] I will instruct you and teach you in the way which you should go.

I will instruct you with my eye upon you.

translationWords:

- trouble, troubles, troubled
- instruct, instruction
- teach, teaching, teacher, taught

translationNotes:

- **You are my hiding place** - Yahweh is spoken of as if he was a safe place from the attacks of the writer's enemies. AT: "You are like a place where I can hide myself from my enemies" (See: Metaphor)
- **You will surround me with the songs of victory** - This metaphor apparently means that Yahweh's protection of the writer is the cause for songs of victory to be sung. AT: "Because of you I will sing songs of victory" (See: Metaphor)
- **Selah** - This may be a musical term that tells people how to sing or play their instruments here. Some translations write the Hebrew word, and some translations do not include it. See how you translated this in 3:2. (See: Copy or Borrow Words)
- **I will instruct you and teach you in the way** - The words "instruct" and "teach" mean basically the same thing and emphasize careful instruction. AT: "I will teach you everything about the way" (See: Doublet)

- **I will instruct** - Here the “I” is probably Yahweh who talks directly to David.
- **in the way which you should go** - Living in the correct way is spoken of as if it were a path that the writer should walk. AT: “how you should live your life” (See: Metaphor)
- **with my eye upon you** - Here “my eye” refers to Yahweh’s attention. AT: “and direct my attention to you” or “and watch over you” (UDB) (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 032 General Notes
- Psalm 032 Translation Questions

Psalm 32:9-10

UDB:

[9] Do not be stupid like horses and mules that do not understand anything;

they need bits

so they will go in the direction you want them to go."

[10] Wicked people will have many troubles that will make them sad,

but those who trust in Yahweh will experience him faithfully loving them all the time.

ULB:

[9] Do not be like a horse or like a mule, which have no understanding;

it is only with bridle and bit to control them

that they will go where you want them to.

[10] The wicked have many sorrows,

but Yahweh's covenant faithfulness will surround the one who trusts in him.

translationWords:

- horse
- donkey, mule
- understand, understanding
- evil, wicked, wickedness
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- trust, trustworthy, trustworthiness

translationNotes:

- **Do not be like a horse ... no understanding** - The writer compares people with no understanding to horses and mules. Possible meanings are 1) the writer is speaking Yahweh's words to his readers, "You all must not be like a horse ... no understanding" or 2) Yahweh is speaking to the writer as though to a group of people. (See: Simile)
- **bridle and bit** - Two tools that are used by people to guide horses and mules go where the rider wants them to go.

- **where you want them to** - “where anyone wants them to go.” The “you” here is singular and refers to no one in particular.
- **will surround** - Yahweh’s faithfulness that will “surround” him causes protection and guidance. AT: “will guide” or “will protect”

Links:

- Introduction to Psalms
- Psalm 032 General Notes
- Psalm 032 Translation Questions

Psalm 32:11

UDB:

11 So, all you righteous people, rejoice about what Yahweh has done for you;

you whose heart are pure, be glad and shout joyfully!

ULB:

11 Be glad in Yahweh, and rejoice, you righteous;

shout for joy, all you who are upright in heart.

translationWords:

- Yahweh
- rejoice
- righteous, righteousness
- joy, joyful
- upright, uprightness
- heart

translationNotes:

- **Be glad in Yahweh** - Here “in Yahweh” refers to what Yahweh has done for them. “Be glad because of what Yahweh has done” (See: Idiom)
- **you righteous** - This refers to people. AT: “you righteous people” (See: Nominal Adjectives)
- **shout for joy** - “shout joyfully” or “shout because of joy”
- **who are upright in heart** - Here “heart” refers to the person. AT: “people who are upright” (See: Synecdoche)

Links:

- Introduction to Psalms
- Psalm 032 General Notes
- Psalm 032 Translation Questions

Psalm 33 General Notes

Type of psalm

Psalm 33 is a worship song. It tells how great God is.

Special concepts in this chapter

God's power

God is the creator and also the God of his people, Israel. Whatever he plans works out. He alone provides safety in battle.

Links:

- **Psalm 033:1-3**

Psalm 33:1-3

UDB:

[1] You righteous people should shout joyfully to Yahweh
because that is what he deserves.
[2] Praise Yahweh as you play songs on the harp.
Praise him as you play harps that have ten strings.
[3] Sing a new song to him;
play those instruments well, and shout joyfully as you play them.

ULB:

33 [1] Rejoice in Yahweh, you righteous;
praise is appropriate for the upright.
[2] Give thanks to Yahweh with the harp;
sing praises to him with the harp of ten strings.
[3] Sing to him a new song;
play skillfully and sing with joy.

translationWords:

- rejoice
- Yahweh
- righteous, righteousness
- praise
- upright, uprightness
- harp
- joy, joyful

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism) (See: Poetry and Parallelism)
- **Rejoice in Yahweh** - Here “in Yahweh” refers to what Yahweh has done for them. “Rejoice because of what Yahweh has done” (See: Idiom)
- **praise is appropriate for the upright** - “to praise Yahweh is appropriate for upright people”

Links:

- Introduction to Psalms
- Psalm 033 General Notes
- Psalm 033 Translation Questions

Psalm 33:4-6

UDB:

[4] Yahweh always does what he says that he will do;

we can trust that everything that he does is right.

[5] He loves everything that we do that is just and right.

Yahweh helps people all over the earth because he always loves them.

[6] Yahweh created everything in the sky by commanding it.

By what he commanded, he created all the stars.

ULB:

[4] For Yahweh's word is upright,

and everything he does is fair.

[5] He loves righteousness and justice.

The earth is full of Yahweh's covenant faithfulness.

[6] By the word of Yahweh the heavens were made,

and all the stars were made by the breath of his mouth.

translationWords:

- word
- upright, uprightness
- love
- righteous, righteousness
- just, justice, justly
- earth, earthly
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- word of God, word of Yahweh, word of the Lord, scripture
- heaven, sky, heavens, heavenly
- breathe, breath

translationNotes:

- **General Information:** - Each verse consists of two lines that have very similar meanings. (See: Parallelism)

- **Yahweh's word is upright** - Here "upright" is used as a metaphor for something that is true. AT: "Yahweh always does what he says that he will do" (See: Metaphor)
- **He loves righteousness and justice** - These abstract nouns can be stated as actions. AT: "He loves doing what is right and just" or "He loves those who do what is right and just" (See: Abstract Nouns)
- **The earth is full of Yahweh's covenant faithfulness** - Here "The earth is full" is an idiom that means his covenant faithfulness can be see all over the earth. AT: "Yahweh's covenant faithfulness can be experienced all over the world" (See: Idiom)
- **By the word of Yahweh the heavens were made** - This can be stated in active form. AT: "By using his word, Yahweh made the heavens" (See: Active or Passive)
- **by the breath of his mouth** - This refers to Yahweh's word. AT: "by his word" (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 033 General Notes
- Psalm 033 Translation Questions

Psalm 33:7-9

UDB:

[7] He gathered all the water into one huge mass

like someone scoops liquid into a container.

[8] Everyone on the earth should honor Yahweh;

everyone on the earth should honor him.

[9] When he spoke, he created the world.

Everything started to exist when he commanded it to be.

ULB:

[7] He gathers the waters of the sea together like a heap;

he puts the oceans in storehouses.

[8] Let the whole earth fear Yahweh;

let all the inhabitants of the world stand in awe of him.

[9] For he spoke, and it was done;

he commanded, and it stood in place.

translationWords:

- water, waters
- storehouse
- fear, afraid, fear of Yahweh
- awe, awesome
- command, to command, commandment

translationNotes:

- **General Information:** - Each verse consists of two lines that have very similar meanings. (See: Parallelism)
- **like a heap** - “like behind a dam.” The writer describes the creation of the sea as if God piles up all the waters together. (See: Simile)
- **he puts the oceans in storehouses** - The writer describes the creation of the oceans as if God put them in a storehouse. AT: “he puts the oceans in their place, just like a man puts grain in a storehouse” (See: Metaphor)

- **Let the whole earth** - This refers to the people on the earth. AT: “Let everyone on earth” (See: Metonymy)
- **stand in awe of him** - Here “stand in awe” is an idiom that means “be in awe.” AT: “honor him” (UDB) (See: Idiom)
- **stood in place** - Here “stood in place” is an idiom that means “was created.” AT: “started to exist” (UDB) (See: Idiom)

Links:

- Introduction to Psalms
- Psalm 033 General Notes
- Psalm 033 Translation Questions

Psalm 33:10-12

UDB:

[10] Yahweh stops the other nations from doing the things they want to do.

He prevents them from doing the evil things that they plan to do.

[11] But what Yahweh decides to do will last forever.

What he plans to do will never change.

[12] Yahweh blesses our nation, we who worship him;

How fortunate are we, the nation that belongs to him forever!

ULB:

[10] Yahweh frustrates the alliances of nations;

he overrules the plans of the peoples.

[11] The plans of Yahweh stand forever,

the plans of his heart for all generations.

[12] Blessed is the nation whose God is Yahweh,

the people whom he has chosen as his own inheritance.

translationWords:

- Yahweh
- nation
- people group, peoples, the people, a people
- forever
- heart
- generation
- bless, blessed, blessing
- God
- chosen one, choose, chosen people, Chosen One, the elect
- inherit, inheritance, heritage, heir

translationNotes:

- **General Information:** - Each verse consists of two lines that have very similar meanings. (See: Parallelism)

- **Yahweh frustrates** - “Yahweh destroys” or “Yahweh breaks”
- **the alliances of nations** - Here “nations” refers to the people of these nations. AT: “the alliances of the people of different nations” (See: Metonymy)
- **alliances** - An alliance is an agreement between two or more nations to support each other in a war against a common enemy.
- **the plans of the peoples** - “the intentions of the peoples” AT: “the evil plans of the peoples”
- **stand forever** - Here “stand” is an idiom that means “endure.” (See: Idiom)
- **the plans of his heart for all generations** - The missing term “stand” is implied. AT: “the plans of his heart stand for all generations” (See: Ellipsis)
- **the plans of his heart** - Here “his heart” refers to Yahweh. AT: “his plans” (UDB) (See: Synecdoche)
- **for all generations** - “for all future generations.” This is an idiom that means “forever.” (See: Idiom)
- **Blessed is the nation** - Here “the nation” refers to the people of the nation. AT: “Blessed are the people of the nation” (See: Metonymy)
- **whose God is Yahweh** - “who worship Yahweh as God”
- **as his own inheritance** - The people Yahweh has chosen to worship him are described here as if they were an inheritance that he has received. (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 033 General Notes
- Psalm 033 Translation Questions

Psalm 33:13-15

UDB:

13 Yahweh looks down from heaven and sees all people.

14 From where he rules, he looks down on all the people who live on the earth.

15 He forms our inner beings,

and he sees everything that we do.

ULB:

13 Yahweh looks from heaven;

he sees all the people.

14 From the place where he lives,

he looks down on all who live on the earth.

15 He who shapes the hearts of them all

observes all their deeds.

translationWords:

- heaven, sky, heavens, heavenly
- life, live, living, alive
- earth, earthly
- heart
- works, deeds, work, acts

translationNotes:

- **he looks down** - The place where Yahweh lives is spoken of as if it is above the earth where people live. (See: Metaphor)
- **shapes the hearts of them all** - Here “hearts” refers to the thinking of these people. The writer speaks of Yahweh guiding the thinking of the people as if he were a potter who was shaping a bowl. AT: “guides their thinking as a potter shapes a bowl” (See: Metonymy and Metaphor)

Links:

- Introduction to Psalms
- Psalm 033 General Notes
- Psalm 033 Translation Questions

Psalm 33:16-17

UDB:

16 It is not because a king has a great army that he is able to win battles,

and it is not because a soldier is very strong that he is able to defeat his enemy.

17 It is foolish to think that because horses are very strong,

they will be able to win a battle and save their riders.

ULB:

16 No king is saved by a vast army;

a warrior is not saved by his great strength.

17 A horse is false security for victory;

in spite of his great strength, he cannot rescue.

translationWords:

- king
- save, safe
- warrior, soldier
- horse

translationNotes:

- **No king is saved by a vast army** - This could be stated in active form. AT: “A large army is not what saves a king” (See: Active or Passive)
- **A horse is false security** - Here “a horse” represents the strongest part of the army. AT: “Having an army with strong horses does not provide security” (See: Synecdoche)

Links:

- Introduction to Psalms
- Psalm 033 General Notes
- Psalm 033 Translation Questions

Psalm 33:18-19

UDB:

[18] Do not forget that Yahweh watches over those who honor him,

those who confidently expect him to faithfully love them.

[19] He saves them from dying before they should die;

he preserves them when there is a famine.

ULB:

[18] See, Yahweh's eye is on those who fear him,

on those who count on his covenant faithfulness

[19] to deliver their lives from death

and to keep them alive in times of famine.

translationWords:

- fear, afraid, fear of Yahweh
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- death, die, dead
- life, live, living, alive
- famine

translationNotes:

- **See** - This word shows that a new theme begins in this Psalm. AT: "Look" or "Listen" or "Pay attention to what I am about to tell you"
- **Yahweh's eye** - Here "eye" refers to Yahweh's attention. AT: "Yahweh's attention" (See: Metonymy)
- **who count on** - "who wait for" or "who hope for"
- **to deliver their lives from death** - Here "their lives" refers to the people. AT: "to keep them from dying" (See: Synecdoche)

Links:

- Introduction to Psalms
- Psalm 033 General Notes
- Psalm 033 Translation Questions

Psalm 33:20-21

UDB:

[20] We trust Yahweh to help us;

he protects us as a shield protects a soldier.

[21] We rejoice because of what he has done for us;

we trust in him because he is holy.

ULB:

[20] We wait for Yahweh;

he is our help and our shield.

[21] Our hearts rejoice in him,

for we trust in his holy name.

translationWords:

- shield
- heart
- rejoice
- trust, trustworthy, trustworthiness
- holy, holiness
- name

translationNotes:

- **We wait for Yahweh** - Here “wait” is an idiom that refers to trust. AT: “We trust in Yahweh” (UDB) or “We hope in Yahweh” (See: Idiom)
- **he is our help and our shield** - Here Yahweh is spoken of as if he is a shield that protects soldiers in battle. AT: “he is our helper and protects us like a shield” (See: Metaphor)
- **Our hearts rejoice** - Here “hearts” refer to the people. AT: “We rejoice” (See: Synecdoche)
- **in his holy name** - Here “holy name” refers to Yahweh’s holy character. AT: “in his holy character” or “in him because he is holy” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 033 General Notes
- Psalm 033 Translation Questions

Psalm 33:22

UDB:

[22] Yahweh, we pray that you will always faithfully love us

while we confidently expect you to do great things for us.

ULB:

[22] Let your covenant faithfulness, Yahweh, be with us

as we put our hope in you.

translationWords:

- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- Yahweh
- hope

translationNotes:

- **be with us** - This idiom means “help us.” AT: “work for our good” or “help us” or “protect us” (See: Idiom)
- **as we put our hope in you** - “as we hope for your help”

Links:

- Introduction to Psalms
- Psalm 033 General Notes
- Psalm 033 Translation Questions

Psalm 34 General Notes

Type of psalm

Psalm 34 is a teaching psalm and includes thanksgiving. It teaches that living right leads to a good life. (See: life, live, living, alive)

The psalm does not relate directly to the superscription given about Abimelech.

Special concepts in this chapter

Yahweh's help

Good people can have problems, but God brings them through these. (See: good, goodness)

Links:

- **Psalm 034:1**

Psalm 34:1

UDB:

[1] I will always thank Yahweh;

I will constantly praise him.

ULB:

34

A psalm of David; when he pretended to be insane before Abimelech, who drove him out.

[1] I will praise Yahweh at all times,

his praise will always be in my mouth.

translationWords:

- psalm
- David
- Abimelech
- praise
- Yahweh

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)

- **A psalm of David** - Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.
- **pretended to be insane** - "acted like a crazy person"
- **before Abimelech** - This refers to a specific historical event that the Hebrews knew well. AT: "when he was in Abimelech's house" or "when he was Abimelech's prisoner" (See: Assumed Knowledge and Implicit Information)
- **drove him out** - "forcefully sent him away"
- **his praise will always be in my mouth** - Here "in my mouth" refers to David speaking about Yahweh. AT: "I will always praise him out loud" (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 034 General Notes
- Psalm 034 Translation Questions

Psalm 34:2-3

UDB:

[2] I will praise Yahweh for what he has done.

All those who are oppressed should listen to me and rejoice.

[3] Join with me in telling others that Yahweh is great!

You and I should together proclaim how glorious he is!

ULB:

[2] I will praise Yahweh!

May the oppressed hear and rejoice.

[3] Praise Yahweh with me,

let us lift up his name together.

translationWords:

- oppress, oppression, oppressor
- rejoice
- name

translationNotes:

- **the oppressed** - This refers to people who are oppressed. AT: “the oppressed people” (See: Nominal Adjectives)
- **Praise Yahweh with me** - The verb “praise” is a command to a group. AT: “Everyone should praise Yahweh with me”
- **lift up his name** - Here “lift up” is an idiom that refers to exalting Yahweh. AT: “tell people how great he is” (See: Idiom)
- **his name** - Here “his name” refers to Yahweh’s character. AT: “his character” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 034 General Notes
- Psalm 034 Translation Questions

Psalm 34:4-6

UDB:

[4] I prayed to Yahweh, and he answered my prayer;

he rescued me from all those who caused me to be afraid.

[5] Those who trust that he will help them will be joyful;

they will never have to look down in disgrace.

[6] I was miserable, but I called out to Yahweh, and he heard me.

He rescued me from all my troubles.

ULB:

[4] I sought Yahweh and he answered me,

and he gave me victory over all my fears.

[5] Those who look to him are radiant,

and their faces are not ashamed.

[6] This oppressed man cried and Yahweh heard him

and saved him from all his troubles.

translationWords:

- fear, afraid, fear of Yahweh
- face
- shame, shameful, ashamed
- oppress, oppression, oppressor
- cry, cry out
- save, safe
- trouble, troubles, troubled

translationNotes:

- **I sought Yahweh** - Here “sought Yahweh” means David was asking Yahweh for help. AT: “I prayed to Yahweh” (UDB) or “I asked Yahweh for help” (See: Metaphor)
- **Those who look to him** - Here “look to” represents seeking help from him. AT: “Those who look at him for help” or “those who expect help only from him” (See: Metaphor)
- **are radiant** - This idiom refers to their appearance as being joyful. AT: “are joyful” (UDB) (See: Idiom)

- **their faces are not ashamed** - Here “their faces” refers to the people who look to Yahweh. It can also be stated in positive form. AT: “they are not ashamed” or “they are proud” (See: Synecdoche and Litotes)
- **This oppressed man** - David describes himself as an oppressed man. AT: “I was oppressed and” (See: First, Second or Third Person)
- **Yahweh heard him** - Here “heard” means that Yahweh helped him. AT: “Yahweh heard me” or “Yahweh helped him” (See: Idiom)

Links:

- Introduction to Psalms
- Psalm 034 General Notes
- Psalm 034 Translation Questions

Psalm 34:7-9

UDB:

7 An angel from Yahweh guards those who have an awesome respect for him,

and the angel rescues them.

8 Try for yourself, and you will experience that Yahweh is good to you!

How fortunate are those who trust him to protect them.

9 All you who belong to him, have an awesome respect for him!

Those who do that will always have the things that they need.

ULB:

7 The angel of Yahweh camps around those who fear him

and rescues them.

8 Taste and see that Yahweh is good.

Blessed is the man who takes refuge in him.

9 Fear Yahweh, you his holy people.

There is no lack for those who fear him.

translationWords:

- angel, archangel
- fear, afraid, fear of Yahweh
- bless, blessed, blessing
- refuge, shelter
- holy, holiness

translationNotes:

- **camps around** - The angel of Yahweh is spoken of as if he were an army that camps around someone in order to protect them. AT: “guards” (UDB) (See: Metaphor)
- **Taste and see that Yahweh is good** - Yahweh’s goodness is spoken of as something that can be tasted and seen. AT: “Try and experience that Yahweh is good” (See: Metaphor)
- **takes refuge** - Yahweh is spoken of as if he were a place where people can hide for protection from their enemies. AT: “trust him to protect them” (UDB) (See: Metaphor)
- **There is no lack for those who fear him** - This can be stated in positive form. AT: “Those who fear him will always have what they need” (See: Litotes)

Links:

- Introduction to Psalms
- Psalm 034 General Notes
- Psalm 034 Translation Questions

Psalm 34:10-11

UDB:

10 Lions are usually very strong, but sometimes even young lions are hungry and become weak.

However, those who trust in Yahweh will have everything that they need.

11 You who are my students, come and listen to me,

and I will teach you how to have an awesome respect for Yahweh.

ULB:

10 The young lions sometimes lack food and suffer hunger,

but those who seek Yahweh will not lack anything good.

11 Come, sons, listen to me.

I will teach you the fear of Yahweh.

translationWords:

- lion
- good, goodness
- children, child

translationNotes:

- **will not lack anything good** - This can be stated in positive form. AT: “will always have the good things they need” (See: Litotes)
- **sons** - Here this does not refer to literal sons of the writer, but to the people he is teaching about Yahweh. AT: “my students” (UDB)

Links:

- Introduction to Psalms
- Psalm 034 General Notes
- Psalm 034 Translation Questions

Psalm 34:12-14

UDB:

[12] If any of you wants to enjoy life

and have a good long life,

[13] do not speak what it evil!

Do not tell lies!

[14] Refuse to do evil; instead, do what is good!

Always try hard to enable people to live peacefully with each other!

ULB:

[12] What man is there who desires life
and loves many days,
that he may see good?
[13] Then keep your tongue from evil
and keep your lips from speaking lies.
[14] Turn away from evil and do good.
Seek peace and go after it.

translationWords:

- life, live, living, alive
- evil, wicked, wickedness
- turn, turn away, turn back
- good, goodness
- peace, peaceful

translationNotes:

- **What man is there who desires life and loves many days, that he may see good?** - The implicit answer to this question is “every man.” This rhetorical question can be translated as a statement. AT: “Every man desires life and desires to live many days and have a good life” (See: Rhetorical Question)

- **keep your tongue from evil ... keep your lips from speaking lies** - These two phrases refer to the same thing and it is said in different ways to emphasize its importance. (See: Parallelism)
- **Then keep your tongue from evil** - Here "tongue" refers to the whole person. AT: "Therefore, do not speak evil" (See: Synecdoche)
- **keep your lips from speaking lies** - Here "lips" refers to the person speaking. AT: "do not speak lies" (See: Synecdoche)
- **Turn away from evil** - Here "Turn away" is a metaphor for avoiding evil. AT: "Refuse to do evil" (UDB) (See: Metaphor)
- **Seek peace** - Here "seek" means to be concerned about peace. AT: "Try hard to live in peace with other people" (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 034 General Notes
- Psalm 034 Translation Questions

Psalm 34:15-17

UDB:

15 Yahweh carefully watches over those who act righteously;

he always responds to them when they call to him for help.

16 But Yahweh works against those who do what is evil.

After they die, people here on earth will forget them completely.

17 Yahweh hears righteous people when they call out to him;

he rescues them from all their troubles.

ULB:

15 The eyes of Yahweh are on the righteous
and his ears are directed toward their cry.
16 The face of Yahweh is against those who do evil,
to cut off the memory of them from the earth.
17 The righteous cry out and Yahweh hears
and he rescues them from all their troubles.

translationWords:

- Yahweh
- righteous, righteousness
- cry, cry out
- evildoer
- blot out, wipe out
- earth, earthly
- trouble, troubles, troubled

translationNotes:

- **The eyes of Yahweh are on the righteous** - Here “the eyes of Yahweh” refer to his careful watching. “The righteous” is a reference to righteous people. AT: “Yahweh carefully watches over the righteous people” (See: Metonymy) (See: Nominal Adjectives)
- **his ears are directed toward their cry** - Here “his ears” refers to Yahweh’s desire to respond to them. AT: “he pays attention to their cry” or “he answers their cry” (See: Metonymy)

- **to cut off the memory of them from the earth** - Yahweh will cause people to so completely forget them when they die that it is as if he used a knife to cut off any memory of them. AT: "so that when they are dead, people will forget them completely" (See: Metaphor)
- **Yahweh hears** - Here "hears" means that Yahweh desires to respond to them. AT: "Yahweh pays attention to them" (See: Idiom)

Links:

- Introduction to Psalms
- Psalm 034 General Notes
- Psalm 034 Translation Questions

Psalm 34:18-20

UDB:

[18] Yahweh is always ready to help those who are discouraged;
he rescues those who have no hope for anything good.

[19] Righteous people may have many troubles,
but Yahweh rescues them from all those troubles.
[20] Yahweh protects them from being harmed;
when their enemies attack them,
they will not break any bones of those righteous people.

ULB:

[18] Yahweh is close to the brokenhearted,
and he saves those who are crushed in spirit.
[19] Many are the troubles of the righteous,
but Yahweh delivers them out of them all.
[20] He keeps all his bones,
not one of them will be broken.

translationWords:

- heart
- save, safe
- spirit, spiritual

translationNotes:

- **Yahweh is close** - Here “is close” means “ready to help.” AT: “Yahweh is always ready to help” (UDB) (See: Idiom)
- **the brokenhearted** - Deep sadness is spoken of as if the person’s heart is broken. AT: “people who are very sad” (See: Metaphor and Nominal Adjectives)
- **those who are crushed in spirit** - People who are deeply discouraged are spoken of as if their spirits are crushed. AT: “people who are deeply discouraged” (See: Metaphor)

- **the righteous** - This refers to people who are righteous. AT: “the righteous people” (See: Nominal Adjectives)
- **He keeps all his bones, not one of them will be broken** - Here “all his bones” is literal, but it also implies that Yahweh takes care of the entire person. AT: “He provides complete protection for him, he will not be harmed in any way” (See: Synecdoche)

Links:

- Introduction to Psalms
- Psalm 034 General Notes
- Psalm 034 Translation Questions

Psalm 34:21-22

UDB:

[21] Disasters will kill the wicked people,

and Yahweh will punish those who oppose righteous people.

[22] Yahweh will save those who serve him.

He will not condemn those who trust in him.

ULB:

[21] Evil will kill the wicked.

Those who hate the righteous will be condemned.

[22] Yahweh rescues the lives of his servants.

None of those who take refuge in him will be condemned.

translationWords:

- evil, wicked, wickedness
- condemn, condemnation
- redeem, redemption, redeemer
- soul
- servant, slave, slavery
- refuge, shelter

translationNotes:

- **Evil will kill the wicked** - Evil is described as if it were a man who can kill people. AT: “The evil deeds of wicked people will kill them” deeds” (See: Personification)
- **the wicked** - This refers to wicked people. (See: Nominal Adjectives)
- **Those who hate the righteous will be condemned** - This can be stated in active form. AT: “Yahweh will condemn those who hate the righteous” (See: Active or Passive)
- **the righteous** - This refers to righteous people. (See: Nominal Adjectives)
- **None of those who take refuge in him will be condemned** - This can be stated in active form. It can also be stated in positive form. AT: “Yahweh will forgive everyone who takes refuge in him” (See: Active or Passive and Litotes)
- **take refuge in him** - Going to Yahweh for protection is spoken of as taking refuge in him. AT: “go to him for protection” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 034 General Notes
- Psalm 034 Translation Questions

Psalm 35 General Notes

Type of psalm

Psalm 35 is a prayer for deliverance. His enemies are coming against him. (See: deliver, deliverer, deliverance)

Special concepts in this chapter

Enemies

When his enemies were sick, he tried to comfort them but when he was in trouble his enemies uses this as a time to attack him.

Links:

- **Psalm 035:1-3**

Psalm 35:1-3

UDB:

[1] Yahweh, fight against those who fight against me!

Fight with my enemies when they fight me!

[2] Be like a shield to protect me

and come to help me!

[3] Lift up your spear and throw it at those who pursue me!

Promise me that you will enable me to defeat my enemies.

ULB:

35

A psalm of David.

[1] Yahweh, work against those who work against me;

fight against those who fight against me.

[2] Grab your small shield and large shield;

rise up and help me.

[3] Use your spear and battle ax against those who chase me;

say to my soul, “I am your salvation.”

translationWords:

- psalm
- David
- Yahweh
- shield
- raise, rise, risen, arise, arose
- spear
- ax
- soul
- salvation

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **A psalm of David** - Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.
- **Grab your small shield and large shield ... your spear and battle ax** - These phrases describe God as a warrior who is preparing himself for battle. (See: Metaphor)
- **small shield and large shield** - these are defensive weapons
- **spear and battle ax** - these are offensive weapons
- **those who chase me** - Possible meanings are 1) these enemies are literally chasing the writer or 2) this is a metaphor for people who are enemies of the writer. (See: Metaphor)
- **say to my soul** - This refers to the writer. AT: "say to me" (See: Synecdoche)
- **I am your salvation** - This can be stated without the abstract noun. AT: "I am your savior" or "I will save you" (See: Abstract Nouns)

Links:

- Introduction to Psalms
- Psalm 035 General Notes
- Psalm 035 Translation Questions

Psalm 35:4-6

UDB:

[4] Those who are trying to kill me—make others disgrace and dishonor them.

Push back and confuse those who are planning to do evil things to me.

[5] Send your angel to pursue them

and to make them disappear like chaff that the wind blows away.

[6] Cause the path on which they run to be dark and slippery

as your angel pursues them!

ULB:

[4] May those who seek my life be shamed and dishonored.

May those who plan to harm me be turned back and confounded.

[5] May they be as chaff before the wind,

as the angel of Yahweh drives them away.

[6] May their way be dark and slippery,

as the angel of Yahweh chases them.

translationWords:

- life, live, living, alive
- shame, shameful, ashamed
- dishonor, dishonorable
- turn, turn away, turn back
- chaff
- angel, archangel
- darkness

translationNotes:

- **May those who seek my life be shamed and dishonored** - This can be stated in active form. AT: “May Yahweh shame and dishonor those who seek my life” (See: Active or Passive)
- **May** - “I wish that”
- **who seek my life** - Here “seek my life” means they desire to kill the writer. AT: “who are trying to kill me” (UDB) (See: Metaphor and Metonymy)

- **May those who plan to harm me be turned back and confounded** - This can be stated in active form. AT: “May Yahweh turn back and confound those who plan to harm me” (See: Active or Passive)
- **be turned back** - “be turned back” is a metaphor for being unable to accomplish their goal. AT: “be unsuccessful” (See: Metaphor)
- **confounded** - “confused” or “perplexed”
- **as chaff before the wind** - The writer’s enemies are spoken of as if they are chaff that is easily blown away. AT: “blown away by the wind like chaff” (See: Simile)
- **their way** - Here “their way” refers to their lives. AT: “their lives” (See: Metonymy)
- **dark and slippery** - This refers to a way that is hidden and dangerous. AT: “hidden and full of dangers” (See: Metaphor)
- **chases them** - This refers to the angel of Yahweh being opposed to the writer’s enemies. AT: “works against them” or “opposes them” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 035 General Notes
- Psalm 035 Translation Questions

Psalm 35:7-8

UDB:

7 Although I did not do anything wrong to them,

they dug a deep pit for me to fall into;

they hid a net in which they would catch me.

8 Cause them to suddenly experience disaster!

Cause their own nets to trap them.

Cause them to fall into the pits that they have dug for me, and make them die in them!

ULB:

7 Without cause they set their net for me;

without cause they dug a pit for my life.

8 Let destruction overtake them by surprise.

Let the net that they have set catch them.

Let them fall into it, to their destruction.

translationWords:

- pit
- life, live, living, alive

translationNotes:

- **they set their net for me** - The schemes of the wicked are spoken of as if they were a net that they set to catch the writer. AT: “they want to catch me in a net like a small animal” (See: Metaphor)
- **they dug a pit for my life** - The schemes of the wicked are spoken of as if they were a pit that they dug to catch the writer. AT: “they wanted to capture me in a pit like a big animal” (See: Metaphor)
- **my life** - This refers to the writer. AT: “me” (See: Metonymy)
- **Let destruction overtake them by surprise** - Destruction is spoken of as if it was a dangerous animal that would suddenly attack them. AT: “Let them be destroyed suddenly” or “Let them be surprised because you destroy them suddenly” (See: Personification and Abstract Nouns)

- **the net that they have set** - The schemes of the wicked are spoken of as if they were a net that they place to catch the writer. AT: “the net that they placed in order to capture me like an animal and harm me” (See: Metaphor)
- **Let them fall into it** - This is the same metaphor as in verse 7. The net is intended to catch the writer. AT: “Let them fall into the pit that they dug for me” (See: Metaphor and Assumed Knowledge and Implicit Information)
- **fall into it** - Possible meanings are 1) fall into the pit of verse 7 or 2) fall into destruction.
- **to their destruction** - The abstract noun “destruction” can be stated in other forms. AT: “so that they will be destroyed” or “that is how you should destroy them” (See: Abstract Nouns)

Links:

- Introduction to Psalms
- Psalm 035 General Notes
- Psalm 035 Translation Questions

Psalm 35:9-10

UDB:

[9] Then I will rejoice in what you, Yahweh, have done for me;

I will be glad that you have rescued me.

[10] With my whole inner being I will say,

"There is no one like Yahweh!

No one else can rescue helpless people from powerful people.

No one else can rescue weak and needy people from those who want to rob them."

ULB:

[9] But I will be joyful in Yahweh

and rejoice in his salvation.

[10] All my bones will say, "Yahweh, who is like you,

who rescues the oppressed from those who are too strong for them

and the poor and needy from those who try to rob them?"

translationWords:

- joy, joyful
- Yahweh
- rejoice
- salvation
- strength, strengthen
- oppress, oppression, oppressor

translationNotes:

- **in his salvation** - The abstract noun "salvation" can be stated as a verb. AT: "because you save me" (See: Abstract Nouns)
- **All my bones** - Here "bones" refers to the deepest inner being of a person. AT: "My whole inner being" (UDB) (See: Metonymy)

- **Yahweh, who is like you ... those who try to rob them?** - The implicit answer to this question is that no one is like Yahweh. AT: "Yahweh, there is no one like you ... those who try to rob them." (See: Rhetorical Question)
- **the poor and needy** - The words "poor" and "needy" mean basically the same thing and emphasize that Yahweh saves many who need his help. (See: Doublet)

Links:

- Introduction to Psalms
- Psalm 035 General Notes
- Psalm 035 Translation Questions

Psalm 35:11-12

UDB:

[11] People who tell lies stand in court
and accuse me of doing things that I do not know anything about.
[12] In return for my doing good things for them, they do evil things to me,
with the result that I feel that I am alone.

ULB:

[11] Unrighteous witnesses rise up;
they accuse me falsely.
[12] They repay me evil for good.
I am sorrowful.

translationWords:

- unrighteous, unrighteousness
- false witness, corrupt witness, false testimony, false report
- raise, rise, risen, arise, arose
- accuse, accusation, accuser
- evil, wicked, wickedness
- good, goodness

translationNotes:

- **rise up** - This means they testify in a trial. AT: “volunteer to give a testimony” (See: Idiom)
- **They repay me evil for good** - This is a metaphor which means they give back evil in exchange for the good they have received. AT: “In return for my doing good things for them, they do evil things to me” (UDB) (See: Metaphor)
- **evil ... good** - These abstract nouns can be stated in other forms. AT: “evil things ... good things” (See: Abstract Nouns)
- **I am sorrowful** - “I am extremely sad”

Links:

- Introduction to Psalms
- Psalm 035 General Notes
- Psalm 035 Translation Questions

Psalm 35:13-14

UDB:

[13] When they were ill, I showed that I was sad.

I did not eat any food, and I bowed my head as I prayed for them.

[14] I mourned and bowed my head as I prayed

as though it were a friend or my mother for whom I was grieving.

ULB:

[13] But, when they were sick, I wore sackcloth;

I fasted for them

with my head bowed on my chest.

[14] I went about in grief as for my brother;

I bent down in mourning as for my mother.

translationWords:

- sackcloth
- fast
- bow, bow down
- mourn, mourning

translationNotes:

- **when they were sick** - The word “they” refers to the “unrighteous witnesses” (35:11).
- **I wore sackcloth** - “I showed that I was sad” (UDB)
- **with my head bowed on my chest** - This was a symbol of prayer. “with my head bent down in prayer” (See: Symbolic Action)
- **in grief as for my brother** - The writer was as sad as if his own brother had died. AT: “grieving as if my own brother was ill” (See: Simile)
- **I bent down in mourning as for my mother** - The writer mourned as if his own mother had died. AT: “I mourned as if my own mother had died” (See: Simile)
- **I bent down** - This was a symbol of pain and suffering. (See: Symbolic Action)

Links:

- Introduction to Psalms

- Psalm 035 General Notes
- Psalm 035 Translation Questions

Psalm 35:15-16

UDB:

15 But when I had troubles, they were all happy about it.

They unexpectedly gathered around to make fun of me.

Strangers kept striking me;

they would not stop.

16 People who respect no one ridiculed me

and snarled at me.

ULB:

15 But when I stumbled, they rejoiced and gathered together;

they gathered together against me, and I was surprised by them.

They tore at me without stopping.

16 With no respect at all they mocked me;

they gnashed at me with their teeth.

translationWords:

- stumble
- rejoice
- gnash teeth, grind teeth

translationNotes:

- **gathered together** - “assembled together” or “came together”
- **against me** - This means they came together for the purpose of attacking the writer. AT: “to make plans against me” or “to plan my destruction” (See: Idiom)
- **They tore at me** - Here the treated the writer as if he were a piece of cloth that they could tear to pieces. AT: “They attacked me” (See: Metaphor)
- **With no respect at all they mocked me** - “With the worthless people they ridiculed me” or 2) “Without respect they made fun of me”
- **they gnashed at me with their teeth** - This is a sign of anger and hate. “they made grinding noises with their teeth at me” (See: Symbolic Action)

Links:

- Introduction to Psalms
- Psalm 035 General Notes
- Psalm 035 Translation Questions

Psalm 35:17-18

UDB:

17 Lord, how long will you only watch them doing this?

Rescue me from their attacks;

Save me from being killed by these men who are attacking me

as lions attack other animals!

18 Then, when many of your people gather,

I will praise you,

and I will thank you in front of all of them.

ULB:

17 Lord, how long will you look on?

Rescue my soul from their destructive attacks,

my life from the lions.

18 Then I will thank you in the great assembly;

I will praise you among many people.

translationWords:

- Lord
- soul
- life, live, living, alive
- lion
- assembly, assemble
- praise
- people group, peoples, the people, a people

translationNotes:

- **how long will you look on?** - This rhetorical question indicates that the writer wants God to stop simply looking on and to start to help him. AT: “how long will you only watch them doing this” (UDB) or “when will you help me” (See: Rhetorical Question)
- **Rescue my soul** - Here “soul” refers to the writer. AT: “Rescue me” (UDB) (See: Synecdoche)

- **my life from the lions** - The word “save” is implied. AT: “save my life from the lions” (See: Ellipsis)
- **my life** - This refers to the writer. AT: “me” (See: Metonymy)
- **from the lions** - Here the writer speaks of his enemies as if they were vicious lions. AT: “from my enemies who attack me like wild animals” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 035 General Notes
- Psalm 035 Translation Questions

Psalm 35:19-20

UDB:

[19] Do not allow my enemies, who tell lies about me, defeat me

and then rejoice about it!

Do not allow those who hate me when there in no reason to hate me

to laugh about how I suffer!

[20] They do not speak peacefully to people;

instead, they look for ways to tell lies about people in our land who do no harm to anyone.

ULB:

[19] Do not let my deceitful enemies rejoice over me;

do not let them carry out their wicked schemes.

[20] For they do not speak peace,

but they devise deceitful words against those in our land who live in peace.

translationWords:

- adversary, enemy
- rejoice
- evil, wicked, wickedness
- peace, peaceful
- deceive, deceit, deception, deceptive
- word

translationNotes:

- **Do not let my deceitful enemies** - “Do not let my enemies, who tell lies about me,”
- **their wicked schemes** - “their evil plans”
- **they do not speak peace** - The abstract noun “peace” can be stated in other forms. AT: “they do not speak peacefully to people” (UDB) (See: Abstract Nouns)
- **devise deceitful words** - “look for ways to tell lies” (UDB)
- **those in our land who live in peace** - “those who live peacefully in our land”
- **live in peace** - The abstract noun “peace” can be stated in other forms. AT: “do no harm to anyone” (UDB) (See: Abstract Nouns)

Links:

- Introduction to Psalms
- Psalm 035 General Notes
- Psalm 035 Translation Questions

Psalm 35:21-23

UDB:

[21] They shout at me in order to accuse me;
they say, “We saw the wrong things that you did!”

[22] Yahweh, you have seen these things, so do not be silent!
Do not stay far from me!
[23] Arise, my God, plead my case in court,
and successfully defend me!

ULB:

[21] They open their mouths wide against me;
they said, “Aha, Aha, our eyes have seen it.”
[22] You have seen it, Yahweh, do not be silent;
Lord, do not be far from me.
[23] Arouse yourself and awake to my defense;
My God and my Lord, defend my cause.

translationWords:

- Yahweh
- Lord
- God

translationNotes:

- **They open their mouths wide against me** - The reason they open their mouths is to accuse the writer. AT: “They shout at me in order to accuse me” (UDB) (See: Assumed Knowledge and Implicit Information)
- **Aha, Aha** - This is an exclamation that is used when something is suddenly seen or understood. It emphasizes the statement that follows. (See: Exclamations)
- **our eyes have seen it** - Here “our eyes” refers to the enemies’ eyes. It is implied that they are saying they saw the writer do something wrong. AT: “we have seen it” or “we saw the wrong things that you did” (UDB) (See: Synecdoche and Assumed Knowledge and Implicit Information)

- **You have seen it** - Here "it" refers to the false accusations of the writer's enemies. AT: "You have seen how they falsely accused me" (See: Assumed Knowledge and Implicit Information)
- **do not be silent** - "do not ignore what they did" This can be stated in positive form. AT: "judge them because of what they did" (See: Litotes)
- **do not be far from me** - This can be stated in positive form. AT: "be very close to me" (See: Litotes)
- **Arouse yourself and awake** - This does not mean that God is actually asleep. The writer wants God to intervene. Both words mean basically the same thing and emphasize the urgency of this request. AT: "I feel like you are sleeping! Wake up" (See: Metaphor and Doublet)
- **to my defense** - This abstract noun can be stated in another form. AT: "to defend me" (See: Abstract Nouns)
- **my cause** - This refers to the writer. AT: "me" (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 035 General Notes
- Psalm 035 Translation Questions

Psalm 35:24-26

UDB:

[24] Yahweh, my God, because you are righteous,

prove that I am innocent

so that my enemies will not be able to gloat that I was judged to be guilty.

[25] Do not allow them to be able to say to themselves,

"Yes, we have gotten rid of him just like we desired!"

[26] Cause those who rejoice about my misfortunes

to be completely confused and disgraced;

cause those who boast that they are much greater than I am

to be disgraced and dishonored!

ULB:

[24] Defend me, Yahweh my God, because of your righteousness;

do not let them rejoice over me.

[25] Do not let them say in their heart, "Aha, we have what we wanted."

Do not let them say, "We have devoured him."

[26] Put them to shame and confound those who want to harm me.

May those who taunt me be covered with shame and dishonor.

translationWords:

- God
- righteous, righteousness
- rejoice
- heart
- devour
- shame, shameful, ashamed
- dishonor, dishonorable

translationNotes:

- **do not let them rejoice over me** - “do not let them be glad because I am suffering”
- **say in their heart** - This is an idiom that means to say to oneself. AT: “say to themselves” (See: Idiom)
- **Aha** - This is an exclamation that is used when something is suddenly seen or understood. It emphasizes what follows. AT: “Yes” (See: Exclamations)
- **we have what we wanted** - It is implied that the writer’s enemies wanted him to be declared guilty. AT: “he has been declared guilty just as we desired!” (See: Assumed Knowledge and Implicit Information)
- **We have devoured him** - The writer’s enemies speak of his destruction as if they were wild animals who had eaten him. AT: “We have swallowed him up” or “We have destroyed him” (See: Metaphor)
- **confound** - “humiliate” or “perplex”
- **May those who taunt me be covered with shame and dishonor** - This can be stated in active form. AT: “May you cover with shame and dishonor those who taunt me” (See: Active or Passive)
- **taunt** - to insult someone to make them angry
- **covered with shame and dishonor** - Here shame and dishonor are spoken of as if they were shameful clothes that the writer could wear. These abstract nouns can be stated as verbs. AT: “shamed and dishonored” (See: Abstract Nouns and Metaphor)
- **shame and dishonor** - These terms mean about the same thing and are used to emphasize how degraded they will be. (See: Doublet)

Links:

- Introduction to Psalms
- Psalm 035 General Notes
- Psalm 035 Translation Questions

Psalm 35:27-28

UDB:

[27] But cause those who desire that you declare me innocent
to be happy and shout joyfully;
cause them to always say, "Yahweh is great!
He is delighted to cause things to go well for those who serve him."
[28] Then I will proclaim that you act in the right way,
and I will praise you all the time.

ULB:

[27] Let those who desire my vindication shout for joy and be glad;
may they say continually, "Yahweh be praised,
he who delights in the welfare of his servant."
[28] Then I will tell of your justice
and praise you all day long.

translationWords:

- joy, joyful
- praise
- servant, slave, slavery
- just, justice, justly

translationNotes:

- **my vindication** - Here "vindication" refers to Yahweh proclaiming or judging the psalmist innocent.
- **may they say continually** - "may they always say"
- **Yahweh be praised** - This can be stated in active form. AT: "Let us praise Yahweh" (See: Active or Passive)
- **who delights in** - "who is happy with" or "who is glad for"
- **welfare** - well-being, happiness
- **tell of your justice** - The abstract noun "justice" can be stated with a verb. AT: "proclaim that you act in the right way" (UDB) (See: Abstract Nouns)

Links:

- Introduction to Psalms
- Psalm 035 General Notes
- Psalm 035 Translation Questions

Psalm 36 General Notes

Formatting in this chapter

Psalm 36 is a psalm of praise. It speaks of how good God is to those who love him. (See: good, goodness and love)

Special concepts in this chapter

God and man

Evil people do not think about God; but he is such a pleasure to all who honor him. (See: evil, wicked, wickedness)

Links:

- **Psalm 036:1-2**

Psalm 36:1-2

UDB:

[1] A continual desire to sin is in the inner beings of wicked people.

They consider that they do not need to have an awesome respect for God.

[2] Because they want to believe good things about themselves,

they do not think that God knows and hates their sins.

ULB:

36

For the chief musician. A psalm of David the servant of Yahweh.

[1] Sin speaks like an oracle in the heart of the wicked man;

there is no fear of God in his eyes.

[2] For he comforts himself,

thinking that his sin will not be discovered and be hated.

translationWords:

- psalm
- David
- servant, slave, slavery
- Yahweh
- sin, sinful, sinner, sinning
- heart
- evil, wicked, wickedness
- fear, afraid, fear of Yahweh

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **For the chief musician** - "This is for the director of music to use in worship."
- **A psalm of David the servant of Yahweh** - Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.
- **Sin speaks like an oracle** - Sin is described as if it were a false prophet. AT: "Sin is like a false prophet who speaks" (See: Personification and Simile)

- **in the heart of the wicked man** - Here “heart” refers to the inner being of a person. AT: “to the inner being of the wicked man” (UDB) (See: Metonymy)
- **the wicked man** - This does not refer to a specific man, but to wicked people in general. AT: “the wicked people” (See: Generic Noun Phrases)
- **in his eyes** - Here “eyes” refers to the wicked person. AT: “in him” (See: Synecdoche)
- **he comforts himself, thinking** - “he prefers to believe” or “he wants to think”
- **his sin will not be discovered and be hated** - This can be stated in active form. AT: “God will not discover and hate his sin” (See: Active or Passive)

Links:

- Introduction to Psalms
- Psalm 036 General Notes
- Psalm 036 Translation Questions

Psalm 36:3-4

UDB:

[3] Everything that they say is deceitful and full of lies;

they no longer do what is good

and are no longer wise.

[4] While they are lying on their beds, they plan to do things to harm others;

they are determined to do things that are not good,

and they never refuse to do what is evil.

ULB:

[3] His words are sinful and deceitful;

he does not want to be wise and do good.

[4] While he lies in bed, he plans ways to sin;

he sets out on an evil way;

he does not reject evil.

translationWords:

- word
- deceive, deceit, deception, deceptive
- wise, wisdom
- good, goodness
- sin, sinful, sinner, sinning
- evil, wicked, wickedness
- reject

translationNotes:

- **His words are** - This refers to his statements. AT: “What he says is” (See: Metonymy)
- **do good** - “good” can be stated in another form. AT: “do things that are good” (See: Abstract Nouns)

- **he sets out on an evil way** - The sinful actions of the man are spoken of as if he was walking along a path that was evil. AT: “he begins to do evil things” (See: Metaphor)
- **he does not reject evil** - “evil” can be stated in another form. AT: “he does not reject evil behavior.” (See: Abstract Nouns)

Links:

- Introduction to Psalms
- Psalm 036 General Notes
- Psalm 036 Translation Questions

Psalm 36:5-6

UDB:

[5] Yahweh, your faithful love for us reaches as high as the heavens;

your faithfulness in doing what you have promised extends up to the clouds.

[6] Your righteous behavior is as permanent as the highest mountains;

your acting justly will continue as long as the deepest oceans will continue.

You take care of people and you take care of animals.

ULB:

[5] Your covenant faithfulness, Yahweh, reaches to the heavens;

your loyalty reaches to the clouds.

[6] Your righteousness is like the mountains of God;

your judgments are like the great deep.

Yahweh, you preserve both mankind and the animals.

translationWords:

- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- heaven, sky, heavens, heavenly
- just, justice, justly

translationNotes:

- **reaches to the heavens** - The greatness of God's covenant faithfulness is spoken of as if it was very high. AT: "is as high as the heavens" or "is enormously great" (See: Metaphor)
- **reaches to the clouds** - The greatness of God's loyalty is spoken of as if it was very high. AT: "is as high as the clouds" or "is enormously great" (See: Metaphor)
- **like the mountains of God ... like the great deep** - These phrases describe the greatness of God's righteousness and judgments as if they were very high and deep. AT: "as high as the highest mountains ... as deep as the deepest sea" (See: Simile)
- **you preserve** - "you help" or "you save"

Links:

- Introduction to Psalms
- Psalm 036 General Notes
- Psalm 036 Translation Questions

Psalm 36:7-9

UDB:

7 God, your faithful love for us is very precious.

You protect us like birds protect their baby birds under their wings .

8 You provide for us plenty of food from the abundant supply that you have;

your great gifts flow to us like a river.

9 You are the one who causes everything to live;

your light is what enables us to know the truth about you.

ULB:

7 How precious is your covenant faithfulness, God!

Humanity takes refuge under the shadow of your wings.

8 They will be abundantly satisfied with the richness of the food of your house;

you will let them drink from the river of your precious blessings.

9 For with you is the fountain of life;

in your light we will see light.

translationWords:

- precious
- God
- refuge, shelter
- shadow
- house
- bless, blessed, blessing
- fountain, spring
- life, live, living, alive
- light

translationNotes:

- **How precious is your covenant faithfulness** - God's covenant faithfulness is spoken of as if it were rare and expensive jewels. AT: "Your covenant faithfulness is as valuable as rare jewels" (See: Metaphor)
- **Humanity takes refuge** - "People will seek protection"
- **Humanity takes refuge under the shadow of your wings** - God does not really have wings. This is a metaphor for God's protection. AT: "Humanity takes refuge with you like young birds seek protection under the wings of their mother" (See: Metaphor)
- **They will be abundantly satisfied** - This can be stated in active form. AT: "You will abundantly satisfy them" (See: Active or Passive)
- **with the richness of the food of your house** - This does not mean that God has a house with food. This is a metaphor for abundant provision. AT: "as if they were eating the rich food from your house" or "with your rich blessings" (See: Metaphor)
- **you will let them drink from the river of your precious blessings** - There are two metaphors here. God's abundant blessings are spoken of as if they are the water in a flowing river. Also, those who receive those blessings are spoken of as if they are drinking them like water. AT: "your precious blessings are like a river from which you will let them drink" (See: Metaphor)
- **fountain of life** - "source of life"
- **in your light we will see light** - Here "light" is a metaphor for true knowledge. AT: "when you enlighten us, we will know the truth" or "your light is what enables us to know the truth about you" (UDB) (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 036 General Notes
- Psalm 036 Translation Questions

Psalm 36:10-12

UDB:

[10] Continue to faithfully love those who are faithful to you,

and protect those who act righteously.

[11] Do not allow proud people to attack me,

or allow wicked people to chase me away.

[12] Look where evil people have fallen on the ground, defeated;

they were thrown down, and they will never rise again.

ULB:

[10] Extend your covenant faithfulness fully to those who know you,

your defense to the upright of heart.

[11] Do not let the foot of the arrogant man come near to me.

Do not let the hand of the wicked drive me away.

[12] Over there the evildoers have fallen;

they are knocked down and are not able to get up.

translationWords:

- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- know, knowledge, make known
- upright, uprightness
- heart
- arrogant
- hand, right hand, to hand over
- evil, wicked, wickedness

translationNotes:

- **Extend your covenant faithfulness fully** - “Continue your covenant faithfulness”
- **your defense to the upright of heart** - The abstract noun “defense” can be stated as a verb. “Continue” is implied from the previous phrase. AT: “Continue to protect the upright of heart” (See: Abstract Nouns and Ellipsis)
- **the upright of heart** - Here “heart” refers to the people. AT: “the upright” or “people who act righteously” (See: Synecdoche)

- **the foot of the arrogant man ... the hand of the wicked** - Here “foot” and “hand” refer to the evil people. These are not specific men. This refers to evil people in general. AT: “arrogant people ... wicked people” (See: Synecdoche and Generic Noun Phrases)
- **drive me away** - “send me away” or “make me leave my place”
- **evildoers have fallen; they are knocked down and are not able to get up** - All three phrases describe the evildoers as defeated. (See: Metaphor)
- **they are knocked down** - This can be stated in active form. AT: “you have knocked them down” or “you have destroyed them” (See: Active or Passive)
- **are not able to get up** - “cannot get up”

Links:

- Introduction to Psalms
- Psalm 036 General Notes
- Psalm 036 Translation Questions

Psalm 37 General Notes

Type of psalm

Psalm 37 is a teaching psalm provides guidance concerning how to live a moral and God-fearing life. It teaches that evil people do not prosper in the future. (See: evil, wicked, wickedness)

Special concepts in this chapter

Envy

Do not envy evil people. Although it appears as though they prosper, soon they will be destroyed and the good people will continue on living. (See: good, goodness and life, live, living, alive)

Links:

- **Psalm 037:1-2**

Psalm 37:1-2

UDB:

[1] Do not be bothered by what wicked people do.

Do not desire to have the things that people who do wrong have

[2] because they will soon disappear like grass withers in the hot sun and dries up.

Just like some green plants come up but die during the hot summer,

evil people will soon die also.

ULB:

37

A psalm of David.

[1] Do not be irritated because of evildoers;

do not be envious of those who act unrighteously.

[2] For they will soon dry up as the grass

and wither as the green plants.

translationWords:

- psalm
- David
- evil, wicked, wickedness
- envy, covet
- unrighteous, unrighteousness

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **A psalm of David** - Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.

- **Do not be irritated because of evildoers** - “Do not let wicked people upset you” or “Do not be bothered by what wicked people do” (UDB)
- **dry up as the grass ... wither as the green plants** - Evildoers are spoken of as if they are grass and plants that dry up and die in the hot weather. These two similes both mean they will die. AT: “die” or “come to an end” (See: Simile and Parallelism)

Links:

- Introduction to Psalms
- Psalm 037 General Notes
- Psalm 037 Translation Questions

Psalm 37:3-4

UDB:

[3] Trust in Yahweh and do what is good.

If you do that, then you will live safely in the land he has given you,

and that land will be a place where you can be faithful to God as you live your lives.

[4] Be delighted with all that Yahweh does for you;

if you do that, he will give you the things that you desire most.

ULB:

[3] Trust in Yahweh and do what is good;

settle in the land and graze in faithfulness.

[4] Then delight yourself in Yahweh,

and he will give you the desires of your heart.

translationWords:

- trust, trustworthy, trustworthiness
- faithful, faithfulness
- heart

translationNotes:

- **graze in faithfulness** - Faithfulness is spoken of as if it was an animal that would be strengthened by feeding in good pasture. AT: “nourish faithfulness” or “increase your faithfulness” (See: Metaphor)
- **the desires of your heart** - Here “heart” represents the person’s inner being and thoughts. AT: “your deepest, inner desires” or “the things that you desire the most” (UDB) (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 037 General Notes
- Psalm 037 Translation Questions

Psalm 37:5-6

UDB:

[5] Commit to Yahweh all the things that you plan to do;

trust in him,

and he will do whatever is needed to help you.

[6] He will show as clearly as the sunlight that you are innocent;

he will show as clearly as the sun at noontime

that all the things that you have decided are just.

ULB:

[5] Give your ways to Yahweh;

trust in him, and he will act on your behalf.

[6] He will display your justice like the daylight

and your innocence like the day at noon.

translationWords:

- just, justice, justly
- innocent

translationNotes:

- **Give your ways to Yahweh** - Here “give your ways” is an idiom that means to ask Yahweh to control your life. AT: “Ask Yahweh to guide your actions in life” (See: Idiom)
- **act on your behalf** - This is to represent another in legal issues. Here, when one trusts in Yahweh, he will defend that person and grant justice to that person. (See: Idiom)
- **like the daylight ... like the day at noon** - Both of these phrases mean about the same thing. (See: Parallelism)
- **like the daylight** - This means “in full view of everyone.” AT: “as clear to see as the light of day” (See: Simile)
- **like the day at noon** - This means “as visible as the noon sun.” AT: “as visible as the light at the brightest time of day” (See: Simile)

Links:

- Introduction to Psalms
- Psalm 037 General Notes
- Psalm 037 Translation Questions

Psalm 37:7

UDB:

[7] Be quiet in Yahweh's presence and wait patiently for him to do what you want him to do.

Do not be bothered when what evil men do is successful,

when they are able to do the wicked things that they plan.

ULB:

[7] Be still before Yahweh and wait patiently for him.

Do not be angry if someone succeeds in what he does,

or when he makes evil plots.

translationWords:

- patient, patience

translationNotes:

- **Be still** - "Be quiet"

Links:

- Introduction to Psalms
- Psalm 037 General Notes
- Psalm 037 Translation Questions

Psalm 37:8-10

UDB:

[8] Do not be angry about what wicked people do.

Do not want to punish them yourself.

Do not be envious of such people

because you will only harm yourself if you try to do that.

[9] Someday Yahweh will get rid of wicked people,

but those who trust in him will live safely in the land that he has given to them.

[10] Soon the wicked will disappear.

You will look for them, but they will be gone.

ULB:

[8] Do not be angry and frustrated.

Do not worry. This only makes trouble.

[9] Evildoers will be cut off,

but those who wait for Yahweh will inherit the land.

[10] In a little while the evil man will disappear;

you will look at his place, but he will be gone.

translationWords:

- angry, anger
- trouble, troubles, troubled
- evildoer
- cut off
- Yahweh
- inherit, inheritance, heritage, heir

translationNotes:

- **will be cut off** - The destruction of the wicked is spoken of as if they were a branch of a plant that was cut off and thrown away. (See: Metaphor)

- **but those who wait for Yahweh** - “but those who trust in Yahweh”
- **will inherit the land** - The possession of the land is spoken of as if it will be received as an inheritance. AT: “will receive the land as their own possession” or “will live safely in the land” (See: Metaphor)
- **will disappear** - This idiom refers to the death of the evil man. AT: “will die and you will no longer see him” (See: Idiom)

Links:

- Introduction to Psalms
- Psalm 037 General Notes
- Psalm 037 Translation Questions

Psalm 37:11-13

UDB:

[11] But those who are humble will live safely in their land.

They will happily enjoy living peacefully and having the other good things that Yahweh gives them.

[12] Wicked people plan to harm righteous people;

they snarl at them like wild animals.

[13] But Yahweh laughs at them

because he knows that someday he will judge and punish the wicked people.

ULB:

[11] But the meek will inherit the land

and will delight in great prosperity.

[12] The wicked man plots against the righteous

and gnashes his teeth against him.

[13] The Lord laughs at him,

for he sees that his day is coming.

translationWords:

- meek, meekness
- inherit, inheritance, heritage, heir
- righteous, righteousness
- gnash teeth, grind teeth
- Lord
- day of the Lord, day of Yahweh

translationNotes:

- **the meek** - This refers to the people who are meek. AT: “the meek people” (See: Nominal Adjectives)

- **will inherit the land** - The possession of the land is spoken of as if it will be received as an inheritance. See how you translated this in 37:9. AT: “will receive the land as their own possession” or “will live safely in the land” (See: Metaphor)
- **The wicked man** - This does not refer to a specific man. It refers to wicked people in general. AT: “The wicked person” (See: Generic Noun Phrases)
- **the righteous** - This does not refer to specific people. This refers to people who are righteous. AT: “the righteous person” (See: Nominal Adjectives)
- **gnashes his teeth** - The wicked man hates the righteous person so much that he grinds his teeth together to show his anger. (See: Symbolic Language)
- **his day is coming** - It is implied that “his day” will be a day of judgment. AT: “the day is coming when Yahweh will judge and punish him” or “the day is coming when Yahweh will judge and punish the wicked person” (See: Assumed Knowledge and Implicit Information)

Links:

- Introduction to Psalms
- Psalm 037 General Notes
- Psalm 037 Translation Questions

Psalm 37:14-15

UDB:

14 Wicked people pull out their swords

and they put strings on their bows,

ready to kill people who are poor

and to slaughter those who live righteously.

15 But they will be killed by their own swords,

and their bows will be broken.

ULB:

14 The wicked have drawn out their swords and have bent their bows

to cast down the oppressed and needy,

to kill those who are upright.

15 Their swords will pierce their own hearts,

and their bows will be broken.

translationWords:

- evil, wicked, wickedness
- oppress, oppression, oppressor
- sword
- heart
- bow and arrow

translationNotes:

- **The wicked** - This refers to the wicked people. AT: “The wicked people” (See: Nominal Adjectives)
- **have drawn out their swords ... have bent their bows** - Both “swords” and “bows” are weapons used to attack people. The fact that they are “drawn” and “bent” means they are ready to start attacking. AT: “have prepared their weapons in order to attack” (See: Synecdoche)

- **to cast down** - This destruction of the needy people is spoken of as if they were clay pots that would break into pieces when thrown down on the ground. AT: “to destroy” (See: Metaphor)
- **the oppressed and needy** - These terms both refer to people who are powerless to defend themselves. AT: “people who are not able to resist them” (See: Doublet)
- **Their swords will pierce their own hearts** - Swords are examples of weapons and “hearts” represent the people. To “pierce the heart” is an idiom that means “to kill.” AT: “Their weapons will be turned against them and they will kill themselves” (See: Synecdoche and Idiom)

Links:

- Introduction to Psalms
- Psalm 037 General Notes
- Psalm 037 Translation Questions

Psalm 37:16-17

UDB:

16 It is good to be righteous even if you do not have many possessions,

but it is bad to be wicked even if you are very wealthy

17 because Yahweh will completely remove the strength of wicked people,

but he will sustain people who live righteously.

ULB:

16 Better is the little that the righteous has

than the abundance of many wicked people.

17 For the arms of the wicked people will be broken,

but Yahweh supports the righteous people.

translationWords:

- people group, peoples, the people, a people

translationNotes:

- **Better is the little that the righteous has than the abundance of many wicked people** - Here, the second line contrasts with the first. AT: "It is better to be righteous, even if it means that you are poor, than to be wicked with great wealth." (See: Parallelism)
- **Better is the little that the righteous has** - "It is better to be righteous, even if it means that you are poor"
- **the little** - This refers to having few possessions. (See: Nominal Adjectives)
- **the righteous has** - This refers to the person who is righteous. AT: "the righteous person has" (See: Nominal Adjectives)
- **the abundance** - This refers to the wealth of the wicked people. (See: Nominal Adjectives)
- **For the arms of the wicked people will be broken** - Here "arms" represent the strength of the wicked people. Breaking their arms represents taking away their power. This could be stated in active form. AT: "For Yahweh will remove the strength of the wicked people" (See: Metonymy and Abstract Nouns)

Links:

- Introduction to Psalms
- Psalm 037 General Notes
- Psalm 037 Translation Questions

Psalm 37:18-19

UDB:

[18] Day by day Yahweh protects those who have not done any evil things;

the things that Yahweh gives them will last forever.

[19] They will survive when calamities occur;

when there are famines, they will still have plenty to eat.

ULB:

[18] Yahweh watches over the blameless day by day,

and their heritage will be forever.

[19] They will not be ashamed when times are bad.

When famine comes, they will have enough to eat.

translationWords:

- watch, watchman
- blameless
- inherit, inheritance, heritage, heir
- forever
- shame, shameful, ashamed
- famine

translationNotes:

- **watches over the blameless** - To “watch over” means to protect someone. Here “the blameless” refers to the blameless people. AT: “protects the blameless people” (See: Idiom and Nominal Adjectives)
- **day by day** - “every day” or “continually” (See: Idiom)
- **when times are bad** - This phrase refers to disasters, such as famine. AT: “when calamities occur” (UDB) (See: Idiom)

Links:

- Introduction to Psalms
- Psalm 037 General Notes
- Psalm 037 Translation Questions

Psalm 37:20-21

UDB:

[20] But wicked people will die;

just as the beautiful wild flowers in the fields die under the hot sun and disappear like smoke,

Yahweh will cause his enemies to suddenly disappear.

[21] The wicked people borrow money, but they are not able to repay it;

righteous people, in contrast, have enough money to give generously to others.

ULB:

[20] But evil men will perish.

Yahweh's enemies will be like the glory of the pastures;

they will be consumed and disappear in the smoke.

[21] The wicked person borrows but does not repay,

but the righteous person is generous and gives.

translationWords:

- evil, wicked, wickedness
- perish, perishing, perishable
- adversary, enemy
- glory, glorious
- consume

translationNotes:

- **Yahweh's enemies will be like the glory of the pastures** - The writer compares Yahweh's enemies to the flowers blooming in the fields. (See: Simile)
- **be consumed and disappear in the smoke** - The writer speaks of the destruction of the wicked as if they were weeds or wilted flowers in the field that are burned off after the harvest. This can be stated in active form. AT: "Yahweh will destroy them as fire turns the weeds of the field into smoke" (See: Metaphor and Active or Passive)
- **is generous and gives** - These mean the same thing and emphasize the generosity of the righteous. (See: Doublet)

Links:

- Introduction to Psalms
- Psalm 037 General Notes
- Psalm 037 Translation Questions

Psalm 37:22-24

UDB:

[22] Those whom Yahweh has blessed will live safely in the land that he has given to them,
but he will get rid of those people whom he has cursed.

[23] Yahweh protects those who do what is pleasing to him,
and he will enable them to walk confidently wherever they go;
[24] even if they stumble, they will not fall down
because Yahweh holds them by his hand.

ULB:

[22] Those who are blessed by God will inherit the land;
those who are cursed by him will be cut off.
[23] It is by Yahweh that a man's steps are established,
the man whose way is commendable in God's sight.
[24] Though he stumbles, he will not fall down,
for Yahweh is holding him with his hand.

translationWords:

- bless, blessed, blessing
- God
- inherit, inheritance, heritage, heir
- curse, cursed
- cut off
- stumble
- hand, right hand, to hand over

translationNotes:

- **Those who are blessed by God will inherit the land; those who are cursed by him will be cut off** - This is a contrastive form of Parallelism. Those who are blessed by God in contrast to those who are cursed by God. (See: Parallelism)

- **Those who are blessed by God** This can be stated as active. AT: “Those whom God blesses” (See: Active or Passive)
- **will inherit the land** - The possession of the land is spoken of as if it had been received as an inheritance. See how you translated this in 37:9. AT: “will receive the land as their own possession” or “will be allowed to live safely in the land” (See: Metaphor)
- **those who are cursed by him** - This can be stated in active form. AT: “those whom Yahweh curses” (See: Active or Passive)
- **will be cut off** - The destruction of the wicked is spoken of as if they were a branch of plant that was cut off and thrown away. See how you translated this in 37:9. (See: Metaphor)
- **It is by Yahweh that a man’s steps are established ... commendable in God’s sight** - These can be stated to show the logical connection and clarify the passive clause. AT: “If a man lives in a commendable way in Yahweh’s sight, Yahweh will establish his steps” (See: Active or Passive)
- **It is by Yahweh that a man’s steps are established** - This can be stated in active form. AT: “Yahweh is the one who enables a man to be successful” (See: Active or Passive)
- **a man ... the man** - This does not refer to a specific man, but to people in general. (See: Generic Noun Phrases)
- **a man’s steps** - Steps represent the way a person lives. AT: “the way a man lives” (See: Metonymy)
- **Though he stumbles, he will not fall down** - Here “stumble” and “fall” refer to the man’s reaction to difficult times. AT: “Though he has difficult times, he will not utterly fail” (See: Metaphor)
- **holding him with his hand** - Here “his hand” refers to Yahweh’s power, and “holding him” refers to protecting him. AT: “protecting him with his power” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 037 General Notes
- Psalm 037 Translation Questions

Psalm 37:25-27

UDB:

[25] I was young previously, and now I am an old man,

but in all those years, I have never seen that righteous people have been abandoned by Yahweh,

nor have I seen that their children needed to beg for food.

[26] Righteous people are generous and happily lend money to others,

and their children are a blessing to them.

[27] Turn away from doing evil, and do what is good.

If you do that, you and your descendants will live in your land forever.

ULB:

[25] I was young and now am old;

I have never seen the righteous person abandoned

or his children begging for bread.

[26] All the day long he is gracious and lends,

and his children become a blessing.

[27] Turn away from evil and do what is right;

then you will be safe forever.

translationWords:

- righteous, righteousness
- bread
- grace, gracious
- bless, blessed, blessing
- turn, turn away, turn back
- forever

translationNotes:

- **the righteous person abandoned** - This can be stated in active form. AT: “Yahweh forsake the righteous person” (See: Active or Passive)

- **the righteous person** - This does not refer to a specific person. It is a general statement. (See: Generic Noun Phrases)
- **begging for bread** - Here “bread” represents food in general. AT: begging for food” (See: Metonymy)
- **All the day long he is** - This idiom means this action is a habit of his life. AT: ”He is always (See: Idiom)
- **his children become a blessing** - “his children grow up to bless others”
- **Turn away from** - To stop doing something is spoken of as if the person turned away from it. AT: “Stop doing” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 037 General Notes
- Psalm 037 Translation Questions

Psalm 37:28-30

UDB:

[28] This will happen because Yahweh likes to see people doing what is just,
and he will never forsake righteous people.

He will protect them forever;
but he will get rid of the children of wicked people.
[29] Righteous people will own the land that Yahweh promised to give to them,
and they will live there forever.

[30] Righteous people give wise advice to others,
and they encourage other people to live rightly.

ULB:

[28] For Yahweh loves justice
and does not abandon his faithful followers.
They are preserved forever,
but the descendants of the wicked will be cut off.
[29] The righteous will inherit the land
and live there forever.
[30] The mouth of the righteous person speaks wisdom
and increases justice.

translationWords:

- love
- just, justice, justly
- faithful, faithfulness
- forever
- descendant, descended from
- cut off
- righteous, righteousness
- life, live, living, alive
- wise, wisdom

translationNotes:

- **They are preserved forever** - This can be stated in active form. AT: “Yahweh will protect them forever” (See: Active or Passive)
- **will be cut off** - The destruction of the wicked is spoken of as if they were a branch of plant that was cut off and thrown away. See how you translated this in 37:9. (See: Metaphor)
- **the righteous** - This refers to the people who are righteous. AT: “the righteous people” (See: Nominal Adjectives)
- **will inherit the land** - The possession of the land is spoken of as if it had been received as an inheritance. See how you translated this in 37:9. AT: “will receive the land as their own possession” or “will be allowed to live safely in the land” (See: Metaphor)
- **The mouth of the righteous person** - Here “mouth” represents the whole person who speaks. AT: “The righteous person” (See: Synecdoche)
- **speaks wisdom** - The abstract noun “wisdom” can be stated as an action. AT: “gives wise advice to others” (UDB) (See: Abstract Nouns)
- **increases justice** - The abstract noun “justice” can be stated as an action. AT: “encourages other people to live rightly” (UDB) (See: Abstract Nouns)

Links:

- Introduction to Psalms
- Psalm 037 General Notes
- Psalm 037 Translation Questions

Psalm 37:31-33

UDB:

31 They fill their minds with God's laws;

they do not stray from walking on God's path.

32 Those who are evil wait in ambush for righteous people

in order to kill them as they walk by.

33 But Yahweh will not abandon righteous people

and let them fall into their enemies' hands.

He will not allow righteous people to be condemned

when someone takes them to a judge to be put on trial.

ULB:

31 The law of his God is in his heart;

his feet will not slip.

32 The wicked person watches the righteous person

and seeks to kill him.

33 Yahweh will not abandon him into the evil person's hand

or condemn him when he is judged.

translationWords:

- law, law of Moses, God's law, law of Yahweh
- heart
- watch, watchman
- righteous, righteousness
- condemn, condemnation
- judge, judgment

translationNotes:

- **The law of his God is in his heart** - Here “in his heart” refers to his deepest inner being. AT: “He treasures the commands of his God in his inner being” (See: Metonymy)
- **his feet will not slip** - Here failure to obey Yahweh is spoken of as slipping off a safe path and falling. AT: “he will walk safely in the way God wants him to walk” or “he will safely do the things God wants him to do” (See: Metaphor)
- **The wicked person ... the righteous person ... the evil person** - These are not specific people. They refer to these kinds of people in general. (See: Generic Noun Phrases)
- **watches the righteous person** - Here the watching implies observing the righteous in order to do them harm. AT: “waits in ambush for the righteous person” (See: Assumed Knowledge and Implicit Information)
- **the evil person’s hand** - Here “hand” represents power or control. AT: “the power of the evil person” (See: Metonymy)
- **when he is judged** - This refers to Yahweh judging the righteous man. AT: “When Yahweh judges him” (See: Active or Passive)

Links:

- Introduction to Psalms
- Psalm 037 General Notes
- Psalm 037 Translation Questions

Psalm 37:34

UDB:

[34] Be patient and trust that Yahweh will help you,

and walk on his paths.

If you do that, he will honor you by giving you the land that he promised,

and when he gets rid of the wicked, you will see it happen.

ULB:

[34] Wait for Yahweh and keep his way,

and he will raise you up to possess the land.

You will see when the wicked are cut off.

translationWords:

- raise, rise, risen, arise, arose
- possess, possession
- cut off

translationNotes:

- **he will raise you up to possess the land** - Here “raise you up” refers to God giving honor to those who wait for him. AT: “he will honor you by giving you the land” (UDB) (See: Metaphor)
- **the wicked** - This refers to wicked people. AT: “the wicked people” (See: Nominal Adjectives)
- **are cut off** - The destruction of the wicked is spoken of as if they were a branch of a plant that was cut off and thrown away. See how you translated a similar phrase in 37:9. (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 037 General Notes
- Psalm 037 Translation Questions

Psalm 37:35-36

UDB:

[35] I have seen that wicked people who act like tyrants sometimes prosper like trees that grow well in fertile soil,

[36] but when I looked later, they were gone!

I searched for them, but Yahweh had caused them to disappear.

ULB:

[35] I have seen the wicked and terrifying person

spread out like a green tree in its native soil.

[36] But when I passed by again, he was not there.

I looked for him, but he could not be found.

translationWords:

- terror, terrify

translationNotes:

- **the wicked and terrifying person** - This does not refer to a specific person. It is a general statement. (See: Generic Noun Phrases)
- **spread out like a green tree in its native soil** - Here the prosperity of the wicked man is spoken of as if he were a healthy tree growing in good soil. (See: Simile)
- **he could not be found** - This can be stated in active form. AT: "I could not find him" or "Yahweh had taken him away" (See: Active or Passive)

Links:

- Introduction to Psalms
- Psalm 037 General Notes
- Psalm 037 Translation Questions

Psalm 37:37-38

UDB:

[37] Notice the people who have not done evil things, those who act righteously;

their descendants will have peace in their inner beings.

[38] But Yahweh will get rid of the wicked;

he will also get rid of their descendants.

ULB:

[37] Observe the man of integrity, and mark the upright;

there is a good future for a man of peace.

[38] Sinners will be totally destroyed;

the future for the wicked man is cut off.

translationWords:

- integrity
- peace, peaceful
- sin, sinful, sinner, sinning
- evil, wicked, wickedness

translationNotes:

- **the man of integrity** - This does not refer to a specific person. It is a general statement. (See: Generic Noun Phrases)
- **mark the upright** - “note carefully the good people” or “notice the good people”
- **the future for the wicked man is cut off** - This can be stated in active form. AT: “God will end his family line” or “he will not have any descendants” (See: Active or Passive)
- **the future** - This refers to his descendants. AT: “his descendants” (See: Metonymy)
- **the wicked man** - This does not refer to a specific person. It is a general statement. (See: Generic Noun Phrases)
- **is cut off** - The destruction of the wicked is spoken of as if they were a branch of a plant that was cut off and thrown away. See how you translated a similar phrase in 37:9. (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 037 General Notes
- Psalm 037 Translation Questions

Psalm 37:39-40

UDB:

39 Yahweh rescues righteous people;

in times of trouble he protects them.

40 Yahweh helps them and saves them;

he rescues them from being attacked by wicked people

because they go to him to be protected.

ULB:

39 Salvation of the righteous comes from Yahweh;

he protects them in the times of trouble.

40 Yahweh helps them and rescues them.

He rescues them from evil men and saves them

because they have taken refuge in him.

translationWords:

- salvation
- righteous, righteousness
- trouble, troubles, troubled
- save, safe
- refuge, shelter

translationNotes:

- **Salvation of the righteous comes from Yahweh** - The abstract noun “Salvation” can be expressed as an action. AT: “Yahweh rescues the righteous people” (UDB) (See: Abstract Nouns)
- **the righteous** - This refers to the righteous people. AT: “the righteous people” (See: Nominal Adjectives)
- **helps ... rescues ... saves** - This same idea is repeated in several different ways to emphasize that Yahweh is dependable and able to give aid. (See: Parallelism)
- **they have taken refuge in him** - Going to Yahweh for protection is spoken of as taking refuge in him. AT: “they have gone to him for protection” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 037 General Notes
- Psalm 037 Translation Questions

Psalm 38 General Notes

Type of psalm

Psalm 38 is a confession of sin and a prayer for deliverance. (See: confess, confession, sin, sinful, sinner, sinning and deliver, deliverer, deliverance)

Special concepts in this chapter

Author's sickness

The author was very sick and his enemies were seeking ways to destroy him.

Links:

- **Psalm 038:1-2**

Psalm 38:1-2

UDB:

[1] Yahweh, when you are angry with me,

do not rebuke me and punish me!

[2] Now it is as though you have shot your arrows at me and wounded me;

it is as though you have struck me and knocked me down.

ULB:

38

A psalm of David, to bring to remembrance.

[1] Yahweh, do not rebuke me in your anger;

do not punish me in your wrath.

[2] For your arrows pierce me,

and your hand presses me down.

translationWords:

- psalm
- David
- Yahweh
- rebuke
- angry, anger
- punish, punishment
- wrath, fury
- bow and arrow
- hand, right hand, to hand over

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **A psalm of David** - Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.
- **do not rebuke me in your anger ... do not punish me in your wrath** - These phrases mean basically the same thing and the idea is repeated for emphasis. (See: Parallelism)

- **your arrows pierce me** - The severity of Yahweh's punishment of the writer is spoken of as if Yahweh had shot arrows into the writer. AT: "Your punishment is as painful as if you had shot arrows into me" (See: Metaphor)
- **your hand presses me down** - Yahweh's punishment of the writer is spoken of as if Yahweh was smashing the writer with his hand. Here, "hand" refers to Yahweh's power. AT: "your power knocks me down" (See: Metaphor and Metonymy)

Links:

- Introduction to Psalms
- Psalm 038 General Notes
- Psalm 038 Translation Questions

Psalm 38:3-4

UDB:

[3] Because you have been angry with me,

I am suffering great pain.

Because of my sin,

my whole body is diseased.

[4] All my sins are like a flood that covers my head;

they are like a load that is very heavy; I cannot carry them.

ULB:

[3] My whole body is sick because of your anger;

there is no health in my bones because of my sin.

[4] For my iniquities overwhelm me;

they are a burden too heavy for me.

translationWords:

- body
- sin, sinful, sinner, sinning
- iniquity

translationNotes:

- **General Information:** - David continues describing what his guilt and shame does to his body. He uses hyperbole to emphasize the effects of this lesson.
- **there is no health in my bones because of my sin** - Here “my bones” represents the body of the writer. AT: ” my whole body is diseased because of my sin” (See: Synecdoche)
- **my iniquities overwhelm me** - The writer’s iniquities are spoken of as if they are a flood of water that covers him. AT: “my iniquities cover me like a flood” (See: Metaphor)
- **they are a burden too heavy for me** - The writer’s iniquities are spoken of as if they are a heavy load that he cannot lift. AT: “they are like a load that is too heavy for me to lift” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 038 General Notes
- Psalm 038 Translation Questions

Psalm 38:5-6

UDB:

[5] Because I have done foolish things,

I have sores that have become worse, and they stink.

[6] Sometimes I am bent over, and sometimes I lie prostrate;

I mourn all day.

ULB:

[5] My wounds are infected and smell

because of my foolish sins.

[6] I am stooped over and humiliated every day;

I go about mourning all day long.

translationWords:

- fool, foolish, folly
- mourn, mourning

translationNotes:

- **General Information:** - David continues describing what his guilt and shame does to his body. He uses hyperbole to emphasize the effects of this lesson.
- **My wounds are infected and smell** - Here "smell" refer to his sores having a bad smell that is associated with rotting flesh. AT: "My wounds are infected and stink as they rot" (See: Metonymy)
- **I am stooped over** - The pain of the writer's wounds have caused him to be bent over as if he were an old, feeble man. AT: "I am bent over in pain" (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 038 General Notes
- Psalm 038 Translation Questions

Psalm 38:7-8

UDB:

[7] My body is burning with fever,

and I am very ill.

[8] I am completely exhausted, and I have no strength.

I am very distressed in my inner being, and I groan with pain.

ULB:

[7] For within me, I am filled with burning;

there is no health in my flesh.

[8] I am numb and utterly crushed;

I groan because of the anguish of my heart.

translationWords:

- shame, shameful, ashamed
- heart

translationNotes:

- **I am filled with burning** - The writer's is so sick with fever that it is as if he is burning inside. AT: "My body is burning with fever" (UDB) (See: Metaphor)
- **there is no health in my flesh** - Here "my flesh" refers to the writer. AT: "I am completely sick" (See: Synecdoche)
- **utterly crushed** - The writer's illness is so severe that it is as if a huge weight is pressing down on him. (See: Metaphor)
- **anguish of my heart** - Here "my heart" refers to the writer. AT: "my anguish" (See: Synecdoche)

Links:

- Introduction to Psalms
- Psalm 038 General Notes
- Psalm 038 Translation Questions

Psalm 38:9-10

UDB:

[9] Yahweh, you know that I desire you to heal me;
you hear me while I am groaning.
[10] My heart pounds heavily, and all my strength is gone.
I am no longer able to see well.

ULB:

[9] Lord, you understand my heart's deepest yearnings,
and my groanings are not hidden from you.
[10] My heart pounds, my strength fades,
and my eyesight dims.

translationWords:

- Lord Yahweh, Yahweh God

translationNotes:

- **my heart's deepest yearnings** - Here "my heart" refers to the writer. It may be helpful to state that the writer desires good health. AT: "My strongest desires" or "that I desire you to heal me" (See: Synecdoche and Assumed Knowledge and Implicit Information)
- **my groanings are not hidden from you** - This can be stated in active form. AT: "you are able to see all my moans of sorrow" (See: Active or Passive)
- **My heart pounds** - This idiom means his heart beats intensely. AT: "My heart beats loudly" (See: Idiom)
- **my strength fades** - "I become very weak"
- **my eyesight dims** - "I can no longer see well"

Links:

- Introduction to Psalms
- Psalm 038 General Notes
- Psalm 038 Translation Questions

Psalm 38:11-12

UDB:

[11] My friends and neighbors stay away from me because of my sores;

even my own family stays far from me.

[12] Those who want to kill me set traps to catch me;

those who want to harm me discuss the ways that they can get rid of me;

they plot against me all day.

ULB:

[11] My friends and companions shun me because of my condition;

my neighbors stand far off.

[12] Those who seek my life lay snares for me.

They who seek my harm speak destructive words

and say deceitful words all day long.

translationWords:

- companion
- neighbor
- life, live, living, alive
- snare, trap
- word
- deceive, deceit, deception, deceptive

translationNotes:

- **lay snares for me** - The plots of the writer's enemies are spoken of as if they were traps that they had set to catch him like an animal. AT: "set traps to catch me" (UDB) (See: Metaphor)
- **speak destructive words and say deceitful words** - These two phrases mean basically the same thing and emphasize the hurtful nature of what these people say. (See: Parallelism)

Links:

- Introduction to Psalms
- Psalm 038 General Notes
- Psalm 038 Translation Questions

Psalm 38:13-14

UDB:

[13] Now I act like a deaf man and do not listen to what they say.

I act like a man who cannot talk, and I say nothing to reply to them.

[14] I act like a man who does not answer when people talk to him

because he cannot hear anything.

ULB:

[13] But I, I am like a deaf man and hear nothing;

I am like a mute man who says nothing.

[14] I am like a man who does not hear

and who has no reply.

translationWords:

translationNotes:

- **I am like a deaf man ... hear nothing ... does not hear** - The first lines of verse 13 and 14 use a simile to present the same image of the deaf man. The writer is so sick that he cannot hear. (See: Parallelism and Simile)
- **I am like a mute man ... says nothing ... has no reply** - The second lines of verses 13 and 14 use a simile to present the image of the mute man. The writer is so sick that he cannot speak. (See: Parallelism and Simile)
- **a mute man** - a person who cannot speak

Links:

- Introduction to Psalms
- Psalm 038 General Notes
- Psalm 038 Translation Questions

Psalm 38:15-16

UDB:

15 But Yahweh, I trust in you.

My Lord God, you will answer me.

16 I said to you, "Do not cause me to die so that my enemies will rejoice!

If troubles overwhelm me, my enemies will do very bad things to me!"

ULB:

15 Surely I wait for you, Yahweh;

you will answer, Lord my God.

16 I say this so that my enemies will not gloat over me.

If my foot slips, they will do terrible things to me.

translationWords:

- God

translationNotes:

- **you will answer** - Possible meanings are 1) "you will answer me" or 2) "you will answer my enemies."
- **will not gloat over me** - "will not delight over my trouble"
- **If my foot slips** - Here "my foot" represents the writer. The slipping of his foot is a metaphor that refers to the writer's troubles and misfortunes. AT: "If I make mistakes that cause me trouble" (See: Synecdoche and Metaphor)

Links:

- Introduction to Psalms
- Psalm 038 General Notes
- Psalm 038 Translation Questions

Psalm 38:17-18

UDB:

17 I say that because I am about to fall down,

and I constantly have pain.

18 I confess the wrong things that I have done;

I am very sorry for the sins that I have committed.

ULB:

17 For I am about to stumble,

and I am in constant pain.

18 I confess my guilt;

I am concerned about my sin.

translationWords:

- stumble
- confess, confession
- guilt, guilty

translationNotes:

- **I am about to stumble** - Possible meanings for this metaphor are 1) “I am so sick that I am about to die” or 2) “I will soon be ruined.” It may be best not to interpret the metaphor in the text. (See: Metaphor)
- **I am in constant pain** - “I am always in pain”

Links:

- Introduction to Psalms
- Psalm 038 General Notes
- Psalm 038 Translation Questions

Psalm 38:19-20

UDB:

[19] My enemies are healthy and strong;

there are many people who hate me for no reason.

[20] Those who do evil things to me in return for my doing good things to them

oppose me because I try to do what is right.

ULB:

[19] But my enemies are numerous;

those who hate me wrongfully are many.

[20] They repay me evil for good;

they hurl accusations at me although I have pursued what is good.

translationWords:

- wrong, mistreat, hurt
- evil, wicked, wickedness
- accuse, accusation, accuser

translationNotes:

- **But my enemies are numerous ... are many** - These two phrases mean basically the same thing. (See: Parallelism)
- **They repay me evil for good** - The actions of the writer's enemies are spoken of as a financial transaction where they gave him evil things in exchange for good things. The abstract nouns "evil" and "good" can be stated as actions. AT: They give me bad actions in exchange for my good actions for them" (See: Metaphor and Abstract Nouns)
- **hurl accusations at me** - The way the writer's enemies accuse him is spoken of as if they were throwing accusations at him like rocks. (See: Metaphor)
- **pursued what is good** - The writers desire for what is good is spoken of as if he were running after good things. (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 038 General Notes
- Psalm 038 Translation Questions

Psalm 38:21-22

UDB:

[21] Yahweh, do not abandon me!

My God, do not stay far from me!

[22] Lord, you are the one who saves me;

Quickly come and help me!

ULB:

[21] Do not abandon me, Yahweh;

my God, do not stay far away from me.

[22] Come quickly to help me,

Lord, my salvation.

translationWords:

- salvation

translationNotes:

- **Do not abandon me ... do not stay far away from me** - These two phrases have very similar meanings. (See: Parallelism)
- **do not stay far away from me** - Because Yahweh has not yet answered the writer's request, he speaks of Yahweh as if Yahweh were standing far away from the writer. (See: Metaphor)
- **Come quickly to help me** - God is spoken of as if he is running to the writer to help him. (See: Metaphor)
- **my salvation** - The abstract noun "salvation" can be stated as an action. AT: "you are the one who saves me" (UDB) (See: Abstract Nouns)

Links:

- Introduction to Psalms
- Psalm 038 General Notes
- Psalm 038 Translation Questions

Psalm 39 General Notes

Type of psalm

Psalm 39 is a psalm of deliverance from sickness. (See: deliver, deliverer, deliverance)

Special concepts in this chapter

Life

Life on earth is short. The psalmist wanted God's healing so he can enjoy the rest of his life. (See: life, live, living, alive)

This psalm shares some characteristics of another wisdom book called Ecclesiastes or Koheleth but is more positive.

Links:

- **Psalm 039:1**

Psalm 39:1

UDB:

[1] I said to myself, "I will be careful not to sin by the things that I say.

I will not say anything to complain to you

while wicked people are near to me and can hear me."

ULB:

39

For the chief musician, for Jeduthun. A psalm of David.

[1] I decided, "I will watch what I say

so that I do not sin with my tongue.

I will muzzle my mouth

while in the presence of an evil man."

translationWords:

- psalm
- David
- sin, sinful, sinner, sinning
- tongue
- evil, wicked, wickedness

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **For the chief musician** - "This is for the director of music to use in worship,"
- **Jeduthun** - One of David's chief musicians had this same name. This may refer to him. (See: How to Translate Names)
- **A psalm of David** - Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.
- **I will watch what I say** - Here "watch" is an idiom that mean "pay attention to." AT: "I will pay attention to the things that I say" (See: Idiom)
- **so that I do not sin with my tongue** - Here "tongue" refers to the writer's speech. AT: "so that I do not speak an offense against Yahweh" (See: Metonymy)

- **muzzle** - To “muzzle” means to keep a mouth shut. Here David means that he will not speak while he is with an evil person. (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 039 General Notes
- Psalm 039 Translation Questions

Psalm 39:2-3

UDB:

2 So I was completely silent, and I did not even talk about things that were good;

but it was useless because I began to suffer even more.

3 I became very anxious in my inner being.

As I thought about my troubles, I became more worried.

Then finally I said this:

ULB:

2 I kept silent; I kept back my words even from saying anything good,

and my pain grew worse.

3 My heart became hot;

when I thought about these things, it burned like a fire.

Then finally I spoke.

translationWords:

- word
- heart
- fire

translationNotes:

- **I kept silent; I kept back my words** - These two phrases mean the same thing and emphasize that the writer did not speak at all. AT: “I was completely silent” (UDB) (See: Doublet)
- **I kept back my words** - Here “my words” refers to the writer’s speech. AT: “I did not speak” (See: Metonymy)
- **My heart became hot ... it burned like a fire** - Here “heart” represents the whole person. The anxious thoughts of the writer are spoken of as if they were a fire burning inside him. AT: “I became very anxious when I thought about these things” (See: Synecdoche and Metaphor)

Links:

- Introduction to Psalms
- Psalm 039 General Notes
- Psalm 039 Translation Questions

Psalm 39:4-5

UDB:

4 "Yahweh, show me how long I will live.

Tell me when I will die.

Tell me how many years I will live!

5 It seems that you have caused me to live only a short time;

my lifetime seems nothing to you.

The time that all we humans live is as short as a puff of air.

ULB:

4 "Yahweh, make me know when will be the end of my life

and the extent of my days.

Show me how transient I am.

5 See, you have made my days only the width of my hand,

and my lifetime is like nothing before you.

Surely every man is a single breath. *Selah*

translationWords:

- Yahweh
- life, live, living, alive
- hand, right hand, to hand over
- selah

translationNotes:

- **the end of my life ... the extent of my days** - These phrases mean basically the same thing. (See: Parallelism)
- **Show me how transient I am** - "Show me how brief my life is" or "Show me how soon I will die"
- **only the width of my hand** - The writer speaks of his lifespan is if it could be measured by the width of his hand. AT: "only a very short time" (See: Metaphor)
- **my lifetime is like nothing before you** - This simile states that the length of the writer's life is so short that it does not exist. This is an exaggeration to stress how short it is. AT: "the length of my life is barely any time at all" (See: Simile and Hyperbole)

- **Surely every man is a single breath** - The brevity of life is spoken of as if it was only as long as the time it takes for a person to breathe one breath. AT: “The time that humans live is as short as a single breath of a person.” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 039 General Notes
- Psalm 039 Translation Questions

Psalm 39:6-7

UDB:

[6] Then we disappear like a shadow does.

It seems that all that we do is for nothing.

We sometimes get a lot of money, but we do not even know who will get it after we die.

[7] So now, Yahweh, I can expect to receive nothing from anyone else.

You are the only one from whom I confidently expect to receive blessings.

ULB:

[6] Surely every man walks about like a shadow.

Surely everyone hurries about

to accumulate riches although they do not know who will receive them.

[7] Now, Lord, for what am I waiting?

You are my only hope.

translationWords:

- walk
- shadow
- receive
- Lord Yahweh, Yahweh God
- hope

translationNotes:

- **Surely every man walks about like a shadow** - The lives of people are spoken of as if they are as insignificant as shadows. AT: “Everyone disappears like shadows do” (See: Simile)
- **although they do not know who will receive them** - Here it is implied that they do not know what will happen to their wealth after they die. The full meaning of this statement can be made explicit. (See: Assumed Knowledge and Implicit Information)
- **Now, Lord, for what am I waiting?** - The writer asks this question to emphasize that people cannot help him. This rhetorical question can be translated as a statement. AT: “So now, Yahweh, I can expect to receive nothing from anyone else.” (UDB) (See: Rhetorical Question)

Links:

- Introduction to Psalms
- Psalm 039 General Notes
- Psalm 039 Translation Questions

Psalm 39:8-9

UDB:

[8] Deliver me from the sins that I have committed.

Do not allow foolish people to make fun of me.

[9] I did not say anything when you punished me

because I knew that you were the one who caused me to suffer.

ULB:

[8] Rescue me from my sins;

do not make me the reproach of fools.

[9] I am silent and cannot open my mouth,

because it is you who has done it.

translationWords:

- sin, sinful, sinner, sinning
- fool, foolish, folly

translationNotes:

- **I am silent ... cannot open my mouth** - These phrases mean basically the same thing. (See: Parallelism)
- **because it is you who has done it** - “because my punishment comes from you”

Links:

- Introduction to Psalms
- Psalm 039 General Notes
- Psalm 039 Translation Questions

Psalm 39:10-11

UDB:

[10] But now, please stop punishing me!

If you do not do that, I am about to die because of how you make me suffer.

[11] When you rebuke someone and punish him for the sin that he has committed,

you destroy the things he loves like moths eat away at clothing.

Our lives disappear like a puff of air.

ULB:

[10] Stop wounding me;

I am overwhelmed by the blow of your hand.

[11] When you discipline people for sin,

you consume the things they desire like a moth;

surely all people are nothing but vapor. *Selah*

translationWords:

- hand, right hand, to hand over
- discipline, self-discipline
- consume
- people group, peoples, the people, a people
- selah

translationNotes:

- **Stop wounding me** - God's punishment of the writer is spoken of as if God was wounding him with a weapon. AT: "please stop punishing me!" (See: Metaphor)
- **I am overwhelmed** - "I am defeated completely"
- **the blow of your hand** - God's punishment of the writer is spoken of as if God was striking him with his fist. Here "hand" represents God's judgment. AT: "your judgment on me" (See: Metaphor)

- **consume the things they desire like a moth** - God will take away the things they value in the same way as a moth eats a piece of cloth. AT: “consume the things they desire like a moth eats away at clothing” (See: Simile)
- **all people are nothing but vapor** - The writer speaks of the frailty of people as if they were mist that disappears quickly. AT: “everyone is completely fragile” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 039 General Notes
- Psalm 039 Translation Questions

writer

Psalm 39:12-13

UDB:

[12] Yahweh, listen to me while I pray;

pay attention to me while I cry out to you.

Help me while I am crying.

I am here on the earth for only a short time,

like all my ancestors.

[13] Now please allow me to be alone and do not punish me anymore

so that I may smile and be happy for a while before I die."

ULB:

[12] Hear my prayer, Yahweh, and listen to me;

listen to my weeping!

Do not be deaf to me,

for I am like a foreigner with you, a refugee like all my ancestors were.

[13] Turn your gaze from me so that I may smile again

before I die."

translationWords:

- pray, prayer
- foreigner, foreign, alien
- death, die, dead

translationNotes:

- **Hear my prayer ... listen to me ... listen to my weeping** - These three phrases mean basically the same thing and show how strongly the writer wants God to respond to him. (See: Parallelism)
- **Do not be deaf to me** - The writer speaks of Yahweh's lack of response to him as if Yahweh was deaf. AT: "Do not ignore me as if you could not hear me" (See: Metaphor)
- **I am like a foreigner with you, a refugee** - The writer speaks of Yahweh's lack of response as if Yahweh considered him to be a total stranger to him. AT: "I am like a complete stranger to you" (See: Simile)

- **Turn your gaze from me** - Here “your gaze” represents Yahweh’s punishment. AT: “Please stop punishing me” (See: Metonymy)
- **so that I may smile again** - Here “smile” is associated with being happy. AT: “so that I can be happy again” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 039 General Notes
- Psalm 039 Translation Questions

Psalm 40 General Notes

Type of psalm

Psalm 40 is a psalm of praise. Many also see it as a messianic psalm, a psalm about Christ. (See: Christ, Messiah)

Special concepts in this chapter

Sacrifices

God is not interested in sacrifices but wants people to obey him and fulfill his plans for them.

Links:

- **Psalm 040:1-2**

Psalm 40:1-2

UDB:

[1] I waited patiently for Yahweh to help me,

and he listened to me when I called out to him.

[2] When I had many troubles, it was as though I was in a deep pit.

But he lifted me up out of the mud and slime of that pit;

he set my feet on a solid rock

and enabled me to walk safely.

ULB:

40

For the chief musician. A psalm of David.

[1] I waited patiently for Yahweh;

he listened to me and heard my cry.

[2] He brought me up out of a horrible pit, out of the miry clay,

and he set my feet on a rock and made my steps secure.

translationWords:

- psalm
- David
- patient, patience
- Yahweh
- pit

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **For the chief musician** - "This is for the director of music to use in worship."
- **A psalm of David** - Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.
- **I waited patiently for Yahweh** - This means the writer was waiting for Yahweh to help him.

- **he listened to me ... heard my cry** - These mean the same thing, and can be combined into one statement. AT: “he listened to me when I called out to him” (UDB) (See: Doublet)
- **out of a horrible pit, out of the miry clay** - These two metaphors mean the same thing. The writer’s danger is spoken of as if it was a deadly pit full of mud. This emphasizes the danger. AT: “from being trapped in a horrible pit full of sticky mud” (See: Parallelism and Metaphor)
- **he set my feet on a rock** - Here “my feet” refers to the writer, and “a rock” refers a place of safety. AT: “he provided safety for me” (See: Synecdoche and Metonymy)

Links:

- Introduction to Psalms
- Psalm 040 General Notes
- Psalm 040 Translation Questions

Psalm 40:3-4

UDB:

[3] He has given me a new song to sing,

a song to praise him who is our God.

Many people will find out what he has done for me,

and they will revere and trust him.

[4] How fortunate are those who trust Yahweh to protect them,

those who do not trust in idols

or join with those who worship those false gods.

ULB:

[3] He has put a new song in my mouth, praise to our God.

Many will see it and honor him

and will trust in Yahweh.

[4] Blessed is the man who makes Yahweh his trust

and does not honor the proud or those who turn away from him to lies.

translationWords:

- praise
- God
- honor, to honor
- trust, trustworthy, trustworthiness
- bless, blessed, blessing
- proud, pride, prideful
- turn, turn away, turn back

translationNotes:

- **He has put a new song in my mouth** - Possible meanings are 1) “He has taught me the words to a new song” or 2) “He has given me a new reason to sing.”
- **in my mouth** - Here “my mouth” refers to the writer. AT: “in me” (See: Synecdoche)
- **praise to our God** - The noun “praise” can be stated as a verb. AT: “a song to praise our God” (See: Abstract Nouns)

- **Many will see it** - Here “see it” refers to hearing the writer sing his song about what God has done for him. AT: “Many people will hear me tell what Yahweh has done” (See: Synecdoche)
- **Blessed is the man who makes Yahweh his trust** - “Blessed is the man who trusts in Yahweh” or “Those who trust in Yahweh are blessed”
- **the proud** - This refers to the people who are proud. (See: Nominal Adjectives)
- **to lies** - The Hebrew word is unclear. Possible meanings are 1) “lies” or 2) “false gods” (UDB).

Links:

- Introduction to Psalms
- Psalm 040 General Notes
- Psalm 040 Translation Questions

Psalm 40:5-6

UDB:

[5] O Yahweh, my God, you have done many wonderful things!

No one can list all the wonderful things that you have planned for us.

If I tried to tell others about all those wonderful things,

I would not be able to

because there would be too many for me to mention.

[6] Sacrifices and other offerings are not the things that delight you most.

But you have enabled me to hear your commands.

Animals burned on the altar and other offerings for our sins are not what you require most.

ULB:

[5] Many, Yahweh my God, are the wonderful deeds that you have done,

and your thoughts which are about us cannot be numbered;

if I declared and spoke of them,

they would be more than could be counted.

[6] You have no delight in sacrifice or offering,

but you have opened my ears;

you have not required burnt offerings or sin offerings.

translationWords:

- works, deeds, work, acts
- declare, declaration
- sacrifice, offering
- burnt offering, offering by fire
- sin offering

translationNotes:

- **your thoughts which are about us cannot be numbered** - This can be stated in active form. AT: “no one can count all the things you think about us” (See: Active or Passive)
- **cannot be numbered ... more than could be counted** - These phrases mean essentially the same thing. The first is stated in negative form, and the second is stated in positive form. (See: Parallelism and Litotes)
- **You have no delight in sacrifice or offering** - This is an exaggeration to show that these things were not the most important to God. AT: “Sacrifices and other offerings are not the things that delight you most” (See: Hyperbole)
- **you have opened my ears** - Here “ears” refers to the ability to hear. AT: “you have enabled me to hear your commands” (UDB) (See: Metonymy)
- **you have not required burnt offerings or sin offerings** - This is an exaggeration to show that these things were not the most important to God. AT: “animals burned on the altar and other offerings for our sins are not what you require most” (See: Hyperbole)

Links:

- Introduction to Psalms
- Psalm 040 General Notes
- Psalm 040 Translation Questions

Psalm 40:7-9

UDB:

7 So I said to you, "Yahweh, here I am,

to obey the laws that have been written in the scroll,

things that you want me to do."

8 O my God, I enjoy doing what you desire;

I am always thinking about your laws within my inner being.

9 When all your people were gathered together,

I told them about how you do what is right and how you rescue us.

Yahweh, you know that I have not refused to tell that to them.

ULB:

7 Then said I, "See, I have come;

it is written about me in the scroll of the document.

8 I delight to do your will, my God;

your laws are in my heart."

9 I have proclaimed good news of your righteousness in the great assembly;

Yahweh, you know that my lips have not kept back from doing this.

translationWords:

- written
- scroll
- will of God
- law, law of Moses, God's law, law of Yahweh
- proclaim, proclamation
- good news, gospel
- righteous, righteousness
- assembly, assemble

translationNotes:

- **the scroll of the document** - This refers to a scroll on which was written the word of Yahweh. AT: "the written scroll" (See: Assumed Knowledge and Implicit Information)

- **your laws are in my heart** - Here “my heart” refers to the inner being of the writer. AT: “I am always thinking about your laws within my inner being” (UDB) (See: Metonymy)
- **I have proclaimed good news of your righteousness in the great assembly** - “I have told a large assembly of people the good news of your righteousness.”
- **good news of your righteousness** - This refers to the good news that God rescues his people. AT: “good news that because you are righteous, you rescue your people” (Ellipsis)
- **my lips have not kept back from doing this** - Here “my lips” refers to the writer’s speech. AT: “I have not stopped myself from proclaiming these things” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 040 General Notes
- Psalm 040 Translation Questions

Psalm 40:10-11

UDB:

[10] I have not kept within me the news that you always act justly;

when many of your people have gathered together to worship you,

I have told them that you are faithful to us and save us.

I have not concealed that you faithfully love us and act loyally toward us.

[11] Yahweh, do not stop acting mercifully toward me.

Because you faithfully love me and are loyal to me, protect me always.

ULB:

[10] I have not concealed your righteousness in my heart;

I have declared your faithfulness and your salvation;

I have not concealed your covenant faithfulness or your trustworthiness from the great assembly.

[11] Do not keep back your acts of mercy from me, Yahweh;

let your covenant faithfulness and your trustworthiness always preserve me.

translationWords:

- righteous, righteousness
- heart
- faithful, faithfulness
- salvation
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- trust, trustworthy, trustworthiness
- mercy, merciful

translationNotes:

- **I have not concealed your righteousness in my heart** - "I have not kept your righteousness a secret." This can also be stated in positive form. AT: "I have openly told every one about your righteousness" (See: Litotes)

- **in my heart** - Here this refers to the writer's inner being. (See: Metonymy)
- **I have not concealed your covenant faithfulness or your trustworthiness from the great assembly** - This can be stated in positive form. AT: "I have told everyone in the great assembly about your covenant faithfulness or your trustworthiness" (See: Litotes)
- **your covenant faithfulness** - This abstract noun can be stated as an action. AT: "how faithful you are to keep your promises" (See: Abstract Nouns)
- **your trustworthiness** - This abstract noun can be stated as an action. AT: "how trustworthy you are" (See: Abstract Nouns)
- **let your covenant faithfulness and your trustworthiness always preserve me** - Here "covenant faithfulness" and "trustworthiness" are spoken of as if they were living people who could protect the writer. AT: "I want your covenant faithfulness and your trustworthiness to always preserve" (See: Personification)

Links:

- Introduction to Psalms
- Psalm 040 General Notes
- Psalm 040 Translation Questions

Psalm 40:12-13

UDB:

[12] I have many troubles; I cannot count them.

I am now suffering the things that happened because I sinned.

I can no longer see because of my tears.

The sins that I have committed are more than the hairs on my head.

I am very discouraged.

[13] O Yahweh, please save me!

Come quickly to help me!

ULB:

[12] Troubles that cannot be numbered surround me;

my iniquities have caught up with me so that I am no longer able to see anything;

they are more than the hairs on my head,

and my heart has failed me.

[13] Be pleased, Yahweh, to rescue me;

hurry to help me, Yahweh.

translationWords:

- trouble, troubles, troubled
- iniquity

translationNotes:

- **Troubles that cannot be numbered surround me** - Here troubles are spoken of as if they were objects that surround and trap the speaker. AT: “there are more troubles around me than I can count” or “more troubles come to me than I can count” (See: Metaphor)
- **that cannot be numbered** - This is stated in negative form to intensify the number.See how you translated this in 40:5. AT: “that are vast in number” (See: Litotes)
- **my iniquities** - This refers to the consequences of his sin. AT: “the consequences of my iniquities” (See: Metonymy)

- **have caught up with me** - The writer's iniquities are spoken of as if they were his enemies who were harming him. (See: Personification)
- **I am no longer able to see anything** - Versions differ in how to understand this difficult passage. It may mean that the speaker is crying so much that he cannot see anything because of his tears.
- **my heart has failed me** - Here "heart" refers to the writer's inner confidence. AT: "I am very discouraged" (UDB) (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 040 General Notes
- Psalm 040 Translation Questions

Psalm 40:14-15

UDB:

14 Humble those who are happy about my troubles, and cause them to be disgraced.

Chase away those who are trying to get rid of me.

15 I hope that those who make fun of me

will be dismayed when you defeat them.

ULB:

14 Let them be ashamed and completely disappointed

who pursue my life to take it away.

Let them be turned back and brought to dishonor,

those who delight in hurting me.

15 Let them be shocked because of their shame,

those who say to me, “Aha, aha!”

translationWords:

- shame, shameful, ashamed
- life, live, living, alive
- dishonor, dishonorable

translationNotes:

- **Let them ... who pursue my life to take it away** - This can be reordered and stated in active form. AT: “Please make those who are trying to kill me become shamed and disappointed” (See: Active or Passive)
- **who pursue my life to take it away** - Here “pursue my life” means they desire to kill the writer. AT: “who are trying to kill me” (See: Metaphor and Metonymy)
- **Let them ... who delight in hurting me** - This can be reordered and stated in active form. AT: “Please stop those who delight in hurting me and dishonor them” (See: Active or Passive)
- **turned back** - To be stopped or thwarted is spoken of as being turned back from their attack. AT: “stopped” (See: Metaphor)
- **Let them ... who say to me, “Aha, aha!”** - “Let those who say to me, ‘Aha, aha!’ be shocked because of their shame”
- **Let them be shocked because of their shame** - “I hope that they will be shocked when you shame them”

- **those who say to me, “Aha, aha!”** - “Aha, aha!” is something people say when they are ridiculing someone. If your language has something that people say when ridiculing someone, it can be used here. This can also be translated with a verb like “ridicule.”

Links:

- Introduction to Psalms
- Psalm 040 General Notes
- Psalm 040 Translation Questions

Psalm 40:16-17

UDB:

[16] But I hope that all those who go to worship you will be very joyful.

I hope that those who love you because you saved them will shout repeatedly,

"Yahweh is great!"

[17] As for me, I am poor and needy,

but I know that the Lord has not forgotten me.

O my God, you are the one who saves and helps me,

so please come quickly and help me!

ULB:

[16] But may all those who seek you rejoice and be glad in you;

let everyone who loves your salvation say continually,

"May Yahweh be praised."

[17] I am poor and needy;

yet the Lord thinks about me.

You are my help and you come to my rescue;

do not delay, my God.

translationWords:

- seek, sought
- rejoice
- love
- salvation
- Lord

translationNotes:

- **rejoice and be glad** - These two phrases mean the same thing and emphasize the intensity of joy. AT: "be very joyful" (UDB) (See: Doublet)
- **loves your salvation** - The abstract noun "salvation" can be stated as an action. AT: "love you because you saved them" (UDB) (See: Abstract Nouns)

- **poor and needy** - These words mean the same thing and emphasize how helpless the writer is. AT: “very needy” (See: Doublet)
- **the Lord thinks about me** - “the Lord cares for me”
- **You are my help ... you come to my rescue** - These phrases mean the same thing. (See: Parallelism)
- **You are my help** - “You are the one who helps me”
- **you come to my rescue** - “you come to save me”
- **do not delay** - This can be stated in positive form. AT: “respond quickly” (See: Litotes)

Links:

- Introduction to Psalms
- Psalm 040 General Notes
- Psalm 040 Translation Questions

Psalm 41 General Notes

Type of psalm

Psalm 41 is a psalm of deliverance. The author's friends had become his enemies who wanted to see him die but he trusted God to rescue him. (See: deliver, deliverer, deliverance and trust, trustworthy, trustworthiness)

Special concepts in this chapter

Enemies

He author's best friend had become an enemy. His enemies were happy because they were sure his sickness would result in death.

Links:

- **Psalm 041:1-3**

Psalm 41:1-3

UDB:

[1] How fortunate are those who provide for the poor;

Yahweh will rescue those people when they have troubles.

[2] Yahweh will protect them and allow them to live for a long time.

He will enable them to be happy in the land of Israel

and will rescue them from their enemies.

[3] When they are sick, Yahweh will strengthen them

and will heal them.

ULB:

41

For the chief musician. A psalm of David.

[1] Blessed is he who is concerned for the weak;

in the day of trouble, Yahweh will rescue him.

[2] Yahweh will preserve him and keep him alive,

and he will be blessed on the earth;

Yahweh will not turn him over to the will of his enemies.

[3] Yahweh will support him on the bed of suffering;

you will make his bed of sickness into a bed of healing.

translationWords:

- psalm
- David
- bless, blessed, blessing
- trouble, troubles, troubled
- Yahweh
- life, live, living, alive
- suffer, suffering

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **For the chief musician** - "This is for the director of music to use in worship."
- **A psalm of David** - Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.
- **he ... him ... his** - These words refer to anyone who is concerned for the weak.
- **the weak** - "weak people" or "poor people"
- **Yahweh will support him on the bed of suffering** - The phrase "the bed of suffering" refers to when a person lies in bed because he is sick. AT: "When he is sick and in bed, Yahweh will support him" (See: Metonymy)
- **you will make his bed of sickness into a bed of healing** - The phrase "a bed of healing" refers to when a person rests in bed and recovers from his sickness. AT: "you, Yahweh, will heal him of his sickness" (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 041 General Notes
- Psalm 041 Translation Questions

Psalm 41:4-6

UDB:

[4] When I was sick, I said, "Yahweh, act mercifully toward me and heal me;

I know that I am sick because I have sinned against you."

[5] My enemies say cruel things about me;

they say, "How soon will he die, and then everyone will forget about him?"

[6] When my enemies come to me, they pretend to be concerned about me.

They eagerly listen to all the bad news about me.

Then they go away and tell everyone what is happening to me.

ULB:

[4] I said, "Yahweh, have mercy on me!

Heal me, for I have sinned against you."

[5] My enemies speak evil against me, saying,

'When will he die and his name perish?'

[6] If my enemy comes to see me, he says worthless things;

his heart gathers up my disaster for itself;

when he goes away from me, he tells others about it.

translationWords:

- mercy, merciful
- heal, cure
- sin, sinful, sinner, sinning
- adversary, enemy
- evil, wicked, wickedness
- death, die, dead
- name
- perish, perishing, perishable
- worthy, worth, unworthy, worthless
- heart

translationNotes:

- **his name perish** - If a person's name dies, it means that people forget that he had ever lived. AT: "when will his name perish" or "when will people forget about him" (See Ellipsis and Idiom)
- **If my enemy comes to see me** - The words "my enemy" refers to any enemy in general, and not to one specific enemy.
- **he says worthless things** - Possible meanings are 1) "he says meaningless things" or 2) his enemies say things to make him think that they are his friends when they are not. AT: "he says deceitful things" or "they pretend to be concerned about me" (UDB) (See: Idiom)
- **his heart gathers up my disaster for itself** - His enemies try to learn all of the bad things about him. Here the word "heart" refers the whole person. Bad circumstances are spoken of as if they were objects that can be gathered. AT: "he tries to learn about all of my disasters" (See: Synecdoche and Metaphor)

Links:

- Introduction to Psalms
- Psalm 041 General Notes
- Psalm 041 Translation Questions

Psalm 41:7-9

UDB:

7 All those who hate me whisper to others about me,

and they hope that very bad things will happen to me.

8 They say, ”He will soon die because of his being sick;

he will never get up from his bed before he dies.”

9 Even a very close friend, whom I trusted very much,

who often ate with me,

has betrayed me.

ULB:

7 All who hate me whisper together against me;

against me they hope for my hurt.

8 They say, ”An evil disease holds on tightly to him;

now that he is lying down, he will rise up no more.”

9 Indeed, even my own close friend, in whom I trusted,

who ate my bread,

has lifted up his heel against me.

translationWords:

- hope
- evil, wicked, wickedness
- raise, rise, risen, arise, arose
- trust, trustworthy, trustworthiness
- bread

translationNotes:

- **against me they hope for my hurt** - Possible meanings are 1) “they hope that very bad things will happen to me” (UDB) or 2) “they are planning to hurt me.”

- **An evil disease ... to him** - His enemies speak of “disease” as if it were a person who has captured him. AT: “He is sick with a fatal disease” (See: Personification and Metaphor)
- **An evil disease** - Possible meanings are 1) “A fatal disease” or 2) “Something evil”
- **now that he is lying down, he will rise up no more** - Here the words “lying down” refer to lying in bed because of illness. That he will not “rise up” means that he will continue to lie down, which is a euphemism for death. AT: “now that he is sick in bed, he will die there” (See: Assumed Knowledge and Implicit Information and Euphemism)
- **has lifted up his heel against me** - This is an idiom that means his friend betrayed him. AT: “has betrayed me” or “has turned against me” (See: Idiom)

Links:

- Introduction to Psalms
- Psalm 041 General Notes
- Psalm 041 Translation Questions

Psalm 41:10-12

UDB:

[10] But Yahweh, act mercifully to me, and enable me to become healthy again.

When you do that, I will be able to pay back my enemies.

[11] If you enable me to do that, with the result that my enemies do not defeat me,

I will know that you are pleased with me.

[12] I will know that it is because I have done what is right that you have helped me,

and I will know that you will enable me to be with you forever.

ULB:

[10] But you, Yahweh, have mercy on me and raise me up

so that I may pay them back.

[11] By this I know that you delight in me,

for my enemy does not triumph over me.

[12] As for me, you support me in my integrity

and will keep me before your face forever.

translationWords:

- Yahweh
- mercy, merciful
- raise, rise, risen, arise, arose
- delight
- adversary, enemy
- integrity
- face
- forever

translationNotes:

- **But you, Yahweh, have mercy on me and raise me up** - This is a request. AT: “Please, Yahweh, have mercy on me and raise me up” (See: Statements - Other Uses)
- **raise me up** - This means to raise him up from his bed, or to make him recover from his disease. AT: “make me well” (See: Idiom)
- **so that I may pay them back** - The writer speaks of revenge on his enemies as if it were paying to them what he owes. AT: “so that I may take revenge on them” (See: Metaphor)
- **By this I know that you delight in me, for my enemy does not triumph over me** - The word “this” refers to what the writer will say next. For clarity, the clauses may be reversed. AT: “Because my enemy does not triumph over me, I know that you delight in me” (See: Order of Events)
- **By this I know that you delight in me, for my enemy does not triumph over me** - This can also be translated in future tense, since Yahweh has not yet healed him. AT: “If you enable me to do that, with the result that my enemies do not defeat me, I will know that you are pleased with me” (UDB) (See: Assumed Knowledge and Implicit Information)
- **you support me in my integrity** - “you support me because of my integrity”
- **will keep me before your face** - The writer speaks of being in Yahweh’s presence as being in a place where Yahweh can see him and he can see Yahweh’s face. AT: “will keep me with you” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 041 General Notes
- Psalm 041 Translation Questions

Psalm 41:13

UDB:

[13] Praise Yahweh, the God whom we Israelites worship;

Praise him forever!

Amen! I desire that it will be so!

ULB:

[13] May Yahweh, the God of Israel be praised

from everlasting to everlasting.

Amen and Amen.

translationWords:

- God
- Israel, Israelites, nation of Israel
- praise
- everlasting, eternal, eternity
- amen, truly

translationNotes:

- **General Information:** - This verse is more than the end of this psalm. It is the closing statement for all of Book 1 of the Psalms, which starts at Psalm 1 and ends with Psalm 41.
- **from everlasting to everlasting** - This refers to two extremes and means for all time. AT: "for all eternity" (See: Merism)
- **Amen and Amen** - The word "Amen" is repeated to emphasize approval of what has been said. AT: "May it certainly be so" (See: Doublet)

Links:

- Introduction to Psalms
- Psalm 041 General Notes
- Psalm 041 Translation Questions

Psalm 42 General Notes

Type of psalm

Psalm 42 is a psalm of praise for all that God has done and a prayer for deliverance from the psalmist's enemies. (See: deliver, deliverer, deliverance)

Special concepts in this chapter

Yahweh's deliverance

He praises God as he remembers what God has done for him in the past and puts his trust in him. But he need rescuing from his enemies. Scholars believe that this psalm is about a man in exile longing for Jerusalem.

Psalm 42 and Psalm 43

Some scholars believe that these two psalms were originally written together and one psalm.

Superscription

This is called a Maschil of the sons of Korah. The word in the original language has caused scholars to have various opinions about its meaning. Some say it means to instruct, while others say that the word is referring to the skill used in creating the psalm. Still others think it means that meditation should be used in reading this psalm.

Links:

- **Psalm 042:1-2**

Psalm 42:1-2

UDB:

[1] O God, I need you very much as a deer needs to drink water from a cool stream.

[2] I desire to be with you, the all-powerful God.

I say to myself, "When will I be able to go back to the temple in Israel

and worship in your presence again?"

ULB:

Book Two

42

For the chief musician. A maschil of the sons of Korah.

[1] As the deer pants after streams of water,

so I thirst for you, God.

[2] I thirst for God, for the living God,

when will I come and appear before God?

translationWords:

- chief
- Korah
- God
- life, live, living, alive

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **For the chief musician** - "This is for the director of music to use in worship."
- **A maschil** - This may refer to a style of music. See how you translated this in 32:1.
- **As the deer pants after streams of water, so I thirst for you, God** - The author compares his desire for God to the desire of a thirsty deer for water.
- **pants** - heavy breathing from an animal or person that is very tired or thirsty

- **I thirst for you, God ... thirst for God** - The author speaks of his strong desire for God as if it were a strong thirst for water. (See: Metaphor)
- **when will I come and appear before God?** - The author does not ask this question to get an answer but to show his strong desire to be before God. (See: Rhetorical Question)

Links:

- Introduction to Psalms
- Psalm 042 General Notes
- Psalm 042 Translation Questions

Psalm 42:3-4

UDB:

[3] Every day and every night I weep;

the only thing I have to drink is my tears;

and while I do that, my enemies are always asking me,

"Why does your God not help you?"

[4] I pray earnestly to God as I remember

when I used to go with the crowd of people to the temple in Jerusalem.

I used to lead them as we walked along;

we were all shouting joyfully and singing to thank God for what he had done;

we were a large group who were celebrating.

ULB:

[3] My tears have been my food day and night,

while my enemies are always saying to me, "Where is your God?"

[4] These things I call to mind as I pour out my soul:

how I went with the throng and led them to the house of God

with the voice of joy and praise, a multitude celebrating a festival.

translationWords:

- adversary, enemy
- call, calling, called, call out
- mind
- soul
- house of God, Yahweh's house
- voice
- joy, joyful
- praise

translationNotes:

- **My tears have been my food** - The author refers to his tears as if they are food that he eats. This means that he is so sad that he cannot eat. AT: “My tears are like my food and I eat nothing else” (See: Metaphor and Assumed Knowledge and Implicit Information)
- **day and night** - This phrase refers to the entire day by referring to both its beginning and end. AT: “all day long” (See: Merism)
- **my enemies are always saying to me** - This is an exaggeration. His enemies are not saying this constantly; they are saying it often. (See: Hyperbole)
- **Where is your God?** - The author’s enemies use this question to mock him and to express that they do not see his God helping him. AT: “Your God is not here to help you” (See: Rhetorical Question)
- **call to mind** - This is an idiom that means to remember or think about something. AT: “remember” (See: Idiom)
- **I pour out my soul** - Here the word “soul” refers to the emotions. The author speaks of his soul as if it is a liquid that he pours out. The phrase means that he is expressing his emotional grief. AT: “I express my sorrow” (See: Metonymy and Metaphor)
- **the throng** - “the crowd of people”
- **joy and praise** - This phrase uses two different words to express one idea. AT: “joyful praise” (See: Hendiadys)

Links:

- Introduction to Psalms
- Psalm 042 General Notes
- Psalm 042 Translation Questions

Psalm 42:5-6

UDB:

[5] So now I say to myself, ”Why am I in a panic?

I confidently expect God to bless me,

and again I will praise him,

my God, the one who saves me.”

[6] But now, Yahweh, I was panicking,

so I think about you.

You are there in Israel where the Jordan River rushes down from the bottom of the peaks of Mount Hermon and from Mount Mizar.

ULB:

[5] Why are you bowed down, my soul?

Why are you upset within me?

Hope in God, for again I will praise him who is my salvation.

[6] My God, my soul is bowed down within me,

therefore I call you to mind from the land of the Jordan,

from the three peaks of Mount Hermon, and from the hill of Mizar.

translationWords:

- hope
- praise
- mind
- Jordan River
- Mount Hermon

translationNotes:

- **Why are you bowed down, my soul? Why are you upset within me?** - The author refers to his inner self as his “soul.” He asks these questions to rebuke himself. AT: “I should not be bowed down. I should not be worried” (See: Rhetorical Question and Synecdoche)

- **bowed down** - The writer speaks of depression or discouragement as if it were his soul being bent over. AT: “discouraged” (See: Metaphor)
- **Hope in God** - The writer continues to speak to his own soul and commands it to trust God. (See: Imperatives - Other Uses)
- **My God, my soul** - The writer begins to speak to God about his soul.
- **I call you to mind** - This phrase means to remember or to think about something. AT: “I think of you” (See: Idiom)
- **the land of the Jordan** - This is probably a reference to northern Israel, where the Jordan river originates. AT: “the land where the Jordan river begins” (See: Assumed Knowledge and Implicit Information)
- **peaks** - mountain tops
- **hill of Mizar** - This is the name of a hill at the base of Mount Hermon. (See: How to Translate Names)

Links:

- Introduction to Psalms
- Psalm 042 General Notes
- Psalm 042 Translation Questions

Psalm 42:7-8

UDB:

7 But here, the great sorrow that I feel is like water that you send down;
it is like a waterfall that tumbles down and floods over me.

8 I desire that Yahweh will show me each day that he faithfully loves me,
in order that each night I may sing to him
and pray to him, the God who causes me to live.

ULB:

7 Deep calls to deep at the noise of your waterfalls;
all your waves and your billows have gone over me.
8 Yet Yahweh will command his covenant faithfulness in the daytime;
in the night his song will be with me,
a prayer to the God of my life.

translationWords:

- Yahweh
- command, to command, commandment
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- pray, prayer

translationNotes:

- **Deep calls to deep at the noise of your waterfalls** - The word “deep” refers to deep waters, which here are likely the streams rushing down Mount Hermon. The writer speaks of them as if they are people calling out to one another as they hear the sound of their own descent from the mountain. (See: Personification)
- **all your waves ... have gone over me** - The author speaks of his great misfortune and sadness as if they are deep waters that drown him with one wave after another. (See: Metaphor)
- **your waves and your billows** - The word “billows” is another word for “waves.” Together the two words emphasize the greatness of the waves. AT: “all of your great waves” (See: Doublet)

- **Yahweh will command his covenant faithfulness** - The writer speaks of Yahweh's covenant faithfulness as if it were a person whom he commands to be with him. AT: "Yahweh will show me his covenant faithfulness" (See: Metaphor)
- **his song** - Possible meanings are 1) "the song that he gives me" or "the song about him"
- **the God of my life** - "the God who gives me life"

Links:

- Introduction to Psalms
- Psalm 042 General Notes
- Psalm 042 Translation Questions

Psalm 42:9-10

UDB:

[9] I say to God, who is like a huge rock on top of which I am safe,

> "Why have you forgotten me? You know the hardships that my enemies bring on me."
>
> [10] They are always making fun of me;
>
> they keep asking, "Why does your God not help you?"
>
> When they insult me like that,
>
> it is like wounds that shatter my bones.

ULB:

> [9] I will say to God, my rock, "Why have you forgotten me?
>
> Why do I go mourning because of the oppression of the enemy?"
>
> [10] As with a sword in my bones, my adversaries rebuke me,
>
> while they always say to me, "Where is your God?"

translationWords:

- mourn, mourning
- oppress, oppression, oppressor
- adversary, enemy
- sword
- rebuke

translationNotes:

- **I will say to God, my rock** - The writer speaks of God as if he were a huge rock that would provide protection from enemy attack. (See: Metaphor)
- **Why do I go mourning** - To "go mourning" is to perform customs related to being very sad.
- **As with a sword in my bones** - The writer describes his adversaries' rebukes as his receiving a fatal wound. (See: Simile)
- **they always say to me** - This is an exaggeration; his enemies are not saying this constantly but are saying it often. (See: Hyperbole)

- **Where is your God?** - The writer's enemies use this question to mock him and to express that they do not see God helping him. AT: "Your God is not here to help you" (See: Rhetorical Question)

Links:

- Introduction to Psalms
- Psalm 042 General Notes
- Psalm 042 Translation Questions

Psalm 42:11

UDB:

[11] But I say to myself,

”Why am I in a panic?
I will confidently expect God to bless me,
and I will praise him again,
my God, the one who saves me.”

ULB:

[11] Why are you bowed down, my soul?
Why are you upset within me?
Hope in God, for again I will praise him who is my salvation and my God.

translationWords:

- hope
- praise
- face

translationNotes:

- **Why are you bowed down, my soul? Why are you upset within me?** - The author refers to his inner self as his “soul.” He asks these questions to rebuke himself. See how you translated this in 42:5. AT: “I should not be bowed down, I should not be worried” (See: Rhetorical Question and Synecdoche)
- **bowed down** - The writer speaks of depression or discouragement as if it were his soul being bent over. See how you translated this in 42:5. AT: “discouraged” (See: Metaphor)
- **Hope in God** - The writer continues to speak to his own soul and commands it to trust God. See how you translated this in 42:5. (See: Imperatives - Other Uses)

Links:

- Introduction to Psalms
- Psalm 042 General Notes
- Psalm 042 Translation Questions

Psalm 43 General Notes

Type of psalm

Psalm 43 is a psalm of deliverance. It is a plea for rescuing from the psalmist's enemies. (See: deliver, deliverer, deliverance)

Special concepts in this chapter

Encouragement

The author should not be discouraged because he trusts in God to deliver him. (See: trust, trustworthy, trustworthiness)

Psalm 42 and Psalm 43

Some scholars believe that these two psalms were originally written together and one psalm.

Links:

- **Psalm 043:1-2**

Psalm 43:1-2

UDB:

[1] God, declare that I am innocent.

Defend me when people say things against me—those people who do not honor you!

Rescue me from people who deceive me and say things about me that are not true.

[2] You are God, the one who protects me;

why have you abandoned me?

It does not seem right that I should always have to be sad

because of my enemies acting cruelly toward me.

ULB:

43 [1] Bring me justice, God, and plead my cause against an ungodly nation.

[2] For you are the God of my strength. Why have you rejected me?

Why do I go about in mourning because of the oppression of the enemy?

translationWords:

- judge, judgment
- God
- plead, pleading, plea
- ungodly, godless, ungodliness, godlessness
- nation
- mourn, mourning
- oppress, oppression, oppressor
- adversary, enemy

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **the God of my strength** - Possible meanings are 1) “the God who protects me” or 2) “the God who gives me strength.”

- **Why have you rejected me? Why do I go about in mourning because of the oppression of the enemy?** - The writer asks these questions in order to complain to God and express his emotions, not to receive an answer. (See: Rhetorical Question)
- **Why do I go about in mourning** - To “go about in mourning” is to perform customs related to being very sad.
- **because of the oppression of the enemy** - The word “oppression” can be translated as a verb. AT: “because my enemy oppresses me” (See: Abstract Nouns)

Links:

- Introduction to Psalms
- Psalm 043 General Notes
- Psalm 043 Translation Questions

Psalm 43:3-4

UDB:

[3] Speak true words that help me to live.

Give a command that will allow me to go back to Zion, your sacred hill in Jerusalem,

and to your temple where you live.

[4] When you do that, I will go to your altar

to worship you, my God, who causes me to be very joyful.

There I will praise you, the God whom I worship, and I will play my harp.

ULB:

[3] Oh, send out your light and your truth, let them lead me.

Let them bring me to your holy hill

and to your dwelling.

[4] Then I will go to the altar of God,

to God my exceeding joy.

I will praise you with the harp, God, my God.

translationWords:

- send, send out, sent
- light
- true, truth, come true
- holy, holiness
- tabernacle
- altar
- joy, joyful
- harp
- praise

translationNotes:

- **send out your light and your truth** - The writer speaks of God's deliverance as if it were a light that shows him the way and truth that teaches him how to live. AT: "guide me with your light and truth" (See: Metaphor)
- **holy hill** - This refers to the hill in Jerusalem where the temple is located and thus to the temple itself. (See: Metonymy)
- **to your dwelling** - "to the place where you live"
- **God my exceeding joy** - "God who is my very great joy" or "God who gives me very great joy"

Links:

- Introduction to Psalms
- Psalm 043 General Notes
- Psalm 043 Translation Questions

Psalm 43:5

UDB:

[5] So why am I sad and discouraged?

I confidently expect God to bless me,

and again I will praise him,

my God, the one who saves me.

ULB:

[5] Why are you bowed down, my soul?

Why are you upset within me?

Hope in God, for again I will praise him who is my salvation and my God.

translationWords:

- soul
- hope
- praise

translationNotes:

- **Why are you bowed down, my soul? Why are you upset within me?** - The author refers to his inner self as his "soul." He asks these questions to rebuke himself. See how you translated this in 42:5. AT: "I should not be bowed down. I should not be worried" (See: Rhetorical Question and Synecdoche)
- **bowed down** - The writer speaks of depression or discouragement as if it were his soul being bent over. See how you translated this in 42:5. AT: "discouraged" (See: Metaphor)
- **Hope in God** - The writer continues to speak to his own soul and commands it to trust God. See how you translated this in 42:5. (See: Imperatives - Other Uses)
- **my salvation and my God** - The phrase "my salvation" refers to God. If necessary the two phrases can be combined. AT: "my God who saves me" (See: Doublet)

Links:

- Introduction to Psalms
- Psalm 043 General Notes
- Psalm 043 Translation Questions

Psalm 44 General Notes

Type of psalm

Psalm 44 is a deliverance psalm. It is a prayer for God's help against enemies. (See: deliver, deliverer, deliverance)

Special concepts in this chapter

Enemies

When Israel entered the Promised Land, God fought for them and drove out their enemies. Since their enemies have now defeated them, they are in need of God's help. (See: Promised Land)

Superscription

This is called a Maschil. The word in the original language has caused scholars to have various opinions about its meaning. Some say it means to instruct, while others say that the word is referring to the skill used in creating the psalm. Still others think it means that meditation should be used in reading this psalm.

Links:

- **Psalm 044:1-2**

Psalm 44:1-2

UDB:

[1] God, we ourselves have heard
what our parents and grandparents told us.
They told us about the miracles
that you performed long ago.
[2] They told us how you expelled the ungodly people
and enabled us to live in their land.
They told us that you punished those ungodly people
and enabled your own people to possess the land.

ULB:

44

For the chief musician. A psalm of the sons of Korah. A maschil.

[1] We have heard with our ears, God,
our fathers have told us
what work you did in their days,
in the days of old.
[2] You drove out the nations with your hand,
but you planted our people;
you afflicted the peoples,
but you spread our people out in the land.

translationWords:

- chief
- psalm
- Korah
- God
- ancestor, father, forefather
- works, deeds, work, acts
- cast out, drive out, throw out

- nation
- hand, right hand, to hand over
- people group, peoples, the people, a people
- afflict, affliction

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **For the chief musician** - "This is for the director of music to use in worship."
- **A psalm of the sons of Korah** - "This is a psalm that the sons of Korah wrote."
- **A maschil** - This may refer to a style of music. See how you translated this in 32:1.
- **We have heard with our ears, God** - The word "ears" adds emphasis to the statement that they have heard and understood the things that the writer is about to describe. The writer addresses this statement to God. AT: "God, we have heard clearly" (See: Idiom)
- **in their days, in the days of old** - Both of these phrases use the word "days" to refer to the time period when the ancestors of the people of Israel were alive. (See: Parallelism)
- **You drove out the nations** - "You forced the people from other nations to leave"
- **with your hand** - Here the word "hand" refers to God's power. AT: "by your power" (See: Metonymy)
- **you planted our people** - The writer speaks of God's causing the Israelites to live in the land as if he were planting them in the soil like he would a tree. AT: "you caused our people to live there" (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 044 General Notes
- Psalm 044 Translation Questions

Psalm 44:3-4

UDB:

[3] It was not by using their own swords that they conquered the people that lived in that land,

and it was not by their own power that they were victorious;

it was only by your power that they did those things;

and they were sure that you were with them,

showing that you were pleased with them.

[4] You are my king and my God;

Make us, your people, able to defeat our enemies.

ULB:

[3] For they did not obtain the land for their possession by their own sword,

neither did their own arm save them;

but your right hand, your arm, and the light of your face,

because you were favorable to them.

[4] God, You are my King;

command victory for Jacob.

translationWords:

- possess, possession
- sword
- save, safe
- right hand
- light
- face
- favor, favorable, favoritism
- king
- command, to command, commandment
- Jacob, Israel

translationNotes:

- **by their own sword** - The word “sword” refers to military power. AT: “by fighting with their own swords” or “by their own army’s strength” (See: Metonymy)
- **their own arm** - Here the word “arm” refers to power. AT: “their own power” (See: Metonymy)
- **and the light of your face** - You may supply a verb for this phrase. AT: “and the light of your face obtained the land for their possession” (See: Ellipsis)
- **your right hand, your arm** - Here the words “hand” and “arm” both refer to God’s power. Combined, they emphasize the greatness of God’s power. AT: “your great power” (See: Metonymy and Doublet)
- **the light of your face** - The writer speaks of Yahweh looking with favor upon them and being kind to them as if Yahweh’s face shone a light on them. AT: “your kindness” or “your good favor” (See: Metaphor)
- **victory for Jacob** - The people of Israel are referred to by the name of their ancestor “Jacob.” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 044 General Notes
- Psalm 044 Translation Questions

Psalm 44:5-6

UDB:

[5] It is by your power that we knock our enemies down and tramp on them.

[6] I do not trust that I can save myself
by using my bow and arrows and my sword.

ULB:

[5] Through you we will push down our adversaries;
through your name we will tread them under, those who rise up against us.
[6] For I will not trust in my bow,
neither will my sword save me.

translationWords:

- adversary, enemy
- name
- raise, rise, risen, arise, arose
- trust, trustworthy, trustworthiness
- bow and arrow
- sword

translationNotes:

- **Through you ... through your** - “By you ... by your”
- **push down ... tread them under ... rise up** - The writer speaks of his enemies’ defeat as if they are “down” and of their preparing to fight as if they are “up.” (See: Metaphor)
- **through your name** - Here the word “name” refers to God’s power and authority. AT: “by your power” (See: Metonymy)
- **tread them under** - “tread them under our feet” or “walk on top of them”

Links:

- Introduction to Psalms
- Psalm 044 General Notes
- Psalm 044 Translation Questions

Psalm 44:7-8

UDB:

7 No, it is you who have rescued us from our enemies;

it is you who have caused those who hate us to become ashamed because they were defeated.

8 We have always been proud about what God has done for us,

and we will thank him forever.

ULB:

7 But you have saved us from our adversaries,

and have put to shame those who hate us.

8 In God we have made our boast all the day long,

and we will give thanks to your name forever. *Selah*

translationWords:

- shame, shameful, ashamed
- boast, boastful
- name
- forever
- selah

translationNotes:

- **we have made our boast** - The word “boast” can be translated with a verb. AT: “we have boasted” (See: Abstract Nouns)
- **we will give thanks to your name** - Here the word “name” refers to God, himself. AT: “we will give thanks to you” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 044 General Notes
- Psalm 044 Translation Questions

Psalm 44:9-11

UDB:

[9] But now you have rejected us and caused us to be disgraced;

when our armies march out to fight a battle, you no longer go with them.

[10] You have caused us to run away from our enemies,

with the result that they captured the things that belonged to us.

[11] You have allowed us to become like sheep that were ready to be slaughtered;

you scattered us far away among other nations.

ULB:

[9] But now you have thrown us off and brought us dishonor,

and you do not go out with our armies.

[10] You make us turn back from the adversary;

and those who hate us take spoil for themselves.

[11] You have made us like sheep destined for food

and have scattered us among the nations.

translationWords:

- dishonor, dishonorable
- sheep, ram, ewe

translationNotes:

- **thrown us off** - The writer speaks of God's rejection of Israel as if he were discarding an unwanted piece of clothing. AT: "rejected us" (See: Metaphor)
- **spoil** - resources and treasures that an army collects after winning a battle
- **You have made us like sheep destined for food** - The writer compares the Israelites to sheep that people kill and eat. As sheep are helpless before those who kill them, so the Israelites are helpless before their enemies. AT: "You have allowed our enemies to kill us like they would kill a sheep and eat it" (See: Simile)
- **destined for food** - "destined to become food that people eat"
- **scattered us among the nations** - "caused us to live in many different nations"

Links:

- Introduction to Psalms
- Psalm 044 General Notes
- Psalm 044 Translation Questions

Psalm 44:12-14

UDB:

12 It is as though you sold us, your people, to our enemies for a very small price,
although you did not gain any profit from selling us!

13 People who live in nations near us make fun of us;
they laugh at us and deride us.
14 They make jokes using the name of our country,
they shake their heads to indicate that they despise us.

ULB:

12 You sell your people for nothing;
you have not increased your wealth by doing so.
13 You make us a rebuke to our neighbors,
scoffed and mocked by those around us.
14 You make us an insult among the nations,
a shaking of the head among the peoples.

translationWords:

- rebuke
- neighbor
- nation
- people group, peoples, the people, a people

translationNotes:

- **sell your people for nothing** - The writer speaks of Yahweh allowing Israel's enemies to conquer them as if he were selling the people of Israel to their enemies but does not require any payment from their enemies. (See: Metaphor)
- **You make us a rebuke to our neighbors, scoffed and mocked by those around us** - These two phrases are parallel emphasizing how the people among whom they live mock them. (See: Parallelism)
- **You make us a rebuke to our neighbors** - The word "rebuke" can be translated as a verb. AT: "You make us something that our neighbors rebuke" (See: Abstract Nouns)

- **scoffed and mocked by those around us** - This can be stated in active form. AT: “those around us scoff at us and mock us” (See: Active or Passive)
- **an insult among ... a shaking of the head** - These phrases are parallel emphasizing how intensely the nations around them mock them. (See: Parallelism)
- **You make us an insult among the nations** - The word “insult” can be translated as a verb. AT: “You make the nations around us insult us” (See: Abstract Nouns)
- **a shaking of the head among the peoples** - The phrase “a shaking of the head” can be translated in verbal form. AT: “something at which the peoples shake their heads” (See: Abstract Nouns)
- **a shaking of the head** - This was a gesture that people used to show scorn to others.

Links:

- Introduction to Psalms
- Psalm 044 General Notes
- Psalm 044 Translation Questions

Psalm 44:15-17

UDB:

15 All day I am disgraced;

from seeing my face, people know that I am ashamed.

16 I hear what those who sneer at me and revile me say;

I am ashamed in front of my enemies and those who want to harm me.

17 All these things have happened to us

even though we have not forgotten you,

and we are not the ones who disobeyed the covenant you made with our ancestors.

ULB:

15 All the day long my dishonor is before me,

and the shame of my face has covered me

16 because of the voice of him who rebukes and insults,

because of the enemy and the avenger.

17 All this has come on us; yet we have not forgotten you

or dealt falsely with your covenant.

translationWords:

- dishonor, dishonorable
- shame, shameful, ashamed
- face
- voice
- rebuke
- avenge, revenge, vengeance
- covenant

translationNotes:

- **my dishonor is before me** - The writer speaks of his dishonor as if it were an object that is always in front of him for him to see. The phrase means that he is always thinking about his dishonor. AT: “I think about my dishonor” (See: Metaphor)

- **the shame of my face has covered me** - The writer speaks of his shame as if it is an object that covers him like a blanket would cover him. AT: “the shame of my face has overwhelmed me” (See: Metaphor)
- **the shame of my face** - “the shame that shows on my face.” This refers to his facial expressions that his shame causes.
- **because of the voice of him who rebukes and insults** - Here the words “the voice” refers to what the person says. AT: “because of what the person says who rebukes and insults me” (See: Metonymy)
- **rebukes and insults** - These words have similar meanings and emphasize the harsh nature of what this person says. (See: Doublet)

Links:

- Introduction to Psalms
- Psalm 044 General Notes
- Psalm 044 Translation Questions

Psalm 44:18-22

UDB:

[18] We have not stopped being loyal to you,

and we have not stopped doing what you want us to do.

[19] But it is as though you have allowed us to be helpless among wild animals

and you have abandoned us in a deep dark ravine.

[20] If we had forgotten to worship our God,

or if we had spread out our hands to worship a foreign god,

[21] you certainly would have known that

because you know even what we secretly think.

[22] But it is because we belong to you

that our enemies are constantly killing us.

They act toward us as though we were only sheep that they were going to slaughter.

ULB:

[18] Our heart has not turned back;

our steps have not gone from your way.

[19] Yet you have severely broken us in the place of jackals

and covered us with the shadow of death.

[20] If we have forgotten the name of our God

or spread out our hands to a strange god,

[21] would not God search this out?

For he knows the secrets of the heart.

[22] Indeed, for your sake we are being killed all day long;

we are considered to be sheep for the slaughter.

translationWords:

- heart
- turn, turn away, turn back
- shadow
- death, die, dead
- name
- false god, foreign god, god, goddess
- sheep, ram, ewe
- slaughter

translationNotes:

- **Our heart has not turned back ... have not gone from your way** - These two phrases are parallel. The writer speaks of loyalty to God as if it were following him, and disloyalty as if it were turning away from him. (See: Parallelism and Metaphor)
- **Our heart has not turned back** - Here the word "heart" refers to the emotions, and specifically to loyalty and devotion. AT: "We have not stopped being loyal to you" (UDB) (See: Metonymy)
- **you have severely broken us** - The writer speaks of God's punishment as if it were breaking a fragile object. AT: "you have punished us severely" (See: Metaphor)
- **in the place of jackals** - The writer speaks of Israel after God's punishment as if it were a wild, uninhabitable place. AT: "and made our land like a place where jackals live" (See: Metaphor)
- **jackals** - a type of wild dog
- **covered us with the shadow of death** - The writer speaks of death as if it is an object that casts a shadow over those who are about to die. AT: "made us so that we are about to die" (See: Metaphor)
- **If we have forgotten the name of our God** - Here the word "name" refers to God, himself. To forget God is to stop worshiping him. This is something that did not happen. AT: "If we had forgotten our God" or "If we had stopped worshiping our God" (See: Metonymy and Hypothetical Situations)
- **spread out our hands to a strange god** - Spreading out the hands is a gesture that people used to worship and pray to a god. AT: "worshiped a strange god" or "prayed to a strange god" (See: Symbolic Action)
- **would not God search this out?** - The writer uses this question to express that God would know if they worshiped another god. AT: "God would certainly find out" (See: Rhetorical Question)
- **he knows the secrets of the heart** - Here the word "heart" refers to the mind and thoughts. AT: "he knows what a person secretly thinks" (See: Metonymy)
- **we are being killed all day long** - The phrase "all day long" is an exaggeration to emphasize that their people are being killed frequently. This can be stated in active form. AT: "people are killing us all the time" (See: Hyperbole and Active or Passive)

- **we are considered to be sheep for the slaughter** - This can be stated in active form. AT: "people consider us to be sheep for the slaughter" (See: Active or Passive)
- **sheep for the slaughter** - The writer compares the Israelites to sheep that people kill and eat. As sheep are helpless before those who kill them, so the Israelites are helpless before their enemies. (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 044 General Notes
- Psalm 044 Translation Questions

Psalm 44:23-24

UDB:

[23] So Yahweh, arise! Why are you asleep?

Get up! Do not reject us forever!

[24] Why are you not looking at us?

Why are you forgetting that we are suffering, that our enemies are oppressing us?

ULB:

[23] Awake, why do you sleep, Lord?

Arise, do not throw us off permanently.

[24] Why do you hide your face

and forget our affliction and our oppression?

translationWords:

- sleep, asleep, fall asleep
- Lord
- face
- afflict, affliction
- oppress, oppression, oppressor

translationNotes:

- **Awake, why do you sleep, Lord?** - This does not mean that God is actually asleep. The writer speaks of God's seeming inactivity as if God is sleeping. He asks the question to rebuke God for appearing not to be concerned about their troubles. AT: "Wake up! I feel like you are sleeping, Lord!" (See: Rhetorical Question and Metaphor)
- **do not throw us off** - The writer speaks of God's rejection of Israel as if he were discarding an unwanted piece of clothing. See how you translated a similar phrase in 44:9. AT: "do not reject us" (See: Metaphor)
- **Why do you hide your face ... our oppression?** - The writer uses this question to complain that God appears to be ignoring them. AT: "Do not hide your face ... our oppression." (See: Rhetorical Question)

- **hide your face** - The writer speaks of God ignoring them as if God were hiding his face so that he could not see them. AT: “ignore us” (See: Metaphor)
- **forget our affliction and our oppression** - The words “affliction” and “oppression” mean basically the same thing and emphasize the severity of their affliction. These words may also be translated as verbs. AT: “forget that people afflict us and oppress us” or “forget that people greatly afflict us” (See: Abstract Nouns and Doublet)

Links:

- Introduction to Psalms
- Psalm 044 General Notes
- Psalm 044 Translation Questions

Psalm 44:25-26

UDB:

[25] We are in complete panic;

we cannot do anything; we are as good as dead.

[26] Do something! Come and help us!

Rescue us because you love us as you promised to do.

ULB:

[25] For we have melted away into the dust;

our bodies cling to the earth.

[26] Rise up for our help

and redeem us for the sake of your covenant faithfulness.

translationWords:

- body
- earth, earthly
- raise, rise, risen, arise, arose
- redeem, redemption, redeemer
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love

translationNotes:

- **For we have melted away into the dust; our bodies cling to the earth** - These parallel phrases share similar meanings. The writer describes his people as lying on the ground in a posture of defeat and humiliation. (See: Parallelism)
- **For we have melted away into the dust** - The writer speaks of their humiliation as if their bodies were objects, such as ice, that melt and soak into the dirt. (See: Metaphor)
- **our bodies cling to the earth** - The writer speaks of their humiliation as if their their bodies were stuck to the ground and they could not raise themselves up. (See: Metaphor)
- **Rise up** - This is a command to stand. This phrase refers to beginning to act on something. AT: “Take action” (See: Idiom)

Links:

- Introduction to Psalms

- Psalm 044 General Notes
- Psalm 044 Translation Questions

Psalm 45 General Notes

Type of psalm

Psalm 45 is a royal psalm written for the king's wedding day.

Special concepts in this chapter

Beauty

The king has a beautiful palace and his bride is also beautiful.

Superscription

This is called a Maschil. The word in the original language has caused scholars to have various opinions about its meaning. Some say it means to instruct, while others say that the word is referring to the skill used in creating the psalm. Still others think it means that meditation should be used in reading this psalm.

Links:

- **Psalm 045:1-2**

Psalm 45:1-2

UDB:

[1] In my inner being I am aroused by something beautiful to write about,
a song that I will sing to the king.
The words of this song will be written by me, a skilled writer.

[2] O King, you are the most handsome man in the world,
and you always speak eloquently!
So we know that God has always blessed you.

ULB:

45

For the chief musician; set to Shoshannim. A psalm of the sons of Korah. A maschil. A song of loves.

[1] My heart overflows on a good subject;
I will read aloud the words I have composed about the king;
my tongue is the pen of a ready writer.
[2] You are fairer than the children of mankind;
grace is poured onto your lips;
therefore we know that God has blessed you forever.

translationWords:

- chief
- psalm
- Korah
- love
- heart
- king
- tongue
- children, child
- grace, gracious
- God
- bless, blessed, blessing
- forever

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **For the chief musician** - "This is for the director of music to use in worship"
- **set to Shoshannim** - This may refer to a style or the tune of the music. Sometimes it is translated as "set to the tune of 'Lilies.' "
- **A psalm of the sons of Korah** - "This is a psalm that the sons of Korah wrote."
- **A maschil** - This may refer to a style of music. See how you translated this in 32:1.
- **A song of loves** - "A love song"
- **My heart overflows on a good subject** - The writer speaks of his heart as if it were a container that overflows with liquid. The word "heart" represents his emotions, which are excited by the song that he sings. AT: "My emotions are excited about a good subject" (See: Metaphor and Metonymy)
- **a good subject** - "a noble theme" or "a beautiful word." This refers to the song that he has written.
- **composed** - to have written or created a song
- **my tongue is the pen of a ready writer** - The writer speaks of his tongue as if it were a pen. He speaks words as skillfully as an experienced writer writes words. AT: "my tongue is like the pen of person who writes well" or "I speak words as skillfully as an experienced writer can write words" (See: Metaphor)
- **You are fairer than the children of mankind** - This phrase is an exaggeration that emphasizes that the king is better looking than anyone else. The phrase "children of men" is an idiom and refers to all humans. AT: "You are more handsome than any other man" (See: Hyperbole and Idiom)
- **grace is poured onto your lips** - The writer speaks of grace as if it were oil that someone has used to anoint the king's lips. The word "lips" refers to the king's speech. The phrase means that the king speaks eloquently. AT: "it is as if someone has anointed your lips with oil" or "you speak eloquently" (See: Metaphor and Metonymy)

Links:

- Introduction to Psalms
- Psalm 045 General Notes
- Psalm 045 Translation Questions

Psalm 45:3-4

UDB:

[3] You who are a mighty warrior, put on your sword!

You are glorious and majestic.

[4] Ride on like a great king

to defend the truth that you speak

and the fair decisions that you make!

Because you fight in many battles,

you will learn to do deeds that your enemies will fear.

ULB:

[3] Put your sword on your side, mighty one,

in your glory and your majesty.

[4] In your majesty ride on triumphantly

because of trustworthiness, meekness, and righteousness;

your right hand will teach you fearful things.

translationWords:

- sword
- mighty, might
- glory, glorious
- majesty
- trust, trustworthy, trustworthiness
- meek, meekness
- righteous, righteousness
- right hand
- fear, afraid, fear of Yahweh

translationNotes:

- **Put your sword on your side** - Warriors carried their swords in a sheath that hung from a belt around their waist. The sword would rest against their side. This phrase describes an action of someone preparing for battle. AT: “Prepare yourself for battle” (See: Assumed Knowledge and Implicit Information)

- **ride on triumphantly** - The writer tells the king to ride his horse or chariot to victory.
- **because of trustworthiness, meekness, and righteousness** - Possible meanings are 1) these are qualities of the mighty one. AT: "because you are trustworthy, meek, and righteous" or 2) these are virtues that he fights to uphold for the people whom he rules. AT: "in order to uphold trustworthiness, meekness, and righteousness" (See: Abstract Nouns)
- **your right hand will teach you fearful things** - Most soldiers held their swords with their right hands when they fought. Here, the phrase "right hand" refers to his ability to fight, which the writer speaks of as if it were a person who can teach the king through the experience he gains in battle. AT: "You will learn to accomplish great military feats by fighting in many battles" (See: Metonymy and Personification)
- **fearful things** - "awesome deeds." This refers to military victories that cause his enemies to fear him and his allies to revere him.

Links:

- Introduction to Psalms
- Psalm 045 General Notes
- Psalm 045 Translation Questions

Psalm 45:5-7

UDB:

[5] Your arrows are sharp,

and they pierce the hearts of your enemies.

Soldiers of many nations will fall at your feet.

[6] The kingdom that God will give to you will remain forever.

You rule over people justly.

[7] You love right actions,

and you hate evil actions.

Therefore God, your God, has chosen you to be king

and has caused you to be happier than any other king.

ULB:

[5] Your arrows are sharp;

the peoples fall under you;

your arrows are in the hearts of the king's enemies.

[6] Your throne, God, is forever and ever;

a scepter of justice is the scepter of your kingdom.

[7] You have loved righteousness and hated wickedness;

therefore God, your God, has anointed you

with the oil of gladness more than your companions.

translationWords:

- bow and arrow
- adversary, enemy
- throne
- God
- forever
- scepter
- just, justice, justly
- kingdom
- righteous, righteousness
- evil, wicked, wickedness

- anoint, anointed
- oil
- companion

translationNotes:

- **the peoples fall under you** - This phrase refers to the king defeating his enemies. Possible meanings are 1) "the peoples fall at your feet in surrender" or 2) "the peoples fall dead at your feet."
- **your arrows are in the hearts of the king's enemies** - "your arrows have pierced the hearts of your enemies." The writer speaks to the king while referring to the king in the third person.
- **Your throne ... is forever and ever** - The word "throne" represents the kingdom and rule of the king. AT: "Your kingdom ... is forever and ever" or "You will reign ... forever and ever" (See: Metonymy)
- **Your throne, God** - Possible meanings are that the word "God" 1) is a title for the king, who is God's representative or 2) modifies the word "throne" and means "Your kingdom that God has given you" (UDB).
- **a scepter of justice is the scepter of your kingdom** - The word "scepter" represents the king's authority to rule his kingdom. AT: "you rule your kingdom with justice" (See: Metonymy)
- **God, your God, has anointed you with the oil of gladness** - The writer speaks of gladness as if it were an oil that God used to anoint the king. That God has anointed him is a symbolic action that represents God's choosing him to be king. AT: "when God appointed you as king, he made you very glad" (See: Metaphor and Symbolic Action)

Links:

- Introduction to Psalms
- Psalm 045 General Notes
- Psalm 045 Translation Questions

Psalm 45:8-9

UDB:

[8] The perfume of various spices is on your robes.

Musicians entertain you in ivory palaces

by playing stringed instruments.

[9] Among your wives are daughters of other kings.

At your right hand stands your bride, the queen, wearing beautiful ornaments of gold that comes from Ophir.

ULB:

[8] All your garments smell of myrrh, aloes, and cassia;

out of ivory palaces stringed instruments have made you glad.

[9] Kings' daughters are among your honorable women;

at your right hand stands the queen clothed in gold of Ophir.

translationWords:

- myrrh
- palace
- honor, to honor
- right hand
- queen
- clothe, clothed
- gold

translationNotes:

- **General Information:** - Here the writer begins to describe what appears to be the wedding ceremony of the king and his bride.
- **myrrh, aloes, and cassia** - These are aromatic plant substances that people used to make perfumes. (See: Translate Unknowns)
- **ivory palaces** - Ivory is a hard white substance that forms animal's tusks. This phrase describes a palace with walls and furniture that people have decorated with ivory.

- **stringed instruments have made you glad** - The words “stringed instruments” refers to the music that people make by playing the stringed instruments. AT: “the music of stringed instruments has made you glad” (See: Metonymy)
- **honorable women** - These women are wives of the king who receive his approval.
- **the queen** - This is a reference to the woman who will become queen. AT: “your bride, the queen” (UDB) or “your bride, who will be the queen” (See: Assumed Knowledge and Implicit Information)
- **Ophir** - This is the name of a place that had a reputation for its fine gold. The location is unknown. (See: How to Translate Names)

Links:

- Introduction to Psalms
- Psalm 045 General Notes
- Psalm 045 Translation Questions

Psalm 45:10-11

UDB:

[10] Now I will say something to your bride:

”Listen to me carefully!

Forget the people who live in your home country,

forget your relatives!

[11] Because you are very beautiful,

the king will desire to be with you.

He is your master, so you must obey him.

ULB:

[10] Listen, daughter, consider and incline your ear;

forget your own people and your father’s house.

[11] In this way the king will desire your beauty;

he is your master; revere him.

translationWords:

- house
- lord, master, sir
- reverence

translationNotes:

- **Listen, daughter** - The writer begins to speak to the queen and refers to her as “daughter” because she is a young woman.
- **incline your ear** - The writer speaks of listening carefully to something as if it were bending one’s ear towards the person who is speaking. AT: “listen carefully” (See: Metaphor)
- **forget your own people** - The writer speaks of the queen no longer following the beliefs and customs of her native people as if it were forgetting them. AT: “no longer follow the customs of your people” (See: Metaphor)
- **your father’s house** - Here the word “house” refers to family. AT: “your relatives” (See: Metonymy)
- **In this way** - “and” or “so”
- **the king will desire your beauty** - This is a polite way to say that the king will want to sleep with the queen as his wife. (See: Euphemism)

Links:

- Introduction to Psalms
- Psalm 045 General Notes
- Psalm 045 Translation Questions

Psalm 45:12-13

UDB:

12 The people from the city of Tyre will bring gifts to you;
their rich people will try to persuade you to do favors for them.

13 You, the king's bride, enter the palace
wearing beautiful robes made from gold thread."

ULB:

12 The daughter of Tyre will be there with a gift;
the rich among the people will beg for your favor.
13 The royal daughter in the palace is all glorious;
her clothing is worked with gold.

translationWords:

- Tyre, Tyrians
- gift
- beg, beggar
- favor, favorable, favoritism
- royal
- palace
- glory, glorious
- gold

translationNotes:

- **General Information:** - The writer continues to speak to the queen.
- **The daughter of Tyre** - The writer speaks of the people who live in Tyre as if they are Tyre's children. AT: "The people of Tyre" (See: Metaphor)
- **The royal daughter** - This is a reference to the woman whom the king will marry. AT: "The king's bride" (See: Assumed Knowledge and Implicit Information)
- **all glorious** - "very beautiful." This refers to the woman's appearance.
- **her clothing is worked with gold** - Her clothing is decorated or embroidered with gold. This can be stated in active form. AT: "she wears clothing that someone has embroidered with golden thread" (See: Active or Passive)

Links:

- Introduction to Psalms
- Psalm 045 General Notes
- Psalm 045 Translation Questions

Psalm 45:14-15

UDB:

14 O king, while she is wearing a gown that has many colors,

her woman servants will lead her to you.

She will have many other young women who accompany her.

15 They will be very joyful as they are led along

to enter your palace.

ULB:

14 She will be led to the king in embroidered dress;

the virgins, her companions who follow her,

will be brought to you.

15 They will be led by gladness and rejoicing;

they will enter into the king's palace.

translationWords:

- virgin
- companion
- rejoice

translationNotes:

- **General Information:** - The author continues to speak about the queen but begins to address the king again.
- **She will be led to the king in embroidered dress** - This can be stated in active form. AT: "People will lead her to the king as she wears an embroidered dress" (See: Active or Passive)
- **embroidered** - a design made by sewing colored threads into cloth
- **the virgins, her companions who follow her, will be brought to you** - Here the word "you" refers to the king. This can be stated in active form. AT: "people will bring to you the virgins, her companions who follow her" (See: Active or Passive)

- **They will be led by gladness and rejoicing** - This phrase describes "gladness and rejoicing" as a person who leads others to celebrate. This can be stated in active form. AT: "Gladness and rejoicing will lead them" or "They will proceed with gladness and rejoicing" (See: Personification and Active or Passive)
- **gladness and rejoicing** - These two words mean basically the same thing and emphasize the intensity of gladness. AT: "great gladness" (See: Doublet)

Links:

- Introduction to Psalms
- Psalm 045 General Notes
- Psalm 045 Translation Questions

Psalm 45:16-17

UDB:

16 Someday, your sons and your grandsons will become kings,

just as your ancestors were.

You will enable them to become rulers in many countries.

17 As for me, I will enable people in every generation to remember the great things that you have done,

and people will praise you forever.

ULB:

16 In the place of your fathers will be your children,

whom you will make princes in all the earth.

17 I will make your name to be remembered in all generations;

therefore the peoples will give you thanks forever and ever.

translationWords:

- ancestor, father, forefather
- children, child
- prince, princess
- earth, earthly
- name
- generation
- people group, peoples, the people, a people
- forever

translationNotes:

- **Connecting Statement:** - The writer continues to address the king.
- **In the place of your fathers will be your children** - This means that the king's sons will replace him as king, just as he replaced his ancestors as king.
- **you will make princes in all the earth** - The phrase "in all the earth" is an exaggeration to emphasize that they will rule over many nations. AT: "you will make rulers over many nations" (See: Hyperbole)

- **I will make your name to be remembered in all generations** - Here the word “I” refers to the writer. The word “name” refers to the king’s character and reputation. This can be stated in active form. AT: “I will cause people in every generation to know about your greatness” (See: Metonymy and Active or Passive)

Links:

- Introduction to Psalms
- Psalm 045 General Notes
- Psalm 045 Translation Questions

Psalm 46 General Notes

Type of psalm

Psalm 46 is a psalm of praise to God.

Special concepts in this chapter

God is all-powerful, controls nature and he is protecting his people. (See: people of God, my people)

Links:

- **Psalm 046:1-3**

Psalm 46:1-3

UDB:

[1] God is the one who protects us and causes us to be strong;

he is always ready to help us when we have troubles.

[2] So, even if the earth shakes,

we will not be afraid.

Even if the mountains fall into the middle of the sea,

[3] and if the water in the sea roars and foams,

and if the hills shake violently,

we will not be afraid!

ULB:

46

For the chief musician. A psalm of the sons of Korah; set to Alamoth. A song.

[1] God is our refuge and strength,

a very present help in trouble.

[2] Therefore we will not fear, though the earth should change,

though the mountains should be shaken into the heart of the seas,

[3] though its waters roar and rage, and

though the mountains tremble with their swelling. *Selah*

translationWords:

- chief
- psalm
- Korah
- God
- refuge, shelter
- strength, strengthen

- trouble, troubles, troubled
- fear, afraid, fear of Yahweh
- earth, earthly
- water, waters
- rage
- selah

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **For the chief musician** - "This is for the director of music to use in worship."
- **A psalm of the sons of Korah** - "This is a psalm that the sons of Korah wrote"
- **set to Alamoth** - This may refer to a style of music. (See: Translate Unknowns)
- **God is our refuge and strength** - The writer speaks of God as if he were a place where people can go for safety. AT: "God gives us safety and strength" (See: Metaphor)
- **the mountains should be shaken into the heart of the seas** - The writer speaks of the deepest part of the sea as if it were the sea's heart. Here he describes an earthquake that causes the mountains to crumble and fall into the sea. This can be stated in active form. AT: "the mountains should shake so violently that they fall into the depths of the sea" (See: Metaphor and Active or Passive)
- **though its waters roar and rage** - "though the waters of the sea roar and rage." The words "roar" and "rage" describe the violent movements of the sea during a strong storm.
- **mountains tremble with their swelling** - The phrase "their swelling" refers to the waters of the sea as they rise and crash against the mountains. AT: "the swelling waters cause the mountains to tremble" (See: Assumed Knowledge and Implicit Information)

Links:

- Introduction to Psalms
- Psalm 046 General Notes
- Psalm 046 Translation Questions

Psalm 46:4-5

UDB:

[4] Blessings that come from God are like a river that makes everyone in the city joyful, there where we worship him.

> It is the city where the temple of God, who is greater than any other god, exists.

[5] God is in this city, and it will never be destroyed;

> he will come to help the people in that city at dawn every day.

ULB:

> [4] There is a river, the streams of which make the city of God happy,
>
> the holy place of the tabernacles of the Most High.
>
> [5] God is in the middle of her; she will not be moved;
>
> God will help her, and he will do so at the dawn of morning.

translationWords:

- God
- holy place, most holy place
- tabernacle
- Most High

translationNotes:

- **There is a river, the streams of which make the city of God happy** - "There is a river whose streams make the city of God happy." The imagery of a running river symbolizes peace and prosperity for the city of God. (See: Symbolic Language)
- **make the city of God happy** - The phrase "city of God" refers to Jerusalem, which the writer speaks of as a person who can be happy. AT: "make the people who live in Jerusalem happy" (See: Personification and Metonymy)
- **the holy place of the tabernacles of the Most High** - This phrase describes the "city of God." The plural "tabernacles" intensifies the idea that this is God's special dwelling place. AT: "the holy place where the Most High lives" (See: Assumed Knowledge and Implicit Information)
- **in the middle of her; she will not be moved ... help her** - The words "her" and "she" refer to the "city of God."

- **she will not be moved** - Here, the word “moved” is the same word translated as “shaken” in v. 2. The writer speaks of the destruction of Jerusalem by armies as if an earthquake were to destroy it. This can be stated in active form. AT: “nothing will be able destroy her” (See: Metaphor and Active or Passive)

Links:

- Introduction to Psalms
- Psalm 046 General Notes
- Psalm 046 Translation Questions

Psalm 46:6-7

UDB:

6 Sometimes the people of many nations are terrified;
kingdoms are overthrown;
God speaks loudly like thunder,
and the earth melts.

7 But Yahweh, commander of the angel armies, is with us;
the God whom Jacob worshiped is our refuge.

ULB:

6 The nations raged and the kingdoms were shaken;
he lifted up his voice, and the earth melted.
7 Yahweh of hosts is with us;
the God of Jacob is our refuge. *Selah*

translationWords:

- nation
- rage
- kingdom
- voice
- earth, earthly
- Yahweh of hosts, God of hosts, host
- Jacob, Israel
- refuge, shelter
- selah

translationNotes:

- **The nations raged** - Here, the word “raged” is the same word that the writer used in v. 3 to describe the waters of the sea. The writer speaks of the fear of the nations as if it was

the violent movements of the sea during a strong storm. AT: “The nations are terrified” (See: Metaphor)

- **the kingdoms were shaken** - Here, the word “shaken” is the same word that the writer used in v. 2 to describe the effect of an earthquake on the mountains. The writer speaks of the overthrow of kingdoms by armies as if an earthquake were to destroy them. This can be stated in active form. AT: “armies overthrew the kingdoms” (See: Metaphor and Active or Passive)
- **he lifted up his voice** - “God lifted up his voice.” The writer speaks of the “voice” as an object that a person can pick up and raise into the air. This means that the voice becomes louder. AT: “God shouted” (See: Metaphor)
- **the earth melted** - The writer speaks of the earth as an object, such as ice, that can melt. Here “the earth” represents mankind, and to melt represents fear. AT: “the people of the earth tremble with fear” (See: Metonymy and Metaphor)
- **the God of Jacob is our refuge** - The writer speaks of God as if he were a place where people can go for safety. AT: “the God of Jacob gives us safety” (See: Metaphor)
- **the God of Jacob** - Possible meanings are 1) “the God whom Jacob worshiped” or 2) “Jacob” is a metonym for the nation of Israel and means “the God of Israel.” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 046 General Notes
- Psalm 046 Translation Questions

Psalm 46:8-9

UDB:

[8] Come and see the things that Yahweh does!

Come and see the things he has destroyed all over the earth.

[9] He stops wars all over the world;

he breaks bows and arrows;

he destroys spears;

he burns up shields.

ULB:

[8] Come, behold the deeds of Yahweh,

the destruction he has caused on earth.

[9] He makes wars cease to the ends of the earth;

he breaks the bow and cuts the spear into pieces;

he burns up the shields.

translationWords:

- works, deeds, work, acts
- earth, earthly
- bow and arrow
- spear
- shield

translationNotes:

- **He makes wars cease** - “He makes nations stop fighting wars”
- **to the ends of the earth** - This is an idiomatic expression that means everywhere in the word. AT: “everywhere in the world” (See: Idiom)
- **he breaks the bow ... burns up the shields** - One way in which Yahweh will make all wars to cease is by destroying the weapons that the armies use to fight one another.

Links:

- Introduction to Psalms
- Psalm 046 General Notes
- Psalm 046 Translation Questions

Psalm 46:10-11

UDB:

10 God says, "Be quiet and remember that I am God!

People of all nations will honor me.

People all over the earth will honor me."

11 So never forget that Yahweh, commander of the angel armies, is with us;

the God whom Jacob worshiped is our refuge.

ULB:

10 Be quiet and know that I am God;

I will be exalted among the nations; I will be exalted on the earth.

11 Yahweh of hosts is with us;

the God of Jacob is our refuge. *Selah*

translationWords:

- know, knowledge, make known
- exalt, exaltation
- nation
- Yahweh of hosts, God of hosts, host
- Jacob, Israel
- refuge, shelter
- selah

translationNotes:

- **Be quiet and know that I am God** - Here, God begins to speak.
- **Be quiet** - In this context, these words are likely a command to the nations to stop their wars. AT: "Stop fighting" (See: Assumed Knowledge and Implicit Information)
- **know that I am God** - Here the word "know" means to understand and to confess that Yahweh is the true God.
- **I will be exalted among the nations; I will be exalted on the earth** - These two phrases mean basically the same thing and emphasize that the people of every nation in the world will exalt God. This can be stated in active form. AT: "People from every nation will exalt me; people all over the earth will exalt me" (See: Parallelism and Active or Passive)

- **Yahweh of hosts is with us; the God of Jacob is our refuge** - The writer speaks of God as if he were a place where people can go for safety. See how you translated these lines in 46:7. (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 046 General Notes
- Psalm 046 Translation Questions

Psalm 47 General Notes

Type of psalm

Psalm 47 is a psalm of praise to God.

Special concepts in this chapter

Yahweh's power

God is powerful over all the nations in the world.

Links:

- **Psalm 047:1-2**

Psalm 47:1-2

UDB:

[1] You people all over the world, clap your hands!

Shout joyfully to praise God!

[2] Yahweh, who is much greater than any other god, is awesome;

he is a king who rules over all the world!

ULB:

47

For the chief musician. A psalm of the sons of Korah.

[1] Clap your hands, all you peoples;

shout to God with the sound of triumph.

[2] For Yahweh Most High is terrifying;

he is a great King over all the earth.

translationWords:

- chief
- psalm
- son, son of
- Korah
- people group, peoples, the people, a people
- God
- Yahweh
- Most High
- terror, terrify
- king
- earth, earthly

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **For the chief musician** - “This is for the director of music to use in worship”

- **A psalm of the sons of Korah** - “This is a psalm that the sons of Korah wrote”
- **Clap your hands** - Clapping your hands is associated with celebration. AT: “Clap your hands in celebration” (See: Assumed Knowledge and Implicit Information)
- **shout to God with the sound of triumph** - “shout to God with joyful voices.” Here the word “triumph” refers to the joy associated with victory.

Links:

- Introduction to Psalms
- Psalm 047 General Notes
- Psalm 047 Translation Questions

Psalm 47:3-5

UDB:

[3] He enabled us to defeat the armies of the people groups that lived in Canaan.

[4] He chose for us this land where we now live;

we Israelite people, whom he loves, are proud that we own this land.

[5] God has gone up into his temple.

The people shouted joyfully and blew trumpets as he went up.

ULB:

[3] He subdues peoples under us

and nations under our feet.

[4] He chooses our inheritance for us,

the glory of Jacob whom he loved. *Selah*

[5] God has gone up with a shout,

Yahweh with the sound of a trumpet.

translationWords:

- nation
- inherit, inheritance, heritage, heir
- glory, glorious
- Jacob, Israel
- love
- selah
- God
- trumpet

translationNotes:

- **He subdues peoples under us and nations under our feet** - These two phrases are parallel and mean that God enabled Israel to conquer their enemies. (See: Parallelism)
- **subdues** - to conquer and place under the authority of another
- **under us ... under our feet** - The writer speaks of conquering other nations as if it were putting those nations underneath their feet. (See: Metaphor)

- **He chooses our inheritance for us** - The writer speaks of the land of Israel as if it were an inheritance that God has given the people as a permanent possession. AT: “He chooses this land as an inheritance for us” (See: Metaphor)
- **the glory of Jacob** - Here the word “glory” refers to a source of pride and represents the land that God has given to his people as an inheritance. AT: “the land in which Jacob takes pride” (See: Metonymy)
- **Jacob whom he loved** - The word “Jacob” refers to the nation of Israel. (See: Metonymy)
- **God has gone up with a shout** - The writer speaks of God’s conquering the nations as if God were a king ascending his throne, which was located in the temple. AT: “God has gone up into the temple as people shouted” (UDB) or “God has ascended to his throne as people shouted” (See: Metaphor and Assumed Knowledge and Implicit Information)
- **Yahweh with the sound of a trumpet** - This phrase parallels the previous phrase. The verb may be supplied for clarity. AT: “Yahweh has gone up as people blew trumpets” (See: Parallelism and Ellipsis)

Links:

- Introduction to Psalms
- Psalm 047 General Notes
- Psalm 047 Translation Questions

Psalm 47:6-7

UDB:

[6] Sing songs to praise our God!

Sing to praise him !

Sing to God, our king!

[7] God is the one who rules over everything in the world;

sing a psalm to him!

ULB:

[6] Sing praises to God, sing praises;

sing praises to our King, sing praises.

[7] For God is the King over all the earth;

sing praises with understanding.

translationWords:

- praise
- king
- understand, understanding

translationNotes:

- **Sing praises to God, sing praises; sing praises to our King, sing praises** - The phrase “sing praises” is repeated for emphasis. You may omit the repetition if it is awkward in your language. AT: “Sing, sing praises to God; sing, sing praises to our King” (See: Parallelism)

Links:

- Introduction to Psalms
- Psalm 047 General Notes
- Psalm 047 Translation Questions

Psalm 47:8-9

UDB:

[8] God sits on his sacred throne

as he rules over the people of all ethnic groups.

[9] The rulers of those people groups gather in front of God's people, the people descended from Abraham.

God has more power than the weapons of all the kings on the earth;

he is great, and all people everywhere will honor him.

ULB:

[8] God reigns over the nations;

God sits on his holy throne.

[9] The princes of the peoples have gathered together

to the people of the God of Abraham;

for the shields of the earth belong to God;

he is greatly exalted.

translationWords:

- God
- reign
- nation
- holy, holiness
- throne
- prince, princess
- people group, peoples, the people, a people
- Abraham, Abram
- shield
- exalt, exaltation

translationNotes:

- **The princes of the peoples** - "The rulers of all the nations"
- **gathered together to the people** - Possible meanings are that the rulers of the nations 1) "gather in front of the people" (UDB) or 2) "gathered together with the people" so that all may worship God as king.

- **the shields of the earth belong to God** - Possible meanings are that “shields” 1) refers to instruments of war. AT: “God has more power than the weapons of all the kings on the earth” (UDB) or 2) refers to the rulers of the nations who are spoken of as shields who protect their nations. AT: “the kings of the earth are subject to God” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 047 General Notes
- Psalm 047 Translation Questions

Psalm 48 General Notes

Type of psalm

Psalm 48 is a psalm of praise for Jerusalem.

Special concepts in this chapter

Jerusalem

Jerusalem has mighty defenses. Foreign nations will be amazed. It is something to remember and testify about. (See: testimony, testify)

It is helpful to know that Mount Zion is often used to refer to the city of Jerusalem.

Links:

- **Psalm 048:1-3**

Psalm 48:1-3

UDB:

[1] Yahweh is great, and he deserves to be greatly praised in the city where he lives,
which is built on Zion, his sacred hill.
[2] That city on a high hill is beautiful;
it is the city where the true God, the great king, lives,
and it causes people all over the world to rejoice when they see it.
[3] God is in the strong towers there,
and he shows that he protects the people in that city.

ULB:

48

A song; a psalm of the sons of Korah.

[1] Great is Yahweh and greatly to be praised,
in the city of our God on his holy mountain.
[2] Beautiful in elevation, the joy of the whole earth,
is Mount Zion, on the sides of the north,
the city of the great King.
[3] God has made himself known in her palaces as a refuge.

translationWords:

- psalm
- son, son of
- Korah
- Yahweh
- praise
- God
- holy, holiness
- joy, joyful
- earth, earthly

- Zion, Mount Zion
- king
- know, knowledge, make known
- palace
- refuge, shelter

translationNotes:

- **General Information:** - This psalm is a song about Jerusalem being God's dwelling place.
- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)

- **a psalm of the sons of Korah** - "this is a psalm that the sons of Korah wrote"
- **greatly to be praised** - This can be stated in active from. AT: "people are to praise him greatly" (See: Active or Passive)
- **the city of our God on his holy mountain** - This is a reference to Jerusalem, which was built on Mount Zion.
- **the city of our God** - Possible meanings are 1) "the city where our God lives" or 2) "the city that belongs to our God"
- **Beautiful in elevation** - "Beautiful and high." The word "elevation" refers to how high mount Zion is.
- **the joy of the whole earth, is Mount Zion** - Here the word "earth" refers to everyone living on the earth. The word "joy" may be translated as a verb. AT: "Mount Zion gives joy to everyone on earth" or "everyone on earth rejoices because of Mount Zion" (See: Metonymy and Abstract Nouns)
- **on the sides of the north** - Possible meanings are that this phrase 1) refers to the direction of the north or 2) is another name for Mount Zion meaning "the mountain of God."
- **God has made himself known in her palaces as a refuge** - The writer speaks of God as if he were a place where people can go for safety. AT: "God has made himself known as one who gives safety to the people in Mount Zion's palaces" (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 048 General Notes
- Psalm 048 Translation Questions

Psalm 48:4-6

UDB:

[4] Many kings gathered with their armies to attack our city,

[5] but when they saw it, they were amazed;

they became terrified, and ran away.

[6] Because they were very afraid, they trembled

like a woman who is about to give birth to a child.

ULB:

[4] For, see, the kings assembled themselves;

they passed by together.

[5] They saw it, then they were amazed;

they were dismayed, and they hurried away.

[6] Trembling took hold of them there,

pain as when a woman is in labor.

translationWords:

- king
- marvel, wonder, amazed, astonished
- tremble
- labor pains, in labor

translationNotes:

- **see** - The word “see” here alerts us to pay attention to the surprising information that follows.
- **assembled themselves** - This means that the kings of other nations assembled their armies. AT: “assembled their armies” (See: Metonymy)
- **they passed by together** - “together they passed by Jerusalem”
- **They saw it** - “They saw Jerusalem”
- **dismayed** - “greatly troubled”
- **Trembling took hold of them there** - The writer speaks of the kings’ fear as if it were a person who caused the kings and their armies to tremble. AT: “There they trembled with fear” (See: Personification)

- **pain as when a woman is in labor** - The writer speaks of the kings' fear as if it were the pain that a woman experiences in childbirth and speaks of that pain as if it were a person. The verb may be supplied from the previous clause. AT: "pain took hold of them, as when a woman is in labor" or "they became afraid, like a woman is afraid of experiencing labor pains" (See: Metaphor and Personification and Ellipsis)

Links:

- Introduction to Psalms
- Psalm 048 General Notes
- Psalm 048 Translation Questions

Psalm 48:7-8

UDB:

[7] They shook as ships sailing from Tarshish shake in a strong wind.

[8] We had heard that this city was glorious,

and now we have seen that it is.

It is the city in which Yahweh, commander of the angel armies, lives.

It is the city that God will preserve forever.

ULB:

[7] With the east wind

you break the ships of Tarshish.

[8] As we have heard, so have we seen

in the city of Yahweh of hosts, in the city of our God;

God will establish it forever. *Selah*

translationWords:

- Tarshish
- Yahweh of hosts, God of hosts, host
- forever

translationNotes:

- **With the east wind you break the ships of Tarshish** - Possible meanings are 1) this is a metaphor in which the author describes the kings being afraid as if they were ships that shake because God destroys them with a strong wind. AT: “They shook with fear, as the ships of Tarshish shake when you break them with the east wind” or 2) this is an apostrophe in which the author describes God’s great power. (See: Metaphor and Apostrophe)
- **the east wind** - Possible meanings are 1) “a wind blowing from the east” or 2) “a strong wind.”
- **the ships of Tarshish** - Possible meanings are that this refers to 1) ships that sail to or are built in the city of Tarshish or 2) any large ocean-going ship.

- **As we have heard** - It is implied that what they have heard is the great things that God has done in the past. AT: “As we have heard about the great things that God has done” (See: Assumed Knowledge and Implicit Information)
- **so have we seen** - This means that they have seen the proof that the things that they have heard are true. AT: “so we have seen God do great things now” (See: Assumed Knowledge and Implicit Information)
- **in the city of Yahweh of hosts, in the city of our God** - Both of these phrases refer to Jerusalem. AT: “in the city of our God, Yahweh of hosts” (See: Parallelism)
- **establish it** - “make it secure.” Here the word ”establish means to preserve and make something secure.

Links:

- Introduction to Psalms
- Psalm 048 General Notes
- Psalm 048 Translation Questions

Psalm 48:9-10

UDB:

[9] God, here in your temple we think about how you love us as you promised to do.

[10] People all over the earth will praise you
because you rule powerfully and justly.

ULB:

[9] We have thought about your covenant faithfulness, God,
in the middle of your temple.
[10] As your name is, God,
so is your praise to the ends of the earth;
your right hand is full of righteousness.

translationWords:

- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- temple
- name
- praise
- right hand
- righteous, righteousness

translationNotes:

- **in the middle of your temple** - "as we are in your temple"
- **As your name is ... so is your praise to the ends of the earth** - Here the word "name" represents God's character and reputation. The two phrases compare the greatness of God's reputation with how greatly people praise him. AT: "Your name is very great ... and so people throughout the world praise you greatly" or "People all throughout the world have heard of you ... so people throughout the world praise you" (See: Metonymy)
- **to the ends of the earth** - This is an idiomatic expression that means everywhere in the word. See how you translated this in 46:9. (See: Idiom)
- **your right hand is full of righteousness** - The writer speaks of righteousness as if it were an object that God could hold in his hand. Here the word "hand" refers to God's power and authority to rule. AT: "you rule with righteousness" or "you are righteous as you rule" (See: Metaphor and Metonymy)

Links:

- Introduction to Psalms
- Psalm 048 General Notes
- Psalm 048 Translation Questions

Psalm 48:11

UDB:

[11] The people who live at Mount Zion should be happy!

The people in all the cities of Judah should rejoice

because you judge people fairly.

ULB:

[11] Let Mount Zion be glad,

let the daughters of Judah rejoice

because of your righteous decrees.

translationWords:

- Zion, Mount Zion
- Judah
- rejoice
- righteous, righteousness
- decree

translationNotes:

- **Let Mount Zion be glad** - The writer speaks of Mount Zion as if it were a person who could be glad. The phrase refers to the people who live in Jerusalem. AT: “Let those who live on Mount Zion be glad” (See: Personification and Metonymy)
- **let the daughters of Judah rejoice** - The writer speaks of the towns in Judah as if they were Judah’s children. The phrase refers to the people who live in those towns. AT: “let the people who live in the cities of Judah rejoice” (See: Metaphor and Metonymy)

Links:

- Introduction to Psalms
- Psalm 048 General Notes
- Psalm 048 Translation Questions

Psalm 48:12-13

UDB:

[12] You Israelite people should walk around Mount Zion
and count the towers there;
[13] notice the walls there and examine their strongest parts
so that you can tell your children about them.

ULB:

[12] Walk around Mount Zion, go round about her;
count her towers,
[13] notice well her walls,
and look at her palaces
so that you may tell it to the next generation.

translationWords:

- Zion, Mount Zion
- watchtower, tower
- palace
- generation

translationNotes:

- **Walk around Mount Zion, go round about her** - These two phrases are parallel. AT: “Walk all the way around Mount Zion” (See: Parallelism)
- **notice well** - “notice in detail”

Links:

- Introduction to Psalms
- Psalm 048 General Notes
- Psalm 048 Translation Questions

Psalm 48:14

UDB:

[14] Say to your children, ”This is the city of our God, the one who lives forever;

he will guide us during all of our lives.”

ULB:

[14] For this God is our God forever and ever;

he will be our guide to death.

translationWords:

- forever
- death, die, dead

translationNotes:

- **he will be our guide** - The word “guide” can be translated as a verb. AT: “he will guide us” (See: Abstract Nouns)
- **to death** - Possible meanings are 1) “until we die” or 2) “forever.”

Links:

- Introduction to Psalms
- Psalm 048 General Notes
- Psalm 048 Translation Questions

Psalm 49 General Notes

Type of psalm

Psalm 49 is a wisdom psalm. (See: wise, wisdom)

Special concepts in this chapter

Riches

Riches do not last forever. They can not save a person from death and they can not be taken from a person when they die. (See: forever and save, safe)

Links:

- **Psalm 049:1-2**

Psalm 49:1-2

UDB:

[1] You people of all people groups, listen!

You people all over the world,

[2] important people and unimportant people,

rich people and poor people,

everyone, listen to what I am saying.

ULB:

49

For the chief musician. A psalm of the sons of Korah.

[1] Hear this, all you peoples;

give ear, all you inhabitants of the world,

[2] both low and high,

rich and poor together.

translationWords:

- chief
- psalm
- son, son of
- Korah
- people group, peoples, the people, a people

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **For the chief musician** - "This is for the director of music to use in worship"
- **A psalm of the sons of Korah** - "This is a psalm that the sons of Korah wrote"
- **Hear this, all you peoples; give ear, all you inhabitants** - These two phrases are parallel. Together they strengthen the command for all people to listen. (See: Parallelism)
- **give ear** - This idiomatic expression means to use one's ears to listen. AT: "listen" (See: Idiom)

- **both low and high** - The writer speaks of people who are weak or insignificant in society as being low and of people who are important and powerful as being high. Together, the words "low" and "high" represent all people. AT: "both important people and unimportant people" (UDB) or "people of every social class" (See: Metaphor and Merism)
- **rich and poor together** - Together the words "rich" and "poor" refer to all people, regardless of wealth. AT: "all people" (See: Merism)

Links:

- Introduction to Psalms
- Psalm 049 General Notes
- Psalm 049 Translation Questions

Psalm 49:3-5

UDB:

[3] For what I am thinking is very sensible,

and what I say will enable you to become wise.

[4] I think about wise words to tell you,

and while I play my harp, I explain what they mean.

[5] I do not worry when I am in trouble,

when I am surrounded by my enemies.

ULB:

[3] My mouth will speak wisdom

and the meditation of my heart will be of understanding.

[4] I will incline my ear to a parable;

I will begin my parable with the harp.

[5] Why should I fear the days of evil,

when iniquity surrounds me at my heels?

translationWords:

- wise, wisdom
- meditate
- heart
- understand, understanding
- parable
- harp
- fear, afraid, fear of Yahweh
- evil, wicked, wickedness
- iniquity

translationNotes:

- **My mouth will speak wisdom** - Here the word “mouth” refers to the whole person who speaks. AT: “I will speak wise words” (See: Synecdoche)

- **the meditation of my heart will be of understanding** - Here the word "heart" represents the mind and thoughts. The word "meditation" can be translated as a verb. AT: "the thoughts upon which I meditate will lead to understanding" (See: Metonymy and Abstract Nouns)
- **incline my ear** - The writer speaks of listening carefully to something as if it were bending one's ear towards the person who is speaking. AT: "listen carefully" (See: Metaphor)
- **with the harp** - "as I play the harp"
- **Why should I fear ... heels?** - The writer asks this question to emphasize that he has no reason to fear when bad things happen. AT: "I have no reason to fear ... heels." (See: Rhetorical Question)
- **the days of evil** - "when evil things happen." Here the word "days" refers to general periods of time.
- **when iniquity surrounds me at my heels** - Possible meanings are 1) the writer speaks of the evil desires of his enemies as if it were a predator ready to overtake him. AT: "when the iniquity of sinful men is ready to overcome me" or 2) the writer's enemies surround him as they commit their iniquity (UDB). AT: "when my enemies surround me" (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 049 General Notes
- Psalm 049 Translation Questions

Psalm 49:6-8

UDB:

[6] These are evil men who trust that things will always go well for them because they are wealthy
and who boast about being very rich.
[7] They may be rich, but no one can pay God money
so that he can live forever!
No one can pay God enough so that God will allow him to continue to live
[8] because that cost is too much,
and he will never be able to pay enough.

ULB:

[6] Why should I fear those who trust in their wealth
and boast about the amount of their riches?
[7] It is certain that no one can redeem his brother
or give God a ransom for him,
[8] For the redemption of one's life is costly,
and no one can pay what we owe.

translationWords:

- trust, trustworthy, trustworthiness
- boast, boastful
- redeem, redemption, redeemer
- brother
- God
- ransom
- life, live, living, alive

translationNotes:

- **those who trust in their wealth** - These people trust their wealth will keep them from having to suffer. (See: Assumed Knowledge and Implicit Information)
- **about the amount of their riches** - a large amount of something
- **It is certain that no one** - "There is no way that any of them can" or AT: "No one can"

- **no one can redeem his brother or give God a ransom for him** - Both of these phrases express that a person cannot give God enough money to be able to avoid death. AT: “no one can pay money to God so that their brother will not die” (See: Assumed Knowledge and Implicit Information and Parallelism)
- **the redemption of one’s life is costly** - The word “redemption” can be translated with a verb. AT: “it costs too much to redeem a person’s life” (See: Abstract Nouns)

Links:

- Introduction to Psalms
- Psalm 049 General Notes
- Psalm 049 Translation Questions

Psalm 49:9-10

UDB:

[9] No one can pay God enough money so that he will live forever

and never die and be buried!

[10] We see that foolish and stupid people die,

but we see that wise people also die;

they all leave their wealth, and others inherit it.

ULB:

[9] No one can live forever

so that his body should not decay.

[10] For he will see decay. Wise men die;

the fool and the brute alike perish

and leave their wealth to others.

translationWords:

- life, live, living, alive
- forever
- wise, wisdom
- death, die, dead
- fool, foolish, folly
- perish, perishing, perishable

translationNotes:

- **so that his body should not decay** - This refers to the body decomposing in the grave.
- **he will see decay** - The writer speaks of experiencing something as if it were seeing that thing. AT: “he will die and his body will decay” (See: Metaphor)
- **Wise men die; the fool and the brute alike perish** - The author refers to all people by referring to those who have the most and least wisdom. (See: Merism)
- **brute** - This means a person who is stupid or unintelligent.

Links:

- Introduction to Psalms
- Psalm 049 General Notes
- Psalm 049 Translation Questions

Psalm 49:11

UDB:

[11] They once had houses on land that they owned,

but now their graves are their homes forever,

the place where they will stay for all time!

ULB:

[11] Their inner thought is that their families will continue forever,

and the places where they live, to all generations;

they call their lands after their own names.

translationWords:

- family
- generation
- call, calling, called, call out
- name

translationNotes:

- **Their inner thought** - “Their belief”
- **and the places where they live, to all generations** - The verb may be supplied from the previous phrase. AT: “and the places where they live will continue to all generations” (See: Ellipsis)
- **they call their lands after their own names** - “they name their lands after themselves.” This phrase expresses ownership. AT: “they own their own lands” (See: Idiom)

Links:

- Introduction to Psalms
- Psalm 049 General Notes
- Psalm 049 Translation Questions

Psalm 49:12-13

UDB:

[12] Even if people are great, that cannot prevent them from dying;

people all die, the same as the animals do.

[13] That is what happens to those who foolishly trust in what they have accomplished,

to those who are delighted in all that they possess.

ULB:

[12] But man, having wealth, does not remain alive;

he is like the beasts that perish.

[13] This, their way, is their folly;

yet after them, men approve of their sayings. *Selah*

translationWords:

- life, live, living, alive
- beast
- perish, perishing, perishable
- fool, foolish, folly
- selah

translationNotes:

- **But man, having wealth** - “But man, even if he has wealth”
- **This, their way, is their folly** - The writer speaks of the fate of fools as if it is the destination at the end of the path on which they walk. AT: “This is the fate of those who practice folly” (See: Metaphor)
- **yet after them** - “yet after they die”

Links:

- Introduction to Psalms
- Psalm 049 General Notes
- Psalm 049 Translation Questions

Psalm 49:14-15

UDB:

[14] They are certain to die just like sheep

when a shepherd leads them away to be slaughtered.

In the morning the righteous people will rule over them,

and then those wealthy people will die and their bodies will quickly decay in their graves;

they will be where dead people are, far from their homes.

[15] But it is certain that God will rescue me so that I am not held fast in the place of the dead;

he will take me to himself.

ULB:

[14] Like sheep they are appointed for Sheol,

and death will be their shepherd.

The upright will rule over them in the morning,

and their bodies will be consumed in Sheol,

with no place for them to live.

[15] But God will redeem my life from the power of Sheol;

he will receive me. *Selah*

translationWords:

- appoint, appointed
- flock, herd
- hades, sheol
- shepherd, to shepherd
- upright, uprightness
- power, powers
- consume
- redeem, redemption, redeemer
- receive

translationNotes:

- **General Information:** - The author continues to describe people who believe their wealth will save them.
- **Like sheep** - The writer compares people who will all die to a flock of sheep. Just as sheep cannot escape when the butcher decides to slaughter them, so men will not escape when it is their time to die. (See Simile)
- **they are appointed** - This can be stated in active form. AT: “God has appointed them” (See: Active or Passive)
- **death will be their shepherd** - The writer speaks of men dying by personifying death as a shepherd who leads them into the grave. AT: “death will take them away as a shepherd leads away sheep to be slaughtered” (See: Personification and Metaphor)
- **in the morning** - Here the word “morning” is a metaphor that refers to a time when God will vindicate righteous people and save them from evil people. (See: Metaphor)
- **their bodies will be consumed in Sheol** - The writer speaks of Sheol, the place of the dead, as if it were a person or animal. He speaks of the decay of dead bodies as if Sheol were eating them. AT: “their bodies will decompose in the grave” (See: Personification and Metaphor)
- **God will redeem my life from the power of Sheol** - The writer speaks of Sheol as if it were a person who has power over those who die. From the context, it is implied that this power refers to consuming the bodies of the dead. (See: Personification)
- **God will redeem my life** - Here the word “life” refers to the whole person. AT: “God will redeem me” (See: Synecdoche)

Links:

- Introduction to Psalms
- Psalm 049 General Notes
- Psalm 049 Translation Questions

Psalm 49:16-17

UDB:

[16] So do not be dismayed when someone becomes rich

and the houses where they live become more and more luxurious;

[17] for when he dies, he will take nothing with him;

his wealth will not go with him.

ULB:

[16] Do not be afraid when one becomes rich,

and the glory of his house increases.

[17] For when he dies he will take nothing away;

his glory will not go down after him.

translationWords:

- power, powers
- house

translationNotes:

- **the glory of his house increases** - The word “glory” here refers to wealth or riches. Possible meanings are 1) “when he gains more wealth in his house” or 2) “when his family becomes richer.”
- **he will take nothing away** - “he will take nothing with him to the grave”
- **his glory will not go down after him** - The phrase “go down” refers to when the man dies. AT: “his glory will not go along with him when he dies” or “he will not keep his reputation when he dies” (See: Euphemism)

Links:

- Introduction to Psalms
- Psalm 049 General Notes
- Psalm 049 Translation Questions

Psalm 49:18-20

UDB:

[18] While a rich person is alive, he congratulates himself,
and people praise him for being successful,
[19] but he will die and join his ancestors,
who will never see daylight again.

[20] Even if someone is great, that cannot prevent him from dying;
he will die, the same as the animals do.

ULB:

[18] He blessed his soul while he lived—
and men praise you when you live for yourself—
[19] he will go to the generation of his fathers
and they will never see the light again.
[20] One who has wealth but no understanding
is like the beasts, which perish.

translationWords:

- bless, blessed, blessing
- soul
- praise
- generation
- ancestor, father, forefather
- light
- understand, understanding
- beast
- perish, perishing, perishable

translationNotes:

- **He blessed his soul** - Here the word “soul” refers to the whole person. This phrase means that he considered himself to be happy and successful because of his riches. AT: “He congratulated himself” (See: Synecdoche and Idiom)

- **and men praise you when you live for yourself** - Here the writer offers a general statement about how people speak of other people who are successful according to worldly standards.
- **live for yourself** - This phrase refers to living successfully according to worldly standards. AT: “do well for yourself” or “live successfully” (See: Idiom)
- **he will go to the generation of his fathers** - “he will go to where his fathers’ generation is.” This is a euphemism that means that the rich man will die and join his ancestors in the grave. AT: “he will join his ancestors in the grave” (See: Euphemism)
- **they will never see the light again** - The word “they” refers to the rich man and his ancestors. The word “light” may refer to the sun or be a metaphor for life. AT: “they will never see the sun again” or “they will never live again” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 049 General Notes
- Psalm 049 Translation Questions

Psalm 50 General Notes

Type of psalm

Psalm 50 is a wisdom psalm. It tells what pleases God. (See: wise, wisdom)

Special concepts in this chapter

Sacrifices

God does not need animal sacrifices. He does not eat meat or drink blood. After all he owns every wild animal. He wants people to be thankful and to depend on him. But God rejects evil people. (See: blood and evil, wicked, wickedness)

Links:

- **Psalm 050:1-2**

Psalm 50:1-2

UDB:

[1] God, the all-powerful one, speaks;

he summons all people,

from the east to the west.

[2] His glory shines from Mount Zion in Jerusalem,

an extremely beautiful city.

ULB:

50

A psalm of Asaph.

[1] The Mighty One, God, Yahweh, has spoken

and called the earth from the rising of the sun to its setting.

[2] Out of Zion, the perfection of beauty,

God has shone.

translationWords:

- psalm
- Asaph
- mighty, might
- God
- Yahweh
- call, calling, called, call out
- earth, earthly
- Zion, Mount Zion
- perfect

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **General Information:** - This psalm is a song that teaches people.
- **A psalm of Asaph** - “This is a psalm that Asaph wrote.”

- **The Mighty One, God, Yahweh** - The author uses three different names to speak of God.
- **called the earth** - Here the word “earth” refers to the people who live on the earth. AT: “called all people” (See: Metonymy)
- **from the rising of the sun to its setting** - This phrase refers to the directions east, where the sun rises, and west, where the sun sets. The writer uses these two extremes to represent everywhere on earth. AT: “everywhere on earth” (See: Merism)
- **Zion, the perfection of beauty** - Possible meanings are 1) “Zion, whose beauty is perfect” or 2) “Zion, the most beautiful city.”
- **God has shone** - The writer speaks of God as if he were a light that shines. This refers to God causing people to know about his glory. AT: “God’s glory shines like a light” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 050 General Notes
- Psalm 050 Translation Questions

Psalm 50:3-5

UDB:

[3] Our God comes to us,

and he is not silent.

A great fire is in front of him,

and a storm is around him.

[4] He comes to judge his people.

He shouts to the angels in heaven

and to the people on the earth.

[5] He says, "Summon those who faithfully worship me,

those who made a covenant with me by offering sacrifices to me."

ULB:

[3] Our God comes and does not stay silent;

a fire devours before him,

and it is very stormy around him.

[4] He calls to the heavens above

and to the earth so that he may judge his people:

[5] "Gather my faithful ones together to me,

those who have made a covenant with me by sacrifice."

translationWords:

- God
- fire
- devour
- call, calling, called, call out
- heaven, sky, heavens, heavenly
- earth, earthly
- judge, judgment
- people of God, my people
- faithful, faithfulness
- covenant
- sacrifice, offering

translationNotes:

- **does not stay silent** - The writer uses this negative statement to emphasize the positive. AT: “speaks so that everyone can hear him” (See: Litotes)
- **a fire devours before him** - The writer speaks of a fire burning things as if it were eating them. AT: “a fire burns in front of him” (See: Metaphor)
- **it is very stormy around him** - “there is a great storm around him”
- **He calls to the heavens above and to the earth** - Possible meanings are 1) God is calling on all who live in heaven and on earth to be witnesses as he judges his people or 2) God is speaking to heaven and earth as if they are people, and he is calling them to be witnesses as he judges his people. (See: Metonymy and Personification)

Links:

- Introduction to Psalms
- Psalm 050 General Notes
- Psalm 050 Translation Questions

Psalm 50:6

UDB:

[6] The angels in heaven declare,

”God is righteous,

and he is the supreme judge.”

ULB:

[6] The heavens will declare his righteousness,

for God himself is judge. *Selah*

translationWords:

- heaven, sky, heavens, heavenly
- declare, declaration
- righteous, righteousness
- judge, judgment
- selah

translationNotes:

- **The heavens will declare** - Possible meanings are 1) the writer uses the word “heavens” to refer to the angels who live there (UDB) or 2) the writer speaks of “the heavens” as if they are a person who testifies about God’s righteousness. (See: Metonymy and Personification)

Links:

- Introduction to Psalms
- Psalm 050 General Notes
- Psalm 050 Translation Questions

Psalm 50:7-8

UDB:

7 God says, "My people, listen!

You Israelite people, listen,

as I, your God, say what you have done that is wrong.

8 I am not rebuking you for making sacrifices to me,

for the offerings that you always burn on the altar for me.

ULB:

7 "Hear, my people, and I will speak;

I am God, your God.

8 I will not reprove you for your sacrifices;

your burnt offerings are always before me.

translationWords:

- people of God, my people
- sacrifice, offering
- burnt offering, offering by fire

translationNotes:

- **I will not reprove you for your sacrifices** - "I will reprove you, but not for your sacrifices." God explains that their sacrifices are not the reason that he is reproving them.
- **reprove** - "rebuke" or "reprimand"
- **your burnt offerings are always before me** - This explains why God is not rebuking them for their sacrifices. The phrase "are always before me" refers to being in God's presence and means that his people are always sacrificing their burnt offerings to him. AT: "you are always sacrificing burnt offerings to me" (See: Idiom)

Links:

- Introduction to Psalms
- Psalm 050 General Notes
- Psalm 050 Translation Questions

Psalm 50:9-11

UDB:

9 But I do not really need the bulls from your barns
and the goats from your pens that you sacrifice,
10 because all the animals in the forest belong to me,
and all the cattle on a thousand hills also belong to me.
11 I know and own all the birds in the mountains,
and all the creatures that move around in the fields.

ULB:

9 I will take no bull out of your house,
or male goats out of your folds.
10 For every beast of the forest is mine,
and the cattle on a thousand hills.
11 I know all the birds of the mountains,
and the wild beasts of the field are mine.

translationWords:

- cow, calf, bull, cattle
- house
- goat, kid
- beast
- know, knowledge, make known

translationNotes:

- **folds** - “pens” or “fences”
- **the cattle on a thousand hills** - The phrase “on a thousand hills” does not represent the total number of cattle that God owns. The number is an exaggeration that emphasizes that God owns all of the cattle in the world. The verb may be supplied from the previous phrase. AT: “all the cattle in the world are mine” (See: Hyperbole and Ellipsis)
- **thousand hills** - “1,000 hills” (See: Numbers)
- **I know all the birds** - Here the word “know” implies ownership. AT: “I own all the birds” (See: Idiom and Assumed Knowledge and Implicit Information)

Links:

- Introduction to Psalms
- Psalm 050 General Notes
- Psalm 050 Translation Questions

Psalm 50:12-13

UDB:

12 So if I were hungry, I would not tell you to bring me some food
because everything in the world belongs to me!
13 I do not eat the flesh of the bulls that you sacrifice,
and I do not drink the blood of the goats that you offer to me.

ULB:

12 If I were hungry, I would not tell you;
for the world is mine, and everything in it.
13 Will I eat the flesh of bulls
or drink the blood of goats?

translationWords:

- world, worldly
- flesh
- cow, calf, bull, cattle
- blood
- goat, kid

translationNotes:

- **If I were hungry** - This describes something that could not happen, since God does not get hungry. (See: Hypothetical Situations)
- **Will I eat the flesh of bulls or drink the blood of goats?** - God asks this rhetorical question to emphasize that he does not do these things and so has no need for their sacrifices. AT: "I do not eat the flesh of bulls or drink the blood of goats." (See: Rhetorical Question)

Links:

- Introduction to Psalms
- Psalm 050 General Notes
- Psalm 050 Translation Questions

Psalm 50:14-15

UDB:

14 The sacrifice that I really want is that you thank me

and do all that you have promised to do.

15 Pray to me when you have troubles.

If you do that, I will rescue you, and then you will praise me.

ULB:

14 Offer to God the sacrifice of thanksgiving,

and pay your vows to the Most High.

15 Call on me in the day of trouble;

I will rescue you, and you will glorify me."

translationWords:

- sacrifice, offering
- vow
- Most High
- call, calling, called, call out
- biblical time: day
- trouble, troubles, troubled
- glory, glorious

translationNotes:

- **Offer to God** - Here God refers to himself. AT: "Offer to me" (See: First, Second or Third Person)
- **pay your vows to the Most High** - The writer speaks of "vows" as if they are currency which a person pays to God. AT: "fulfill your vows to the Most High" or "do what you have promised the Most High to do" (See: Metaphor)
- **in the day of trouble** - Here the word "day" refers to any period of time. AT: "whenever you have troubles" (See: Idiom)

Links:

- Introduction to Psalms
- Psalm 050 General Notes
- Psalm 050 Translation Questions

Psalm 50:16-17

UDB:

16 But I say this to the wicked people:

Why do you recite my commandments
or talk about the covenant that I made with you?
17 For you have refused to allow me to discipline you,
and you have rejected what I told you to do.

ULB:

16 But to the wicked God says,
"What have you to do with declaring my statutes,
that you have taken my covenant in your mouth,
17 since you hate instruction
and throw my words away?

translationWords:

- evil, wicked, wickedness
- declare, declaration
- statute, statutes
- covenant
- word

translationNotes:

- **But to the wicked God says** - Here God is still speaking and speaks of himself in the third person. AT: "But to the wicked I say" (See: First, Second or Third Person)
- **to the wicked** - The word "wicked" refers to wicked people in general. AT: "to wicked people" (See: Nominal Adjectives)
- **What have you to do with declaring my statutes ... and throw my words away?** - God uses this question to rebuke wicked people. This question can be turned into a statement. AT: "It does not make sense that you declare my statutes and my covenant, since you hate my instructions and throw away my words." or "It is not right for you to declare my statutes ... away." (See: Rhetorical Question)
- **have taken my covenant in your mouth** - God speaks of wicked people reciting the words of his covenant as if they are putting the covenant in their mouth. AT: "talk about my covenant" (See: Metaphor)

- **throw my words away** - God speaks of the wicked people rejecting what he says as if they were throwing away trash. AT: “reject what I say” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 050 General Notes
- Psalm 050 Translation Questions

Psalm 50:18-20

UDB:

[18] Every time that you see a thief, you become his friend,

and you spend much time with those who commit adultery.

[19] You are always talking about doing wicked things,

and you are always trying to deceive people.

[20] You are always accusing members of your own family

and slandering them.

ULB:

[18] When you see a thief, you agree with him;

you participate with those who commit adultery.

[19] You give your mouth to evil,

and your tongue expresses deceit.

[20] You sit and speak against your brother;

you slander your own mother's son.

translationWords:

- adultery, adulterous, adulterer, adulteress
- tongue
- deceive, deceit, deception, deceptive
- brother
- slander, slanderer

translationNotes:

- **you agree with him** - Possible meanings are 1) that they approve of the thief's actions. AT: "you approve or him" or 2) that they join the thief in their actions. AT: "you join him" (See: Idiom)
- **You give your mouth to evil** - God speaks of a person speaking evil things as if that person's mouth is a messenger whom the person sends to do evil things. AT: "You are always saying evil things" (See: Metaphor and Synecdoche)
- **your tongue expresses deceit** - The word "tongue" represents the person who is speaking. AT: "you are always telling lies" (See: Synecdoche)

- **You sit and speak against your brother; you slander your own mother's son** - These two phrases have the same meaning but use different words. God accuses them of speaking falsely against members of their own family. (See: Parallelism)
- **You sit and speak** - To "sit and speak" against someone implies that this person deliberately thinks of bad things to say about someone. AT: "You always think of ways to speak" (See: Idiom and Assumed Knowledge and Implicit Information)

Links:

- Introduction to Psalms
- Psalm 050 General Notes
- Psalm 050 Translation Questions

Psalm 50:21-22

UDB:

21 You did all those things, and I did not say anything to you,

so you thought that I was a sinner just like you.

But now I rebuke you and accuse you, right in front of you.

22 So, all you who have ignored me, pay attention to this,

because if you do not, I will tear you to pieces,

and there will be no one to rescue you.

ULB:

21 You have done these things, but I have kept silent,

so you thought that I was someone just like yourself.

But I will reprove you and bring up, right before your eyes, all the things you have done.

22 Give this careful consideration, you who forget God,

otherwise I will tear you to pieces,

and there will be no one to come to help you!

translationWords:

translationNotes:

- **you thought that I was someone just like yourself** - Since God had kept silent and not yet rebuked the wicked people for their actions, they thought that God approved of what they did. AT: “you thought that I was someone who acts just like you do” (See: Assumed Knowledge and Implicit Information)
- **reprove** - “rebuke” or “reprimand”
- **bring up ... all the things you have done** - God speaks of listing all of the evil things that they have done. AT: “list ... all the things you have done” (See: Idiom)
- **right before your eyes** - Here, to be “before your eyes” means that it is in a place where they can see. This means that they will not be able to deny the charges that God brings against them. AT: “right in front of you” or “so that you can not deny them” (See: Idiom)

- **you who forget God** - God speaks of the wicked rejecting him as if they have forgotten him. He speaks of himself in the third person. AT: “you who reject me” (See: Metaphor and First, Second or Third Person)
- **I will tear you to pieces** - God speaks of destroying the wicked as if he were a lion eating its prey. AT: “I will destroy you” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 050 General Notes
- Psalm 050 Translation Questions

Psalm 50:23

UDB:

[23] The sacrifice that truly honors me is to thank me for what I have done;

and I will save those who always do the things that I want them to."

ULB:

[23] The one who offers a sacrifice of thanksgiving praises me,

and to anyone who plans his path in the right way

I will show God's salvation."

translationWords:

- sacrifice, offering
- praise
- salvation

translationNotes:

- **plans his path in the right way** - God speaks of a the way a person lives as if it were a path that the person travels. AT: "lives his life the right way" (See: Metaphor)
- **I will show God's salvation** - Here God speaks of saving a person as if it were causing a person to see his salvation. He refers himself in the third person. AT: "I will save him" (See: Metaphor and Abstract Nouns and First, Second or Third Person)

Links:

- Introduction to Psalms
- Psalm 050 General Notes
- Psalm 050 Translation Questions

Psalm 51 General Notes

Type of psalm

Psalm 51 is a psalm of repentance from sin. (See: repent, repentance and sin, sinful, sinner, sinning)

Special concepts in this chapter

Repentance

The psalmist was truly sorry for having sinned. He repented and God forgave his sins. God wants true sorrow for having sinned, not sacrifices. (See: true, truth, come true and forgive, forgiveness)

Author of Psalm

Scholars are divided over whether this psalm was authored by King David as is mentioned by the superscription. If nothing else, we can assume the last two verse were added later since Jerusalem is intact with well built walls during King David's reign.

Links:

- **Psalm 051:1-2**

Psalm 51:1-2

UDB:

[1] O God, act mercifully toward me
because you love me faithfully;
because you are very merciful,
forget the ways that I disobeyed you!
[2] Make me acceptable to you again, even though I did wrong things;
forgive the guilt of my sin and accept me.

ULB:

51

For the chief musician. A psalm of David; when Nathan the prophet came to him after he had slept with Bathsheba.

[1] Have mercy on me, God, because of your covenant faithfulness;
for the sake of the multitude of your merciful actions, blot out my transgressions.
[2] Wash me thoroughly from my iniquity
and cleanse me from my sin.

translationWords:

- chief
- psalm
- David
- Nathan
- prophet, prophecy, prophesy, seer, prophetess
- sleep with, have relations with, lovemaking
- Bathsheba
- mercy, merciful
- God
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- blot out, wipe out

- transgress, transgression
- iniquity
- clean, cleanse
- sin, sinful, sinner, sinning

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **General Information:** - In this psalm David asks God for forgiveness.

- **For the chief musician** - "This is for the director of music to use in worship."
- **A psalm of David** - Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.
- **when Nathan the prophet came to him** - It can be stated clearly what Nathan did when he came to David, because this psalm is in response to that. AT: "when Nathan the prophet came to David and rebuked him" (See: Assumed Knowledge and Implicit Information)
- **after he had slept with Bathsheba** - "after David had slept with Bathsheba"
- **for the sake of the multitude of your merciful actions** - "because you do so many merciful things"
- **blot out my transgressions** - Forgiving sins is spoken of as either 1) blotting them out or 2) erasing a written record of the sins. AT: "forgive my sins like someone wiping something away" or "forget my sins like someone who erases a record of sins" (See: Metaphor)
- **Wash me thoroughly from my iniquity ... cleanse me from my sin** - These two phrases mean the same thing. (See: Parallelism)
- **Wash me thoroughly from my iniquity** - Being acceptable to God is spoken of as being clean. God makes people acceptable by forgiving their sins. AT: "Wash away all my sin" or "Forgive all my sins so that I will be acceptable to you" (See: Metaphor)
- **thoroughly** - "completely"
- **cleanse me from my sin** - Being acceptable to God is spoken of as being clean. God makes people acceptable by forgiving their sins. AT: "Make me clean from my sin" or "forgive me for my sin so that I will be clean" (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 051 General Notes
- Psalm 051 Translation Questions

Psalm 51:3-4

UDB:

[3] I say that because I know the ways that I have disobeyed you;

I cannot forget them.

[4] You, you only, are the one I that have really sinned against,

and you have seen the evil things that I have done.

When you say that I am guilty, you are right,

and when you judge me, you justly say that I deserve to be punished.

ULB:

[3] For I know my transgressions,

and my sin is always before me.

[4] Against you, you only, I have sinned

and done what is evil in your sight;

you are right when you speak;

you are correct when you judge.

translationWords:

- transgress, transgression
- sin, sinful, sinner, sinning
- evil, wicked, wickedness
- judge, judgment

translationNotes:

- **my sin is always before me** - Not being able to forget his sins is spoken of as if they were always in front of him where he can see them. AT: “I am always aware of my sins” or “I cannot forget my sins” (See: Metaphor)
- **and done what is evil** - “and I have done what is evil” (See: Ellipsis)

Links:

- Introduction to Psalms
- Psalm 051 General Notes
- Psalm 051 Translation Questions

Psalm 51:5-6

UDB:

[5] I have been a sinner since the day that I was born;

truly, I have been like that since my mother conceived me.

[6] What you desire is that in my inner being I desire what is true

in order that you can teach me in my inner being how to act wisely.

ULB:

[5] See, I was born in iniquity;

as soon as my mother conceived me, I was in sin.

[6] See, you desire trustworthiness in my heart;

in my heart you will make me know wisdom.

translationWords:

- iniquity
- conceive, conception
- trust, trustworthy, trustworthiness
- heart
- wise, wisdom

translationNotes:

- **See, I was born in iniquity ... See, you desire trustworthiness** - The two uses of "See" here draw our attention to the contrast between these two situations. AT: "Truly I was born in iniquity ... But you desire trustworthiness"
- **See, I was born in iniquity ... as soon as my mother conceived me, I was in sin** - These two phrases mean basically the same thing and are used together for emphasis. (See: Parallelism)
- **I was born in iniquity** - Being a sinner is spoken of as being in iniquity. AT: "I was already a sinner when I was born" (See: Metaphor)
- **as soon as my mother conceived me, I was in sin** - Being a sinner is spoken of as being in sin. AT: "even when my mother conceived me, I was a sinner" (See: Metaphor)
- **you desire trustworthiness in my heart** - The heart represents either 1) the person's desires or 2) the whole person. AT: "You want me to desire trustworthiness" or "you want me to be trustworthy" (See: Metonymy and Synecdoche)

Links:

- Introduction to Psalms
- Psalm 051 General Notes
- Psalm 051 Translation Questions

Psalm 51:7-9

UDB:

[7] Forgive the guilt of my sins, and after that happens, I will be completely acceptable to you;
if you forgive me, then I will be absolutely right with you.
[8] Allow me to rejoice again;
you have made me immeasurably sad,
but now let me rejoice again.
[9] Do not continue to remember the sins that I have committed;
forget the evil things that I have done.

ULB:

[7] Purify me with hyssop, and I will be clean;
wash me, and I will be whiter than snow.
[8] Make me hear joy and gladness
so that the bones that you have broken may rejoice.
[9] Hide your face from my sins
and blot out all my iniquities.

translationWords:

- pure, purify, purification
- clean, cleanse
- joy, joyful
- rejoice
- face
- blot out, wipe out

translationNotes:

- **Purify me ... I will be clean ... wash me ... I will be whiter than snow** - Being acceptable to God is spoken of as being clean or white. God makes people acceptable by forgiving their sins. (See: Metaphor)

- **Purify me with hyssop** - The writer speaks of God as if God were a priest who would sprinkle water on him to make him acceptable to God. AT: “Make me acceptable by sprinkling water on me with hyssop” or “Forgive me for my sins so that I will be acceptable to you” (See: Metaphor)
- **hyssop** - This is a plant that the priests used to sprinkle water or blood on people or things to make them ceremonially clean, that is, acceptable to God. (See: Translate Unknowns)
- **whiter than snow** - Not having sin is spoken of as being white. AT: “very, very white” (See: Simile)
- **joy and gladness** - These two words mean basically the same thing and emphasize his desire to hear joyful things. (See: Doublet)
- **so that the bones that you have broken may rejoice** - Feeling terrible sadness is spoken of as if his bones were broken. AT: “for you have caused me terrible sadness in my inner being. Let me rejoice again!” (See: Metaphor)
- **Hide your face from my sins** - Thinking about someone’s sins is spoken of as seeing them. Forgiving or refusing to think about the sins is spoken of as choosing not to see them. AT: “Do not look at my sins” or “Do not remember my sins” (See: Metaphor)
- **blot out all my iniquities** - Forgiving or refusing to think about someone’s sins is spoken of as either 1) blotting them out or 2) erasing a written record of the sins. AT: 1) “forgive my sins like someone wiping something away” or “forget my sins like someone who erases a record of sins” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 051 General Notes
- Psalm 051 Translation Questions

Psalm 51:10-11

UDB:

10 O God, make me want to do the things that you approve of.

Make me want to do only what is right.

11 Do not reject me as one of your people,

and do not make your holy Spirit leave me.

ULB:

10 Create in me a clean heart, God,

and renew a right spirit within me.

11 Do not drive me away from your presence,

and do not take your holy Spirit from me.

translationWords:

- create, creation, Creator
- clean, cleanse
- heart
- spirit, spiritual
- Holy Spirit, Spirit of God, Spirit of the Lord

translationNotes:

- **Create in me a clean heart** - Here the “heart” represents the feelings and desires. Being completely devoted and obedient to God is spoken of as having a clean heart. AT: “Make me completely devoted to you” or “Make me want to obey you always” (See: Metonymy and Metaphor)
- **renew a right spirit within me** - Here “spirit” represents the attitude and desires of a David. AT: “make my attitude right” or “make me always want to do what is right” (See: Metonymy)
- **Do not drive me away from your presence** - “Do not force me to go away from you.” Being rejected by God is spoken of as being forced to go away from him. AT: “Do not reject me as one of your people” (UDB) (See: Metaphor)

Links:

- Introduction to Psalms

- Psalm 051 General Notes
- Psalm 051 Translation Questions

Psalm 51:12-13

UDB:

[12] Make me happy again by rescuing me from my guilt,
and always help me by making me sincerely want to obey you.

[13] If you do that, I will teach other sinners what you want them to do;
they will repent and obey you.

ULB:

[12] Restore to me the joy of your salvation,
and sustain me with a willing spirit.
[13] Then will I teach transgressors your ways,
and sinners will be converted to you.

translationWords:

- restore, restoration
- joy, joyful
- salvation
- transgress, transgression

translationNotes:

- **and sustain me** - “and hold me up” or “assist me”
- **your ways** - “the way you want people to live” or “what you want people to do”
- **transgressors ... sinners** - These two words refer to the same people here.

Links:

- Introduction to Psalms
- Psalm 051 General Notes
- Psalm 051 Translation Questions

Psalm 51:14-16

UDB:

14 O God, you are the one who saves me;

forgive me for being guilty of causing someone who was not my enemy to die.

When you do that, I will sing joyfully about your being very good and righteous.

15 O Yahweh, help me to speak

in order that I may praise you.

16 When people only bring sacrifices to you, that does not please you.

If that were enough to please you, I would do the same.

But you are not pleased with burnt offerings alone.

ULB:

14 Forgive me for shedding blood, God of my salvation,

and I will shout for the joy of your righteousness.

15 Lord, open my lips,

and my mouth will express your praise.

16 For you do not delight in sacrifice, or I would give it;

you have no pleasure in burnt offerings.

translationWords:

- forgive, forgiveness
- blood
- God
- salvation
- joy, joyful
- righteous, righteousness
- Lord
- praise
- delight
- sacrifice, offering
- burnt offering, offering by fire

translationNotes:

- **shedding blood** - This phrase refers to killing another person. (See: Metonymy)
- **Lord, open my lips, and my mouth will express your praise** - Being able to talk is spoken of as the lips being open. Here not being able to speak is a symbol of being guilty of sin and not being able to make a defense. AT: “Lord, make me able to speak, and I will praise you” (See: Metonymy)
- **you do not delight in sacrifice ... you have no pleasure in burnt offerings** - This means that God wants something more important than these things. AT: “A sacrifice is not enough to please you ... you want something more than burn offerings” (See: Assumed Knowledge and Implicit Information)

Links:

- Introduction to Psalms
- Psalm 051 General Notes
- Psalm 051 Translation Questions

Psalm 51:17-19

UDB:

17 The sacrifice that you really want is for people to be truly humble and sorry for having sinned.
O God, you will not refuse that kind of sacrifice.

18 O God, be good to the people who live in Jerusalem;
make them able to rebuild the city walls.
19 When that happens, they will bring you the proper sacrifices:
normal animal sacrifices and sacrifices to be completely burned.
They will burn young bulls on your altar,
and you will be pleased.

ULB:

17 The sacrifices of God are a broken spirit.
You, God, will not despise a broken and a contrite heart.

18 Do good in your good pleasure to Zion;
rebuild the walls of Jerusalem.
19 Then will you delight in the sacrifices of righteousness,
in burnt offerings and whole burnt offerings;
then our people will offer bulls on your altar.

translationWords:

- God
- spirit, spiritual
- heart
- Zion, Mount Zion
- Jerusalem
- delight
- righteous, righteousness
- burnt offering, offering by fire
- people group, peoples, the people, a people
- cow, calf, bull, cattle
- altar

translationNotes:

- **The sacrifices of God** - “The sacrifices that please God”
- **a broken spirit** - A broken spirit represents a humble attitude. AT: “humility” or “a person who becomes humble” (See: Metaphor and Synecdoche)
- **a broken and a contrite heart** - Being humble and sorry for one’s sin is spoken of as having a broken and contrite heart. The heart represents the emotions and will. AT: “sorrow and humility” or “a person who is sorry for his sin and humble” (See: Synecdoche)
- **rebuild the walls of Jerusalem** - The walls of a city protect the city and the people in it. Possible meanings are 1) “enable us to rebuild the walls of Jerusalem” or 2) “protect Jerusalem and make it strong” (See: Metonymy)
- **our people will offer bulls on your altar** - A bull is an adult male cow. Bulls were often used as sacrificial animals, according to God’s instruction.

Links:

- Introduction to Psalms
- Psalm 051 General Notes
- Psalm 051 Translation Questions

Psalm 52 General Notes

Type of psalm

Psalm 52 is a wisdom psalm. It teaches that God will destroy evil people. (See: wise, wisdom and evil, wicked, wickedness)

Special concepts in this chapter

Evil people

Although the evil people feel secure with their wealth and evil deeds, God will destroy them. But people who do good are secure because God protects them. (See: works, deeds, work, acts)

Superscription

This is called a “Maschil of David.” The word in the original language has caused scholars to have various opinions about its meaning. Some say it means to instruct, while others say that the word is referring to the skill used in creating the psalm. Still others think it means that meditation should be used in reading this psalm.

Links:

- **Psalm 052:1-2**

Psalm 52:1-2

UDB:

[1] You proud man, you think that you are strong;

you boast about the trouble that you make for others,

but God faithfully protects people from you every day.

[2] All during the day you plan to get rid of others;

what you say is like a sharp blade,

and you are always deceiving others.

ULB:

52

For the chief musician. A maschil of David; when Doeg the Edomite came and told Saul, and said to him, "David has come to the house of Ahimelech."

[1] Why are you proud of making trouble, you mighty man?

The covenant faithfulness of God comes every day.

[2] Your tongue plans destruction

like a sharp razor, working deceitfully.

translationWords:

- David
- Edom, Edomite, Idumea
- Saul (OT)
- house
- proud, pride, prideful
- trouble, troubles, troubled
- mighty, might
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- God
- tongue
- deceive, deceit, deception, deceptive

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **General Information:** - In this psalm the word "you" refers to Doeg. When Saul wanted to kill David, Doeg told Saul where David was so that Saul could find him.
- **For the chief musician** - "This is for the director of music to use in worship."
- **A maschil** - This may refer to a style of music. See how you translated this in 32:1.
- **Doeg ... Ahimelech** - These are the names of men. (See: How to Translate Names)
- **Why are you proud of making trouble, you mighty man?** - This question shows how angry David was at the one who made trouble. AT: "You should not be so proud of making trouble, you mighty man." (See: Rhetorical Question)
- **you mighty man** - David may have been using irony when he called Doeg this. AT: "you, who think you are so mighty" (See: Irony)
- **The covenant faithfulness of God comes** - David speaks of God's covenant faithfulness as if it were something that could come. David was probably referring to God's promises to protect his people from wicked people. This can be stated clearly. AT: "God is faithful to keep the promises of his covenant" or "God faithfully protects his people from wicked people like you" (See: Metaphor and Assumed Knowledge and Implicit Information)
- **a sharp razor** - a sharp blade
- **Your tongue plans destruction like a sharp razor, working deceitfully** - Here the tongue is compared to a sharp razor which is capable of causing great harm. AT: "Your tongue harms people like a sharp razor does, when you plan destruction and deceive others" (See: Simile)
- **Your tongue** - Here "your tongue" refers to the person David is speaking to. AT: "You" (See: Synecdoche)

Links:

- Introduction to Psalms
- Psalm 052 General Notes
- Psalm 052 Translation Questions

Psalm 52:3

UDB:

[3] You like doing what is evil more than you like doing what is good,

and you like telling lies more than you like telling the truth.

ULB:

[3] You love evil more than good

and lying rather than speaking righteousness. *Selah*

translationWords:

- love
- righteous, righteousness
- selah

translationNotes:

- **Connecting Statement:** - David continues speaking to the “mighty man” of 5:1
- **lying rather than speaking righteousness** - “you love lying more than speaking what is right”

Links:

- Introduction to Psalms
- Psalm 052 General Notes
- Psalm 052 Translation Questions

Psalm 52:4-5

UDB:

4 You, the one who says things to deceive people,

you like to say things that hurt people!

5 But God will get rid of you forever;

he will grab you and drag you from your home

and take you away from this world where people are alive.

ULB:

4 You love all words that devour others,

you deceitful tongue.

5 God will likewise destroy you forever;

he will take you up and pluck you out of your tent

and root you out of the land of the living. *Selah*

translationWords:

- word
- devour
- deceive, deceit, deception, deceptive
- forever
- tent
- life, live, living, alive
- selah

translationNotes:

- **words that devour others** - Here words that harm others are spoken of as if they were animals that devour people. AT: “words that harm others” (See: Metaphor)
- **you deceitful tongue** - This refers to the person the author is speaking to. AT: “you speaker of deceit” or “you liar” (See: Synecdoche)
- **take you up ... pluck you ... root you** - All three of these phrases are different ways of saying “remove you” (See: Parallelism)

- **root you out of the land of the living** - Being alive on earth is spoken of as if people are plants with roots in the ground. God killing someone is spoken of as digging up the plant's roots and taking it out of the ground. AT: "he will take you out the land of the living" or "He will kill you so that you will no longer be on earth with living people" (See: Metaphor)
- **Selah** - This may be a musical term that tells people how to sing or play their instruments here. Some translations write the Hebrew word, and some translations do not include it. (See: Copy or Borrow Words)

Links:

- Introduction to Psalms
- Psalm 052 General Notes
- Psalm 052 Translation Questions

Psalm 52:6-7

UDB:

6 When righteous people see that, they will be awestruck,

and they will laugh at what happened to you, and say,

7 "Look what happened to the man who would not ask God to protect him;

he trusted that his great wealth would save him;

he grew more powerful by wickedly hurting other people."

ULB:

6 The righteous will also see it and fear;

they will laugh at him and say,

7 "See, this is a man who did not make God his refuge,

but he trusted in the abundance of his wealth,

and he was strong when he destroyed others."

translationWords:

- righteous, righteousness
- fear, afraid, fear of Yahweh
- refuge, shelter
- trust, trustworthy, trustworthiness

translationNotes:

- **The righteous will also see it and fear** - "The righteous will also see God remove him and they will fear"
- **See** - "Indeed"
- **did not make God his refuge** - Here "refuge" represents a protector. AT: "did not make God his protector" or "did not ask God to protect him" (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 052 General Notes
- Psalm 052 Translation Questions

Psalm 52:8-9

UDB:

[8] But I am secure because I worship in God's temple;

I am like a strong green olive tree.

I trust in God, who faithfully loves us forever.

[9] God, I will always thank you for everything you have done.

I will wait patiently because you are so good,

especially when I stand before your faithful people.

ULB:

[8] But as for me, I am like a green olive tree in God's house;

I will trust in the covenant faithfulness of God forever and ever.

[9] I will give you thanks forever for what you have done.

I will wait for your name, because it is good,

in the presence of your godly people.

translationWords:

- olive
- house
- trust, trustworthy, trustworthiness
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- forever
- name
- godly, godliness

translationNotes:

- **a green olive tree** - Green olive trees are strong and secure. They do not fall over.
- **I am like a green olive tree in God's house** - Being safe and secure is spoken of as being like a strong tree. AT: "I am strong in God's house, like a green olive tree" or "Because I worship in God's house, I am secure like a green olive tree" (See: Simile)
- **in God's house** - This refers to God's temple.
- **I will wait for your name, because it is good** - God's name represents God himself. Waiting for God represents waiting for God to help him. AT: "I will wait for you, because you are good" or "I will wait for you to help me, because you are good" (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 052 General Notes
- Psalm 052 Translation Questions

Psalm 53 General Notes

Type of psalm

Psalm is 53 is a wisdom psalm: warning people who do evil that God will judge them. (See: wise, wisdom, evil, wicked, wickedness and judge, judgment)

Special concepts in this chapter

God's watching mankind

God looks down from heaven and sees that all humans are evil and corrupt. (See: heaven, sky, heavens, heavenly)

Superscription

This is called a "Maschil of David." The word in the original language has caused scholars to have various opinions about its meaning. Some say it means to instruct, while others say that the word is referring to the skill used in creating the psalm. Still others think it means that meditation should be used in reading this psalm.

Links:

- **Psalm 053:1-3**

Psalm 53:1-3

UDB:

[1] Only foolish people say to themselves, “There is no God!”

People who say that are corrupt; they commit terrible sins;

there is not one of them who does what is good.

[2] God looks down from heaven and sees humans;

he looks to see if any man is very wise

and seeks to know God.

[3] But everyone has turned away from God. They are depraved and do disgusting, filthy things.

No one does what is good.

ULB:

53

For the chief musician; set to Mahalath. A maschil of David.

[1] A fool says in his heart, “There is no God.”

They are corrupt and have done abominable iniquity;

there is no one who does good.

[2] God looks down from heaven on the children of mankind

to see if there are any who understand,

who seek after him.

[3] They have all turned away. Together they have become corrupt.

There is not one who does good, not even one.

translationWords:

- David
- fool, foolish, folly
- heart

- God
- corrupt, corruption
- abomination, abominable
- iniquity
- heaven, sky, heavens, heavenly
- son, son of
- understand, understanding

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)

- **For the chief musician** - "This is for the director of music to use in worship"
- **set to Mahalath** - This may refer to a style of music. (See: Copy or Borrow Words)
- **A maschil** - This may refer to a style of music. See how you translated this in 32:1.
- **the children of mankind** - This refers to all people.
- **who seek after him** - Seeking God as a person would look for someone is spoken of as "seeking" God. Possible meanings are 1) wanting to know God. AT: "who want to know him" or 2) worshiping God. AT: "who worship him" (See: Metaphor)
- **They have all turned away** - Rejecting God and what is right is spoken of as turning away. AT: "They have all turned away from doing what is right" or "They have all rejected God" (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 053 General Notes
- Psalm 053 Translation Questions

Psalm 53:4-5

UDB:

[4] Will all these evil people never learn what God will do to them?

They hurt Yahweh's people with terrible violence. They had no guilt in what they did. They had the same expression on their faces as people eating bread at dinner.

And what is worse is that they never prayed to Yahweh.

[5] But someday those people will become very terrified,

although they have nothing to fear.

For God will cause those who attack you to die,

and he will scatter their bones.

They have rejected God,

so he will cause them to be defeated and completely disgraced.

ULB:

[4] Do those who commit iniquity have no understanding—

those who devour my people as if they were eating bread

and they do not call on God?

[5] They were in great fear, although no reason to fear was there;

for God will scatter the bones of whoever will camp against you;

such people will be put to shame because God has rejected them.

translationWords:

- iniquity
- bread
- call, calling, called, call out
- fear, afraid, fear of Yahweh
- shame, shameful, ashamed
- reject

translationNotes:

- **Do those who commit iniquity have no understanding—those ... God?** - This question is used to show the shock that the writer feels because the people are so sinful. It can be written as two statements. "Those who commit iniquity act as though they do not know anything. They devour my people as if they were eating bread, and they do not call on God!" (See: Rhetorical Question)
- **those who devour my people as if they were eating bread** - Destroying people is spoken of as devouring them. Doing it as if they were eating bread implies that they did it very easily or without feeling guilty about it. AT: "those who destroy my people as freely as if they were eating bread" (See: Metaphor and Simile)
- **God will scatter the bones of whoever will camp against you** - Scattering people's bones represents killing them and allowing their bones to remain wherever they have died and not be buried properly. "God will completely destroy whoever will camp against you, and their bones will lie scattered on the ground" (See: Metonymy)
- **whoever will camp against you** - Camping against people represents attacking them. Enemy armies would travel and set up camps to live in temporarily near the people they wanted to attack. AT: "whoever will attack you" (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 053 General Notes
- Psalm 053 Translation Questions

Psalm 53:6

UDB:

[6] I wish that God would come and rescue the Israelite people!

God, when you bless your people again,
all the Israelite people, all the descendants of Jacob, will rejoice.

ULB:

[6] Oh, that the salvation of Israel would come from Zion!
When God brings back his people from the captivity,
then Jacob will rejoice and Israel will be glad!

translationWords:

- salvation
- Israel, Israelites, nation of Israel
- Zion, Mount Zion
- people of God, my people
- captive, captivity
- Jacob, Israel
- rejoice

translationNotes:

- **Oh, that the salvation of Israel would come** - The word "Oh" here introduces an exclamation that expresses a hope or prayer. AT: "I hope that the salvation of Israel will come" or "I pray that the salvation of will come" (See: Exclamations)
- **the salvation of Israel would come from Zion** - The salvation represents God, the savior, whose temple is in Zion. AT: "the savior of Israel would come from Zion" or "God would come from Zion and save Israel" (See: Metonymy)
- **When God brings back his people from the captivity** - "When God saves his captive people"
- **Jacob will rejoice and Israel will be glad!** - These two phrases have the same meaning. (See: Parallelism)
- **Jacob** - Here "Jacob" refers to the descendants of Jacob, the Israelites. (See: Metonymy)

Links:

- Introduction to Psalms

- Psalm 053 General Notes
- Psalm 053 Translation Questions

Psalm 54 General Notes

Type of psalm

Psalm 54 is a deliverance psalm. (See: deliver, deliverer, deliverance)

Special concepts in this chapter

Rescue

Evil people want to kill him; but God has rescued him in the past and he trusts God to rescue him again. (See: evil, wicked, wickedness and trust, trustworthy, trustworthiness)

Superscription

This is called a "Maschil of David." The word in the original language has caused scholars to have various opinions about its meaning. Some say it means to instruct, while others say that the word is referring to the skill used in creating the psalm. Still others think it means that meditation should be used in reading this psalm.

Links:

- **Psalm 054:1-3**

Psalm 54:1-3

UDB:

[1] God, by your power save me from my enemies,

and show people that I have not done anything that is wrong!

[2] God, listen to my prayer;

listen to what I say to you

[3] because strangers are trying to attack me;

proud men are wanting to kill me,

men who have no respect for you.

ULB:

54

For the chief musician; on stringed instruments. A maschil of David; when the Ziphites came and said to Saul, "Does David not hide himself with us?"

[1] Save me, God, by your name,

and judge me in your might.

[2] Hear my prayer, God;

give ear to the words of my mouth.

[3] For strangers have risen up against me,

and pitiless men have sought after my life;

they have not set God before them. *Selah*

translationWords:

- David
- Saul (OT)
- save, safe
- God
- name
- judge, judgment

- mighty, might
- pray, prayer
- word
- raise, rise, risen, arise, arose
- selah

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **General Information:** - This psalm is a prayer for help.

- **For the chief musician** - "This is for the director of music to use in worship"
- **on stringed instruments** - "people should play stringed instruments with this song"
- **A maschil** - This may refer to a style of music. See how you translated this in 32:1
- **Ziphites** - people from the city of Ziph in the Judean mountains, southeast of Hebron. (See: How to Translate Names)
- **Does David not hide himself with us?** - This question is used to show that this is something important that Saul should know. AT: "David is hiding himself with us." (See: Rhetorical Question)
- **Save me, God, by your name** - Here God's name represents his character. It may represent specifically his power or his justice. AT: "Save me, God, by your power" (See: Metonymy)
- **judge me in your might** - Judging David here represents showing people that David is not guilty. When God uses his might to save David, people will know that God has judged him as not guilty. AT: "In your might, show people that I am not guilty" or "Show people that I am not guilty by using your power to rescue me" (See: Metonymy)
- **give ear to the words** - Giving one's ear represents listening. AT: "listen to the words" (See: Metonymy)
- **the words of my mouth** - This expression represents what the speaker says. AT: "my words" or "what I am saying to you" (See: Metonymy)
- **have risen up against me** - Rising up against someone represents preparing to attack him or actually attacking him. AT: "have prepared to attack me" or "are attacking me" (See: Metonymy)
- **pitiless men** - "men who have no mercy"
- **have sought after my life** - Seeking after someone's life represents trying to kill him. AT: "have tried to kill me" or "want to kill me" (See: Metonymy)
- **they have not set God before them** - Setting God before them represents paying attention to God. AT: "they do not pay attention to God" or "they ignore God" (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 054 General Notes

- Psalm 054 Translation Questions

Psalm 54:4-5

UDB:

[4] But God is the one who helps me;

Yahweh defends me from my enemies.

[5] He will cause the evil things that they want to do to me to happen to them instead;

because you faithfully do what you have promised to me, destroy them.

ULB:

[4] See, God is my helper;

the Lord is the one who upholds me.

[5] He will repay my enemies with evil;

in your faithfulness, destroy them!

translationWords:

- Lord
- evil, wicked, wickedness
- faithful, faithfulness

translationNotes:

- **who upholds me** - Defending David and keeping him safe is spoken of as upholding or supporting him. AT: “who defends me” or “who keeps me safe” (See: Metaphor)
- **He will repay my enemies with evil** - Punishment is spoken as if it were payment. AT: “He will do the evil to my enemies that they have done to me” or “He will cause the evil that my enemies have done to me to be done to them” (See: Metaphor)
- **in your faithfulness, destroy them** - Here David changes from talking about God to talking to God. AT: “God, destroy them because you are faithful to me”

Links:

- Introduction to Psalms
- Psalm 054 General Notes
- Psalm 054 Translation Questions

Psalm 54:6-7

UDB:

[6] Yahweh, I will gladly give an offering to you because I want to,

and I will thank you, for you are good to me;

[7] you have rescued me from all my troubles,

and I have seen that you have defeated my enemies.

ULB:

[6] I will sacrifice to you with a freewill offering;

I will give thanks to your name, Yahweh, for it is good.

[7] For he has rescued me from every trouble;

my eye has looked in triumph on my enemies.

translationWords:

- sacrifice, offering
- freewill offering
- name
- Yahweh
- trouble, troubles, troubled
- adversary, enemy

translationNotes:

- **I will give thanks to your name, Yahweh, for it is good** - Yahweh's name represents him. AT: "I will give thanks to you, Yahweh, for you are good" (See: Metonymy)
- **my eye has looked** - The eye represents the person. AT: "I have looked" (See: Metonymy)
- **my eye has looked in triumph on my enemies** - Possible meanings are 1) seeing that his enemies have been defeated. AT: "I have seen that my enemies have been defeated" or 2) defeating his enemies. AT: "I have defeated my enemies" (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 054 General Notes
- Psalm 054 Translation Questions

Psalm 55 General Notes

Type of psalm

Psalm 55 is a deliverance psalm. The psalmist is praying that God will deliver him from his enemies. (See: deliver, deliverer, deliverance)

Special concepts in this chapter

Betrayal

The author wished he could get far away from his enemies after his best friend betrayed him. He asked God to completely destroy his enemies. He is trusting God to save him. (See: trust, trustworthy, trustworthiness and save, safe)

Superscription

This is called a "Maschil of David." The word in the original language has caused scholars to have various opinions about its meaning. Some say it means to instruct, while others say that the word is referring to the skill used in creating the psalm. Still others think it means that meditation should be used in reading this psalm.

Links:

- **Psalm 055:1-3**

Psalm 55:1-3

UDB:

[1] God, listen to my prayer,
and do not turn away from me while I am pleading with you.
[2] Listen to me and answer me
because I am overwhelmed by all my troubles.
[3] My enemies terrify me;
wicked people oppress me.
They cause me to have great troubles;
they are angry with me, and they hate me.

ULB:

55

For the chief musician; on stringed instruments. A maschil of David.

[1] Give ear to my prayer, God;
and do not hide yourself from my plea.
[2] Pay attention to me and answer me;
I have no rest in my troubles
[3] because of the voice of my enemies,
because of the oppression of the wicked;
for they bring trouble on me
and persecute me in anger.

translationWords:

- David
- pray, prayer
- God
- plead, pleading, plea
- rest

- trouble, troubles, troubled
- voice
- oppress, oppression, oppressor
- evil, wicked, wickedness
- persecute, persecution
- angry, anger

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)

- **For the chief musician** - "This is for the director of music to use in worship"
- **on stringed instruments** - "people should play stringed instruments with this song"
- **A maschil** - This may refer to a style of music. See how you translated this in 32:1
- **Give ear to my prayer** - Giving one's ear represents listening. AT: "Listen to my prayer" (See: Metonymy)
- **do not hide yourself from my plea** - Refusing to pay attention to his plea is spoken of as hiding himself from it. AT: "do not ignore my plea" (See: Metaphor)
- **because of the voice of my enemies** - Here "voice" represents what they say. AT: "because of what my enemies say" (See: Metonymy)
- **they bring trouble on me** - Causing trouble is spoken of as bringing trouble. AT: "they cause me to have great troubles" or "they do wicked things to me and so I suffer" (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 055 General Notes
- Psalm 055 Translation Questions

Psalm 55:4-5

UDB:

[4] I am terrified,

and I am very much afraid that I will die.

[5] I am very fearful and I tremble;

I am completely terrified.

ULB:

[4] My heart trembles within me,

and the terrors of death have fallen on me.

[5] Fearfulness and trembling have come on me,

and horror has overwhelmed me.

translationWords:

- heart
- terror, terrify
- death, die, dead
- fear, afraid, fear of Yahweh
- tremble
- horror, horrified

translationNotes:

- **My heart trembles within me** - Here, “heart trembles” refers to his emotional pain and suffering. This suffering is because of fear. AT: “I am suffering because I am so afraid” (See: Metonymy)
- **the terrors of death have fallen on me** - Becoming very afraid, or terrified, is spoken of as if terror is a thing that falls on a person. AT: “I am very much afraid that I will die” (UDB) or “I am terrified that I will die” (See: Metaphor)
- **Fearfulness and trembling have come on me** - Becoming fearful and trembling is spoken of as if fearfulness and trembling are things that come on a person. AT: “I have become very fearful and I tremble” (See: Metaphor)
- **horror has overwhelmed me** - Feeling horror is spoken of as if horror were a thing that can cover people. AT: “I feel terrible horror” or “I am extremely afraid” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 055 General Notes
- Psalm 055 Translation Questions

Psalm 55:6-7

UDB:

[6] I said, "I wish that I had wings like a dove!

If I had wings, I would fly away and find a place to rest.

[7] I would fly far away

and live in the wilderness.

ULB:

[6] I said, "Oh, if only I had wings like a dove!

Then would I fly away and be at rest.

[7] See, then I would wander far away;

I would stay in the wilderness. *Selah*

translationWords:

- dove, pigeon
- rest
- desert, wilderness
- selah

translationNotes:

- **Oh, if only I had wings like a dove!** - This exclamation expresses something the writer wishes for very much. AT: "I wish very much that I had wings like a dove" (See: Exclamations)
- **Then would I fly away** - "If I did have wings, I would fly away"
- **See** - "Indeed"
- **Selah** - This may be a musical term that tells people how to sing or play their instruments here. Some translations write the Hebrew word, and some translations do not include it. (See: Copy or Borrow Words)

Links:

- Introduction to Psalms
- Psalm 055 General Notes
- Psalm 055 Translation Questions

Psalm 55:8-9

UDB:

[8] I would quickly find a safe place

where my enemies could not strike me like a strong wind and rainstorm."

[9] Lord, confuse my enemies and cause their plans to fail.

I saw them hurting others by their violence and causing riots throughout the city.

ULB:

[8] I would hurry to a shelter

from the stormy wind and tempest."

[9] Devour them, Lord, confuse their language!

For I have seen violence and strife in the city.

translationWords:

- Lord
- strife

translationNotes:

- **General Information:** - The writer finishes telling about what he had said.
- **tempest** - a strong storm
- **Devour them** - Destroying something is spoken of as eating all of it. Possible meanings are "Destroy my enemies' plans" or "Destroy my enemies." (See: Metaphor)
- **confuse their language** - "Language" here represents what the people were saying to each other, and probably refers specifically to them talking about plans to do evil. Confusing it represents making the people unable to understand each other. AT: "confuse them when they speak to each other" or "confuse their plans" (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 055 General Notes
- Psalm 055 Translation Questions

Psalm 55:10-11

UDB:

[10] During each day and night they march around on top of its walls,

committing crimes and causing trouble.

[11] They destroy things everywhere.

They oppress people and defraud people in the marketplaces.

ULB:

[10] Day and night they go about on its walls;

iniquity and mischief are in the middle of it.

[11] Wickedness is in the middle of it;

oppression and deceit do not leave its streets.

translationWords:

- iniquity
- evil, wicked, wickedness
- oppress, oppression, oppressor
- deceive, deceit, deception, deceptive

translationNotes:

- **they go about on its walls** - “violence and strife go about on her walls.” (See 55:9) Violence and strife are spoken of as if they were people. This can be expressed by telling about the people who cause violence and strife. AT: “people walk about on the city’s walls, being violent and fighting” (See: Personification)
- **on its walls** - “along the tops of the city walls.” Cities had thick walls around them to protect them from enemies. People could walk along the tops of the walls to see if any enemies were coming to the city.
- **iniquity and mischief are in the middle of it** - Iniquity and mischief are spoken of as if they were people. This can be expressed by telling about the people who do iniquity and mischief. AT: “people do iniquity and cause mischief in the middle of the city” or “people do sinful things and cause trouble in it” (See: Personification)
- **mischief** - “trouble”

- **Wickedness is in the middle of it** - Wickedness is spoken of as if it were a person. This can be expressed by telling about the people who do wicked things. AT: “People do wicked things in the middle of the city” or “people destroy things in the city” (See: Personification)
- **oppression and deceit do not leave its streets** - Oppression and deceit are spoken of as if they were people. This can be expressed by telling about the people who oppress and deceive others. AT: “People oppress and deceive others in the city streets, and they do not leave” or “People are always oppressing and deceiving others in the city streets” (See: Personification)
- **its streets** - This may refer to the marketplaces in the city.

Links:

- Introduction to Psalms
- Psalm 055 General Notes
- Psalm 055 Translation Questions

Psalm 55:12-14

UDB:

12 If it were an enemy who was making fun of me,

I could endure it.

If it were someone who hates me, who despises me,

I could hide from him.

13 But it is someone who is just like me, my companion,

someone who was my friend who is doing this to me.

14 We previously had many good talks together;

we walked around together in God's temple.

ULB:

12 For it was not an enemy who rebuked me,

then I could have borne it;

neither was it he who hated me who raised himself up against me,

then I would have hidden myself from him.

13 But it was you, a man equal to myself,

my companion and my close friend.

14 We had sweet fellowship together;

we walked in the house of God with the throng.

translationWords:

- adversary, enemy
- rebuke
- raise, rise, risen, arise, arose
- companion
- fellowship
- walk
- house of God, Yahweh's house

translationNotes:

- **I could have borne it** - Tolerating or enduring a rebuke is spoken of as bearing or carrying it. AT: “I could have tolerated the rebuke” or “I would not be so sad about the rebuke” (See: Metaphor)
- **raised himself up against me** - Being proud of oneself and insulting another is spoken of as raising oneself up against another. AT: “insulted me” or “despised me” (See: Metaphor)
- **But it was you** - The psalmist speaks as though the person who had rebuked and taunted him were there listening to him. (See: Apostrophe)
- **my companion and my close friend** - This can be stated as a sentence. AT: “You were my companion and my close friend.”
- **We** - The word “we” refers to the psalmist and his friend.
- **with the throng** - Possible meanings are 1) “together” or 2) “with the crowd.”

Links:

- Introduction to Psalms
- Psalm 055 General Notes
- Psalm 055 Translation Questions

Psalm 55:15

UDB:

15 I desire that my enemies will go down alive
to the place where the dead people are.
I want this because they do evil things in their homes.

ULB:

15 Let death come suddenly on them;
let them go down alive to Sheol,
for wickedness is where they live, right among them.

translationWords:

- death, die, dead
- life, live, living, alive
- hades, sheol
- evil, wicked, wickedness

translationNotes:

- **Let death come suddenly on them** - Death is spoken of as if it were a person that could attack people. AT: “Let my enemies die suddenly” (See: Personification)
- **let them go down alive to Sheol** - Dying suddenly is spoken of as if people were to go to Sheol so fast that they do not even die first. AT: “let them suddenly go to Sheol” (See: Metaphor)
- **wickedness is where they live** - Wickedness is spoken of as if it were a thing that could be in a certain place. The habitual wickedness of his enemies is spoken of as if wickedness were with them or near them. AT: “they always do wicked things where they live” (See: Metaphor)
- **right among them** - This phrase intensifies the idea of wickedness being very near them. Here wickedness is spoken of as being not only in their homes, but right where they are. AT: “They always do wicked things wherever they are” or “wherever they are” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 055 General Notes
- Psalm 055 Translation Questions

Psalm 55:16-18

UDB:

[16] But I will ask Yahweh, my God, to help me,

and he will save me.

[17] Each morning, noontime, and evening I tell him what I am concerned about, and I moan,

and he hears my voice.

[18] He saves my life and makes me safe

when I am fighting a terrible battle against my enemies.

There are many enemies coming to fight against me!

ULB:

[16] As for me, I will call on God,

and Yahweh will save me.

[17] In the evening, morning and at noonday I complain and moan;

he will hear my voice.

[18] He will safely rescue my life from the battle that was against me,

for those who fought against me were many.

translationWords:

- call, calling, called, call out
- Yahweh
- save, safe
- voice

translationNotes:

- **As for me** - This phrase shows that the writer has stopped talking about one thing and is now about to talk about himself. AT: “But I”
- **moan** - “cry out”
- **he will hear my voice** - Here “voice” represents either 1) the psalmist or 2) the psalmist’s complaints and moans. AT: “he will hear me” or “he will hear my moaning” (See: Synecdoche and Metonymy)
- **my life** - Here “my life” represents the psalmist. AT: “me” (See: Metonymy)
- **for those who fought against me were many** - “for many people fought against me”

Links:

- Introduction to Psalms
- Psalm 055 General Notes
- Psalm 055 Translation Questions

Psalm 55:19

UDB:

[19] God is the one who has ruled everything forever,

and he will put those who fought against me in their place.

He will cause my enemies to be defeated and disgraced

because they do not change their evil behavior

and because they do not have any respect for God.

ULB:

[19] God, the one who rules from eternity,

will hear them and humiliate them. *Selah*

They never change,

and they do not fear God.

translationWords:

- everlasting, eternal, eternity
- humiliate, humiliation
- selah
- fear, afraid, fear of Yahweh

translationNotes:

- **will hear them** - “will hear my enemies” or “will hear what my enemies say.” Some versions say “will hear me.”
- **humiliate them** - How God will humiliate them can be stated clearly. AT: “will defeat and humiliate them” (See: Assumed Knowledge and Implicit Information)

Links:

- Introduction to Psalms
- Psalm 055 General Notes
- Psalm 055 Translation Questions

Psalm 55:20-21

UDB:

[20] My companion, whom I mentioned previously, betrayed his friends
and broke the agreement that he made with them.
[21] What he said was as easy to listen to as butter is easy to swallow,
but in his inner being he hated people;
his words were as soothing as olive oil,
but they hurt people as sharp swords do.

ULB:

[20] My friend has raised his hands against those who were at peace with him;
he has not respected the covenant that he had.
[21] His mouth was smooth as butter,
but his heart was hostile;
his words were softer than oil,
yet they were actually drawn swords.

translationWords:

- raise, rise, risen, arise, arose
- hand, right hand, to hand over
- peace, peaceful
- covenant
- heart
- oil
- sword

translationNotes:

- **has raised his hands against those** - Raising the hand against people represents attacking them. This may be a metaphor for saying things that put people in danger or cause them trouble. AT: “has attacked those” or “has betrayed those” (See: Metonymy and Metaphor)

- **His mouth** - Someone's "mouth" represents what he says. AT: "What my friend said" (See: Metonymy)
- **His mouth was smooth as butter** - Speech that is pleasant or nice to hear is spoken of as if it were smooth and easy to swallow. AT: "What he said was pleasant like smooth butter" or "He said nice things" (See: Simile)
- **hostile** - "mean" or "hateful"
- **his words** - Someones "word" represents what he says. AT: "What he said" (See: Metonymy)
- **his words were softer than oil** - People put oil on their skin to make it feel nice, and they put it on wounds to help them heal. Speech that is kind or helpful is spoken of as if it were soft or soothing. AT: "what he said was kind and soothing like oil" or "he said kind things" (See: Simile)
- **they were actually drawn swords** - Speech that causes people trouble is spoken of as if it were swords that wound people. AT: "what he said wounded people as drawn swords do" or "what he said caused people trouble" (See: Metaphor)
- **drawn swords** - The word "drawn" here means that the swords were pulled out of their covers and ready to be used.

Links:

- Introduction to Psalms
- Psalm 055 General Notes
- Psalm 055 Translation Questions

Psalm 55:22-23

UDB:

[22] Put your troubles in Yahweh's hands,

and he will take care of you;

he will never allow disaster to destroy righteous people.

[23] God, you will cause murderers and liars to die before they have lived half as long as they expect to live;

but as for me, I will trust in you.

ULB:

[22] Place your burdens on Yahweh, and he will sustain you;

he will never allow a righteous person to totter.

[23] But you, God, will bring the wicked down into the pit of destruction;

bloodthirsty and deceitful men will not live even half as long as others,

but I will trust in you.

translationWords:

- burden
- righteous, righteousness
- evil, wicked, wickedness
- pit
- deceive, deceit, deception, deceptive
- life, live, living, alive
- trust, trustworthy, trustworthiness

translationNotes:

- **Place your burdens** - Here the psalmist is speaking to other godly people.
- **Place your burdens on Yahweh** - Here troubles are spoken of as if they were burdens that people have to carry. Trusting God to help us when we have troubles is spoken of as putting our burdens on him so that he can carry them for us. AT: "Give Yahweh your problems" or "Trust God to help you with all your troubles like someone who trusts a stronger person to carry his load" (See: Metaphor)
- **he will sustain you** - Taking care of someone or helping someone when he has troubles is spoken of as supporting him. AT: "he will take care of you" or "he will help you"

- **he will never allow a righteous person to totter** - A person who is about to be severely harmed by some sort of disaster is spoken of as if he is tottering or swaying and is about to fall down. AT: “he will not let a righteous person sway and fall down” or “he will not let a righteous person to be destroyed” (See: Metaphor)
- **But you, God** - The author speaks to God now.
- **the pit of destruction** - This probably refers to the grave or hell.
- **will bring the wicked down into the pit of destruction** - This represents causing people to die. AT: “will cause the wicked to die” or “will cause wicked people to die and go to the place where dead people are” (See: Metonymy)
- **bloodthirsty and deceitful men** - “people who lie and who want to kill others” or “deceitful murderers”
- **even half as long as others** - “even half as long as other people live”

Links:

- Introduction to Psalms
- Psalm 055 General Notes
- Psalm 055 Translation Questions

Psalm 56 General Notes

Type of psalm

Psalm 56 is a psalm of deliverance. (See: deliver, deliverer, deliverance)

Special concepts in this chapter

Fear

Although the psalmist's enemies are trying to harm him, he is not afraid because God is protecting him.

Superscription

The term "Michtam" is used in the superscription for this psalm. There is much discussion about this term but in the end no one is certain what it means. So it is easiest to transliterate this word into your language or you are welcome to translate it to psalm.

Links:

- **Psalm 056:1-2**

Psalm 56:1-2

UDB:

[1] God, act mercifully toward me because men are attacking me!

All day long an enemy presses closer and closer to me because they want to take my life.

[2] All day long my enemies seek to crush the life from me,

there are many enemies attacking me!

ULB:

56

For the chief musician; set to Jonath elem rehokim. A psalm of David. A michtam; when the Philistines took him in Gath.

[1] Be merciful to me, God, for men are attacking me!

All the day long those who fight me press their assault.

[2] My enemies trample me all day long;

for there are many who arrogantly fight against me.

translationWords:

- psalm
- David
- Philistines
- Gath
- mercy, merciful
- God
- oppress, oppression, oppressor
- arrogant

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)

- **For the chief musician** - “This is for the director of music to use in worship;”
- **set to Jonath elem rehokim** - This probably tells what musical style or tune to use when singing this psalm. AT: “Sing this psalm using the tune of ‘Jonath elem rehokim’ ” or “Sing this using the Jonath elem rehokim style”
- **Jonath elem rehokim** - This may mean “Dove on Distant Oak Trees.” Translators may either write the meaning or copy the Hebrew words. (See: Translate Unknowns and Copy or Borrow Words)
- **A psalm of David** - Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David’s psalms.
- **A michtam** - The meaning of the word “michtam” is uncertain. You may use the word “psalm” instead. This can be written as: “This is a psalm that David wrote.” See how you translated this in 16:1.
- **when the Philistines took him in Gath** - “when the Philistines captured him in Gath”
- **press their assault** - “come closer and closer in order to attack me”
- **My enemies trample me** - The enemies’ fierce attack is spoken of as if they were crushing his body by marching on it. AT: “My enemies attack me severely” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 056 General Notes
- Psalm 056 Translation Questions

Psalm 56:3-4

UDB:

[3] But whenever I am afraid,

I trust in you.

[4] God, I praise you because you do what you have promised;

I trust in you, and then I am not afraid.

Ordinary humans certainly cannot harm me!

ULB:

[3] When I am afraid,

I will put my trust in you.

[4] In God, whose word I praise—

in God I have put my trust; I will not be afraid;

what can mere man do to me?

translationWords:

- fear, afraid, fear of Yahweh
- trust, trustworthy, trustworthiness
- word
- praise

translationNotes:

- **you** - The word “you” refers to God.
- **what can mere man do to me?** - Here a question is used to show that the psalmist is not afraid of people, because they cannot seriously harm him. This rhetorical question can be translated as a statement. AT: “mere man can do nothing to me!” or “mere man cannot harm me badly!” (See: Rhetorical Question)
- **mere man** - “just humans” or “people.” This implies that people are not powerful, but God is powerful.

Links:

- Introduction to Psalms
- Psalm 056 General Notes
- Psalm 056 Translation Questions

Psalm 56:5-6

UDB:

[5] All day long my enemies claim that I said things that I did not say;

they are always thinking of ways to harm me.

[6] In order to cause trouble for me, they hide

and watch everything that I do,

waiting for an opportunity to kill me.

ULB:

[5] All the day long they twist my words;

all their thoughts are against me for evil.

[6] They gather themselves together, they hide themselves,

and they mark my steps,

just as they have waited for my life.

translationWords:

- evil, wicked, wickedness

translationNotes:

- **All the day long** - “All the time”
- **they twist my words** - Repeating what someone says but changing it a little so that it means something different is spoken of as twisting their words. AT: “they say that I said things than I did not say” or “they claim that I said things, but they lie” (See: Metaphor)
- **all their thoughts are against me for evil** - “they always have evil thoughts against me” or “they always think of evil things to do to me”
- **they mark my steps** - Watching what a person does in order to see how to cause him trouble is spoken of as watching his steps, just as someone who wants to capture a person watches where that person walks. AT: “they watch everything I do” (See: Metaphor)
- **just as they have waited for my life** - Waiting to kill someone is spoken of as waiting for his life. AT: “as they wait to kill me” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 056 General Notes
- Psalm 056 Translation Questions

Psalm 56:7-8

UDB:

[7] So, God, punish them for the wicked things that they are doing;

show that you are angry by defeating those people!

[8] You have counted all the times that I have been wandering alone;

it is as though you have put all my tears in a bottle

so that you can see how much I have cried.

You have counted my tears and written the number in your book.

ULB:

[7] Do not let them escape doing iniquity.

Bring down the peoples in your anger, God.

[8] You number my wanderings

and put my tears into your bottle;

are they not in your book?

translationWords:

- iniquity
- people group, peoples, the people, a people
- angry, anger

translationNotes:

- **Do not let them escape doing iniquity** - What they might escape can be sued clearly. AT: "Do not let them escape your punishment for their iniquity" or "Do not let them escape when you punish them for the wicked things they do" (See: Assumed Knowledge and Implicit Information)
- **Bring down the peoples** - Defeating the enemies is spoken of as bringing them down. AT: "Defeat the peoples" (See: Metaphor)
- **You number my wanderings** - God's concern for the psalmist is spoken of as if God counted each time that the psalmist has walked in sadness and with no place to go for comfort. AT: "You care about all the times that I have been wandering alone" (See: Metaphor)

- **and put my tears into your bottle** - God's concern for the psalmist is spoken of as if God saved the psalmist's tears in a bottle. The tears represent crying. AT: "and you know how much I have cried and you care about me" (See: Metaphor and Metonymy)
- **are they not in your book?** - God's concern for the psalmist is spoken of as if he wrote the number of the psalmist's tears in his book. This question is used to remind God about how greatly he cares for the psalmist. AT: "you have written about them in your book" or "you remember my cries" (See: Metaphorand Rhetorical Question)

Links:

- Introduction to Psalms
- Psalm 056 General Notes
- Psalm 056 Translation Questions

Psalm 56:9-11

UDB:

[9] When I call out to you, my God, my enemies will be defeated;

I know that will happen because you are fighting for me.

[10] I praise you that you do what you have promised;

Yahweh, I will always praise you for that.

[11] I trust in you, and as a result, I will not be afraid.

I know that humans cannot really harm me!

ULB:

[9] Then my enemies will turn back on the day that I call to you;

this I know, that God is for me.

[10] In God—whose word I praise,

in Yahweh—whose word I praise, [11] in God I trust,

I will not be afraid.

What can anyone do to me?

translationWords:

- turn, turn away, turn back
- call, calling, called, call out
- know, knowledge, make known
- God
- word
- praise
- Yahweh
- trust, trustworthy, trustworthiness
- fear, afraid, fear of Yahweh

translationNotes:

- **will turn back** - “will retreat” or “will turn and run away”

- **God is for me** - This means that God favors him. In this context it implies that God fights against the psalmist's enemies in order to protect him. AT: "God is fighting for me" (See: Assumed Knowledge and Implicit Information)
- **What can anyone do to me?** - Here a question is used to show that the psalmist is not afraid of people, because they cannot seriously harm him. This rhetorical question can be translated as a statement. AT: "People can do nothing to me!" or "People cannot harm me badly!" (See: Rhetorical Question)

Links:

- Introduction to Psalms
- Psalm 056 General Notes
- Psalm 056 Translation Questions

Psalm 56:12-13

UDB:

[12] I will bring to you the offering that I promised;

I will bring an offering to you to thank you

[13] because you have rescued me from being killed;

you have kept me from stumbling.

And so I will continue to live with God every day

in his light that gives me life.

ULB:

[12] The duty to fulfill my vows to you is on me, God;

I will give thank offerings to you.

[13] For you have rescued my life from death;

you have kept my feet from falling,

so that I may walk before God

in the light of the living.

translationWords:

- fulfill
- vow
- sacrifice, offering
- death, die, dead
- walk
- light
- life, live, living, alive

translationNotes:

- **The duty to fulfill my vows to you is on me** - Being obligated to do something is spoken of as if the duty to do something is on a person. AT: “I must fulfill my vows to you” or “I must do what I promised you I would do” (See: Metaphor)
- **you have kept my feet from falling** - The feet here represent the person. Falling here probably represents being killed by his enemies. AT: “you have kept me from falling” or “you have kept me from being killed by my enemies” (See: Synecdoche)

- **so that I may walk before God** - Living and being seen by God is spoken of as walking before God. AT: “so that I may live in God’s presence” (See: Metaphor)
- **in the light of the living** - Here “the light of the living” probably represents God’s enabling people to live. AT: “with the life that you give” or “because you enable me to live” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 056 General Notes
- Psalm 056 Translation Questions

Psalm 57 General Notes

Type of psalm

Psalm 57 is a psalm of deliverance; praising God for they many times he has delivered him. (See: deliver, deliverer, deliverance)

Special concepts in this chapter

Fear

Since God is protecting the psalmist, he has nothing to fear from his enemies.

Superscription

The term “Michtam” is used in the superscription for this psalm. There is much discussion about this term but in the end no one is certain what it means. So it is easiest to transliterate this word into your language or you are welcome to translate it to psalm.

Links:

- **Psalm 057:1**

Psalm 57:1

UDB:

[1] God, act mercifully toward me!

Act mercifully toward me because I am coming to you to protect me.

I request you to protect me as little birds are protected under their mother's wings

until the storm is ended.

ULB:

57

For the chief musician; set to Al Tashheth. A psalm of David. A michtam; when he fled from Saul, in the cave.

[1] Be merciful to me, God, be merciful to me,

for I take refuge in you until these troubles are over.

I stay under your wings for protection until this destruction is over.

translationWords:

- psalm
- David
- Saul (OT)
- mercy, merciful
- God
- refuge, shelter
- trouble, troubles, troubled

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **For the chief musician** - "This is for the director of music to use in worship"

- **set to Al Tashheth** - This probably tells what musical style or tune to use when singing the psalm. AT: “sing this psalm using the tune of ‘Al Tashheth’ ” or “sing this using the Al Tashheth style”
- **Al Tashheth** - This means “Do Not Destroy.” Translators may either write the meaning or copy the Hebrew words. (See: Translate Unknowns and Copy or Borrow Words)
- **A psalm of David** - Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David’s psalms.
- **A michtam** - The meaning of the word “michtam” is uncertain. You may use the word “psalm” instead. This can be written as: “This is a psalm that David wrote.” See how you translated this in 16:1.
- **when he fled from Saul, in the cave** - The purpose of this phrase can be stated clearly along with some basic details about the situation. AT: “This is about when David hid in the cave from Saul” or “This is about when King Saul was chasing David, and David hid in a cave” (See: Assumed Knowledge and Implicit Information)
- **I take refuge in you** - Going to Yahweh for protection is spoken of as taking refuge in him. AT: “I go to you for protection” (See: Metaphor)
- **I stay under your wings for protection** - The psalmist speaks of God as if he were a mother bird that protects its babies by huddling them under its wings. AT: “I trust you to protect me” (See: Metaphor)
- **until this destruction is over** - The psalmist speaks of Saul’s desire to kill him as if Saul sought to destroy an enemy. AT: “until this trouble is finished” or “until I am no longer in danger” (See: Abstract Nouns and Metaphor)

Links:

- Introduction to Psalms
- Psalm 057 General Notes
- Psalm 057 Translation Questions

Psalm 57:2-3

UDB:

[2] God, you who are greater than all other gods,

I cry out to you, the one who enables me to be all that you desire.

[3] You will answer me from heaven and rescue me,

but you will cause those who oppress me to be defeated and disgraced!

God will always faithfully love me as he has promised me.

ULB:

[2] I will cry to God Most High,

to God, who does all things for me.

[3] He will send help from heaven and save me,

he is angry with those who crush me. *Selah*

God will send me his loving kindness and his faithfulness.

translationWords:

- cry, cry out
- God
- Most High
- send, send out, sent
- heaven, sky, heavens, heavenly
- save, safe
- rebuke
- selah
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- faithful, faithfulness

translationNotes:

- **who does all things for me** - This explains why he will cry out to God. It can be translated with "because." AT: "because he does all things for me"

- **those who crush me** - The enemies' fierce attack is spoken of as if they were crushing his body by marching on it. AT: "those who attack me severely" (See: Metaphor)
- **God will send me his loving kindness and his faithfulness** - God's being kind and faithful is spoken of as if he were sending his kindness and faithful. AT: "God will be kind to me and trustworthy" (See: Abstract Nouns and Metaphor)

Links:

- Introduction to Psalms
- Psalm 057 General Notes
- Psalm 057 Translation Questions

Psalm 57:4-5

UDB:

[4] Sometimes I am surrounded by my enemies, who are as ready to kill me as lions are to kill people;
they are like lions that chew to bits the animals that they kill.
But my enemies are human, and they have spears and arrows, not teeth;
they say false things about me.

[5] God, show in the heavens that you are very great!
Show your glory to people all over the earth!

ULB:

[4] My life is among lions;
I am among those who are ready to devour me.
I am among people whose teeth are spears and arrows,
and whose tongues are sharp swords.
[5] Be exalted, God, above the heavens;
let your glory be above all the earth.

translationWords:

- life, live, living, alive
- lion
- devour
- spear
- bow and arrow
- tongue
- sword
- exalt, exaltation
- heaven, sky, heavens, heavenly
- glory, glorious
- earth, earthly

translationNotes:

- **My life is among lions** - The psalmist speaks of his enemies as if they were lions. AT: "I live among fierce enemies" or "Fierce enemies surround me like lions" (See: Metaphor)
- **those who are ready to devour me** - Destroying is spoken of as devouring or eating something up. Some versions understand the Hebrew text to mean "fiery beasts." Both images speak of his enemies as if they were wild beasts. AT: "those who are ready to destroy me" (See: Metaphor)
- **people whose teeth are spears and arrows** - The enemies' spears and arrows are spoken of as if they were lions' teeth. The psalmist continues to speak of his enemies as if they were lions. AT: "people who kill others with spears and arrows as lions kill with their sharp teeth" (See: Metaphor)
- **spears and arrows** - Since both of these terms are weapons, if your culture knows only one, it is acceptable to use it alone. (See: Doublet)
- **whose tongues are sharp swords** - The tongue represents what someone says, and the enemies' cruel words are spoken of as if they were swords. AT: "whose cruel words are like sharp swords" or "who cause terrible trouble for me by what they say" (See: Metaphor)
- **Be exalted, God, above the heavens** - The psalmist is asking God to show that he is exalted. Being exalted above the heavens represents being great. AT: "God, show that you are exalted above the heavens" or "God, show that you are great in the heavens" (See Metaphor)
- **let your glory be above all the earth** - The psalmist is asking God to show his glory. AT: "show your glory over all the earth"

Links:

- Introduction to Psalms
- Psalm 057 General Notes
- Psalm 057 Translation Questions

Psalm 57:6

UDB:

[6] It is as if my enemies have spread a net to seize me,

and I became very distressed.

It is as if they have dug a deep pit along the path where I walk,

but they themselves fell into it!

ULB:

[6] They spread out a net for my feet;

I was distressed.

They dug a pit in front of me.

They themselves have fallen into the middle of it! *Selah*

translationWords:

- pit
- selah

translationNotes:

- **They spread out a net for my feet** - His enemies' plans to capture him are spoken of as if they had spread out a net on the ground to trap him. AT: "It is as though my enemies have spread a net out to trap me" or "They planned to capture me like people who spread out a net to trap an animal" (See: Metaphor)
- **They dug a pit in front of me** - His enemies' plans to capture him are spoken of as if they had dug a pit for him to fall into. AT: "It is as though they dug a pit for me to fall into" or "They planned to capture me like people who dig a hole in the ground to trap an animal" (See: Metaphor)
- **They themselves have fallen into the middle of it** - The harm that came to his enemies when they tried to capture him is spoken of as if they fell into the trap that they had made for him. AT: "They themselves fell into the pit they had dug for me" or "But they themselves were hurt by what they planned to do to me" (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 057 General Notes
- Psalm 057 Translation Questions

Psalm 57:7-8

UDB:

7 God, I am very confident in you.

I will sing to you,

and I will praise you while I sing.

8 It is an honor to wake up and praise you.

I will arise before the sun rises

and praise you while I play my big harp or my lyre.

ULB:

7 My heart is fixed, God, my heart is fixed;

I will sing, yes, I will sing praises.

8 Wake up, my honored heart; wake up, lute and harp;

I will wake up the dawn.

translationWords:

- heart
- praise
- honor, to honor
- lute, lyre
- harp

translationNotes:

- **My heart is fixed, God, my heart is fixed** - Being confident is spoken of as one's heart being firm rather than shaken or easily moved. The phrase is repeated to show that he has complete confidence in God and will not change. AT: "I am completely confident in you, God" (See: Metonymy)
- **I will sing praises** - Who he will sing to can be stated clearly. AT: "I will sing praises to you, God" (See: Assumed Knowledge and Implicit Information)

- **Wake up, my honored heart** - It can be stated clearly that the purpose of waking up is to sing praises to God. Waking up may be a metaphor for starting or preparing to do something. The heart represents the psalmist or his emotions. AT: “Wake up, my honored heart, to sing praises to God” or “I will prepare my honored heart to sing praises to God” or “I am honored to wake up and sing praises to God” or (See: Assumed Knowledge and Implicit Information and Metaphor and Metonymy)
- **wake up, lute and harp** - It can be stated clearly that the purpose of waking up is to sing praises to God. The psalmist speaks as though the lute and harp were people who could wake up to sing praises to God. AT: “Wake up, lute and harp, and sing praises to God” or “I will play the lute and harp while I sing praises to God” (See: Assumed Knowledge and Implicit Information and Personification and Metaphor)
- **I will wake up the dawn** - The dawn is spoken of as if it were alive, and getting up before dawn happens is spoken of as waking it up. The purpose of getting up before dawn is to praise God. AT: “I will get up before dawn” or “I will get up before the sun rises” (See: Personification and Metaphor and Assumed Knowledge and Implicit Information)

Links:

- Introduction to Psalms
- Psalm 057 General Notes
- Psalm 057 Translation Questions

Psalm 57:9-11

UDB:

[9] Lord, I will thank you among all the people;

and I will sing songs of praise about you to many people groups.

[10] For your love for us is as great as the distance from the earth to the sky,

and your faithfulness to us goes up to the clouds.

[11] God, show in the heavens that you are very great!

Show your glory to people all over the earth!

ULB:

[9] I will give thanks to you, Lord, among the peoples;

I will sing praises to you among the nations.

[10] For great is your unfailing love, reaching to the heavens;

and your faithfulness to the clouds.

[11] Be exalted, God, above the heavens;

may your glory be exalted over all the earth.

translationWords:

- Lord
- people group, peoples, the people, a people
- nation
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- heaven, sky, heavens, heavenly
- faithful, faithfulness
- exalt, exaltation
- glory, glorious
- earth, earthly

translationNotes:

- **For great is your unfailing love, reaching to the heavens ... your faithfulness to the clouds** - These two phrases are very similar in meaning. The greatness of God's unfailing love and the greatness of his faithfulness are spoken of as if they could be measured in distance. (See: Parallelism and Metaphor)

- **For great is your unfailing love, reaching to the heavens** - The greatness of God's unfailing love is spoken of as if it could be measured in distance. AT: "Your unfailing love is as great as the distance from the earth to the heavens" (See: Metaphor)
- **and your faithfulness to the clouds** - The words "great is your" and "reaching" are understood from the previous phrase. AT: "and great is your faithfulness, reaching to the clouds" or "and your faithfulness is as great as the distance from the earth to the clouds" (See: Ellipsis and Metaphor)
- **Be exalted, God, above the heavens** - The psalmist is asking God to show that he is exalted. Being exalted above the heavens represents being great. AT: "God, show that you are exalted above the heavens" or "God, show that you are great in the heavens" (See Metaphor)
- **may your glory be exalted over all the earth** - The psalmist is asking God to show his glory. AT: "show your glory over all the earth"

Links:

- Introduction to Psalms
- Psalm 057 General Notes
- Psalm 057 Translation Questions

Psalm 58 General Notes

Type of psalm

Psalm 58 is a deliverance psalm; asking God to deliver from the unjust rulers. (See: deliver, deliverer, deliverance and unjust, unjustly, injustice)

Special concepts in this chapter

Deliverance

Although the leaders are very evil and unfair, God can deliver his people from their oppression. (See: evil, wicked, wickedness and oppress, oppression, oppressor)

Superscription

The term “Michtam” is used in the superscription for this psalm. There is much discussion about this term but in the end no one is certain what it means. So it is easiest to transliterate this word into your language or you are welcome to translate it to psalm.

Links:

- **Psalm 058:1-2**

Psalm 58:1-2

UDB:

[1] When you rulers speak, you never say what is right;

you people never justly decide disputes.

[2] No, in your inner beings you think only about doing what is wrong,

and you commit violent crimes everywhere in this land of Israel.

ULB:

58

For the chief musician; set to Al Tashheth. A psalm of David. A michtam.

[1] Do you rulers speak righteousness?

Do you judge uprightly, you people?

[2] No, you commit wickedness in your heart;

you distribute violence throughout the land with your hands.

translationWords:

- psalm
- David
- righteous, righteousness
- judge, judgment'
- upright, uprightness
- commit, committed, commitment
- evil, wicked, wickedness
- heart
- hand, right hand, to hand over

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **General Information:** - This psalm is a song about wicked people.
- **For the chief musician** - "This is for the director of music to use in worship"
- **set to Al Tashheth** - This probably tells what musical style or tune to use when singing the psalm. See how you translated this in 57:1.

- **A psalm of David** - Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.
- **A michtam** - The meaning of the word "michtam" is uncertain. You may use the word "psalm" instead. This can be written as: "This is a psalm that David wrote." See how you translated this in 16:1.
- **Do you rulers speak righteousness?** - The author uses this question to rebuke the rulers because they do not speak righteously. AT: "You rulers do not say what is right!" (See: Rhetorical Question)
- **you ... your** - The words "you" and "your" refer to the mighty men who are judges. The "you" here is plural. (See: Forms of You)
- **Do you judge uprightly, you people?** - The author uses this question to rebuke the judges who do not judge uprightly. AT: "You people never judge people uprightly!" (See: Rhetorical Question)
- **No** - The author answers the two questions he had just asked.
- **you commit wickedness in your heart** - The heart refers to the people's thoughts or plans. AT: "you commit wickedness in your thoughts" or "you think about doing wicked things" (See: Metonymy)
- **you distribute violence throughout the land with your hands** - Doing violence in various places throughout the land is spoken of as distributing or spreading the violence throughout the land, as if violence were some kind of stuff or things. AT: "you yourselves do violent deeds everywhere in the land" (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 058 General Notes
- Psalm 058 Translation Questions

Psalm 58:3-5

UDB:

3 Wicked people do wrong things and tell lies from the time that they are born.

4 What wicked people say injures people like the venom of a snake.

They refuse to listen to commands; it is as though they were deaf cobras.

5 As a result, like a snake that does not respond when a charmer plays a flute or when someone sings magic songs,

they do not pay attention when others rebuke them.

ULB:

3 The wicked go astray even when they were in the womb;

they go astray from birth, speaking lies.

4 Their poison is like a snake's poison;

they are like a deaf adder that stops up its ears,

5 that pays no attention to the voice of charmers,

no matter how skillful they are.

translationWords:

- evil, wicked, wickedness
- womb
- astray, go astray, led astray, stray
- serpent, snake, viper
- voice

translationNotes:

- **The wicked go astray even when they were in the womb ... they go astray from birth** - This is the same idea expressed in two different ways. (See: Parallelism)
- **they go astray** - Doing wrong things is spoken of as if people are walking on a road, and they turn off and go the wrong way. AT: "they do wrong things" (See: Metaphor)

- **Their poison is like a snake's poison** - The wicked things people say are spoken of as if they were poison. AT: "Their wicked words cause trouble as a snake's poison harms people" (See Metaphor and Simile)
- **they are like a deaf adder that stops up its ears** - Wicked people who do not listen to advice or rebukes are spoken of as if they were snakes that do not respond to a charmer's music. AT: "they refuse to listen like a deaf adder that stops up its ears" (See Simile)
- **a deaf adder that stops up its ears** - An adder that does not respond to a charmer's music is spoken of as as if it could put something in its ears so that it will not hear. AT: "an adder that does not listen" (See: Personification)
- **adder** - a kind of poisonous snake
- **charmers** - people who play or sing music in order to control snakes
- **no matter how skillful they are** - What the snake charmers were skillful at can be stated clearly. AT: "no matter how skillful the charmers are at controlling snakes" (See: Assumed Knowledge and Implicit Information)

Links:

- Introduction to Psalms
- Psalm 058 General Notes
- Psalm 058 Translation Questions

Psalm 58:6-8

UDB:

[6] God, as for these enemies who want to attack me like young lions,

break the teeth in their mouths!

[7] Cause them to disappear as water disappears in dry ground!

Cause the arrows that they shoot to have no heads!

[8] Cause them to become like snails that disappear in the slime;

cause them to be like a baby that is born dead!

ULB:

[6] Break their teeth in their mouths, God;

break out the great teeth of the young lions, Yahweh.

[7] Let them melt away as water that runs off;

when they shoot their arrows, let them be as though they had no points.

[8] Let them be like a snail that melts and passes away,

like the untimely-born child of a woman that never sees the sunlight.

translationWords:

- God
- lion
- Yahweh
- bow and arrow

translationNotes:

- **General Information:** - The author lists things that he would like God to do to wicked people.
- **Break their teeth ... break out the great teeth of the young lions** - In both of these phrases, the wicked people are spoken of as if they were lions, and making them powerless to kill people is spoken of as breaking their teeth. AT: “Take away their power to kill. Make them powerless like young lions whose teeth have been broken and fallen out” (See: Parallelism and Metaphor)

- **Let them melt away as water that runs off** - The wicked people are spoken of as if they were ice or water. No longer existing is spoken of as melting or draining away into the dry ground. AT: “Make them disappear like water that runs off” or “Make them vanish like ice that melts and drains into the ground” (See: Metaphor and Simile)
- **let them be as though they had no points** - “let their arrows be as though they had no points”
- **Let them be like a snail that melts and passes away** - No longer existing is spoken of as melting and disappearing. AT: “Let the wicked vanish like a snail that melts and no longer exists” (See: Simile)
- **snail** - “slug”
- **like the untimely-born child of a woman that never sees the sunlight** - Not existing is spoken of as being like a baby that is born dead. AT: “like a baby who is born too early too live and see the sunlight” or “like a baby that was born dead” (See: Simile)

Links:

- Introduction to Psalms
- Psalm 058 General Notes
- Psalm 058 Translation Questions

Psalm 58:9-11

UDB:

[9] I hope that you will get rid of them

as fast as thornbushes are blown away after they are cut.

[10] People who do what is right will rejoice when they see God punish the wicked people;

they will wash their feet in the blood of wicked people.

[11] Then people will say, "It is true that there is a reward for righteous people;

and there is indeed a God who judges people justly here on the earth!"

ULB:

[9] Before your pots can feel the thorn's burning heat,

he will take them away with a whirlwind, the green thorns and the burning thorns alike.

[10] The righteous will rejoice when he sees God's vengeance;

he will wash his feet in the blood of the wicked,

[11] so that men will say, "Truly, there is a reward for the righteous person;

truly there is a God who judges the earth."

translationWords:

- righteous, righteousness
- rejoice
- avenge, revenge, vengeance
- blood
- evil, wicked, wickedness
- amen, truly
- reward
- judge, judgment
- earth, earthly

translationNotes:

- **Before your pots can feel the thorn's burning heat ... the green thorns and the burning thorns alike** - The wicked are spoken of as if they were thornbush branches, and God's swift

punishment of them is spoken of as if he were to quickly blow them away or sweep them away. AT: “God will destroy wicked people faster than a whirlwind can blow away thornbush branches that have been put under a cooking pot and lit with fire” (See: Metaphor)

- **your** - David is speaking to God’s people. (See: Forms of You)
- **thorn** - “thornbush branches”
- **The righteous will rejoice when he sees** - The phrase “the righteous” refers to righteous people in general. AT: “Righteous people will rejoice when they see” (See: Generic Noun Phrases)
- **he will wash his feet in the blood of the wicked** - Getting one’s feet wet by walking on blood is spoken of as washing the feet in blood. AT: “the righteous will make their feet wet in the blood of the wicked” or “the righteous will march on the blood of the wicked” (See: Metaphor)
- **he will wash his feet in the blood of the wicked** - The great number of wicked people who die is expressed by using the exaggeration of righteous people washing their feet in the wicked people’s blood. AT: “so many wicked people will die that when the righteous march on their blood, it will seem as if they could wash their feet in it” (See: Metaphor and Hyperbole)

Links:

- Introduction to Psalms
- Psalm 058 General Notes
- Psalm 058 Translation Questions

Psalm 59 General Notes

Type of psalm

Psalm 59 is a deliverance psalm. (See: deliver, deliverer, deliverance)

Special concepts in this chapter

Protection

The author prayed for God to defeat his enemies. God is his protector. Therefore, he will praise God.

Superscription

The term “Michtam” is used in the superscription for this psalm. There is much discussion about this term but in the end no one is certain what it means. So it is easiest to transliterate this word into your language or you are welcome to translate it to psalm.

Links:

- **Psalm 059:1-2**

Psalm 59:1-2

UDB:

[1] God, save me from my enemies!

Protect me from those who want to attack me!

[2] Keep me safe from men who want to do what is wicked,

from men who are murderers!

ULB:

59

For the chief musician; set to Al Tashheth. A psalm of David. A michtam; when Saul sent, and they watched the house to kill him.

[1] Rescue me from my enemies, my God;

set me on high away from those who rise up against me.

[2] Keep me safe from the workers of iniquity,

and save me from the bloodthirsty men.

translationWords:

- psalm
- David
- Saul (OT)
- God
- raise, rise, risen, arise, arose
- iniquity
- save, safe

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **For the chief musician** - “This is for the director of music to use in worship”

- **set to Al Tashheth** - This probably tells what musical style or tune to use when singing the psalm. See how you translated this in 57:1.
- **A psalm of David** - Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.
- **A michtam** - The meaning of the word "michtam" is uncertain. You may use the word "psalm" instead. This can be written as: "This is a psalm that David wrote." See how you translated this in 16:1.
- **when Saul sent, and they watched the house to kill him** - "from when Saul sent his soldiers to go and watch David's house for an opportunity to kill him"
- **set me on high** - A high place represents a safe place where his enemies cannot reach him. AT: "put me in a safe place" (See: Metonymy)
- **rise up against me** - Rising up against someone represents attacking him. AT: "attack me" (See: Metonymy)
- **bloodthirsty men** - The word "bloodthirsty" contains "blood," which refers to murder and "thirsty," which refers to desire. AT: "people who desire to kill" or "people who like to kill people" (See: Idiom)

Links:

- Introduction to Psalms
- Psalm 059 General Notes
- Psalm 059 Translation Questions

Psalm 59:3-4

UDB:

[3] Look! They are waiting to kill me!

Fierce men have gathered to assault me.

Yahweh, they are doing that even though I have not done what is wrong!

[4] It is not because I have committed any sin against them

that they run and get ready to attack me. Please look at my situation and help me.

ULB:

[3] For, see, they wait in ambush to take my life.

The mighty evildoers gather themselves together against me,

but not because of my transgression or my sin, Yahweh.

[4] They prepare to run at me although I am without fault;

awake and help me and see.

translationWords:

- mighty, might
- transgress, transgression
- sin, sinful, sinner, sinning
- Yahweh

translationNotes:

- **they wait in ambush to take my life** - David's enemies are in hiding and are waiting quietly for the time when they can attack him. (See: Idiom)
- **awake** - Deciding to do something and beginning to do it is spoken of as waking up. AT: "do something" or "take action" (See: Idiom)
- **and see** - What he wants God to see can be stated clearly. AT: "and see what is happening to me" or "and see what they are doing to me" (See: Assumed Knowledge and Implicit Information)

Links:

- Introduction to Psalms
- Psalm 059 General Notes
- Psalm 059 Translation Questions

Psalm 59:5

UDB:

[5] Yahweh my God, commander of the angel armies, the one we Israelites worship,

> arise and punish the people of all the nations who do not honor you;
>
> do not act mercifully toward those wicked people who have acted treacherously toward us.

ULB:

> [5] You, Yahweh God of hosts, the God of Israel,
>
> arise and punish all the nations;
>
> do not be merciful to any wicked transgressors. *Selah*

translationWords:

- Yahweh of hosts, God of hosts, host
- Israel, Israelites, nation of Israel
- raise, rise, risen, arise, arose
- punish, punishment
- nation
- mercy, merciful
- evil, wicked, wickedness
- transgress, transgression
- selah

translationNotes:

- **arise** - Deciding to do something and beginning to do it is spoken of as getting up. AT: “do something” or “take action” (See: Idiom)
- **all the nations** - The word “nations” here represents the people of the nations that do not honor God. AT: “the people of all the nations” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 059 General Notes
- Psalm 059 Translation Questions

Psalm 59:6-7

UDB:

[6] They return each evening,

snarling like vicious dogs as they prowl around this city.

[7] They loudly say terrible things;

they say things that destroy as much as swords do,

because they are saying, “No one will hear us!”

ULB:

[6] They return at evening, they howl like dogs

and go around the city.

[7] See, they belch out with their mouths;

swords are in their lips,

for they say, “Who hears us?”

translationWords:

- sword

translationNotes:

- **They return at evening** - The word “they” refers to the wicked transgressors.
- **they howl like dogs** - The psalmist speaks of his enemies threatening to attack people as if they were dogs howling, growling, or barking at people. AT: “they threaten to attack people” (See: Simile)
- **go around the city** - Why they go around the city can be stated clearly. AT: “go around the city to attack anyone they find” (See: Assumed Knowledge and Implicit Information)
- **See** - Here the word “See” is being used to draw attention to something. AT: “Hear”
- **they belch out with their mouths** - Saying terrible things is spoken of as belching. These terrible things may have been insults or threats. AT: “they say terrible things” or “they shout out terrible words” (See: Metaphor)
- **belch** - burp loudly; allow air from the stomach to come out of the mouth with a loud, rude noise
- **swords are in their lips** - The cruel things that the wicked people were saying are spoken of as if they were swords. AT: “they say cruel things that cause people trouble as much as swords destroy people” (See: Metaphor)

- **Who hears us?** - This question is used to show that they believed that God would not hear and punish them. AT: “No one can hear us!” or “Your God does not hear us!” (See: Rhetorical Question)

Links:

- Introduction to Psalms
- Psalm 059 General Notes
- Psalm 059 Translation Questions

Psalm 59:8-9

UDB:

[8] But Yahweh, you laugh at them.

You scoff at the people of the pagan nations.

[9] God, I have confidence in you because you are very strong;

you are my refuge.

ULB:

[8] But you, Yahweh, laugh at them;

you hold all the nations in derision.

[9] God, my strength, I will pay attention to you;

you are my high tower.

translationWords:

- Yahweh
- nation
- God
- strength, strengthen
- watchtower, tower

translationNotes:

- **laugh at them** - "laugh at them scornfully" or "mock them." God would laugh at them because they are worthless and powerless.
- **you hold all the nations in derision** - "you ridicule all the nations" or "you know that the people of the nations are fools"
- **derision** - "ridicule" or "mockery"
- **my strength** - God's being the psalmist's strength represents God protecting him. AT: "you are my strength" or "you are my protector" (See: Metonymy)
- **you are my high tower** - A high tower is a place that people could go to for shelter from their enemies. The psalmist speaks of God protecting him as if God were a strong, safe shelter. AT: "you protect me like a high tower" (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 059 General Notes
- Psalm 059 Translation Questions

Psalm 59:10-11

UDB:

10 Because you love me, you will come to save me as you have promised;

you will allow me to watch while you defeat my enemies.

11 But do not kill them immediately;

it is good that my people should not forget how you punished them!

Instead, Lord, you who are like a shield that protects us,

scatter them by your power, and then defeat them.

ULB:

10 My God will meet me with his covenant faithfulness;

God will let me see my desire on my enemies.

11 Do not kill them, or my people will forget.

Scatter them by your power and make them fall, Lord our shield.

translationWords:

- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- adversary, enemy
- power, powers
- Lord
- shield

translationNotes:

- **My God will meet me** - God's rescuing the psalmist is spoken of as if God were to meet him. AT: "My God will rescue me"
- **my desire on my enemies** - The abstract noun "desire" can be expressed with the verb "want." AT: "what I want to happen to my enemies" (See: Abstract Nouns)
- **Scatter them** - "Cause them to wander around"
- **our shield** - God's protecting the righteous is spoken of as if God were a shield. AT: "our protector" or "the one who protects us like a shield" (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 059 General Notes
- Psalm 059 Translation Questions

Psalm 59:12-13

UDB:

[12] Because what they say is sinful,

allow them to be trapped for being proud.

Because they are always cursing and telling lies,

[13] because you are angry, get rid of them;

destroy them completely

so that people will know that you rule over us, your Israelite people,

and that you rule over all the earth.

ULB:

[12] For the sins of their mouths and the words of their lips,

let them be captured in their pride,

and for the curses and lies that they express.

[13] Consume them in wrath, consume them so that they will be no more;

let them know that God rules in Jacob

and to the ends of the earth. *Selah*

translationWords:

- sin, sinful, sinner, sinning
- word
- proud, pride, prideful
- curse, cursed
- consume
- wrath, fury
- know, knowledge, make known
- Jacob, Israel
- earth, earthly
- selah

translationNotes:

- **For the sins of their mouths and the words of their lips** - The mouths and lips represent the things people say. AT: “Because they sin by what they say” or “Because of the sinful things they say” (See: Metonymy)
- **let them be captured in their pride** - This can be stated in active form. AT: “let people capture them because of their pride” (See: Active or Passive)
- **that they express** - “that they say”
- **Consume them in wrath, consume them so that they will be no more** - Destroying them completely is spoken of either as burning them up or eating them. AT: “Be angry with them and destroy them completely so there will be no more of them” (See: Metaphor)
- **in Jacob** - Jacob here refers to Israel. AT: “in Israel” (See: Metonymy)
- **to the ends of the earth** - “to even the most distance places on earth.” This represents all places on earth. AT: “everywhere on earth” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 059 General Notes
- Psalm 059 Translation Questions

Psalm 59:14-15

UDB:

14 They return each evening,

snarling like vicious dogs as they prowl around this city.

15 They roam around, searching for food

and if they do not find enough, they growl like dogs.

ULB:

14 At evening they return,

howling like dogs going around the city.

15 They wander about looking for food

and they growl like a dog if they are not satisfied.

translationWords:

translationNotes:

- **howling like dogs** - The psalmist speaks of his enemies threatening to attack people as if they were dogs howling, growling, or barking at people. AT: “threatening to attack us” or “threatening to attack us like wild dogs” (See: Simile)
- **satisfied** - “content”

Links:

- Introduction to Psalms
- Psalm 059 General Notes
- Psalm 059 Translation Questions

Psalm 59:16-17

UDB:

16 But as for me, I will sing about your power;

every morning I will sing joyfully about your faithfully loving us.

I will sing about how you protected me when I was very distressed.

17 God, you are the one who enables me to be strong;

you are my refuge;

you faithfully love me, just as you have promised in your covenant.

ULB:

16 But I will sing about your strength,

and in the morning I will sing about your steadfast love!

For you have been my high tower

and a refuge in the day of my distress.

17 To you, my strength, I will sing praises;

for God is my high tower, the God of covenant faithfulness.

translationWords:

- strength, strengthen
- watchtower, tower
- refuge, shelter
- biblical time: day
- praise
- God
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love

translationNotes:

- **you have been my high tower and a refuge** - High towers and refuges are places that people can go to for shelter from their enemies. The psalmist speaks of God protecting him as if God were a strong, safe shelter. AT: “you have protected me like a high tower and a refuge” (See: Metaphor)

- **in the day of my distress** - The word “day” here refers to a period of time. AT: “whenever I have had troubles” (See: Metonymy)
- **To you, my strength, I will sing praises** - “To you, my strength” can be combined as one clause. AT: “You are my strength, so I will sing praises to you” (See: Sentence Structure)
- **my strength** - God’s being the psalmist’s strength represents God protecting him. AT: “my protector” (See: Metonymy)
- **for God is my high tower** - High towers are places that people can go to for shelter from their enemies. The psalmist speaks of God protecting him as if God were a strong, safe shelter. AT: “you have protected me like a high tower” (See: Metaphor)
- **the God of covenant faithfulness** - This can be expressed in a separate sentence. AT: “He is the God of covenant faithfulness” or “You are the God of covenant faithfulness”

Links:

- Introduction to Psalms
- Psalm 059 General Notes
- Psalm 059 Translation Questions

Psalm 60 General Notes

Type of psalm

Psalm 60 is a psalm of war.

Special concepts in this chapter

Protection

God has preserved the land of Israel and now he will give them victory over the countries of Moab and Edom.

Links:

- **Psalm 060:1**

Psalm 60:1

UDB:

[1] I prayed, "God, you have rejected us Israelites!

Because you have been angry with us,

you have enabled our enemies to break through our ranks.

Please enable us to be strong again!

ULB:

60

For the chief musician; set to Shushan Eduth. A michtam of David, for teaching. When he fought with Aram Naharaim and with Aram Zobah, and Joab returned and killed twelve thousand Edomites in the Valley of Salt.

[1] God, you have cast us off; you have broken through our defenses;

you have been angry; restore us again.

translationWords:

- chief
- David
- Aram, Aramean, Aramaic
- Joab
- Edom, Edomite, Idumea
- God
- angry, anger
- restore, restoration

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **For the chief musician** - "This is for the director of music to use in worship"
- **set to Shushan Eduth** - This probably tells what tune or musical style to use when singing the psalm. AT: "sing this psalm using the tune of 'Shushan Eduth' " or "sing this using the Shushan Eduth style"

- **Shushan Eduth** - This means “Lily of the Promise.” Translators may either write the meaning or copy the Hebrew words. (See: Translate Unknowns and Copy or Borrow Words)
- **A michtam** - The meaning of the word “michtam” is uncertain. You may use the word “psalm” instead. This can be written as: “This is a psalm that David wrote.” See how you translated this in 16:1.
- **Aram Naharaim ... Aram Zobah** - “Aram of the two rivers ... the Aramean nation of Zobah.” These are places. (See: How to Translate Names)
- **Joab** - This refers to Joab and the army that he led. (See: Metonymy)
- **twelve thousand Edomites** - “12,000 Edomites” (See: Numbers)
- **you have cast us off** - God’s rejecting people is spoken of as if he had thrown them away. AT: “you have rejected us” (See: Metaphor)
- **you have broken through our defenses** - God’s allowing Israel’s enemies to break through their defenses is spoken of as God himself had done it. AT: “you have allowed our enemies to break through our defenses” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 060 General Notes
- Psalm 060 Translation Questions

Psalm 60:2-3

UDB:

[2] It was as though you made a big earthquake in which the ground split open.

So now, make us strong again,

because it is as though our country is falling apart.

[3] You have caused us, your people, to suffer very much;

it is as though you had taken away our strength by making us drink strong wine.

ULB:

[2] You have made the land tremble; you have torn it apart;

heal its fissures, for it is shaking.

[3] You have made your people see difficult things;

you have made us drink the wine of staggering.

translationWords:

- heal, cure
- people group, peoples, the people, a people
- wine, wineskin, new wine

translationNotes:

- **Connecting Statement:** - The psalmist continues speaking to God.
- **You have made the land tremble; you have torn it apart** - The psalmist speaks of the disaster in his country as if it were an earthquake. (See: Metaphor)
- **heal its fissures** - Making the people strong again is spoken of as repairing the fissures in the ground or walls. (See: Metaphor)
- **fissures** - large cracks in the ground or walls
- **You have made your people see difficult things** - Here “see” represents “experience” or “suffer.” (See: Metonymy)
- **drink the wine of staggering** - “the wine that makes us stagger.” Being helpless is spoken of as staggering around, barely able to stand upright. (See: Abstract Nouns and Metaphor)

Links:

- Introduction to Psalms
- Psalm 060 General Notes
- Psalm 060 Translation Questions

Psalm 60:4-5

UDB:

[4] But you have raised a battle flag for those who honor you.

They will show your banner when they face the enemies' arrows.

[5] Answer our prayers and enable us by your power to defeat our enemies

so that we, the people you love, will be saved."

ULB:

[4] For those who honor you,

you have set up a banner

to be displayed against those who carry the bow. *Selah*

[5] So that those you love may be rescued,

rescue us with your right hand and answer me.

translationWords:

- honor, to honor
- true, truth, come true
- selah
- love
- right hand

translationNotes:

- **you have set up a banner** - God's guiding his people in battle is spoken of as if God were a human king or commander who had set up a banner for the army. AT: "you are like a king who sets up a banner" or "you command us in battle like a king who raises up a banner" (See: Metaphor)
- **banner** - "battle flag." This is a flag that a king or commander would raise up on a pole to show that the army should gather.
- **to be displayed against those who carry the bow** - This can be stated with an active clause. AT: "to display against those who carry the bow." However some versions have different interpretations of this phrase. (See: Active or Passive)

- **to be displayed against those who carry the bow** - The phrase “those who carry the bow” refers to the enemy soldiers in battle. AT: “to display when he takes his army into battle against your enemies” (See: Metonymy)
- **with your right hand** - God’s right hand represents his power. AT: “by your power” (See: Metonymy)
- **answer me** - Answering here represents responding to his request. AT: “respond to my request” or “answer my prayer” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 060 General Notes
- Psalm 060 Translation Questions

Psalm 60:6-7

UDB:

[6] Then God answered my prayer and spoke from his temple, saying,

> ”Because I have conquered your enemies, I will divide the city of Shechem,
> and I will distribute among my people the land in Succoth Valley.
> [7] The region of Gilead is mine;
> the people of the tribe of Manasseh are mine;
> the tribe of Ephraim is like my helmet;
> and the tribe of Judah is like the scepter with which I rule.

ULB:

> [6] God has spoken in his holiness, ”I will rejoice;
> I will divide Shechem and apportion out the Valley of Succoth.
> [7] Gilead is mine, and Manasseh is mine;
> Ephraim also is my helmet;
> Judah is my scepter.

translationWords:

- holy, holiness
- rejoice
- Shechem
- Succoth
- Gilead
- Manasseh
- Ephraim
- Judah
- scepter

translationNotes:

- **Ephraim also is my helmet** - God speaks of the tribe of Ephraim as if it were his army. The helmet symbolizes equipment for war. AT: “Ephraim is like a helmet I have chosen” or “the tribe of Ephraim is my army” (See: Metaphor)
- **helmet** - a hard hat that soldiers wear to protect their heads from injury

- **Judah is my scepter** - God chose men from the tribe of Judah to be the kings of his people, and he speaks of that tribe as if it were his scepter. AT: “the tribe of Judah is like my scepter” or “Judah is the tribe through whom I rule my people” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 060 General Notes
- Psalm 060 Translation Questions

Psalm 60:8-9

UDB:

[8] The region of Moab is like my washbasin;

I throw my sandal into the region of Edom to show that it belongs to me;

I shout triumphantly because I have defeated the people of all the region of Philistia.

[9] Because I want to defeat the people of Edom,

who will lead my army to their capital city that has strong walls around it?”

ULB:

[8] Moab is my washbasin;

over Edom I will throw my shoe;

I will shout in triumph because of Philistia.”

[9] Who will bring me into the strong city?

Who will lead me to Edom?

translationWords:

- Moab, Moabite, Moabitess
- Edom, Edomite, Idumea
- Philistia

translationNotes:

- **Moab is my washbasin** - God speaks of Moab being unimportant as if Moab were a washbasin or a lowly servant. AT: “Moab is like a bowl that I use for washing” (See: Metaphor)
- **over Edom I will throw my shoe** - God was probably speaking of taking ownership of Edom as if he were symbolically throwing his shoe onto that land to show that he owns it. However some versions have other interpretations. AT: “I take ownership of the land of Edom” or “I throw my shoe onto the land of Edom to show that it is mine” (See: Metaphor and Symbolic Action)

Links:

- Introduction to Psalms
- Psalm 060 General Notes
- Psalm 060 Translation Questions

Psalm 60:10-12

UDB:

[10] So, God, it seems that you have truly abandoned us;

it seems that you do not go with us when our armies march out to fight our enemies.

[11] We need you to help us when we fight against our enemies

because the help that humans can give us is worthless.

[12] But with you helping us, we will win;

you will enable us to defeat our enemies.

ULB:

[10] But you, God, have you not rejected us?

You do not go into battle with our army.

[11] Give us help against the enemy,

for man's help is futile.

[12] We will triumph with God's help;

he will trample down our enemies.

translationWords:

- reject
- adversary, enemy

translationNotes:

- **But you, God, have you not rejected us?** - The psalmist uses this question to express his sadness that it seems that God has rejected them. AT: "But God, it seems like you have rejected us." or "God, you seem to have abandoned us." (See: Rhetorical Question)
- **You do not go into battle with our army** - The psalmist speaks of God helping their army as if God were to go and fight with them. AT: "you do not help our army when we go into battle" (See: Metaphor)
- **futile** - "worthless"
- **triumph** - "have victory"
- **he will trample down our enemies** - The psalmist speaks of God helping their army defeat their enemies as if God were to trample down the enemies. AT: "he will enable us to trample down our enemies" or "he will make us able to defeat our enemies" (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 060 General Notes
- Psalm 060 Translation Questions

Psalm 61 General Notes

Type of psalm

Psalm 61 is a psalm of praise.

Special concepts in this chapter

Vow

The author has vowed to praise God every day of his life because God has blessed him. (See: vow and bless, blessed, blessing)

Links:

- **Psalm 061:1-3**

Psalm 61:1-3

UDB:

[1] God, listen to me
and answer my prayer.
[2] While I am discouraged and far from my home,
I am calling out to you.

Lead me to a place that will be like a high rock
on top of which I will be safe.
[3] You have been my refuge;
you have been like a strong tower
in which my enemies cannot attack me.

ULB:

61

For the chief musician; on a stringed instrument. A psalm of David.

[1] Hear my cry, God;
attend to my prayer.
[2] From the ends of the earth will I call to you when my heart is overwhelmed;
lead me to the rock that is higher than I.
[3] For you have been a refuge for me,
a strong tower from the enemy.

translationWords:

- psalm
- David
- cry, cry out
- God
- pray, prayer

- call, calling, called, call out
- heart
- refuge, shelter

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **General Information:** - This is a song about God's faithfulness.

- **For the chief musician** - "This is for the director of music to use in worship"
- **on a stringed instrument** - "people should play a stringed instrument with this song"
- **A psalm of David** - Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.
- **Hear my cry, God; attend to my prayer** - These clauses have a similar meaning. AT: "God, listen to me and answer my prayer" (UDB) (See: Doublet)
- **overwhelmed** - "overcome"
- **lead me to the rock that is higher than I** - Here the writer speaks of God as if he were a high rock that he could climb for protection. (See: Metaphor)
- **a strong tower from the enemy** - The implied words "that keeps me safe" can be added to the translation. AT: "you have been like a strong tower that keeps me safe from my enemy" (See: Ellipsis)
- **a strong tower** - Here the writer speaks of God as if he were a "strong tower" that provides protection from his enemies. (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 061 General Notes
- Psalm 061 Translation Questions

Psalm 61:4-5

UDB:

[4] Allow me to live close to your sacred tent all during my life!

Allow me to be safe as a little bird is safe under its mother's wings.

[5] God, you heard me when I solemnly promised to give offerings to you;

you have given to me the blessings that belong to those who have an awesome respect for you.

ULB:

[4] Let me live in your tabernacle forever!

Let me take refuge under the shelter of your wings. *Selah*

[5] For you, God, have heard my vows,

you have given me the inheritance of those who honor your name.

translationWords:

- life, live, living, alive
- tabernacle
- forever
- refuge, shelter
- selah
- vow
- inherit, inheritance, heritage, heir
- honor, to honor
- name

translationNotes:

- **take refuge under the shelter of your wings** - Going to Yahweh for protection is spoken of as taking refuge in him. Here there is a second metaphor that speaks of Yahweh's protection as if he was a hen protecting her baby chicks under her wings. AT: "go to you for protection as a chick is safe under the wings of its mother" (See: Metaphor)
- **you have given me the inheritance** - The writer speaks of God's blessings as if they were an inheritance that he has received. AT: "you have given to me the blessings" (See: Metaphor)

- **who honor your name** - Here “your name” means God himself. AT: “who honor you” or “who have an awesome respect for you” (UDB) (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 061 General Notes
- Psalm 061 Translation Questions

Psalm 61:6-7

UDB:

[6] I am the king of Israel;

please allow me to live and rule for many years,

and allow my descendants to rule also.

[7] Allow us to rule forever while you observe us;

watch over us while you faithfully love us and do for us what you promised.

ULB:

[6] You will prolong the king's life;

his years will be like many generations.

[7] He will remain before God forever.

translationWords:

- king
- life, live, living, alive
- generation
- forever

translationNotes:

- **You will prolong ... many generations** - These two clauses have similar meanings. The idea is repeated for emphasis. (See: Parallelism)
- **You will prolong the king's life** - "You will extend the king's life" or "You will cause the king's life to last a long time"
- **his years will be like many generations** - Here "years" refers to how long the king will live. AT: "he will live for many generations" (See: Metonymy)
- **He will remain before God forever** - Here "to remain before God" means to be in God's presence or to be with God. This can be stated clearly in the translation. AT: "God will be with him forever" or "God will be with the king forever" (See: Assumed Knowledge and Implicit Information)

Links:

- Introduction to Psalms
- Psalm 061 General Notes
- Psalm 061 Translation Questions

Psalm 61:8

UDB:

[8] If you do that, I will always sing to praise you

> while I offer to you each day the sacrifices that I promised to give to you.

ULB:

> [8] I will sing praise to your name forever
>
> so that I may perform my vows every day.

translationWords:

- praise
- vow

translationNotes:

- **I will sing praise to your name forever** - Here “name” stands for God himself. AT: “I will always sing praise to you” (UDB) (See: Metonymy)
- **my vows** - These refer to the promise to offer sacrifices to God every day. (See UDB)

Links:

- Introduction to Psalms
- Psalm 061 General Notes
- Psalm 061 Translation Questions

Psalm 62 General Notes

Type of psalm

Psalm 62 is a psalm of deliverance; expressing trust that God will save the psalmist from his enemies. (See: deliver, deliverer, deliverance, trust, trustworthy, trustworthiness and save, safe)

Special concepts in this chapter

Trust

Although the psalmist's enemies have attacked him when he was feeling weak, he trusts in God to deliver him. God is powerful and kind.

Links:

- **Psalm 062:1-2**

Psalm 62:1-2

UDB:

[1] God is the only one who can give me peace in my inner being,

and he is the one who saves me from my enemies.

[2] Only he is like a huge rock on which I can be safe;

he is like a fortress high up that my enemies cannot climb.

ULB:

62

For the chief musician; after the manner of Jeduthun. A psalm of David.

[1] I wait in silence for God alone;

my salvation comes from him.

[2] He alone is my rock and my salvation;

he is my high tower; I will not be greatly moved.

translationWords:

- psalm
- David
- God
- salvation
- watchtower, tower

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **General Information:** - This psalm is a song about God's faithfulness.
- **For the chief musician** - "This is for the director of music to use in worship"
- **Jeduthun** - One of David's chief musicians had this same name. This may refer to him. See how you translated this in 39:1. (See: How to Translate Names)

- **A psalm of David** - Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.
- **my salvation comes from him** - "he is the one who rescues me" or "he is the one who saves me"
- **He alone is my rock and my salvation** - The writer speaks of God's ability to protect him as if God were a rock. AT: "He is the only one who can protect and rescue me" (See: Metaphor)
- **he is my high tower** - The writer speaks of God's ability to protect him as if God were a high tower. AT: "he keeps me away from the grasp of my enemies" (See: Metaphor)
- **I will not be greatly moved** - This can be stated in active form. AT: "nothing can ever move me" (See: Active or Passive)

Links:

- Introduction to Psalms
- Psalm 062 General Notes
- Psalm 062 Translation Questions

Psalm 62:3-4

UDB:

3 When will you, my enemies, stop attacking me?

I feel that I am as weak against you as a leaning wall or a broken-down fence.

4 My enemies plan to remove me from my important position so that people no longer honor me.

They delight in telling lies.

They bless people by what they say,

but in their inner beings they curse those people.

ULB:

3 How long, all of you, will you attack a man,

that you may tip him over

like a leaning wall or a shaky fence?

4 They consult with him only to bring him down from his honorable position;

they love to tell lies;

they bless him with their mouths, but in their hearts they curse him. *Selah*

translationWords:

- honor, to honor
- love
- bless, blessed, blessing
- curse, cursed
- selah

translationNotes:

- **all of you** - “my enemies” or “all my enemies”
- **How long ... will you attack a man ... or a shaky fence?** - David uses a rhetorical question to express his frustration. No answer is expected. AT: “It seems like my enemies will never stop attacking me. I feel that I am as weak against you as a leaning wall or a broken-down fence.” (See: Rhetorical Question)

- **attack a man** - “attack me”
- **They consult with him only to** - “They intend to” or “They plan to”
- **consult with him ... bring him ... bless him ... curse him** - In these verses, David is referring to himself by “him.”
- **with their mouths** - This refers to their speech or their words. (See: Metonymy)
- **in their hearts** - This refers to their thoughts. (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 062 General Notes
- Psalm 062 Translation Questions

Psalm 62:5-6

UDB:

[5] God is the only one who gives me peace in my inner being;

he is the one whom I confidently expect to help me.

[6] Only he is like a huge rock on which I can be safe;

he is like a shelter; my enemies can never reach me there.

ULB:

[5] I wait in silence for God alone;

for my hopes are set on him.

[6] He alone is my rock and my salvation;

he is my high tower; I will not be moved.

translationWords:

- hope

translationNotes:

- **for my hopes are set on him** - “for I place my hope in him”
- **He alone is my rock and my salvation; he is my high tower** - The writer speaks of God as if he were a rock and a high tower. Both of these metaphors show how God provides protection from one’s enemies. Here “salvation” means that God rescues the writer. See how you translated this in 62:2. (See: Metaphor)
- **I will not be moved** - This can be stated in active form. AT: “nothing can move me” (See: Active or Passive)

Links:

- Introduction to Psalms
- Psalm 062 General Notes
- Psalm 062 Translation Questions

Psalm 62:7-8

UDB:

7 God is the one who saves me and honors me.

He is like a huge, strong rock on which I can find shelter.

8 You my people, always trust in him.

Tell him all your troubles

because we go to him for safety.

ULB:

7 With God is my salvation and my glory;

the rock of my strength and my refuge are in God.

8 Trust in him at all times, you people;

pour out your heart before him;

God is a refuge for us. *Selah*

translationWords:

- salvation
- glory, glorious
- strength, strengthen
- refuge, shelter
- trust, trustworthy, trustworthiness
- heart

translationNotes:

- **the rock of my strength and my refuge are in God** - The writer speaks of God as if he were a rock that keeps one safe from his enemies. He also speaks of God as if he were a shelter that provides protection. AT: “God always gives me strength and protection” (See: Metaphor)
- **pour out your heart** - This refers to telling God your inner feelings as if you were pouring out a liquid. AT: “give your deepest concerns to God” (See: Idiom)
- **refuge for us** - The word “us” refers to David and the people he is speaking to. (See: Inclusive “We”)

Links:

- Introduction to Psalms
- Psalm 062 General Notes
- Psalm 062 Translation Questions

Psalm 62:9-10

UDB:

[9] People who are considered to be unimportant are as unreliable as a breath of air;

> people who are considered to be important also really amount to nothing.

If you put them all on a scale, it would be as if they weighed less than a puff of air.

[10] Do not trust in money gained by extorting it from others;

> do not try to gain anything by robbing others.

If you become very wealthy, do not trust in your money.

ULB:

[9] Surely men of low standing are vanity, and men of high standing are a lie;

they will weigh lightly in the scales;

weighed together, they are lighter than nothing.

[10] Do not trust in oppression or robbery;

and do not hope uselessly in riches,

for they will bear no fruit; do not fix your heart on them.

translationWords:

- vain, vanity
- oppress, oppression, oppressor
- hope
- fruit, fruitful

translationNotes:

- **men of low standing ... men of high standing are a lie** - This refers to men of all levels of wealth and importance. The phrases “are vanity” and “are a lie” have the same meaning. One cannot confidently trust in anyone. AT: “you cannot place your trust in men, no matter how important they are” (See: Merism and Parallelism)

- **weighed together, they are lighter than nothing** - If you put all of these kinds of men together on a scale, they would have no weight. This means that they have no real value to you.
- **oppression or robbery** - These two words have basically the same meaning. You cannot trust in money that you get by taking it from other people. (See: Doublet)
- **for they will bear no fruit** - The writer speaks of riches as if they were trees or vines that could bear fruit. AT: “for they will provide nothing good for you” (See: Metaphor)
- **do not fix your heart on them** - Here “fix your heart” is an idiom that means to desire something greatly. AT: “do not desire them” (See: Idiom)

Links:

- Introduction to Psalms
- Psalm 062 General Notes
- Psalm 062 Translation Questions

Psalm 62:11-12

UDB:

[11] I have heard God say more than once that he is the one who really has power,

[12] and that he is the one who faithfully loves us, as he promised.

He rewards every one of us according to the deeds that we do.

ULB:

[11] God has spoken once,

twice have I heard this:

power belongs to God.

[12] Also to you, Lord, belongs covenant faithfulness,

for you pay back every person for what he has done.

translationWords:

- God
- power, powers
- Lord
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love

translationNotes:

- **God has spoken once, twice have I heard this** - This means that God has said this more than once.
- **power belongs to God** - “God is the one who really has power”
- **Also to you, Lord, belongs covenant faithfulness** - “he is the one who faithfully loves us, as he promised” (UDB)
- **for you pay back every person for what he has done** - The writer speaks of God’s rewards as if he were paying a wage for work. (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 062 General Notes
- Psalm 062 Translation Questions

Psalm 63 General Notes

Type of psalm

Psalm 63 is a psalm of praise.

Special concepts in this chapter

Praise

The author praises God for who he is and for having protected him.

Links:

- **Psalm 063:1-2**

Psalm 63:1-2

UDB:

[1] God, you are the God whom I worship.

I greatly desire to be with you

as a person in a dry hot wilderness greatly desires some water.

[2] I have been with you in your temple

In order to see that you are loving and powerful.

ULB:

63

A psalm of David, when he was in the wilderness of Judah.

[1] God, you are my God! I earnestly search for you,

my soul thirsts for you, and my flesh longs for you,

in a dry and weary land where there is no water.

[2] So I have looked on you in the holy people

to see your power and your glory.

translationWords:

- psalm
- David
- desert, wilderness
- Judah
- God
- soul
- flesh
- holy place, most holy place
- power, powers
- glory, glorious

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)

- **A psalm of David** - Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.
- **earnestly** - "sincerely"
- **my soul thirsts for you, and my flesh longs for you** - These two clauses have basically the same meaning and are used together to emphasize how greatly the writer desires to be with God. AT: "my whole being greatly desires to be with you" (See: Parallelism)
- **dry and weary land** - "hot, dry desert"

Links:

- Introduction to Psalms
- Psalm 063 General Notes
- Psalm 063 Translation Questions

Psalm 63:3-4

UDB:

[3] You always love me, as you promised in your covenant; this is worth more than my entire life,

so I will always praise you.

[4] I will praise you all the time that I live;

I will lift up my hands to you while I pray.

ULB:

[3] Because your covenant faithfulness is better than life,

my lips will praise you.

[4] So I will bless you while I live;

I will lift up my hands in your name.

translationWords:

- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- life, live, living, alive
- praise
- bless, blessed, blessing
- hand, right hand, to hand over
- name

translationNotes:

- **my lips will praise you** - Here “my lips” represents the whole person. AT: “I will praise you” (See: Metonymy)
- **I will lift up my hands in your name** - Here “in your name” means “to you.” AT: “I will worship you and pray to you” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 063 General Notes
- Psalm 063 Translation Questions

Psalm 63:5-6

UDB:

[5] You fill me up and you meet every need I have.

> My response to you is much like when I eat a delicious banquet of rich foods
>
> and the food fills me.
>
> I will have great happiness when I praise you with the words that I speak about you.

[6] While I lie on my bed, I think about you.

I think about you all during the night.

ULB:

[5] It will be as if I ate a meal of marrow and fatness;

with joyful lips my mouth will praise you,

[6] when I think about you on my bed

and meditate on you in the night hours.

translationWords:

- joy, joyful
- meditate

translationNotes:

- **It will be as if I ate a meal of marrow and fatness** - Here the writer speaks of knowing and worshiping God as being more satisfying than eating a good meal. AT: “I will be happier than a person who eats a meal of fat and choice food” (See: Simile)
- **with joyful lips my mouth will praise you** - Here “with joyful lips my mouth” represents the whole person who will praise God joyfully. AT: “I will praise you joyfully” (See: Synecdoche)
- **when I think about you on my bed ... in the night hours** - These two clauses have the same meaning. The ideas are repeated to emphasize how much the writer thinks about God. (See: Parallelism)

Links:

- Introduction to Psalms
- Psalm 063 General Notes
- Psalm 063 Translation Questions

Psalm 63:7-8

UDB:

7 For you have always helped me,

and I sing joyfully knowing that you protect me

as a bird protects her young under her wings.

8 I follow you closely,

and your hand protects me.

ULB:

7 For you have been my help,

and in the shadow of your wings I rejoice.

8 I cling to you;

your right hand supports me.

translationWords:

- shadow
- rejoice
- right hand

translationNotes:

- **in the shadow of your wings I rejoice** - The writer speaks of God as if he were a bird protecting its young under his wings. AT: “I rejoice because you protect me” (See: Metaphor)
- **I cling to you** - “I need you” or “I depend on you”
- **your right hand supports me** - Here, the right hand is used as a symbol of strength and power. AT: “you support me” or “you lift me up” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 063 General Notes
- Psalm 063 Translation Questions

Psalm 63:9-10

UDB:

[9] But those who are trying to kill me

will die and descend into the place of the dead;

[10] they will be killed in battles

and their corpses will be eaten by dogs.

ULB:

[9] But those who seek to destroy my life

will go down into the lowest parts of the earth; [10] they will be given over to those whose hands use the sword,

and they will become food for the jackals.

translationWords:

- power, powers
- sword

translationNotes:

- **will go down into the lowest parts of the earth** - This means they will die and go to the place of the dead. This can be stated clearly in the translation. AT: “will die and descend into the place of the dead” (UDB) or “will die and go down into the place of the dead” (See: Assumed Knowledge and Implicit Information)
- **they will be given over to those whose hands use the sword** - Here “the sword” represents death in battle, and “those whose hands use the sword” refers to enemies who kill them in battle. This can be stated in active form. AT: “God will cause them to die in battle” (See: Metonymy and Active or Passive)
- **they will become food for the jackals** - Here “they” refers to the corpses of those who die in battle. AT: “jackals will eat their dead bodies” (See: Assumed Knowledge and Implicit Information)
- **the jackals** - “jackals” are a kind of long-legged wild dog. They feed on carrion, game, and fruit.

Links:

- Introduction to Psalms
- Psalm 063 General Notes
- Psalm 063 Translation Questions

Psalm 63:11

UDB:

[11] But I, the king of Israel, will rejoice in what God has done;

and all those who ask God to confirm their word will praise him,

but he will not allow liars to say anything.

ULB:

[11] But the king will rejoice in God;

everyone who swears by him will be proud of him,

but the mouth of those who speak lies will be stopped up.

translationWords:

- king
- rejoice
- oath, swear, swear by
- proud, pride, prideful

translationNotes:

- **the king** - David is speaking about himself. This can be stated clearly in the translation. AT: "I, the king of Israel," (UDB) (See: Assumed Knowledge and Implicit Information)
- **swears by him ... proud of him** - The word "him" refers to "God."
- **but the mouth of those who speak lies will be stopped up** - Here "the mouth" represents the whole person. This can be stated in active form. AT: "but God will silence the liars" or "but God will silence those who lie" (See: Synecdoche and Active or Passive)

Links:

- Introduction to Psalms
- Psalm 063 General Notes
- Psalm 063 Translation Questions

Psalm 64 General Notes

Type of psalm

Psalm 64 is a psalm of deliverance. (See: deliver, deliverer, deliverance)

Special concepts in this chapter

Plotting of enemies

The author's enemies have plotted against him but God has saved him. (See: save, safe)

Links:

- **Psalm 064:1-2**

Psalm 64:1-2

UDB:

[1] God, listen to me as I tell you the things about which I am worried.
I am afraid of my enemies; please save me from them.
[2] Protect me from what wicked men are planning to do to me;
protect me from that group of men who do what is evil.

ULB:

64

For the chief musician. A psalm of David.

[1] Hear my voice, God, listen to my complaint;
preserve my life from fear of my enemies.
[2] Hide me from the secret plotting of evildoers,
from the commotion of the doers of iniquity.

translationWords:

- psalm
- David
- voice
- God
- life, live, living, alive
- evil, wicked, wickedness
- iniquity

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **General Information:** - This psalm is a prayer for help.
- **For the chief musician** - “This is for the director of music to use in worship”

- **A psalm of David** - Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.
- **preserve** - "save"
- **Hide me from the secret plotting ... commotion of the doers of iniquity** - These two clauses have similar meanings. The second clause provides more detail by describing what the "secret plotting" sounds like. (See: Parallelism)
- **from the commotion** - Here the implied words "hide me" can be added to the translation. AT: "hide me from the commotion" (See: Ellipsis)
- **commotion** - a confusing sound of noise and excitement

Links:

- Introduction to Psalms
- Psalm 064 General Notes
- Psalm 064 Translation Questions

Psalm 64:3-4

UDB:

[3] The hostile things they say are like sharp swords;

their cruel words are like arrows.

[4] They are not afraid of anyone; they lie about people and slander those who have done no wrong.

They are like someone who suddenly jumps up from where he is hiding and shoots arrows at his enemies.

ULB:

[3] They have sharpened their tongues like swords;

they have aimed their arrows, bitter words,

[4] so that they may shoot from secret places at someone who is innocent;

suddenly they shoot at him and fear nothing.

translationWords:

- sword
- bow and arrow
- innocent
- fear, afraid, fear of Yahweh

translationNotes:

- **They have sharpened their tongues like swords** - The writer speaks of his enemies' tongues as if they were as sharp as swords. Here "tongues" represents the harsh words that the enemies speak. AT: "The harsh things that they say hurt me like a sharp sword" (See: Simile and Metonymy)
- **arrows, bitter words** - The writer speaks of his enemies' bitter words as if they were arrows being shot at him. AT: "bitter words which pierce me like arrows" (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 064 General Notes
- Psalm 064 Translation Questions

Psalm 64:5-6

UDB:

[5] They encourage each other about doing the evil things that they are planning to do;

they talk with each other about where they can set traps to catch people.

They say, "No one will see what we are doing

[6] because we have planned very well the things that we are going to do."

What people can think and plan in their inner beings is truly amazing!

ULB:

[5] They encourage themselves in an evil plan;

they consult privately together in order to set traps;

they say, "Who will see us?"

[6] They invent sinful plans;

"We have finished," they say, "a careful plan."

The inner thoughts and hearts of man are deep.

translationWords:

- encourage, encouragement
- sin, sinful, sinner, sinning
- heart

translationNotes:

- **Who will see us?** - The evildoers do not expect an answer to their question because they think no one will see them. AT: "No one will see what we are doing" (UDB) (See: Rhetorical Question)
- **The inner thoughts and hearts of man are deep** - The writer speaks of man's "inner thoughts" and "hearts of man" as if they were a deep body of water that no one can explore all the way to the bottom. (See: Metaphor)
- **inner thoughts ... hearts of man** - Both of these phrases refer to man's private or inner thoughts. (See: Doublet)

Links:

- Introduction to Psalms
- Psalm 064 General Notes
- Psalm 064 Translation Questions

Psalm 64:7-9

UDB:

7 But it will be as though God will shoot his arrows at them,

and suddenly they will be wounded.

8 Because what they say proves they are guilty, God will get rid of them.

Everyone who sees what has happened to them will shake their heads to mock them.

9 Then everyone will be afraid to sin because of what might happen to them also;

they will tell others what God has done,

and they themselves will think much about it.

ULB:

7 But God will shoot them;

suddenly they will be wounded with his arrows.

8 They will be made to stumble, since their own tongues are against them;

all who see them will wag their heads.

9 All people will fear

and will declare God's deeds.

They will wisely think about what he has done.

translationWords:

- bow and arrow
- stumble
- fear, afraid, fear of Yahweh
- declare, declaration
- works, deeds, work, acts
- wise, wisdom

translationNotes:

- **General Information:** - The writer continues to speak of the "evildoers" of 64:01.

- **But God will shoot them ... with his arrows** - The writer speaks of God's punishment of the evildoers as if God were shooting arrows at them. (See: Metaphor)
- **They will be made to stumble** - The writer speaks of God's causing the evildoers' plans to fail as if God were making them stumble in their paths. This can be stated in active form. AT: "God will make them stumble" or "God will cause their plans to fail" (See: Metaphor and Active or Passive)
- **since their own tongues are against them** - Here "tongues" represents the words that they say. AT: "since the words that they say are against them" (See: Metonymy)
- **what he has done** - "what God has done"

Links:

- Introduction to Psalms
- Psalm 064 General Notes
- Psalm 064 Translation Questions

Psalm 64:10

UDB:

[10] Righteous people should rejoice because of what Yahweh has done;

they should go to him to find refuge;

and all those who honor him will praise him.

ULB:

[10] The righteous will be glad about Yahweh and will take refuge in him;

all the upright in heart will take pride in him.

translationWords:

- righteous, righteousness
- Yahweh
- refuge, shelter
- upright, uprightness
- proud, pride, prideful

translationNotes:

- **take refuge in him** - Going to Yahweh for protection is spoken of as taking refuge in him. AT: “go to him for protection” (See: Metaphor)
- **all the upright in heart will take pride in him** - Here “upright in heart” is an idiom that means godly or righteous. AT: “all the people who are godly will praise him” (See: Idiom)

Links:

- Introduction to Psalms
- Psalm 064 General Notes
- Psalm 064 Translation Questions

Psalm 65 General Notes

Type of psalm

Psalm 65 is a psalm of praise to God.

Special concepts in this chapter

God's power

God answered prayers and gave people justice and hope. God controls nature, creating it and sent rain so the grain and pastures grew well.

Links:

- **Psalm 065:1-3**

Psalm 65:1-3

UDB:

[1] God, it is right for us to praise you in Jerusalem

and to do what we have promised you that we would do

[2] because you answer our prayers.

People everywhere will come to you

[3] Our many sins are like a very heavy burden to us,

but you forgive us.

ULB:

65

For the chief musician. A psalm. A song of David.

[1] For you, God in Zion, our praise waits;

our vows will be carried out to you.

[2] You who hear prayer,

to you all flesh will come.

[3] Iniquities prevail against us;

as for our transgressions, you will forgive them.

translationWords:

- psalm
- David
- God
- Zion, Mount Zion
- praise
- vow
- pray, prayer
- flesh
- iniquity
- transgress, transgression
- forgive, forgiveness

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **General Information:** - This psalm is a song of praise.

- **For the chief musician** - "This is for the director of music to use in worship"
- **A psalm. A song of David** - "This is a psalm that David wrote"
- **For you, God in Zion, our praise waits** - This speaks of praise as if it were a person who could act on its own. AT: "To you alone, God in Zion, we will offer our praise" (See: Personification)
- **our vows will be carried out to you** - This can be stated in active form. AT: "we will do what we have promised you that we would do" (See: Active or Passive)
- **Iniquities prevail against us** - David speaks about iniquity as if it were a person that is able to defeat or oppress. AT: "It is as if our own sins were defeating us" (See: Personification)
- **you will forgive them** - The word "them" refers to our "iniquities."

Links:

- Introduction to Psalms
- Psalm 065 General Notes
- Psalm 065 Translation Questions

Psalm 65:4

UDB:

[4] How fortunate are those whom you have chosen

to always be in your temple courtyards.

We will be satisfied with all the blessings that you will give us because we worship you in your sacred temple.

ULB:

[4] Blessed is the man whom you choose to bring near to you

so that he may live in your courts.

We will be satisfied with the goodness of your house,

your holy temple.

translationWords:

- bless, blessed, blessing
- life, live, living, alive
- courtyard, court
- good, goodness
- house
- holy, holiness
- temple

translationNotes:

- **whom you choose ... your courts** - The words “you” and “your” in this verse refer to Yahweh.
- **live in your courts** - This does not mean that the man actually lives in the temple but that he is there very frequently to worship Yahweh. AT: “worship often in your courts” (See: Hyperbole)
- **We will be satisfied with the goodness of your house, your holy temple** - This can be stated in active form. AT: “The goodness of your house, your holy temple, will satisfy us” (See: Active or Passive)
- **We will be** - Here the word “we” refers to David and the people he is speaking to. (See: Inclusive “We”)
- **your house, your holy temple** - “your house, which is your holy temple”

Links:

- Introduction to Psalms
- Psalm 065 General Notes
- Psalm 065 Translation Questions

Psalm 65:5

UDB:

[5] God, when we pray to you, you answer us and save us by doing awesome deeds;

you are the one who rescues us;

people who live in very remote places on the earth, on the other side of the oceans, trust in you.

ULB:

[5] In righteousness you will answer us by doing amazing things,

God of our salvation;

you who are the confidence of all the ends of the earth

and of those who are far across the sea.

translationWords:

- righteous, righteousness
- marvel, wonder, amazed, astonished
- salvation
- confidence, confident
- earth, earthly

translationNotes:

- **In righteousness** - “Because you are righteous”
- **you who are** - “you are”
- **of all the ends of the earth ... across the sea** - These two phrases have similar meanings. AT: “of all the people who live throughout the earth and across the sea” (See: Doublet)
- **of all the ends of the earth** - This refers to the people who live all over the earth. (See: Synecdoche)

Links:

- Introduction to Psalms
- Psalm 065 General Notes
- Psalm 065 Translation Questions

Psalm 65:6-7

UDB:

[6] You are the one who put the mountains in their places,
showing that you are very powerful.
[7] You are the one who calms the seas when they roar,
and stop the waves from pounding on the shore;
you also calm people when they cause a lot of trouble.

ULB:

[6] For it is you who made the mountains firm,
you who are belted with strength.
[7] It is you who quiet the roaring of the seas,
the roaring of their waves,
and the commotion of the peoples.

translationWords:

- strength, strengthen
- people group, peoples, the people, a people

translationNotes:

- **you who are belted with strength** - The writer speaks of God as if he wore his strength like a belt. AT: “showing that you are very powerful” (UDB) (See: Metaphor)
- **the roaring of the seas, the roaring of their waves** - These two phrases have the same meaning and are used together to create a vivid impression on the hearer or reader. AT: “the continuous roaring of the seas” (See: Parallelism)
- **roaring** - a loud noise caused by the wind and waves
- **and the commotion** - The implied word “quiet” can be added to the translation. AT: “and quiet the commotion” (See: Ellipsis)
- **commotion** - loud noise

Links:

- Introduction to Psalms
- Psalm 065 General Notes
- Psalm 065 Translation Questions

Psalm 65:8-9

UDB:

[8] People who live in very remote places on the earth

are awed by the miracles that you perform;

because of what you do,

people who live far to the west and far to the east shout joyfully.

[9] You take care of the soil and send rain,

causing many good things to grow;

you fill the streams with water

and cause grain to grow.

This is what you have determined would happen.

ULB:

[8] Those who live in the uttermost parts of the earth are afraid of the evidence of your deeds;

you make the east and the west rejoice.

[9] You come to help the earth; you water it;

you greatly enrich it;

the river of God is full of water;

you provide mankind grain when you have prepared the earth.

translationWords:

- fear, afraid, fear of Yahweh
- works, deeds, work, acts
- earth, earthly
- rejoice
- grain

translationNotes:

- **evidence** - proof or something that shows that another thing is true

- **you make the east and the west rejoice** - The phrase “the east and the west” refers to the people who live all over the earth. AT: “you cause people everywhere to shout joyfully” (See: Metonymy and Merism)
- **help the earth** - This refers to the soil of the earth.
- **you greatly enrich it** - “you make the soil very good so that good things will grow in it”
- **the river of God is full of water** - This refers to the supply of water in the sky that God sends to water the earth and fill the streams. AT: “you fill the streams with water” (UDB) (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 065 General Notes
- Psalm 065 Translation Questions

Psalm 65:10-12

UDB:

10 You send plenty of rain on the fields that have been plowed,
and you fill the furrows with water.
With showers you soften the hard clods of soil,
and you bless the soil by causing young plants to grow.
11 Because you bless the soil, there are very good crops at harvest season;
wherever you have gone, good crops are very abundant.
12 The pastures in the wilderness are wet with the morning dew,
it is as though the hills are singing joyful songs.

ULB:

10 You water its furrows abundantly;
you settle down the furrows' ridges;
you make them soft with rain showers;
you bless the sprouts between them.
11 You crown the year with your goodness;
the tracks behind your chariot drop fatness down to the earth.
12 The pastures in the wilderness drip with dew,
and the hills are clothed with joy.

translationWords:

- crown, to crown
- biblical time: year
- good, goodness
- chariot
- desert, wilderness
- joy, joyful

translationNotes:

- **You ... your** - The words "You" and "your" refer to Yahweh.
- **its furrows** - "the earth's furrows"

- **furrows** - A furrow is a long narrow trench made in the ground for planting seeds or for watering the field where grains have been planted.
- **ridges** - edges
- **You crown the year with your goodness** - Here the "year" is given the human quality of wearing a crown. AT: "You have honored the year with a good harvest" (See: Personification)
- **drop fatness down to the earth** - The word "fatness" suggests fertility or goodness. As used in this phrase, it points to how Yahweh makes the soil so good and fertile that it produces abundant harvest. (See: Metaphor)
- **The pastures ... drip with dew** - There is so much dew in the pastures that they are said to drip with it. AT: "The pastures ... are full of dew" or "Much dew drips in the pastures of the wilderness"
- **the hills are clothed with joy** - The writer speaks of the beauty of the hills as if they were joyful people, and of joy as if it were clothing. AT: "the hills are like people wearing joy" and "the hills are like joyful people" (See: Personification and Metaphor)

Links:

- Introduction to Psalms
- Psalm 065 General Notes
- Psalm 065 Translation Questions

Psalm 65:13

UDB:

[13] The meadows are covered with sheep and goats,

and the valleys are full of grain;

it is as though they also sing and shout joyfully.

ULB:

[13] The pastures are clothed with flocks;

the valleys also are covered over with grain;

they shout for joy, and they sing.

translationWords:

- clothe, clothed

translationNotes:

- **The pastures are clothed with flocks** - The writer speaks of the pastures as being so covered with flocks that it is like the pastures are wearing a garment.
- **pastures** - a large field where animals feed on the grass
- **flocks** - group of animals, such as sheep and goats
- **they shout for joy, and they sing** - The pastures, hills and valleys are so bountiful, that they seem to shout and sing for joy. AT: “they are like joyful singing people” (See: Personification)
- **they shout** - The word “they” refers to the pastures and valleys.

Links:

- Introduction to Psalms
- Psalm 065 General Notes
- Psalm 065 Translation Questions

Psalm 66 General Notes

Type of psalm

Psalm 66 is a psalm of praise.

Special concepts in this chapter

Yahweh saves

Just like God brought Israel through the wilderness, he took the author through hard times but saved him. So the author will worship God by sacrificing animals to him. (See: save, safe)

Links:

- **Psalm 066:1-2**

Psalm 66:1-2

UDB:

[1] Tell everyone on the earth

that they should sing joyfully to praise God!

[2] They should sing songs that say that God is very great,

and they should tell everyone that he is very glorious!

ULB:

66

For the chief musician. A song, a psalm.

[1] Make a joyful noise to God, all the earth;

[2] Sing out the glory of his name;

make his praise glorious.

translationWords:

- psalm
- joy, joyful
- God
- earth, earthly
- glory, glorious
- name
- praise

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **General Information:** - This psalm is a song of praise.
- **For the chief musician** - "This is for the director of music to use in worship"
- **Make a joyful noise to God, all the earth** - A "joyful noise to God" represents singing and shouting praises to God. AT: "Let all the earth sing and shout joyfully to God" (See: Metonymy)
- **all the earth** - This refers to all the people who live on the earth. AT: "everyone on earth" (See: Metonymy)

- **Sing out the glory of his name; make his praise glorious** - These phrases have similar meanings and are used together to emphasize how wonderful God is. AT: “Sing about how wonderful God’s name is; sing wonderful praise about how great God is” (See: Parallelism)
- **the glory of his name** - God’s name here represents God himself. AT: “his glory” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 066 General Notes
- Psalm 066 Translation Questions

Psalm 66:3-4

UDB:

[3] They should say to God, ”The things that you do are awesome!

Your power is very great,

with the result that your enemies cringe in front of you.”

[4] Everyone on the earth will worship God,

sing to praise him,

and honor him.

ULB:

[3] Say to God, ”How terrifying are your deeds!

By the greatness of your power your enemies will submit to you.

[4] All the earth will worship you

and will sing to you;

they will sing to your name.” *Selah*

translationWords:

- terror, terrify
- works, deeds, work, acts
- power, powers
- submit, in submission
- earth, earthly
- worship
- name
- selah

translationNotes:

- **How terrifying are your deeds** - The works of God cause us to be in awe and terrified because we know he is powerful and holy.
- **By the greatness of your power** - “Because you have great power”

- **All the earth will worship you** - This refers to all of the people who live on the earth. AT: "All the people on earth will worship you" (See: Synecdoche)
- **they will sing to your name** - Here "your name" refers to God himself. AT: "they will praise and honor you" (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 066 General Notes
- Psalm 066 Translation Questions

Psalm 66:5-7

UDB:

[5] Come and think about what God has done!

Think about the awesome things that he has done among people.

[6] He caused the sea to become dry land,

with the result that our ancestors were able to walk right through it.

There we rejoiced because of what he had done.

[7] He rules forever by his power,

and he keeps watching all the nations to see what evil things they do.

The nations that want to rebel against him should not be proud.

ULB:

[5] Come and see the works of God;

he is fearsome in his deeds toward the sons of mankind.

[6] He turned the sea into dry land;

they went through the river on foot;

there we rejoiced in him.

[7] He rules forever by his might;

his eyes observe the nations;

let not the rebellious exalt themselves. *Selah*

translationWords:

- works, deeds, work, acts
- children, child
- rejoice
- forever
- mighty, might
- nation
- rebel, rebellious, rebellion

- exalt, exaltation
- selah

translationNotes:

- **he ... his ... him** - Here all these words refer to God.
- **fearsome** - “awesome”
- **the sons of mankind** - “humanity”
- **He turned the sea into dry land; they went through the river on foot** - This refers to the crossing of the Red Sea. (See: Assumed Knowledge and Implicit Information)
- **they went** - The word “they” refers to God’s people, the Israelites.
- **we rejoiced** - The word “we” refers to the Israelites, their ancestors, David, and the people he is speaking to. (See: Inclusive “We”)
- **his eyes observe** - The phrase “his eyes” refers to God himself. AT: “he sees” (See: Synecdoche)
- **let not the rebellious exalt themselves** - “let not the rebellious people exalt themselves” or “let not the rebellious people be proud”

Links:

- Introduction to Psalms
- Psalm 066 General Notes
- Psalm 066 Translation Questions

Psalm 66:8-9

UDB:

[8] You people of all nations, praise our God!

Praise him loudly in order that people will hear you as you praise him.

[9] He has kept us alive,

and he has not allowed us to fall into disaster.

ULB:

[8] Give blessing to God, you people,

let the sound of his praise be heard.

[9] He keeps us among the living,

and he does not permit our feet to slip.

translationWords:

- bless, blessed, blessing
- people group, peoples, the people, a people
- praise
- life, live, living, alive

translationNotes:

- **Give blessing to God ... let the sound of his praise be heard** - These two clauses have similar meanings. The idea is repeated to emphasize the importance of praising God. (See: Parallelism)
- **our** - In these verses the word "our" includes David and the people he is speaking to. (See: Inclusive "We")
- **he does not permit our feet to slip** - The writer speaks of God's protection as preventing his people from slipping as they walk or falling off a cliff. AT:"he has not allowed us to fall into disaster" (UDB) (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 066 General Notes
- Psalm 066 Translation Questions

Psalm 66:10-12

UDB:

10 God, you have tested us;

you have allowed us to experience great difficulties to make our lives become pure

as people put precious metals in a hot fire to burn out what is impure.

11 It is as if you allowed us to fall into traps,

and you forced us to endure difficult things that were like heavy loads to carry on our backs.

12 You allowed our enemies to trample on us;

we experienced difficulties walking through fires and floods,

but now you have made us safe.

ULB:

10 For you, God, have tested us;

you have tested us as silver is tested.

11 You brought us into a net;

you laid a severe burden on our waists.

12 You made people ride over our heads;

we went through fire and water,

but you brought us out into a spacious place.

translationWords:

- test
- silver
- burden
- fire
- water, waters

translationNotes:

- **You brought us into a net** - The writer speaks of God's punishment as if God had captured his people in a net. (See: Metaphor)
- **a net** - a trap for a bird or an animal
- **you laid a severe burden on our waists** - The writer speaks of what the people have endured as having to carry heavy loads on their backs. (See: Metaphor)
- **You made people ride over our heads** - This is a picture of being horribly defeated in battle. AT: "It is as if our enemies defeated us in battle and then drove their chariots over our fallen bodies" (See: Metaphor)
- **went through fire and water** - God tested them with natural disasters like fires and floods. AT: "we suffered like people who suffer from fires and floods" (See: Metaphor and Merism)
- **spacious place** - The writer speaks of the blessings that the people of Israel now have as if they had been brought into a wide open space where they are safe. AT: "open place where we are safe" (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 066 General Notes
- Psalm 066 Translation Questions

Psalm 66:13-15

UDB:

[13] I will bring to your temple offerings that are to be completely burned on the altar;

I will offer to you what I promised.

[14] When I was experiencing much trouble, I said that I would bring offerings to you if you rescued me;

and you did rescue me, so I will bring to you what I promised.

[15] I will bring sheep to be burned on the altar,

and I will also sacrifice bulls and goats;

when they are burning, you will be pleased as the smoke rises up to you.

ULB:

[13] I will come into your house with burnt offerings;

I will pay you my vows

[14] which my lips promised

and my mouth spoke when I was in distress.

[15] I will offer to you burnt offerings of fat animals

with the sweet aroma of rams;

I will offer bulls and goats. *Selah*

translationWords:

- house of God, Yahweh's house
- burnt offering, offering by fire
- vow
- promise
- sacrifice, offering
- sheep, ram, ewe
- cow, calf, bull, cattle
- goat, kid
- selah

translationNotes:

- **which my lips promised and my mouth spoke** - Here “lips” and “mouth” refer to the words of promise that were spoken. AT: “which I promised” (See: Synecdoche)
- **aroma of rams** - “smell of the smoke of sacrificed rams”

Links:

- Introduction to Psalms
- Psalm 066 General Notes
- Psalm 066 Translation Questions

Psalm 66:16-18

UDB:

16 All you people who have a reverential respect for God, come and listen,

and I will tell you what he has done for me.

17 I called out to him to help me,

and I praised him while I was speaking to him.

18 If I had ignored the sins that I had committed,

the Lord would not have paid any attention to me.

ULB:

16 Come and listen, all you who fear God,

and I will declare what he has done for my soul.

17 I cried to him with my mouth,

and he was praised with my tongue.

18 If I had seen sin within my heart,

the Lord would not have listened to me.

translationWords:

- fear, afraid, fear of Yahweh
- declare, declaration
- soul
- cry, cry out
- praise
- sin, sinful, sinner, sinning
- heart
- Lord

translationNotes:

- **I will declare what he has done for my soul** - The word “soul” represents the whole person. AT: “I will tell you what he has done for me” (UDB) (See: Synecdoche)
- **I cried to him with my mouth** - The word “mouth” represents the whole person who cries out to God. (See: Synecdoche)

- **he was praised with my tongue** - Here “tongue” represents words or speech. This can be stated in active form. AT: “I praised him with my tongue” or “I praised him” (See: Active or Passive and Metonymy)
- **seen sin** - “loved sin” or “held iniquity”
- **would not have listened to me** - Here “would not have listened” implies that God would not have answered his prayer. This can be made clear in the translation. AT: “would not have heard me call out to him” or “he would not have answered my prayer” (See: Assumed Knowledge and Implicit Information)

Links:

- Introduction to Psalms
- Psalm 066 General Notes
- Psalm 066 Translation Questions

Psalm 66:19-20

UDB:

[19] But because I confessed my sins, God has listened to me
and has paid attention to my prayers.
[20] I praise God
because he has not ignored my prayers;
he continues to love me as he promised in his covenant to do.

ULB:

[19] But God has truly heard;
he has paid attention to the voice of my prayer.
[20] Blessed be God,
who has not turned away my prayer
or his covenant faithfulness from me.

translationWords:

- pray, prayer
- bless, blessed, blessing
- turn, turn away, turn back
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love

translationNotes:

- **But God has truly heard; he has paid attention** - These two clauses have similar meanings and are used together to emphasize that God has heard his prayer. AT: “But God has truly heard my prayer” (See: Parallelism)
- **the voice of my prayer** - Here the author’s prayer is given the personal quality of having a voice. AT: “my prayer” (See: Personification)
- **or his covenant faithfulness from me** - The implied words can be added to the translation. AT: “or turned his covenant faithfulness away from me” (See: Ellipsis)

Links:

- Introduction to Psalms
- Psalm 066 General Notes
- Psalm 066 Translation Questions

Psalm 67 General Notes

Type of psalm

Psalm 67 is a worship psalm.

Special concepts in this chapter

Praise

People all over the world should be praising God.

Links:

- **Psalm 067:1-2**

Psalm 67:1-2

UDB:

[1] God, act mercifully toward us and bless us;

act kindly toward us.

[2] Do this in order that everyone in the world may know what you want them to do,

and the people of all nations may know that you have the power to save them.

ULB:

67

For the chief musician; on stringed instruments. A psalm, a song.

[1] May God be merciful to us and bless us

and cause his face to shine on us *Selah*

[2] so that your ways may be known on earth,

your salvation among all nations.

translationWords:

- psalm
- God
- mercy, merciful
- bless, blessed, blessing
- face
- selah
- know, knowledge, make known
- salvation
- nation

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)

- **For the chief musician** - “This is for the director of music to use in worship”
- **on stringed instruments** - “people should play stringed instruments with this song”
- **cause his face to shine on us** - The writer speaks of Yahweh acting favorably towards them as if Yahweh’s face shone a light on them. AT: “act favorably towards us” (See: Metaphor)
- **your ways may be known on earth** - This can be stated in active form. AT: “people may know your ways on earth” (See: Active or Passive)
- **your salvation among all nations** - The writer desires for everyone to know that God has the power to save them. This can be made clear in the translation. AT: “and the people of all nations may know that you have the power to save them” (UDB) (See: Ellipsis and Assumed Knowledge and Implicit Information)

Links:

- Introduction to Psalms
- Psalm 067 General Notes
- Psalm 067 Translation Questions

Psalm 67:3-4

UDB:

[3] God, I desire that all people groups may praise you;

I want them all to praise you!

[4] I desire that the people of all nations will be glad and sing joyfully

because you judge the people groups equally,

and you guide all the nations in the world.

ULB:

[3] Let the peoples praise you, God;

let all the peoples praise you.

[4] Oh, let the nations be glad and sing for joy,

for you will judge the peoples with justice

and govern the nations on earth. *Selah*

translationWords:

- people group, peoples, the people, a people
- praise
- joy, joyful
- judge, judgment
- just, justice, justly
- governor, govern, proconsul, government
- selah

translationNotes:

- **Let the peoples praise you ... let all the peoples praise you** - The second clause intensifies the meaning of the first to emphasize the importance of praising God. (See: Parallelism)
- **let the nations ... govern the nations** - Here "nations" represents the people who live in all the nations on the earth. (See: Synecdoche)
- **with justice** - "fairly" or "justly"

Links:

- Introduction to Psalms
- Psalm 067 General Notes
- Psalm 067 Translation Questions

Psalm 67:5-6

UDB:

[5] God, I desire that the people groups may praise you;

I want them all to praise you!

[6] Good crops have grown on our land;

God, our God, has blessed us.

ULB:

[5] Let the peoples praise you, God;

let all the peoples praise you.

[6] The earth has yielded its harvest

and God, our God, has blessed us.

translationWords:

- harvest
- God

translationNotes:

- **Let the peoples praise you ... let all the peoples praise you** - The second clause intensifies the meaning of the first to emphasize how important it is to praise God. (See: Parallelism)
- **The earth has yielded its harvest** - Here the writer speaks of "the earth" as if it has chosen to provide a harvest to the people. AT: "We have reaped a bountiful harvest from our crops" (See: Personification)

Links:

- Introduction to Psalms
- Psalm 067 General Notes
- Psalm 067 Translation Questions

Psalm 67:7

UDB:

[7] Because God has blessed us,

> I desire that all people everywhere on the earth may have an awesome respect for him.

ULB:

> [7] God has blessed us,
>
> and all the ends of the earth honor him.

translationWords:

- bless, blessed, blessing
- honor, to honor

translationNotes:

- **all the ends of the earth honor him** - This means that people everywhere should honor God because of his blessings. AT: “I desire that all people everywhere on the earth may have an awesome respect for him” UDB (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 067 General Notes
- Psalm 067 Translation Questions

Psalm 68 General Notes

Type of psalm

Psalm 68 is a worship psalm.

Special concepts in this chapter

Yahweh's greatness

God is exceedingly great. He takes care of the weak and helpless. He is glorious in his temple. (See: glory, glorious and temple)

No Common Theme

Scholars have found this psalm the most difficult to interpret. There does not appear to be any unity to this psalm.

Links:

- **Psalm 068:1-3**

Psalm 68:1-3

UDB:

[1] God, arise and scatter your enemies,

and cause those who hate you to run away from you.

[2] As wind blows smoke away,

you chase your enemies away.

As wax melts when it is near a fire,

may you cause wicked people to disappear.

[3] But may the righteous people be joyful;

may they rejoice when they are in God's presence;

may they be happy and very joyful.

ULB:

68

For the chief musician; A psalm of David, a song.

[1] Let God arise; let his enemies be scattered;

let those also who hate him flee before him.

[2] As smoke is driven away, so drive them away;

as wax melts before the fire,

so let the wicked perish in the presence of God.

[3] But let the righteous be glad; let them exult before God;

may they rejoice and be happy.

translationWords:

- psalm
- David
- God
- raise, rise, risen, arise, arose
- fire

- evil, wicked, wickedness
- perish, perishing, perishable
- righteous, righteousness
- exult, exultant
- rejoice

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **For the chief musician** - "This is for the director of music to use in worship"
- **A psalm of David** - Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.
- **Let God arise** - God beginning to act is spoke of as if he stands up. AT: "Let God begin to act" (See: Metaphor)
- **let his enemies be scattered** - This can be stated in active form. AT: "let God chase away his enemies" (See: Active or Passive)
- **As smoke is driven away, so drive them away** - God's enemies are spoken of as if they are smoke that is easily blown away by the wind. This can be stated in active form. AT: "Drive them away as the wind blows away smoke" (See: Metaphor and Active or Passive)
- **as wax melts before the fire** - God's enemies are spoken of as if they are wax that is easily melted by a fire. AT: "cause them to disappear as wax melts before a fire" (See: Metaphor)
- **the wicked** - This refers to the wicked people in general. (See: Nominal Adjectives)
- **the righteous** - This refers to the righteous people in general. (See: Nominal Adjectives)
- **rejoice and be happy** - These means the same thing and emphasizes the amount of joy they feel. (See: Doublet)

Links:

- Introduction to Psalms
- Psalm 068 General Notes
- Psalm 068 Translation Questions

Psalm 68:4-6

UDB:

[4] Sing to God; sing to praise him;

sing a song for him who rides in the desert plains;

his name is Yahweh; be glad when you are in his presence.

[5] God, who lives in his sacred temple, is like a father to those who are orphans,

and he is the one who protects widows.

[6] He provides families for those who have no one to live with.

He frees prisoners and enables them to be successful,

but those who rebel against him will be forced to live in a very hot and dry land.

ULB:

[4] Sing to God! Sing praises to his name!

Praise the one who rides through the plains of the Jordan River valley!

Yahweh is his name! Rejoice before him!

[5] A father of the fatherless, a judge of the widows,

is God in the holy place where he lives.

[6] God puts the lonely into families;

he brings out the prisoners with singing;

but the rebellious live in a parched land.

translationWords:

- praise
- name
- Jordan River
- Yahweh
- rejoice
- judge

- holy, holiness
- life, live, living, alive
- prison, prisoner, imprison
- rebel, rebellious, rebellion

translationNotes:

- **to his name** - This refers to God. AT: “to him” (See: Metonymy)
- **the one who rides through the plains** - God’s presence among people is spoken of as if he rides on the earth in a horse or chariot. (See: Metaphor)
- **A father of the fatherless** - God is spoken of as a compassionate God who acts like a father to orphans. AT: “One who acts like a father to children who have no parents” (See: Metaphor)
- **a judge of the widows** - God is spoken of as a merciful God who protects widows. AT: “a protector of widows” (See: Metaphor)
- **God puts the lonely into families** - God is spoken of as if he places lonely people into families. “God provides families for those who have no one to live with” (UDB) (See: Metaphor)
- **he brings out the prisoners with singing** - God is spoken of as the one who leads prisoners out of their confinement. AT: “God frees prisoners and makes them sing with happiness” (See: Metaphor)
- **the rebellious** - This refers to the rebellious people. The abstract word “rebellious” can be stated as an action. AT: “those who rebel against him” (UDB) (See: Nominal Adjectives and Abstract Nouns)
- **a parched land** - God’s punishment of the rebellious is spoken of as if he forces them to live in a hot desert land. AT: “a very hot and dry land” (UDB) (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 068 General Notes
- Psalm 068 Translation Questions

Psalm 68:7-8

UDB:

[7] God, you led your people out of Egypt,

and then you marched with them through the desert.

[8] After you did that,

the earth shook at Mount Sinai when you appeared to your people,

and rain poured down from the sky, and your people worshiped you.

ULB:

[7] God, when you went out before your people,

when you marched through the wilderness, *Selah*

[8] The earth trembled;

the heavens also dropped rain in God's presence,

in the presence of God when he came to Sinai, in the presence of God, the God of Israel.

translationWords:

- people of God, my people
- desert, wilderness
- selah
- heaven, sky, heavens, heavenly
- Sinai, Mount Sinai
- Israel, Israelites, nation of Israel

translationNotes:

- **General Information:** - David begins to tell the story of God leading the Israelites through the desert to Mt. Sinai.
- **when you went out ... when you marched through** - These two phrases refer to the same event. (See: Parallelism)
- **you went out before your people** - " you led your people"
- **when you marched through the wilderness** - God is spoken of as if he was a soldier marching ahead of the people of Israel. (See: Metaphor)
- **the heavens also dropped rain ... God's presence** - "God caused it to rain"

- **in the presence of God** - This idiom here refers to God's appearance before the Israelites. AT: "when God appeared to the Israelites" (See: Parallelism)

Links:

- Introduction to Psalms
- Psalm 068 General Notes
- Psalm 068 Translation Questions

Psalm 68:9-10

UDB:

[9] You caused plenty of rain to fall there in the wilderness,

and so you enabled good crops to grow again on that land that you gave to us Israelites.

[10] Your people built homes there;

because you were good to them, you provided food for those who were poor.

ULB:

[9] You, God, sent a plentiful rain;

you strengthened your inheritance when it was weary.

[10] Your people lived in it;

You, God, gave from your goodness to the poor.

translationWords:

- inherit, inheritance, heritage, heir

translationNotes:

- **you strengthened your inheritance when it was weary** - The land of Israel is spoken of as if it was a person who could be weary, or could gain strength. AT: "you caused the land to produce good crops" (See: Metaphor)
- **your inheritance** - The land that God gave to the Israelites is spoken of as if it was an inheritance that a father passed on to his children. AT: "the land that you gave to us Israelites" (See: Metaphor)
- **the poor** - This refers to poor people in general. AT: "poor people" (See: Nominal Adjectives)

Links:

- Introduction to Psalms
- Psalm 068 General Notes
- Psalm 068 Translation Questions

Psalm 68:11-13

UDB:

[11] The Lord spoke this message,

and many people took his message to other places.

12-13 They proclaimed, “Many kings and their armies are running away from our army!”

When our army brought back to their homes the things that they captured,

the women who were at home divided up those things among themselves and among their families.

They got statues of pigeons whose wings were covered with silver

and whose feathers were covered with pure yellow gold. But some of the people stayed with the sheep and did not go to fight in the battle. Why did you not go?

ULB:

[11] The Lord gave the orders,

and those who announced them were a great army.

12-13 Kings of armies flee, they flee,

and the women waiting at home divide the plunder:

doves covered with silver

with wings of yellow gold.

When some of you people stayed among the sheepfolds, why did you do this?

translationWords:

- Lord
- king
- dove, pigeon
- gold
- people group, peoples, the people, a people

translationNotes:

- **General Information:** - David continues the story of the journey of the Israelites through the desert. In this part of the story, the Israelites are victorious in war over their enemies.
- **those who announced them ... army** - The large number of people told the Lord's message to others. They are spoken of as if there were a large army. Since this phrase is feminine, some versions translate it as, "the women who announced them ... army." (See: Metaphor)
- **Kings of armies ... why did you do this?** - The information in 68:12-13 has been rearranged so its meaning can be more easily understood. (See: Verse Bridges)
- **Kings of armies flee, they flee** - The kings represent their entire armies. It is understood that they flee because they are defeated by Israel's army. AT: "Kings and their armies flee from us because they are defeated" (See: Metonymy and Assumed Knowledge and Implicit Information)
- **plunder** - things that are taken from the defeated army and brought to the victorious army's home.
- **doves covered with silver ... gold** - This means that some of the plunder is very valuable because it is covered with precious metals.
- **When some of you people stayed among the sheepfolds, why did you do this?** - This question is used to rebuke the people who did not participate in the battle. AT: "Those who stayed among the sheepfolds should not have stayed; they should have gone to the battle." (See: Rhetorical Question)

Links:

- Introduction to Psalms
- Psalm 068 General Notes
- Psalm 068 Translation Questions

Psalm 68:14-16

UDB:

14 When Almighty God scattered the enemy kings and their armies,

it reminded me of a snowstorm on Mount Zalmon!

15 There is a very high mountain in the Bashan hills,

a mountain that has many peaks.

16 But the people who live near that mountain should not envy those who live near Mount Zion,

the mountain on which God chose to live!

Yahweh will live there forever!

ULB:

14 The Almighty scattered kings there,

it was as when it snowed on Mount Zalmon.

15 A mighty mountain is the hill country of Bashan;

a high mountain is the hill country of Bashan.

16 Why do you look in envy, you high hill country,

at the mountain which God desires for the place he will live?

Indeed, Yahweh will live in it forever.

translationWords:

- Almighty
- king
- mighty, might
- Bashan
- envy, covet
- life, live, living, alive
- forever

translationNotes:

- **scattered kings there ... snowed on Mount Zalmon** - There were so many dead kings and soldiers on the mountain that they are spoken of as if they were snow covering the mountain. AT: “defeated so many enemy kings and soldiers there that they were like snowflakes covering Mount Zalmon” (See: Simile)
- **scattered kings** - Here “kings” refers to their armies as well. AT: “scattered the enemy kings and their armies” (See: Metonymy)
- **Mount Zalmon** - This is the name of a mountain. (See: How to Translate Names)
- **A mighty mountain is the ... a high mountain is the** - These two phrase have similar meanings and are used together to strengthen each other. AT: “a mighty and high mountain is the hill country of Bashan” (See: Parallelism)
- **Why do you look in envy ... for the place he will live?** - This question can be written as a statement. AT: “The high hill country of Bashan should not look in envy at the mountain which God desires for the place he will live.” (See: Rhetorical Question)

Links:

- Introduction to Psalms
- Psalm 068 General Notes
- Psalm 068 Translation Questions

Psalm 68:17-18

UDB:

[17] After we defeated all our enemies,

it was as though the Lord, surrounded by many thousands of strong chariots,
descended from Mount Sinai

and came into the sacred temple in Jerusalem.

[18] He ascended the sacred mountain where his temple is

and took with him many people who had been captured in battles;

he received gifts from the enemies whom he had defeated.

He received gifts even from those who had rebelled against him,

and Yahweh, our God, will live there in his sacred temple forever.

ULB:

[17] The chariots of God are twenty thousand, thousands upon thousands;

the Lord is among them in the holy place, as at Sinai.

[18] You have ascended on high; you have led away captives;

you have received gifts from among men,

even from those who fought against you,

so that you, Yahweh God, might live there.

translationWords:

- chariot
- holy place, most holy place
- captive, captivity
- gift

translationNotes:

- **twenty thousand, thousands upon thousands** - This is probably not meant to be an exact number, but to indicate a large number. AT: “many thousands” (UDB) (See: Numbers)
- **ascended** - To “ascend” is to to move up, to go toward the sky.

Links:

- Introduction to Psalms
- Psalm 068 General Notes
- Psalm 068 Translation Questions

Psalm 68:19-21

UDB:

[19] Praise the Lord, who helps us carry our heavy loads every day;

he is the one who saves us.

[20] Our God is the God who saves us;

He is Yahweh, our Lord, the one who allows us to escape from dying in battles.

[21] But God will smash the heads of his enemies,

the long-haired skulls of those who continue to behave sinfully.

ULB:

[19] Blessed be the Lord, who daily bears our burdens,

the God who is our salvation. *Selah*

[20] Our God is a God who saves;

Yahweh the Lord is the one who is able to rescue us from death.

[21] But God will strike through the heads of his enemies,

through the hairy scalps of those who walk in offenses against him.

translationWords:

- bless, blessed, blessing
- burden
- salvation
- selah
- save, safe
- death, die, dead
- adversary, enemy
- walk

translationNotes:

- **daily bears our burdens** - "carries our heavy loads every day." The Lord's care for his people is spoken of as if he was physically carrying their troubles as a burden. (See: Metaphor)

- **the God who is our salvation ... Our God is a God who saves** - These phrases mean the same thing. Here "is our salvation" can be translated with the verb "save." AT: "the God who saves us ... Our God is a God who saves us" (See: Parallelism and Abstract Nouns)
- **will strike through the heads of his enemies** - God is spoken of as a warrior who will kill his enemies by striking them in their heads in order to kill them. AT: "will kill his enemies by striking them in the head" (See: Metaphor and Assumed Knowledge and Implicit Information)
- **the hairy scalps** - It seems to have been the custom for soldiers not to cut their hair during the time of war. AT: "the long-haired skulls" (UDB) (See: Assumed Knowledge and Implicit Information)
- **walk in offenses against him** - Offending God is spoken of as walking among the offenses. AT: "habitually offend him" (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 068 General Notes
- Psalm 068 Translation Questions

Psalm 68:22-23

UDB:

[22] The Lord said, "I will bring back the corpses of my enemies who were killed in Bashan,

and I will bring back those who sank deep in the ocean and drowned.

[23] I will do that so that you may wash your feet in their blood,

and your dogs can also lap up some of your enemies' blood."

ULB:

[22] The Lord said, "I will bring my enemies back from Bashan;

I will bring them back from the depths of the sea

[23] so that you may crush your enemies, dipping your foot in blood,

and so that the tongues of your dogs may have their share from your enemies."

translationWords:

- Bashan
- blood

translationNotes:

- **I will bring them back** - The word "them" refers to God's enemies.
- **the depths of the sea** - This is an idiom that refers to the most remote parts of the earth where people might try to escape from God. (See: Metonymy)
- **crush your enemies** - The total destruction of Israel's enemies is spoken of as if the Israelites had crushed them under their feet. AT: "totally defeat your enemies" (See: Metaphor)
- **dipping your foot in blood** - The violence of from the destruction of the enemies is spoke of in very graphic form, as if the Israelites would be standing in the blood of their dead enemies. AT: "stepping in their blood" (See: Metaphor)
- **the tongues of your dogs may have their share** - The bloodshed from the battle against Israel's enemies is spoken of as if it is so extensive that the dogs will lap up the flowing blood with their tongues. (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 068 General Notes
- Psalm 068 Translation Questions

Psalm 68:24-25

UDB:

[24] God, many people see you march triumphantly into your sacred temple,

celebrating that you have defeated your enemies.

You march like a king does, and a large crowd walks with you.

[25] The singers are in front, and the people who play stringed instruments are at the rear,

and young women who are beating their tambourines are between them.

ULB:

[24] They have seen your processions, God,

the processions of my God, my King, into the holy place.

[25] The singers went first, the minstrels followed after,

and in the middle were the unmarried girls playing tambourines.

translationWords:

- king
- holy place, most holy place

translationNotes:

- **processions** - A procession is a group of people walking together in an orderly manner as part of a ceremony.
- **minstrels** - people who play musical instruments

Links:

- Introduction to Psalms
- Psalm 068 General Notes
- Psalm 068 Translation Questions

Psalm 68:26-27

UDB:

[26] They are all singing, "You Israelite people, praise God when you gather together;

praise Yahweh, all you who are descendants of Jacob!"

[27] First come the people of the tribe of Benjamin, the smallest tribe,

and following them come the leaders of the tribe of Judah and their group,

and following them come the leaders of the tribes of Zebulun and Naphtali.

ULB:

[26] Bless God in the assembly;

praise Yahweh, you true descendants of Israel.

[27] There is first Benjamin, the smallest tribe,

then the leaders of Judah and their multitudes,

the leaders of Zebulun and the leaders of Naphtali.

translationWords:

- bless, blessed, blessing
- assembly, assemble
- praise
- descendant, descended from
- Israel, Israelites, nation of Israel
- Benjamin
- tribe
- Judah
- Zebulun
- Naphtali

translationNotes:

- **Bless God in the assembly; praise Yahweh, you true descendants of Israel** - It may be helpful to change the order of these phrases. AT: "You who are the true descendants of Israel, praise Yahweh and bless God in the assembly"
- **their multitudes** - "their group." The word "their" refers to the leaders of Judah.

Links:

- Introduction to Psalms
- Psalm 068 General Notes
- Psalm 068 Translation Questions

Psalm 68:28-29

UDB:

[28] You people of Israel, God made our tribes very strong.

God, help us with your power as you helped us in the past.

[29] Show us that you are strong, there where you are in your temple in Jerusalem;

kings bring gifts to you there.

ULB:

[28] Your God, Israel, has decreed your strength;

reveal to us your power, God, as you have revealed it in times past.

[29] Reveal your power to us from your temple at Jerusalem,

where kings bring gifts to you.

translationWords:

- God
- Israel, Israelites, nation of Israel
- decree
- strength, strengthen
- reveal, revelation
- time
- power, powers
- temple
- Jerusalem
- gift

translationNotes:

- **Your God, Israel, has decreed your strength** - Some versions understand the Hebrew text differently: “Summon (or use) your strength, God”
- **Your God, Israel, has decreed** - “People of Israel, your God has decreed”
- **to us** - The word “us” refers to the people David is speaking to and to himself. (See: Inclusive “We”)
- **Reveal your power to us from your temple at Jerusalem** - “When you are present in the temple at Jerusalem, show us your power”
- **Reveal your power** - The abstract noun “power” can be stated as an action. AT: “Show us that you are strong” (UDB) (See: Abstract Nouns)

Links:

- Introduction to Psalms
- Psalm 068 General Notes
- Psalm 068 Translation Questions

Psalm 68:30-31

UDB:

[30] Shout as you defeat your enemies, such as those in Egypt, who are like wild animals living in the reeds.

Shout as you defeat the powerful nations, who are like herds of bulls.

Shame them; make them bow down and give you gifts.

Drive away and scatter the people groups who love to attack other nations.

[31] Then the leaders of Egypt will bring gifts to you.

then the people in Ethiopia will rush to lift up their hands to praise you.

ULB:

[30] Shout in battle against the wild beasts in the reeds,

against the peoples, that multitude of bulls and calves.

Humiliate them and make them bring you gifts;

scatter the peoples who love to wage war.

[31] Princes will come out of Egypt;

Ethiopia will hurry to reach out with her hands to God.

translationWords:

- beast
- reed, reeds
- people group, peoples, the people, a people
- cow, calf, bull, cattle
- humiliate, humiliation
- love
- prince, princess
- Egypt, Egyptian
- Ethiopia, Ethiopian

translationNotes:

- **the wild beasts in the reeds** - Many scholars believe these wild beasts are a metaphor that refers to the people of Egypt. This can be made explicit. AT: “the people of Egypt who are like wild beasts in the reeds” (See: Metaphor and Assumed Knowledge and Implicit Information)
- **the peoples, that multitude of bulls and calves** - The peoples of other nations are spoken of as if they were a large group of cattle. AT: “the powerful nations, who are like herds of bulls” (UDB) (See: Metaphor)
- **scatter** - to disperse or to cause something to spread quickly in different direction
- **Princes will come out of Egypt** - It is implied that these princes come from Egypt in order to offer gifts to God in Jerusalem. AT: “Then the leaders of Egypt will bring gifts to you” (UDB) (See: Assumed Knowledge and Implicit Information)
- **Ethiopia** - This refers to the people of Ethiopia. AT: “The Ethiopians” (See: Synecdoche)
- **reach out with her hands to God** - This is a symbolic action that represents worship to God. AT: “lift up her hands to praise God” (See: Symbolic Action)

Links:

- Introduction to Psalms
- Psalm 068 General Notes
- Psalm 068 Translation Questions

Psalm 68:32-33

UDB:

[32] You people who are citizens of kingdoms all over the world, sing to God!

Sing praises to Yahweh!

[33] Sing to the God, the one who rides in the sky,

the sky that he created long ago.

Listen as he shouts with a very powerful voice.

ULB:

[32] Sing to God, you kingdoms of the earth; *Selah*

Sing praises to Yahweh.

[33] To him who rides on the heaven of heavens, which exist from ancient times;

see, he lifts up his voice with power.

translationWords:

- kingdom
- earth, earthly
- selah
- Yahweh
- heaven, sky, heavens, heavenly
- voice
- power, powers

translationNotes:

- **you kingdoms of the earth** - Here “kingdoms” refers to the citizens of the kingdoms. AT: “you people who are citizens of kingdoms all over the world” (UDB) (See: Synecdoche)
- **To him who rides on the heaven of heavens** - The word “Sing” is implied as the beginning of this verse. Here God is described as if he rides in a chariot in the sky. AT: “Sing to God who rides across the sky in his chariot” (See: Ellipsis and Metaphor)
- **he lifts up his voice with power** - This idiom means he speaks powerfully. AT: “he shouts powerfully” or “he speaks loudly” (See: Idiom)

Links:

- Introduction to Psalms
- Psalm 068 General Notes
- Psalm 068 Translation Questions

Psalm 68:34-35

UDB:

[34] Proclaim that God is very powerful;

he is the king that rules over Israel,

and in the skies he also shows that he is powerful.

[35] God is awesome as he comes out of his sacred temple;

he is the God whom we Israelite people worship.

He gives power and strength to his people.

Praise God!

ULB:

[34] Ascribe strength to God;

his majesty is over Israel,

and his strength is in the skies.

[35] God, you are fearsome in your holy place;

the God of Israel—he gives strength and power to his people.

Blessed be God.

translationWords:

- strength, strengthen
- majesty
- Israel, Israelites, nation of Israel
- heaven, sky, heavens, heavenly
- fear, afraid, fear of Yahweh
- holy place, most holy place
- power, powers
- bless, blessed, blessing

translationNotes:

- **Ascribe strength to God** - “Ascribe” means to give credit to someone. AT: “Strength belongs to God”

- **his strength is in the skies** - The abstract noun “strength” can be stated as an action. AT: “in the skies he also shows that he is powerful” (UDB) (See: Abstract Nouns)
- **God, you are fearsome in your holy place** - Here the author speaks directly to God. (See: Apostrophe)
- **strength and power** - These two words mean basically these same thing. They emphasize how much strength God provides to his people. (See: Doublet)

Links:

- Introduction to Psalms
- Psalm 068 General Notes
- Psalm 068 Translation Questions

Psalm 69 General Notes

Type of psalm

Psalm 69 is a psalm of deliverance. The author prayed to be saved from his enemies and for them to be punished. (See: deliver, deliverer, deliverance and save, safe)

Special concepts in this chapter

Deliverance

The author prayed God to rescue him from his enemies. They showed him no mercy and he asked God to show them no mercy. (See: mercy, merciful)

Links:

- **Psalm 069:1-2**

Psalm 69:1-2

UDB:

[1] O God, save me

because I am in great danger.

It is as though the flood water were up to my neck, and I were about to drown.

[2] I continue to sink in the deep mud,

and there is no solid ground for me to stand on.

I am in deep water,

and the flood is swirling around me.

ULB:

69

For the chief musician; set to Shoshannim. A psalm of David.

[1] Save me, God;

for the waters have put my life in danger.

[2] I sink in deep mire, where there is no place to stand;

I have come into deep waters, where the floods flow over me.

translationWords:

- psalm
- David
- save, safe
- God
- water, waters
- flood

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **General Information:** - This psalm is a prayer for help.

- **For the chief musician** - “This is for the director of music to use in worship”
- **set to Shoshannim** - This may refer to a style of music. See how you translated this in 45:1.
- **A psalm of David** - Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David’s psalms.
- **for the waters have put my life in danger** - The writer describes the troubles in his life as if he were drowning in a flood of water. AT: “for it feels like I am drowning in the waters” (See: Metaphor)
- **I sink in deep mire** - The writer describes the troubles in his life as if he were sinking in deep mud. AT: “For it feels like I am sinking in deep mud and will die” (See: Metaphor)
- **mire** - thick mud
- **there is no place to stand** - The writer uses a negative statement to stress how unstable and uncertain his condition is. (See: Litotes)
- **I have come into deep waters, where the floods flow over me** - The writer describes his problems as if he was drowning in a deep, raging river. AT: “t feels like I am in deep waters, and the floodwaters flow over me” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 069 General Notes
- Psalm 069 Translation Questions

Psalm 69:3-4

UDB:

[3] I am exhausted from calling out for help;

my throat is very dry.

Because I have cried so much as I have waited for God to help me,

my eyes are swollen from tears.

[4] Those who hate me when there is no reason to hate me

are more than the number of hairs on my head!

Those who want to get rid of me are strong,

and they tell lies about me.

They demand that I return to them things that I did not steal!

ULB:

[3] I am weary with my crying; my throat is dry;

my eyes fail while I wait for my God.

[4] Those who hate me without a cause are more than the hairs on my head;

those who would cut me off, being my enemies for wrong reasons, are mighty;

what I did not steal, I have to give back.

translationWords:

- cut off
- adversary, enemy
- mighty, might

translationNotes:

- **weary** - very tired
- **my eyes fail** - This idiom means the writer has cried so much that his eyes do not see well any longer. AT: “my eyes are swollen from tears” (UDB) (See: Idiom)
- **more than the hairs on my head** - This is an exaggeration to express how many enemies the writer has. AT: “more than I can count, like the hairs on my head” (See: Hyperbole)
- **cut me off** - This idiom means “kill me.” (See: Idiom)

Links:

- Introduction to Psalms
- Psalm 069 General Notes
- Psalm 069 Translation Questions

Psalm 69:5-6

UDB:

5 O God, you see the sins that I have committed.

You know that I have foolishly disobeyed your laws.

6 O Yahweh God, commander of the angel armies,

do not allow the wrong things that I have done

cause those who trust in you to be disappointed.

O God, whom we Israelite people worship,

do not allow me to cause them to be shamed.

ULB:

5 God, you know my foolishness,

and my sins are not hidden from you.

6 Let not those who wait for you be put to shame because of me, Lord Yahweh of hosts;

let not those who seek you be brought to dishonor because of me, God of Israel.

translationWords:

- fool, foolish, folly
- sin, sinful, sinner, sinning
- shame, shameful, ashamed
- Lord Yahweh, Yahweh God
- Yahweh of hosts, God of hosts, host
- dishonor, dishonorable
- Israel, Israelites, nation of Israel

translationNotes:

- **my foolishness** - The abstract noun “foolishness” can be stated as an action. AT: “the foolish things that I have done” (See: Abstract Nouns)
- **my sins are not hidden from you** - This can be expressed as a positive statement. AT: “you know all my sins” (See: Litotes)

- **those who wait for you be put to shame ... those who seek you be brought to dishonor** - These two phrases mean the same thing and emphasize the writer's desire to have God protect his people. (See: Parallelism)
- **Let not those who wait for you be put to shame because of me** - This can be stated in active form. AT: "Please do not put to shame because of me those who wait for you" (See: Active or Passive)
- **Let not those** - "Do not let those"
- **let not those who seek you be brought to dishonor because of me** - This can be stated in active form. AT: "Please do not bring dishonor because of me on those who seek you" (See: Active or Passive)
- **those who seek you** - Seeking God represents either 1) asking God for help or 2) thinking about God and obeying him. AT: 1) "those who ask you for help" or 2) "those who worship and obey you" (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 069 General Notes
- Psalm 069 Translation Questions

Psalm 69:7-9

UDB:

[7] People have insulted me because I am devoted to you.

They have thoroughly humiliated me.

[8] Even my own older brothers act as if they do not know me;

they treat me like a foreigner.

[9] Some people have despised your temple;

but because I have tried to keep your temple holy, people have caused trouble for me.

So it is as though those who are insulting you are also insulting me.

ULB:

[7] For your sake I have borne rebuke;

shame has covered my face.

[8] I have become a stranger to my brothers,

an alien to my mother's children.

[9] For the zeal of your house has eaten me up,

and the rebukes of those who rebuke you have fallen on me.

translationWords:

- rebuke
- shame, shameful, ashamed
- face
- brother
- zeal, zealous
- house

translationNotes:

- **For your sake** - "On your behalf" or "For you"
- **I have borne rebuke** - The rebukes of the writer's enemies are spoken of as if they are a heavy load that he has had to carry. AT: "I have endured the insults of my enemies" (See: Metaphor)

- **shame has covered my face** - The writer speaks of the shame that he feels as if it is a foul thing on his face that everyone can clearly see. AT: “I am thoroughly humiliated” (See: Metaphor)
- **I have become a stranger to my brothers** - The writer speaks of himself as if he were not part of his own family. AT: “My brothers no longer know or accept me at all” (See: Metaphor)
- **a stranger to my brothers ... an alien to my mother’s children** - These two phrases mean the same thing. They are repeated to stress his separation from his own family. (See: Parallelism)
- **an alien to my mother’s children** - It is implied that “I have become” should be understood here. The writer speaks of himself as if he were not part of his own family. AT: “my brothers no longer know or trust me at all” (See: Ellipsis and Metaphor)
- **the zeal of your house has eaten me up** - The writer speaks of his zeal for God’s temple as if it was a wild animal that devours the writer. AT: “the zeal I have for your house consumes me” (See: Personification)
- **has eaten me up** - This idiom means that the writer’s zeal for the temple takes over all of his thoughts and actions. AT: “completely controls all that I think and do” (See: Idiom)
- **the rebukes ... have fallen on me** - The writer speaks of the rebukes of Gods’ enemies as if they were rocks that were thrown at the writer. AT: “those who rebuke you have also thrown their rebukes at me” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 069 General Notes
- Psalm 069 Translation Questions

Psalm 69:10-12

UDB:

[10] When I have humbled myself and fasted

to show my sadness about the disgraceful things that they have done to your temple,

they just insult me.

[11] When I put on rough sackcloth to show that I am sad,

they laugh at me.

[12] Even the elders of the city say bad things about me.

The drunkards of the city sing disgusting songs about me.

ULB:

[10] When I wept and did not eat food,

they insulted me.

[11] When I made sackcloth my clothing,

I became the object of a proverb to them.

[12] Those who sit in the city gate talk about me;

I am a song of drunkards.

translationWords:

- sackcloth
- proverb
- gate, gate bar
- drunk, drunkard

translationNotes:

- **I wept and did not eat food** - The fact that the writer was fasting indicates that he was sad about the way people treated God's temple. (See: Symbolic Action and Assumed Knowledge and Implicit Information)
- **they insulted me** - "my enemies rebuked me because of it"

- **I made sackcloth my clothing** - Wearing rough, cheap clothing was a symbol of mourning over sin. (See: Symbolic Action)
- **I became the object of a proverb** - The writer speak of himself as if he was the sad or foolish person in a proverb. AT: "I became the example of a sad person spoken of in their proverbs" or "they laugh at me" (UDB) (See: Metaphor)
- **Those who sit in the city gate** - Here "city gate" is associated with leadership of a town. AT: "The important people of the city" (See: Metonymy)
- **I am a song of drunkards** - The writer speaks of himself as if he was the person about whom the drunkards sing mocking songs. AT: "the drunkards of the city sing disgusting songs about me" (UDB) (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 069 General Notes
- Psalm 069 Translation Questions

Psalm 69:13-15

UDB:

[13] But Yahweh, I will continue praying to you.

At the time that you choose, answer me and rescue me

because you faithfully love me, as you have promised to do.

[14] Do not allow me to sink anymore in the mud.

Rescue me from those who hate me!

Lift me up out of these deep waters!

[15] Do not allow the floods to swirl around me;

do not allow the deep mud to swallow me;

keep me from sinking into the pit of death.

ULB:

[13] But as for me, my prayer is to you, Yahweh, at a time that you will accept;

answer me in the trustworthiness of your salvation.

[14] Pull me out of the mire, and do not let me sink;

let me be taken away from those who hate me and rescued out of the deep waters.

[15] Do not let the floods of water overwhelm me,

neither let the deep swallow me up.

Do not let the pit shut its mouth on me.

translationWords:

- pray, prayer
- Yahweh
- trust, trustworthy, trustworthiness
- salvation
- flood
- water, waters
- pit

translationNotes:

- **at a time that you will accept** - “in your accepted time” or “when you are willing”
- **answer me in the trustworthiness of your salvation** - The abstract nouns “trustworthiness” and “salvation” can be stated as actions. AT: “rescue me because you faithfully love me, as you have promised to do” (UDB) (See: Abstract Nouns)
- **Pull me out ... do not let me sink** - These two phrases mean the same thing. (See: Parallelism)
- **Pull me out of the mire, and do not let me sink** - The writer speaks of his danger from his enemies as if he was sinking into a pit of mud. “Do not allow me to sink anymore in the mud” (UDB) (See: Metaphor)
- **let me be taken away** - Here “take away” refers to being removed from danger. This can be stated in active form. AT: “take me away” or “rescue me” (See: Idiom and Active or Passive)
- **rescued out** - It is understood that “let me be” is implied here. It can be stated in active form. AT: “please rescue me out” (See: Ellipsis and Active or Passive)
- **the deep water ... the floods of water ... the deep** - These phrases mean the same thing. (See: Parallelism)
- **rescued out of the deep waters** - The writer speaks about his danger from his enemies as if he was drowning in deep water. (See: Metaphor)
- **the floods of water overwhelm me** - The writer speaks about his danger from his enemies as if flood waters were covering him completely. (See: Metaphor)
- **the deep swallow me up** - The writer speaks of the deep as if it was a deadly animal that was about to eat him. AT: “the deep waters swallow me up like a dangerous animal” (See: Personification and Metaphor)
- **Do not let the pit shut its mouth on me** - Here the “pit” is spoken of as if it has a mouth like a person and could eat the writer. AT: “Do not let the pit consume me” or “Do not let the pit of death close over me” (See: Personification and Metaphor)

Links:

- Introduction to Psalms
- Psalm 069 General Notes
- Psalm 069 Translation Questions

Psalm 69:16-17

UDB:

[16] O Yahweh, answer my prayer and help me
because you are good
and I can depend on your love for me.
You have not punished me for what I deserve.
I know you will listen to me!
[17] Do not hide yourself from me;
answer me quickly
because I am in great trouble.

ULB:

[16] Answer me, Yahweh, for your covenant faithfulness is good;
because your mercies for me are many, turn to me.
[17] Do not hide your face from your servant,
for I am in distress; answer me quickly.

translationWords:

- Yahweh
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- good, goodness
- mercy, merciful
- turn, turn away, turn back
- face
- servant, slave, slavery

translationNotes:

- **your covenant faithfulness is good** - The abstract term “covenant faithfulness” can be stated as an action. AT: “you are good and love me faithfully” (UDB) (See: Abstract Nouns)
- **your mercies for me are many** - “you are very merciful to me”
- **turn to me** - The idea of turning towards someone means to pay attention to them or help them. AT: “help me” (UDB) (See: Metaphor)
- **Do not hide your face from your servant** - To hide one’s face means to refuse to hear or help someone. AT: “Please help your servant” or “Please help me” (See: Idiom)
- **in distress** - “in great trouble” (UDB)

Links:

- Introduction to Psalms
- Psalm 069 General Notes
- Psalm 069 Translation Questions

Psalm 69:18-19

UDB:

18 Come near to me and save me;

rescue me from my enemies.

19 You know that I am insulted

and that people shame and dishonor me;

you know who all my enemies are.

ULB:

18 Come to me and redeem me.

Because of my enemies, ransom me.

19 You know my rebuke, my shame, and my dishonor;

my adversaries are all before you.

translationWords:

- redeem, redemption, redeemer
- adversary, enemy
- ransom
- shame, shameful, ashamed
- dishonor, dishonorable

translationNotes:

- **redeem me** - The writer asks God to redeem him as if the writer were a slave whose freedom God could purchase. AT: “free me” (See: Metaphor)
- **ransom me** - The writer asks God to ransom him as if the writer were a captive whose release could be paid for with money. AT: “rescue me” (See: Metaphor)
- **my rebuke, my shame, and my dishonor** - These abstract nouns can be stated as actions. AT: “how people have rebuked me, shamed me, and dishonored me” (See: Abstract Nouns)
- **my adversaries are all before you** - Here “before you” means that God sees and knows all about them. AT: “you know who all my enemies are” (UDB) (See: Idiom)

Links:

- Introduction to Psalms
- Psalm 069 General Notes
- Psalm 069 Translation Questions

Psalm 69:20-21

UDB:

[20] Their insults have deeply offended me,

and I feel helpless.

I searched for someone who would pity me,

but there was no one.

I wanted someone to encourage me,

but there was no one.

[21] Instead, they gave me food that tasted like poison,

and when I was thirsty, they gave me sour wine to drink.

ULB:

[20] Rebuke has broken my heart; I am full of heaviness;

I looked for someone to take pity, but there was none;

I looked for comforters, but I found none.

[21] They gave me poison for my food;

in my thirst they gave me vinegar to drink.

translationWords:

- rebuke
- heart
- comfort, comforter

translationNotes:

- **broken my heart** - This idiom means a person is extremely sad. AT: “offended me deeply” (UDB) (See: Idiom)
- **I am full of heaviness** - The writer’s great sadness is spoken of as if he was full of a heavy weight. AT: “I am heavy with sorrow” (See: Metaphor)
- **to take pity** - to feel sorrow or sadness
- **They gave me poison for my food** - This is probably figurative. The food that people gave to the writer was so bad that it tasted like poison. AT: “They gave me food that tasted like poison” (UDB) (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 069 General Notes
- Psalm 069 Translation Questions

Psalm 69:22-23

UDB:

[22] I hope their own food will kill them;

I hope that this will happen when they think that they are completely safe.

[23] I hope that their eyes become dim so that they cannot see anything

and that their backs will become weaker and weaker.

ULB:

[22] Let their table before them become a snare;

when they think they are in safety, let it become a trap.

[23] Let their eyes be darkened so that they cannot see;

and always make their loins shake.

translationWords:

- snare, trap

translationNotes:

- **Let their table before them become a snare ... let it become a trap** - The writer would like for his enemies' food to completely ruin them as if they were small animals caught in a snare or a trap. AT: "May their food ruin them like a snare ... may it destroy them like a trap" (See: Metaphor)
- **their table** - This refers to food that was served on the tables, possibly at a feast. AT: "their own food" (UDB) or "sacrificial feasts" (See: Metonymy)
- **Let their eyes be darkened** - The writer speaks of eyes that cannot see well as if they were darkened. This can be stated in active form. AT: "Please make them unable to see anything" (See: Metaphor and Active or Passive)
- **make their loins shake** - Weak backs are spoken of as if they are shaking in weakness. AT: "cause their backs to be too weak for them to do anything" (See: Metaphor)
- **their loins** - "their sides" or "their backs"

Links:

- Introduction to Psalms

- Psalm 069 General Notes
- Psalm 069 Translation Questions

Psalm 69:24-25

UDB:

[24] Show them that you are very angry with them!

Because of your great anger, chase them and catch them.

[25] Cause their towns to become abandoned;

may there be no one to live in their tents.

ULB:

[24] Pour out your indignation on them,

and let the fierceness of your anger overtake them.

[25] Let their place be a desolation;

let no one live in their tents.

translationWords:

- angry, anger
- desolate, desolation
- life, live, living, alive
- tent

translationNotes:

- **Pour out your indignation on them** - God's demonstration of his anger is described as if he poured it out on his enemies like water. (See: Metaphor)
- **indignation** - "rage" or "anger"
- **the fierceness of your anger** - "your burning anger" or "your strong anger"
- **overtake them** - God's judgment on his enemies is described as if he ran after them and caught them. (See: Metaphor)
- **be a desolation** - This abstract noun can be stated as an action. AT: "become abandoned" (See: Abstract Nouns)

Links:

- Introduction to Psalms
- Psalm 069 General Notes
- Psalm 069 Translation Questions

Psalm 69:26-27

UDB:

[26] Do this because they persecute those whom you have punished,

> they look at how those whom you have punished suffer, and they tell others about it.

[27] Keep making a record of all their sins,

> do not fail to punish them for the evil things that they have done.

ULB:

> [26] For they persecuted the one you struck down.
>
> They repeated the account of the pain of those you have wounded.
>
> [27] Accuse them of having committed iniquity after iniquity;
>
> do not let them come into your righteous victory.

translationWords:

- persecute, persecution
- report
- accuse, accusation, accuser
- iniquity
- righteous, righteousness

translationNotes:

- **they persecuted the one** - “they persecuted the man”
- **you struck down** - Here to be “struck down” refers to punishment. AT: “you punished” (UDB) (See: Metonymy)
- **those you have wounded** - Here to be “wounded” refers to causing them to suffer. AT: “those you have caused to suffer” (See: Metonymy)
- **Accuse them of having committed iniquity after iniquity** - “Keep making a record of all their sins” (UDB)
- **iniquity after iniquity** - “very many sins”
- **do not let them come into your righteous victory** - To come into God’s victory is an idiom that means to receive a reward from him. AT: “do not let them receive your righteous reward” (See: Idiom)

Links:

- Introduction to Psalms
- Psalm 069 General Notes
- Psalm 069 Translation Questions

Psalm 69:28-29

UDB:

[28] Erase their names from the book containing the names of those who have eternal life;

do not include them in the list of righteous people.

[29] As for me, I have pain and am suffering.

O God, protect me and rescue me.

ULB:

[28] Let them be blotted out of The Book of Life

and not be written down along with the righteous.

[29] But I am poor and sorrowful;

let your salvation, God, set me up on high.

translationWords:

- blot out, wipe out
- Book of Life
- written
- righteous, righteousness
- salvation
- God
- on high, in the highest

translationNotes:

- **Let them be blotted out of** - Here "them" refers to the names of the enemies. This can be stated in active form. AT: "Wipe out their names in" (See: Synecdoche and Active or Passive)
- **not be written down** - It is inferred that "let them" is understood. This can be stated in active form. AT: "do not write down their names" (See: Ellipsis and Active or Passive)
- **let your salvation, God, set me up on high** - The abstract noun "salvation" can be stated with the verb "save." Here "on high" refers to a place of safety." AT: "God, save me and put me in a safe place" (See: Abstract Nouns and Metonymy)

Links:

- Introduction to Psalms
- Psalm 069 General Notes
- Psalm 069 Translation Questions

Psalm 69:30-31

UDB:

30 When God does that, I will sing as I praise God,

and I will honor him by thanking him.

31 My doing that will please Yahweh more than sacrificing oxen,

more than offering him full grown bulls.

ULB:

30 I will praise the name of God with a song

and will exalt him with thanksgiving.

31 That will please Yahweh better than an ox

or a bull that has horns and hooves.

translationWords:

- praise
- name
- exalt, exaltation
- Yahweh
- ox, oxen
- cow, calf, bull, cattle
- hoof, hoofed, hooves

translationNotes:

- **the name of God** - Here “name” refers to God himself. AT: “God” (See: Metonymy)
- **with thanksgiving** - This abstract noun can be stated with the verb “thank.” AT: “by thanking him” (See: Abstract Nouns)
- **better than an ox or a bull** - It is understood that the ox and the bull are to be offered to God as sacrifices. AT: “better than sacrificing an ox or sacrificing a bull” (See: Assumed Knowledge and Implicit Information)
- **a bull that has horns and hooves** - This phrase distinguishes the full grown bulls from other younger cows. AT: “a bull that is full grown with horns and hooves” (See: Distinguishing versus Informing or Reminding)

Links:

- Introduction to Psalms
- Psalm 069 General Notes
- Psalm 069 Translation Questions

Psalm 69:32-33

UDB:

[32] Oppressed people will see that God has rescued me,

and they will be glad.

I desire that all who request God to help them may be encouraged.

[33] Yahweh listens to those who are needy;

he does not ignore those who have suffered for him.

ULB:

[32] The meek have seen it and are glad;

you who seek after God, let your hearts live.

[33] For Yahweh hears the needy

and does not despise his prisoners.

translationWords:

- meek, meekness
- heart
- life, live, living, alive
- prison, prisoner, imprison

translationNotes:

- **The meek** - This refers to meek people in general. AT: “Meek people” (See: Nominal Adjectives)
- **you who seek after God** - Seeking God represents either 1) asking God for help or 2) thinking about God and obeying him. AT: “you who ask God for help” or “you who think about God” (See: Metaphor)
- **let your hearts live** - Here “hearts” refer to the people. Here “live” is an idiom that means to be encouraged. AT: “may you be encouraged” (See: Synecdoche and Hypothetical Situations)
- **Yahweh hears** - Here “hears” means to respond. AT: “Yahweh answers” (See: Metonymy)
- **the needy** - This refers to needy people in general. AT: “needy people” (See: Nominal Adjectives)
- **his prisoners** - “those who have suffered for him” (UDB)

Links:

- Introduction to Psalms
- Psalm 069 General Notes
- Psalm 069 Translation Questions

Psalm 69:34-36

UDB:

[34] I desire that everything will praise God—

everything that is in heaven and on earth and all the creatures that are in the seas.

[35] God will rescue the people of Jerusalem from their enemies,

and he will rebuild the towns that are in Judah.

His people will live there and again possess the land.

[36] The descendants of his people will inherit it,

and those who love him will live there safely.

ULB:

[34] Let heaven and earth praise him,

the seas and everything that moves in them.

[35] For God will save Zion and will rebuild the cities of Judah;

the people will live there and have it as a possession.

[36] His servants' descendants will inherit it;

and those who love his name will live there.

translationWords:

- heaven, sky, heavens, heavenly
- earth, earthly
- praise
- save, safe
- Zion, Mount Zion
- Judah
- possess, possession
- servant, slave, slavery
- descendant, descended from
- inherit, inheritance, heritage, heir
- love
- name
- life, live, living, alive

translationNotes:

- **Let heaven and earth praise him ... the seas** - Here heaven and earth and the seas are spoken of as if they are people who are able to praise God. (See: Personification)
- **the seas and everything that moves in them** - It is implied that "Let ... praise him" should be understood here. AT: "let he seas and everything that moves in them praise him" (See: Ellipsis)
- **God will save Zion** - Here "Zion" refers to the people in Zion. AT: "God will save the people of Zion" (See: Metonymy)
- **have it as a possession** - The word "it" refers to the land of Judah.
- **who love his name** - Here "name" refers to God himself. AT: "who love God" (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 069 General Notes
- Psalm 069 Translation Questions

Psalm 70 General Notes

Type of psalm

Psalm 70 is a psalm of deliverance: asking God to deliver him from his enemies.

Special concepts in this chapter

Help

The author needed help and needed it immediately.

Psalm 40

This psalm is an almost exact duplicate of Psalm 40:13-17.

Links:

- **Psalm 070:1-3**

Psalm 70:1-3

UDB:

[1] God, please save me!

Yahweh, come quickly to help me!

[2] Disgrace those who are happy about my troubles, those who are trying to kill me.

Chase them away; make everyone shame them, for they want to see me suffer.

[3] I hope that you will cause them to become dismayed and ashamed

because they have been happy about my troubles.

ULB:

70

For the chief musician. A psalm of David; to bring to remembrance.

[1] Save me, God!

Yahweh, come quickly and help me.

[2] Let those who try to take my life

be ashamed and humiliated;

let them be turned back and brought to dishonor,

those who take pleasure in my pain.

[3] Let them be turned back because of their shame,

those who say, “Aha, aha.”

translationWords:

- psalm
- David
- save, safe
- God
- Yahweh
- shame, shameful, ashamed
- turn, turn away, turn back
- dishonor, dishonorable

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **For the chief musician** - "This is for the director of music to use in worship"
- **A psalm of David** - Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.
- **to bring to remembrance** - "this psalm was written to cause people to remember"
- **those who** - "the people who"
- **take my life** - This idiom means "kill me." (See: Idiom)
- **be ashamed and humiliated** - This can be stated in active form. AT: "may God put them to shame and bring disgrace upon them" (See: Active or Passive)
- **let them be turned back and brought to dishonor** - This can be stated in active form. AT: "may God turn them around and make them ashamed for what they have done" (See: Active or Passive)
- **turned back** - To be stopped or thwarted is spoken of as being turned back from their attack. AT: "stopped" (See: Metaphor)
- **those who say, "Aha, aha"** - This is an expression of mocking laughter. You may replace "Aha, aha" with whatever laughing sounds like in your language. AT: "those who mock and laugh at me"

Links:

- Introduction to Psalms
- Psalm 070 General Notes
- Psalm 070 Translation Questions

Psalm 70:4-5

UDB:

[4] But I hope that everyone who prays to you will rejoice because of you.

I hope that everyone who waits for you to rescue them will say,

"God is great!"

[5] As for me, I am poor and needy;

so God, come quickly to help me!

Yahweh, you are the one who saves and helps me,

so please come quickly!

ULB:

[4] Let all those who seek you rejoice and be glad in you;

let those who love your salvation always say,

"May God be praised."

[5] But I am poor and needy;

hurry to me, God;

you are my help and you rescue me.

Yahweh, do not delay.

translationWords:

- rejoice
- love
- salvation
- praise

translationNotes:

- **seek you** - Seeking God represents either 1) asking God for help or 2) thinking about God and obeying him. AT: "ask you for help" or "think about you and obey you" (See: Metaphor)
- **rejoice and be glad** - These two phrases mean basically the same thing and emphasize the intensity of gladness. AT: "rejoice greatly" or "be very glad" (See: Doublet)
- **love your salvation** - The abstract noun "salvation" can be stated as an action. AT: "love you because you saved them" (UDB) (See: Abstract Nouns)

- **always say** - This is an exaggeration in order to emphasize the importance of praising God often. (See: Hyperbole)
- **May God be praised** - This can be stated in active form. AT: “Let everyone praise God” (See: Active or Passive)
- **poor and needy** - Here the words “poor” and “needy” mean basically the same thing and emphasize that he is unable to help himself. AT: “very needy” (See: Doublet)
- **hurry to me** - The writer speaks of God as if he is running to the writer in order to help him. AT: “come quickly to help me!” (UDB) (See: Metaphor)
- **you are my help and you rescue me** - Here the phrase “you rescue me” explains how God is his “help.” AT: “you help me by rescuing me” (See: Parallelism)
- **do not delay** - This can be stated in active form. AT: “please come quickly” (UDB) (See: Litotes)

Links:

- Introduction to Psalms
- Psalm 070 General Notes
- Psalm 070 Translation Questions

Psalm 71 General Notes

Type of psalm

Psalm 71 is a psalm of deliverance. (See: deliver, deliverer, deliverance)

Special concepts in this chapter

Yahweh's help

God has helped him all his life. Now that he is old, his enemy thinks that God has abandoned him. But the psalmist trusts in God and will praise Yahweh with songs of praise. (See: trust, trustworthy, trustworthiness)

Links:

- **Psalm 071:1-3**

Psalm 71:1-3

UDB:

[1] Yahweh, I have come to you to be safe;

never allow me to become ashamed.

[2] Because you always do what is right, help me and rescue me;

listen to me, and save me!

[3] Be like a huge rock on top of which I can be safe;

be like a strong fortress in which I am safe.

You have commanded your angels to rescue me.

ULB:

71 [1] In you, Yahweh, I take refuge;

let me never be put to shame.

[2] Rescue me and make me safe in your righteousness;

turn your ear to me and save me.

[3] Be to me a rock for refuge where I may always go;

you have given a command to save me,

for you are my rock and my fortress.

translationWords:

- Yahweh
- refuge, shelter
- shame, shameful, ashamed
- save, safe
- righteous, righteousness
- turn, turn away, turn back
- refuge, shelter
- command, to command, commandment
- stronghold, fortress, fortified

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)

- **General Information:** - This psalm is a prayer for help.

- **In you, Yahweh, I take refuge** - Going to Yahweh for protection is spoken of as taking refuge in him. AT: “go to you, Yahweh, for protection” (See: Metaphor)
- **let me never be put to shame** - This can be stated in active form. AT: “never let my enemies put me to shame” See how “do not let me be humiliated” is translated in 25:2. (See: Active or Passive)
- **make me safe in your righteousness** - Possible meanings are 1) “make me safe because you always do what is right” or 2) “make me safe as I do what you want me to do” (See: Idiom)
- **turn your ear to me** - Here “your ear” refers to God’s willingness to hear someone who prays to him. AT: “pay attention to me.” See how this is translated in 17:6 (See: Metonymy)
- **Be to me a rock for refuge** - The psalmist requests that Yahweh make him as safe as he would be if he were hiding in a large rock or cliff where his enemies could not find him. (See: Metaphor)
- **rock ... rock** - These are hills or mountains, not rocks one can hold in one’s hand.
- **you have given a command** - “you have commanded your angels”
- **save me** - “keep me safe”
- **you are my rock and my fortress** - The psalmist believes that Yahweh will protect him and make him as safe as if he were hiding on top of a large mountain or inside a man-made fortress. (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 071 General Notes
- Psalm 071 Translation Questions

Psalm 71:4-5

UDB:

[4] God, rescue me from wicked people,

from the power of unjust and evil men.

[5] Yahweh, my Lord, you are the one whom I confidently expect to help me;

I have trusted in you ever since I was young.

ULB:

[4] Rescue me, my God, out of the hand of the wicked,

out of the hand of the unrighteous and cruel.

[5] For you are my hope, Lord Yahweh.

I have trusted in you ever since I was a child.

translationWords:

- God
- hand, right hand, to hand over
- evil, wicked, wickedness
- unrighteous, unrighteousness
- hope
- Lord Yahweh, Yahweh God
- trust, trustworthy, trustworthiness

translationNotes:

- **out of the hand of the wicked, out of the hand of the unrighteous** - Possible meanings are 1) the word “hand” is a metonym for power. AT: “from the power of the wicked, from the power of the unrighteous” or 2) “hand” refers to the person himself. AT: “from wicked people, from unrighteous … people” or “so that wicked people and unrighteous … people cannot harm me” (See: Metonymy)
- **wicked, out of the hand of the unrighteous** - “wicked; rescue me out of the hand of the unrighteous.” You can make clear the understood information. (See: Ellipsis)
- **wicked … unrighteous … cruel** - These adjectives can be translated as noun phrases. AT: “wicked people … unrighteous people … cruel people” (See: Nominal Adjectives)
- **you are my hope** - Here “hope” is a metonym for the one in whom the psalmist hopes. AT: “you are the one whom I confidently expect to help me” (UDB) (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 071 General Notes
- Psalm 071 Translation Questions

Psalm 71:6-7

UDB:

[6] I have depended on you all my life;

you have taken care of me since the day that I was born,

so I will always praise you.

[7] The manner in which you have rescued me has been an example to many people

because they realize that you have been my strong defender.

ULB:

[6] By you I have been supported from the womb;

you are he who took me out of my mother's belly;

my praise will be always about you.

[7] I am an example to many people;

you are my strong refuge.

translationWords:

- womb
- praise
- refuge, shelter

translationNotes:

- **By you I have been supported from the womb** - This can be stated in active form. AT: "You have supported me from the womb" or "You have taken care of me ever since I came out of my mother's womb" (See: Active or Passive)
- **you are he** - "you are the one"
- **I am an example to many people** - "Many people see how I live and want to live as I do"

Links:

- Introduction to Psalms
- Psalm 071 General Notes
- Psalm 071 Translation Questions

Psalm 71:8-9

UDB:

[8] I praise you all during the day,

and I proclaim that you are glorious.

[9] Now when I have become an old man, do not reject me;

do not abandon me now when I am not strong anymore.

ULB:

[8] My mouth will be filled with your praise,

all the day with your honor.

[9] Do not throw me away in my time of old age;

do not abandon me when my strength fails.

translationWords:

- honor, to honor

translationNotes:

- **My mouth will be filled with your praise ... with your honor** - The psalmist speaks of his desire to praise and honor Yahweh with the words he speaks as if his mouth were full of words the way it can be full of food. AT: “My mouth will be filled with words that praise you ... that honor you” or “I will always praise you ... will always honor you” (See: Synecdoche)
- **your praise** - “words that tell people how great you are” (See: Metonymy)
- **your honor** - “words that cause people to honor you” (See: Metonymy)
- **all the day** - “all day long” or “at all times”
- **Do not throw me away ... do not abandon me** - These two phrases have basically the same meaning and are used together for emphasis. (See: Parallelism)
- **Do not throw me away** - “Do not force me to go away from you.” For God to reject him is spoken of as God forcing him to go away. AT: “do not reject me” (UDB) See how this is translated in 51:11. (See: Metaphor)
- **do not abandon me** - “do not leave me forever”

Links:

- Introduction to Psalms
- Psalm 071 General Notes
- Psalm 071 Translation Questions

Psalm 71:10-11

UDB:

[10] My enemies say that they want to kill me;

they talk together and plan how they can do that.

[11] They say, ”God has abandoned him;

so now we can pursue him and seize him

because there is no one who will rescue him.”

ULB:

[10] For my enemies are talking about me;

those who watch for my life are plotting together.

[11] They say, ”God has forsaken him;

pursue and take him, for there is no one to save him.”

translationWords:

- adversary, enemy
- life, live, living, alive
- forsake, forsaken, forsook

translationNotes:

- **watch for my life** - “are waiting for an opportunity to kill me” (See: Euphemism)
- **They say** - “They say about me” (See: Assumed Knowledge and Implicit Information)
- **pursue and take him** - “follow him when he runs away, and kill him”

Links:

- Introduction to Psalms
- Psalm 071 General Notes
- Psalm 071 Translation Questions

Psalm 71:12-13

UDB:

[12] God, do not stay far away from me;

hurry to help me!

[13] Cause those who accuse me to be defeated and destroyed;

cause those who want to harm me to be shamed and disgraced.

ULB:

[12] God, do not be far from me;

my God, hurry to help me.

[13] Let them be put to shame and destroyed, those who are hostile to my life;

let them be covered with rebuke and dishonor, those who seek my hurt.

translationWords:

- shame, shameful, ashamed
- consume
- rebuke
- dishonor, dishonorable
- seek, sought
- wrong, mistreat, hurt

translationNotes:

- **do not be far from me** - “stay close to me” (See: Litotes)
- **hurry to help me** - “help me soon”
- **Let them be put to shame and destroyed, those who are hostile to my life** - “Let those who are hostile to my life be put to shame and destroyed”
- **Let them be put to shame and destroyed** - This can be stated in active form. AT: “Put them to shame and destroy them” (See: Active or Passive)
- **those who are hostile to my life** - “those who accuse me of doing wrong” (see UDB) (See: Idiom)
- **let them be covered with rebuke and dishonor, those who seek my hurt** - “let those who seek my hurt be covered with rebuke and dishonor”

- **let them be covered with rebuke and dishonor** - This can be stated in active form. AT: "cover them with rebuke and dishonor." The nouns can be stated as verbs. AT: "may everyone rebuke them, and may no one honor them" (See: Active or Passive and Abstract Nouns)
- **those who seek my hurt** - "those who are looking for ways to harm me" (See: Abstract Nouns)

Links:

- Introduction to Psalms
- Psalm 071 General Notes
- Psalm 071 Translation Questions

Psalm 71:14-16

UDB:

14 But as for me, I will continually and confidently expect you to do great things for me,
and I will praise you more and more.
15 I will tell people that you do what is right;
all during the day I will tell people how you have saved me,
although what you have done is more than I can fully understand.
16 Yahweh, my Lord, I will praise you for your mighty deeds;
I will proclaim that only you always act justly.

ULB:

14 But I will always hope in you
and will praise you more and more.
15 My mouth will tell about your righteousness
and your salvation all the day,
although I cannot understand it.
16 I will come with the mighty acts of the Lord Yahweh;
I will make mention of your righteousness, yours alone.

translationWords:

- hope
- righteous, righteousness
- salvation
- mighty, might
- Lord Yahweh, Yahweh God

translationNotes:

- **more and more** - “more all the time” or “always more than I have before”
- **My mouth will tell** - The mouth is synecdoche for the whole person. AT: “I will tell” or “I will speak with my mouth and tell” (See: Synecdoche)
- **your righteousness** - “how righteous you are” or “all the good things you do” (See: Abstract Nouns)
- **your salvation** - “how you have saved me” or “how you save people” (See: Abstract Nouns)

- **although** - “even though”
- **I will come** - Possible meanings are 1) “I will go to where people worship Yahweh” or 2) “I will go to my enemies” (See: Go and Come)
- **with the mighty acts of the Lord Yahweh** - Possible meanings are 1) “I will tell them of the mighty deeds the Lord Yahweh has done” or 2) “because the Lord Yahweh has given me strength to do mighty acts.”
- **will make mention of** - “will talk about”

Links:

- Introduction to Psalms
- Psalm 071 General Notes
- Psalm 071 Translation Questions

Psalm 71:17-18

UDB:

17 God, you have taught me many things ever since I was young,

and I still tell people about your wonderful deeds.

18 Now, God, when I am old and my hair is gray,

do not abandon me.

Stay with me while I continue to proclaim to my children and grandchildren.

ULB:

17 God, you have taught me from my youth;

even now I declare your wonderful deeds.

18 Indeed, even when I am old and gray-headed, God, do not forsake me,

as I have been declaring your strength to the next generation,

your power to everyone who is to come.

translationWords:

- declare, declaration
- marvel, wonder, amazed, astonished
- works, deeds, work, acts
- forsake, forsaken, forsook
- strength, strengthen
- generation
- power, powers

translationNotes:

- **taught me** - The implied information may be stated clearly. “taught me many things” (See: Assumed Knowledge and Implicit Information)
- **God, do not forsake me** - “God, please do not forsake me”
- **I have been declaring your strength** - “I have been telling how strong you are” (See: Abstract Nouns)
- **to the next generation** - “to those who are children today”

- **your power to everyone who is to come** - The omitted information may be stated clearly. AT: “and as I declare your power to everyone who is to come” (See: Ellipsis)
- **everyone who is to come** - This is hyperbole. AT: “so as many people as I can tell will know” (See: Hyperbole)

Links:

- Introduction to Psalms
- Psalm 071 General Notes
- Psalm 071 Translation Questions

Psalm 71:19-20

UDB:

19 God, you do many righteous deeds;

it is as though they extend up to the sky.

You have done great things;

there is no one like you.

20 You have caused us to have many troubles and to suffer much,

but you will cause us to become strong again;

when I am almost dead, you will keep us alive.

ULB:

19 Your righteousness also, God, is very high;

you who have done great things, God, who is like you?

20 You who have shown us many severe troubles

will revive us again

and will bring us up again from the depths of the earth.

translationWords:

- trouble, troubles, troubled

translationNotes:

- **Your righteousness also, God, is very high** - The psalmist speaks of the good things God has done as though they were put together as a high building or a mountain. (See: Metaphor)
- **who is like you?** - This rhetorical question can be translated as a statement. AT: “there is no one like you!” (See: Rhetorical Question)
- **severe troubles** - “horrible troubles”
- **revive** - strengthen or make lively again
- **from the depths of the earth** - “The depths of the earth” is a metaphor for where people go when they die. The psalmist had not already died, but he speaks as if he had. AT: “when we are near death” (See: Metaphor and Hyperbole)

Links:

- Introduction to Psalms
- Psalm 071 General Notes
- Psalm 071 Translation Questions

Psalm 71:21-22

UDB:

21 You will cause me to be greatly honored,

and you will encourage me again.

22 I will also praise you while I play my harp;

I will praise you, my God, for faithfully doing what you have promised to do.

I will play hymns to praise you, the holy God whom we Israelites worship.

ULB:

21 May you increase my honor;

turn again and comfort me.

22 I will also give thanks to you with the harp

for your trustworthiness, my God;

to you I will sing praises with the harp,

Holy One of Israel.

translationWords:

- honor, to honor
- turn, turn away, turn back
- comfort, comforter
- harp
- trust, trustworthy, trustworthiness
- Holy One
- Israel, Israelites, nation of Israel

translationNotes:

- **May you increase ... turn again and comfort** - "I want you to increase ... I want you to turn again and comfort." Some translations read, "You will increase ... you will turn again and comfort." (See UDB)
- **turn again and comfort me** - This describes one action through two phrases. AT: "comfort me again" (See: Hendiadys)
- **for your trustworthiness** - "because I can trust you" (See: Abstract Nouns)
- **to you I will sing praises with the harp, Holy One of Israel** - "to you, who is the Holy One of Israel, I will sing praises while I play the harp"

Links:

- Introduction to Psalms
- Psalm 071 General Notes
- Psalm 071 Translation Questions

Psalm 71:23-24

UDB:

[23] I will shout joyfully while I sing;

with my entire inner being I will sing

because you have rescued me.

[24] All during the day I will tell people that you act righteously

because those who wanted to harm me will have been defeated and disgraced.

ULB:

[23] My lips will shout for joy when I sing praises to you—

even my soul, which you have redeemed.

[24] My tongue will also talk about your righteousness all day long;

for they have been put to shame and are confused, those who sought my hurt.

translationWords:

- joy, joyful
- redeem, redemption, redeemer
- tongue
- shame, shameful, ashamed
- seek, sought

translationNotes:

- **My lips will shout for joy** - “Lips” is a metonym for the whole person. AT: “I will shout for joy” (see UDB) (See: Metonymy)
- **even my soul, which you have redeemed** - The words the psalmist has omitted can be stated clearly. AT: “and my soul, which you have redeemed, will sing praises” (See: Ellipsis)
- **my soul** - Here “soul” refers to the whole person. (See: Synecdoche)
- **My tongue will also talk** - Here “tongue” refers to the whole person. AT: “I will also talk” (See: Synecdoche)
- **they have been put to shame and are confused, those who sought my hurt** - “those who sought my hurt have been put to shame and are confused”
- **for they have been put to shame and are confused** - This can be stated in active form. AT: “for God has put to shame and confused them” (See: Active or Passive)

- **those who sought my hurt** - This refers to the enemies of the writer. (71:10). See how "those who seek my hurt" is translated in 71:13.

Links:

- Introduction to Psalms
- Psalm 071 General Notes
- Psalm 071 Translation Questions

Psalm 72 General Notes

Type of psalm

Psalm 72 is a psalm for the king when he begins to be the king. David wrote it as a blessing on his son, Solomon. (See: bless, blessed, blessing)

Special concepts in this chapter

Blessings for the king

May the king be honored throughout the world. May he help the poor. And may there be prosperity while he is king.

Close of Book Two

The whole collection of Psalms has been divided into several “books”. This is the last psalm of the second book. It is attributed to Solomon, the son of David.

Links:

- **Psalm 072:1-3**

Psalm 72:1-3

UDB:

[1] O God, enable the king whom you appointed in Israel to rule justly.

Show him how to judge matters fairly

[2] so that he may judge your people fairly

and that he may govern your oppressed people justly.

[3] I desire that all over the country—even on the hills and mountains —

people will live peacefully and righteously.

ULB:

72

A psalm of Solomon.

[1] Give the king your righteous decrees, God,

your righteousness to the king's son.

[2] May he judge your people with righteousness

and your poor with justice.

[3] May the mountains produce peace for the people;

may the hills produce righteousness.

translationWords:

- psalm
- Solomon
- king
- righteous, righteousness
- decree
- God
- judge, judgment
- people of God, my people
- just, justice, justly
- peace, peaceful

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **General Information:** - Possible meanings for the header "a psalm of Solomon" are 1) David wrote this psalm about Solomon ("the king's son") or 2) Solomon (who, as David's son, was "the king's son") wrote this psalm as a prayer about himself or 3) another king wrote it about his son in the style of Solomon. People in those days would often speak of themselves as if they were someone else. However, it would be best to translate this as though the psalmist is speaking of someone else, not of himself. (See: First, Second or Third Person)
- **Give the king your righteous decrees, God, your righteousness to the king's son** - Possible meanings are 1) "Give me, the king, your righteous decrees, God, your righteousness to my son" or 2) "Give me, the king, your righteous decrees, God, your righteousness to me, the king's son." People in those days would often speak of themselves as if they were someone else. However, it would be best to translate this as though the psalmist is speaking of someone else, not of himself. (See: First, Second or Third Person)
- **Give the king your righteous decrees** - "Enable the king to judge rightly" (see UDB)
- **your righteousness to the king's son** - "May the king's son be able to do what pleases you" (See: Abstract Nouns)
- **May he judge** - If David wrote this, he is talking about his son, "the king's son," he is speaking of the time when his son will be king. If Solomon wrote it, even though he is writing about himself, it would be best to translate as though he were writing about someone else. Either way, "May the king judge" is the best translation.
- **your people ... your poor** - The psalmist is speaking to God.
- **and your poor** - "and may the king judge your poor people" (See: Ellipsis)
- **May the mountains produce peace ... may the hills produce righteousness** - The psalmist speaks of the people of Israel as if they were the mountains and hills on which they live. He speaks of the mountains and the hills as if they were the entire land of Israel, as if that land were a garden that produces fruit, and of peace and righteousness as if they are that fruit. AT: "May the people of the land live in peace ... may they do everything in a righteous way" (See: Metonymy and Synecdoche and Metaphor)

Links:

- Introduction to Psalms
- Psalm 072 General Notes
- Psalm 072 Translation Questions

Psalm 72:4-5

UDB:

4 Help your king to defend the poor people

and to rescue needy people and to defeat those who oppress them.

5 I desire that your king may live as long as the sun shines,

as long as the moon shines, forever.

ULB:

4 May he judge the poor of the people;

may he save the children of the needy

and break in pieces the oppressor.

5 May they honor you while the sun endures,

and as long as the moon lasts throughout all generations.

translationWords:

- judge, judgment
- save, safe
- children, child
- oppress, oppression, oppressor
- honor, to honor
- endure, endurance
- generation

translationNotes:

- **he ... he** - These refer to the one who will "judge" (72:2).
- **break in pieces the oppressor** - "destroy completely the one who oppresses them" (See: Metaphor and Abstract Nouns)
- **while the sun endures, and as long as the moon lasts** - The sun and the moon are metonyms for the day and the night, which together are a merism for all time. AT: "forever, and without ending" (See: Metonymy and Merism)

Links:

- Introduction to Psalms
- Psalm 072 General Notes
- Psalm 072 Translation Questions

Psalm 72:6-7

UDB:

[6] I desire that his rule may be enjoyed by the people

as they enjoy rain on the growing crops,

as they enjoy the showers that fall on the land.

[7] I hope that people may live righteously during the years that he rules

and that the people may live peacefully and prosperously as long as the moon shines.

ULB:

[6] May he come down like rain on the mown grass,

like showers that water the earth.

[7] May the righteous flourish in his days,

and may there be an abundance of peace till the moon is no more.

translationWords:

- earth, earthly
- righteous, righteousness
- peace, peaceful

translationNotes:

- **May he come down like rain on the mown grass** - The king will be good, and he will do good things for his people as if he were rain doing good for freshly cut grass. (See: Simile)
- **May he come** - "I desire that he come"
- **like showers that water** - "May he come down like showers that water." The king will be good, and he will do good things for his people as if he were rain doing good for the ground. (See: Ellipsis and Simile)
- **the righteous** - The adjective "righteous" can be translated as a noun phrase. AT: "righteous people" (See: Nominal Adjectives)
- **in his days** - Possible meanings are 1) "while the king rules" or 2) "as long as the righteous person lives" or "as long as the righteous people live."

- **may there be an abundance of peace** - The psalmist speaks as if peace were a physical object like food. An “abundance” is when there is much of something. AT: “may righteous people be able to live in true peace” (See: Metaphor and Abstract Nouns)
- **till the moon is no more** - “as long as the moon shines” (UDB) or “forever” (See: Idiom)

Links:

- Introduction to Psalms
- Psalm 072 General Notes
- Psalm 072 Translation Questions

Psalm 72:8-10

UDB:

[8] I hope that the king of Israel may rule the people

in all the area from one sea in the east to another in the west

and from the Euphrates River to the most remote places on earth.

[9] I hope that those who live in the wilderness may bow down before him

and that his enemies may throw themselves on the ground in submission to our king.

[10] I hope that the king of the land of Tarshish and the kings of the islands in the sea may pay taxes to the king of Israel.

I hope that the king of Sheba to the south and the king of Seba to the southwest may bring him gifts.

ULB:

[8] May he have dominion from sea to sea,

and from the River to the ends of the earth.

[9] May those who live in the wilderness bow down before him;

may his enemies lick the dust.

[10] May the kings of Tarshish and of the islands render tribute;

may the kings of Sheba and Seba offer gifts.

translationWords:

- dominion
- Euphrates River
- desert, wilderness
- bow, bow down
- adversary, enemy
- king
- Tarshish
- tribute
- Sheba
- gift

translationNotes:

- **May he have dominion** - “May the king have dominion”
- **from sea to sea, and from the River to the ends of the earth** - Both of these expressions are merisms and refer to the whole earth. (See: Merism)
- **from sea to sea** - from the Dead Sea and the Sea of Chinnereth in the east to the Mediterranean Sea in the west.
- **the River** - “the Euphrates River,” which the Israelites would travel to on land by going north
- **the ends of the earth** - as far as people could travel on land by different routes to the south. The Israelites spoke of the earth as if it were a flat surface with ends. (See: Metaphor and Idiom)
- **lick the dust** - This is a metaphor for extreme humiliation. AT: “do everything they can so he will allow them to live” (See: Metaphor)
- **Tarshish** - the name of a place (See: How to Translate Names)
- **render** - “give”
- **offer gifts** - “give gifts”
- **Seba** - This is the name of a country. It is not the same country as Sheba. (See: How to Translate Names)

Links:

- Introduction to Psalms
- Psalm 072 General Notes
- Psalm 072 Translation Questions

Psalm 72:11-12

UDB:

[11] I hope that all the other kings in the world may bow before the king of Israel
and that people of all nations may serve our king.

[12] He rescues poor people when they cry out for help,
and he helps those who are needy and those who have no one to help them.

ULB:

[11] Indeed, may all kings fall down before him;
may all nations serve him.
[12] For he helps the needy person who cries out
and the poor person who has no other helper.

translationWords:

- nation
- serve, service
- cry, cry out

translationNotes:

- **fall down before him** - “bow down before him” or “honor him as their king”
- **all nations** - “the people who live in every nation” (See: Metonymy)
- **no other helper** - “no one to help him” (See: Abstract Nouns)

Links:

- Introduction to Psalms
- Psalm 072 General Notes
- Psalm 072 Translation Questions

Psalm 72:13-14

UDB:

[13] He pities those who are weak and needy;

he saves the people's lives.

[14] Our king rescues people from being oppressed and from being treated cruelly

because their lives are precious to our king.

ULB:

[13] He has pity on the poor and needy,

and he saves the lives of needy people.

[14] He redeems their lives from oppression and violence,

and their blood is precious in his sight.

translationWords:

- save, safe
- redeem, redemption, redeemer
- oppress, oppression, oppressor
- blood
- precious

translationNotes:

- **He has pity on the poor and needy** - "He wants to stop the poor and needy from suffering"
- **the poor and needy** - Here the words "poor" and "needy" mean basically the same thing and emphasize that they are unable to help themselves. (See: Doublet)
- **redeems their lives** - "redeems them" or "saves them" or "rescues them" (See: Metonymy)
- **oppression and violence** - These two words mean basically the same thing and emphasize how badly the needy suffer. AT: "those who oppress them and hurt them" (See: Doublet and Abstract Nouns)
- **their blood is precious in his sight** - "he wants them to live well" (See: Idiom)
- **their blood** - "their lives" or "their well-being" (See: Metonymy)
- **in his sight** - "to him." See how this is translated in (19:14)

Links:

- Introduction to Psalms
- Psalm 072 General Notes
- Psalm 072 Translation Questions

Psalm 72:15-16

UDB:

15 I hope that our king may live a long time!

I hope that he may be given gold from Sheba.

I desire that people may always pray for our king

and praise him all the time, every day.

16 I hope that the fields may produce plenty of grain everywhere, even on the tops of the hills in the land where he rules,

like the grain that grows on the hills in Lebanon.

I hope that the cities in Israel will be as full of people

as the fields are full of grass.

ULB:

15 May he live! May the gold of Sheba be given to him.

May people always pray for him;

may God bless him all day long.

16 May there be abundance of grain in the land;

on the mountaintops may their crops wave.

May the fruit of it be like Lebanon;

may the people flourish in the cities like the grass of the field.

translationWords:

- life, live, living, alive
- gold
- Sheba
- pray, prayer
- God
- bless, blessed, blessing
- grain
- Lebanon

translationNotes:

- **May he live!** - “May the king live a long time!” or “I desire that the king live a long time!” (See: Idiom)
- **May the gold of Sheba be given to him** - This can be stated in active form. AT: “May they give him the gold of Sheba” or “May he receive the gold of Sheba” (See: Active or Passive)
- **all day long** - “continually” (See: Idiom)
- **abundance of grain** - An “abundance” is when there is much of something. “much grain” or “plenty of grain” (See: Abstract Nouns)
- **crops** - plants that people grow for food
- **wave** - Use the word for what long grass does when a gentle wind blows on it and it moves slowly back and forth.
- **like Lebanon** - “like the cedar trees in Lebanon.” These trees were beautiful and had wood that was good for building. The meaning of this can be made clear. (See: Simile and Assumed Knowledge and Implicit Information)
- **the people flourish in the cities like the grass of the field** - The prosperity of the people in the cities is spoken of as if they were grass that grows abundantly in the fields. (See: Simile)

Links:

- Introduction to Psalms
- Psalm 072 General Notes
- Psalm 072 Translation Questions

Psalm 72:17

UDB:

17 I desire that the name of the king may never be forgotten.

I hope that people may remember him as long as the sun shines.

I hope that all people will praise Yahweh, the God of Israel,

just as he has blessed the king of Israel.

ULB:

17 May his name endure forever;

may his name continue as long as the sun;

may people be blessed in him;

may all nations call him blessed.

translationWords:

- king
- name
- endure, endurance
- forever
- bless, blessed, blessing
- nation

translationNotes:

- **May his name endure forever** - “May people always know about him” or “May people never forget who he is” (See: Idiom)
- **his name** - “the king’s name” or “the king’s reputation” or “the king’s fame” (See: Metonymy)
- **as long as the sun** - “as long as the sun shines” (See: Idiom)
- **may people be blessed in him** - This can be stated in active form. AT: “may God cause him to do good things for people” (See: Active or Passive)
- **call him blessed** - “recognize that God has blessed them”

Links:

- Introduction to Psalms
- Psalm 072 General Notes
- Psalm 072 Translation Questions

Psalm 72:18-20

UDB:

[18] Praise Yahweh, the God whom we Israelites worship;

he is the only one who does wonderful things.

[19] Praise him forever!

I desire that his glory may fill the whole world!

Amen! May it be so!

[20] This is the end of the prayers written by David, son of Jesse.

ULB:

[18] May Yahweh God, the God of Israel, be blessed,
who alone does wonderful things.
[19] May his glorious name be blessed forever,
and may the whole earth be filled with his glory.
Amen and Amen.

[20] The prayers of David son of Jesse are finished.

translationWords:

- Yahweh
- God
- Israel, Israelites, nation of Israel
- marvel, wonder, amazed, astonished
- glory, glorious
- forever
- earth, earthly
- amen, truly
- David
- Jesse

translationNotes:

- **General Information:** - These verses are more than the end of this psalm. It is the closing statement for all of Book 2 of the Psalms, which starts at Psalm 42 and ends with Psalm 72.

- **May Yahweh God, the God of Israel, be blessed** - This can be stated in active form. AT: "May people bless Yahweh God, the God of Israel" (See: Active or Passive)
- **May his glorious name be blessed forever** - This can be stated in active form. AT: "May people bless his glorious name forever" or, treating "name" as a metonym for Yahweh himself, "May people forever know how glorious he is" (See: Active or Passive and Metonymy)
- **his glorious name be blessed** - "he, who is glorious, be blessed"
- **may the whole earth be filled with his glory** - This can be stated in active form. AT: "may his glory fill the whole earth" or "may he fill the whole earth with his glory" (See: Active or Passive)
- **Amen and Amen** - The word "Amen" is repeated to emphasize approval of what has been said. See how you translated this in 41:13. AT: "May it certainly be so"
- **The prayers of David son of Jesse are finished** - This can be stated in active form. AT: "David, the son of Jesse has finished his prayers" or "This is the last prayer of the David the son of Jesse" (See: Active or Passive)

Links:

- Introduction to Psalms
- Psalm 072 General Notes
- Psalm 072 Translation Questions

Psalm 73 General Notes

Type of psalm

Psalm 73 is a wisdom psalm. It explains the problem of wicked people who seem to prosper. (See: wise, wisdom and evil, wicked, wickedness)

Special concepts in this chapter

Evil people

Sometimes it seems that wicked people have no problems and everything works for them. Despite this, they will be destroyed. In contrast, the righteous always have God to help them through problems. (See: righteous, righteousness)

Psalms by Asaph

There are twelve psalms attributed to Asaph; the first one is Psalm 50, which is in Book Two, and the other eleven (Psalm 73–83) are at the beginning of Book Three.

Links:

- **Psalm 073:1-3**

Psalm 73:1-3

UDB:

[1] God truly is good to us Israelite people,

to those who, with all their inner being, want to do all that he desires.

[2] As for me, I almost stopped trusting in God;

I was almost guilty of committing a great sin against him

[3] because I saw those who proudly said that they did not need God, and I wanted to be like them.

I saw that they became wealthy even though they were wicked.

ULB:

Book Three

73

A psalm of Asaph.

[1] Surely God is good to Israel,

to those with a pure heart.

[2] But as for me, my feet almost slipped;

my feet almost slipped out from under me

[3] because I was envious of the arrogant

when I saw the prosperity of the wicked.

translationWords:

- psalm
- Asaph
- God
- good, goodness
- Israel, Israelites, nation of Israel

- pure, purify, purification
- heart
- envy, covet
- arrogant
- evil, wicked, wickedness

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **A psalm of Asaph** - "This is a psalm that Asaph wrote." See how this is translated in 53:1.
- **my feet almost slipped; my feet almost slipped out from under me** - The psalmist speaks of being unable to trust God and wanting to sin as if he had almost fallen while walking on a slippery path. AT: "I almost stopped trusting in God; I was almost guilty of committing a great sin against him" (UDB) (See: Metaphor)
- **I was envious of the arrogant** - "I envied the arrogant" or "I did not want arrogant people to have the good things that they had"
- **the arrogant** - The adjective "arrogant" can be translated as a noun phrase. AT: "arrogant people" (See: Nominal Adjectives)
- **the prosperity of the wicked** - The word "prosperity" can be translated as a verb. AT: "how the wicked have so many good things" (See: Abstract Nouns)
- **the wicked** - The adjective "wicked" can be translated as a noun phrase. AT: "wicked people" (See: Nominal Adjectives)

Links:

- Introduction to Psalms
- Psalm 073 General Notes
- Psalm 073 Translation Questions

Psalm 73:4-5

UDB:

[4] Those people do not suffer from sickness;

they are always strong and healthy.

[5] They do not have the troubles that other people have;

they do not have problems as others do.

ULB:

[4] For they have no pain until their death,

but they are strong and well fed.

[5] They are free from the burdens of other men;

they are not afflicted like other men.

translationWords:

- death, die, dead
- free, freedom, liberty
- burden
- afflict, affliction
- like, likeness

translationNotes:

- **General Information:** - Asaph begins to describe how he sometimes wants to complain to God about those who are “arrogant” and “wicked” (73:3).
- **the burdens of other men** - The words “burdens” is a metonym for the struggles of daily life (need for food, shelter, clothing, and health). (See: Metonymy)
- **they are not afflicted like other men** - “they do not suffer the way other people do”

Links:

- Introduction to Psalms
- Psalm 073 General Notes
- Psalm 073 Translation Questions

Psalm 73:6-7

UDB:

6 So they are proud, as proud as a woman with a beautiful necklace.

They are as proud of their violent actions as some people are proud of their beautiful robes.

7 From their inner beings pour out evil deeds,

and in their inner beings they are always thinking about more evil things to do.

ULB:

6 Pride adorns them like a necklace around their neck;

violence clothes them like a robe.

7 Out of such blindness comes sin;

evil thoughts pass through their hearts.

translationWords:

- proud, pride, prideful
- clothe, clothed
- robe
- sin, sinful, sinner, sinning
- heart

translationNotes:

- **General Information:** - Asaph continues to describe how he sometimes wants to complain to God about those who are “arrogant” and “wicked” (73:3).
- **Pride adorns them like a necklace around their neck; violence clothes them like a robe** - This means the wicked show everyone how proud and violent they are as if they were wearing a necklace or beautiful robe. (See: Simile)
- **necklace ... robe** - This refers to things that rich and important people wear.
- **necklace** - a chain usually made of gold or jewels that goes around the neck
- **Out of such blindness comes sin** - Because they are like blind people who cannot see where they are going, they sin without knowing it. Being blind is a metaphor for a person being unable to see how wicked he is. (See: Metaphor)

- **evil thoughts pass through their hearts** - Here the psalmist describes people's thoughts as if they were people. He also describes the inner beings of wicked people as if they were a building in which those people could walk. AT: "in their inner beings they are always thinking about more evil things to do" (UDB) (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 073 General Notes
- Psalm 073 Translation Questions

Psalm 73:8-9

UDB:

[8] They scoff at other people, and they talk about doing evil things to them;

they are proud while they plan to oppress others.

[9] They say evil things about God, who is in heaven,

and they talk boastfully about things that they have done here on the earth.

ULB:

[8] They mock and speak wickedly;

in their arrogance they threaten oppression.

[9] They set their mouth against the heavens,

and their tongues march through the earth.

translationWords:

- mock, ridicule, scoff at
- evil, wicked, wickedness
- heaven, sky, heavens, heavenly
- tongue
- earth, earthly

translationNotes:

- **General Information:** - Asaph continues to describe how he sometimes wants to complain to God about those who are “arrogant” and “wicked” (73:3).
- **They mock** - Whom they mock can be stated clearly. AT: “They mock God and his people” (See: Assumed Knowledge and Implicit Information)
- **They set their mouth against the heavens** - Here the word “heavens” is a metonym for God, who lives in the heavens. AT: “They speak against God, who is in the heavens” (See: Metonymy)
- **set their mouth** - “speak strongly” or “speak with purpose” (See: Idiom)
- **their tongues march through the earth** - The word “tongues” is a metonym for the people themselves. Possible meanings are 1) “they go through the earth saying bad things about God” or “they go everywhere and boast about themselves.” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 073 General Notes
- Psalm 073 Translation Questions

Psalm 73:10-12

UDB:

[10] The result is that people pay attention to them

and listen to everything they say.

[11] Wicked people say to themselves, ”God will certainly not know what we have done;

people say that he is greater than any other god, but he cannot find out.”

[12] That is what wicked people are like;

they never worry about anything, and they are always becoming richer.

ULB:

[10] Therefore his people turn to them

and abundant waters are drained out.

[11] They say, ”How does God know?

Is there knowledge with the Most High?”

[12] Take notice: these people are wicked;

they are always carefree, becoming richer and richer.

translationWords:

- people of God, my people
- turn, turn away, turn back
- word
- know, knowledge, make known
- Most High
- people group, peoples, the people, a people

translationNotes:

- **General Information:** - Asaph continues to describe how he sometimes wants to complain to God about those who are “arrogant” and “wicked” (73:3).
- **his people turn to them** - Possible meanings are 1) “God’s people love the wicked people” or “the wicked people return to this place”
- **abundant waters are drained out** - Possible meanings are 1) “God’s people listen gladly to the words of the wicked people” or 2) “the wicked people have plenty of food to eat and wine to drink”
- **They say** - the wicked people say
- **How does God know? Is there knowledge with the Most High?** - These rhetorical questions are to show contempt for God. These questions can be translated as statements. AT: “Surely God does not know what we are doing. The Most High has no knowledge of it.” (See: Rhetorical Question)

Links:

- Introduction to Psalms
- Psalm 073 General Notes
- Psalm 073 Translation Questions

Psalm 73:13-15

UDB:

13 So, God, I think it is useless that I have always done what you want me to
and that I have not committed sins.
14 During each day I have problems,
and every morning you punish me.

15 But if I had said these things out loud in front of others,
I would have been sinning against your people.

ULB:

13 Surely it is in vain that I have guarded my heart
and washed my hands in innocence.
14 For all the day long I have been afflicted
and disciplined every morning.
15 If I had said, “I will say these things,”
then I would have betrayed this generation of your children.

translationWords:

- vain, vanity
- hand, right hand, to hand over
- innocent
- afflict, affliction
- discipline, self-discipline
- betray, betrayer
- generation
- children, child

translationNotes:

- **General Information:** - In verses 13 and 14, Asaph continues to describe how he sometimes wants to complain to God about those who are “arrogant” and “wicked” (73:3). In verse 15 he begins to talk about what he is really thinking.
- **I have** - The word “I” refers to Asaph.

- **guarded my heart** - Asaph speaks of guarding his heart as if he were guarding a city or building against enemies. AT: “I have kept my thoughts pure” (See: Metaphor)
- **washed my hands in innocence** - The writer speaks of his purity as if he had washed his hands with innocence instead of with water. See how you translated this in 26:6. AT: “my actions have remained pure” or “I have washed my hands to show that I am innocent” (See: Metaphor)
- **all the day long** - “always” or “every day”
- **I have been afflicted** - “You have made me suffer.” See how “they are not afflicted” is translated in 73:5.
- **I have been ... disciplined** - “I have been ... punished”
- **If I had said, “I will say these things,” then I would have betrayed this generation of your children** - This hypothetical situation did not happen. AT: “I never said, ‘I will say these things,’ so I did not betray this generation of your children” (See: Hypothetical Situations)

Links:

- Introduction to Psalms
- Psalm 073 General Notes
- Psalm 073 Translation Questions

Psalm 73:16-17

UDB:

16 When I tried to think completely about these things,

it was too hard for me to understand them.

17 But when I went to your temple, you spoke to me,

and I understood what will happen to the wicked people after they die.

ULB:

16 Though I tried to understand these things,

it was too difficult for me.

17 Then I went into God's sanctuary

and came to understand their fate.

translationWords:

- God
- sanctuary

translationNotes:

- **these things** - The good things that happen to "the wicked" (73:4-12).
- **their fate** - "what happens to wicked people when they die" (UDB) or "how wicked people die"

Links:

- Introduction to Psalms
- Psalm 073 General Notes
- Psalm 073 Translation Questions

Psalm 73:18-20

UDB:

[18] Now I know that you will surely put them in dangerous places

where they will fall down and die.

[19] They will be destroyed instantly;

they will die in terrible ways.

[20] They will disappear as quickly as a dream disappears when a person awakes in the morning;

Lord, when you arise, you will cause them to disappear.

ULB:

[18] Surely you put them in slippery places;

you bring them down to ruin.

[19] How they become a wilderness in a moment!

They come to an end and are finished in awful terrors.

[20] They are like a dream after one wakes up;

Lord, when you arise, you will think nothing of those dreams.

translationWords:

- ruin, ruins
- desert, wilderness
- terror, terrify
- Lord
- dream

translationNotes:

- **put them** - The word “them” refers to the wicked.
- **slippery places** - “unsafe or unstable ground.” See how “slipped” is translated in 73:2.
- **How they become a wilderness in a moment** - The word “wilderness” is a metaphor for a person who has lost everything good. AT: “How quickly they are destroyed” (See: Metaphor)
- **like a dream after one wakes up** - The wicked will last no longer than what a person sees in a dream. It disappears as soon as the person wakes up. (See: Simile)

Links:

- Introduction to Psalms
- Psalm 073 General Notes
- Psalm 073 Translation Questions

Psalm 73:21-22

UDB:

[21] When I felt sad in my inner being

and my feelings were hurt,

[22] I was stupid and ignorant,

and I behaved like an animal toward you.

ULB:

[21] For my heart was grieved,

and I was deeply wounded.

[22] I was ignorant and lacked insight;

I was like a senseless animal before you.

translationWords:

- heart
- like, likeness

translationNotes:

- **my heart was grieved** - The word “heart” is a metonym for a person’s thoughts and feelings. AT: “I was very sad” (See: Metonymy)
- **I was deeply wounded** - The psalmist speaks of emotional pain as if it were physical pain. AT: “I felt like someone had wounded me” with a knife or arrow. (See: Metaphor)
- **ignorant and lacked insight** - These two phrases mean basically the same thing and emphasize how little he knew. AT: “very ignorant” (See: Doublet)
- **lacked insight** - “understood nothing”
- **you** - This “you” refers to God.

Links:

- Introduction to Psalms
- Psalm 073 General Notes
- Psalm 073 Translation Questions

Psalm 73:23-24

UDB:

[23] But I am always close to you,

and you hold my hand.

[24] You guide me by teaching me,

and at the end of my life, you will receive me and honor me.

ULB:

[23] Yet I am always with you;

you hold my right hand.

[24] You will guide me with your advice

and afterward receive me to glory.

translationWords:

- right hand
- receive
- glory, glorious

translationNotes:

- **I am always with you** - The word "I" here represents Asaph. The word "you" here represents God.
- **you hold my right hand** - This shows an intimate relationship with God that offers stability and security. AT: "You hold me close" (See: Synecdoche)
- **receive me to glory** - Possible meanings are 1) "put me where people will honor me" or 2) "honor me by taking me to where you are." See how "receive me" is translated in 49:15.

Links:

- Introduction to Psalms
- Psalm 073 General Notes
- Psalm 073 Translation Questions

Psalm 73:25-26

UDB:

[25] You are in heaven, and I belong to you;

there is nothing on this earth that I desire more than that.

[26] My body and my mind may become very weak,

but, God, you continue to enable me to be strong;

I belong to you forever.

ULB:

[25] Whom have I in heaven but you?

There is no one on earth that I desire but you.

[26] My flesh and my heart grow weak,

but God is the strength of my heart forever.

translationWords:

- heaven, sky, heavens, heavenly
- flesh
- heart
- God
- forever

translationNotes:

- **Whom have I in heaven but you?** - You can translate this as a statement. AT: “There is no one for me in heaven but you” or “You are the only one I have in heaven” (See: Rhetorical Question)
- **in heaven** - “among the gods” or “among the supernatural beings”
- **no one on earth** - “no human being” (See: Metonymy)
- **My flesh and my heart** - These two phrases share similar meanings. Together they represent the whole person. AT: “My body and my mind” (See: Doublet and Merism)

Links:

- Introduction to Psalms
- Psalm 073 General Notes
- Psalm 073 Translation Questions

Psalm 73:27-28

UDB:

[27] Those who remain far from you will be destroyed;

you will get rid of those who abandon you.

[28] But as for me, it is wonderful to be near to God

and to have Yahweh protect me

and to proclaim to others all that he has done for me.

ULB:

[27] Those who are far from you will perish;

you will destroy all those who are unfaithful to you.

[28] But as for me, all I need to do is to approach God.

I have made the Lord Yahweh my refuge.

I will declare all your deeds.

translationWords:

- perish, perishing, perishable
- unfaithful, unfaithfulness
- refuge, shelter
- declare, declaration
- works, deeds, work, acts

translationNotes:

- **General Information:** - Asaph continues to talk about God.
- **Those who are far from you** - Here the idea of staying far from God is compared to being unwilling to obey him. AT: “Those who do not want to obey you” (See: Metaphor)
- **my refuge** - The writer speaks of Yahweh as if he were a place to which a person could flee for safety. (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 073 General Notes
- Psalm 073 Translation Questions

Psalm 74 General Notes

Type of psalm

Psalm 74 is a psalm of deliverance. The people have been completely conquered and they pray for God to deliver them. (See: deliver, deliverer, deliverance)

Special concepts in this chapter

God's power

The enemies have destroyed God's temple and are insulting the people. God is powerful. He made everything and he chose Israel for his people. He should avenge himself on these enemies that have burnt his temple. (See: temple, people of God, my people and avenge, revenge, vengeance)

Superscription

This is called a Maschil. The word in the original language has caused scholars to have various opinions about its meaning. Some say it means to instruct, while others say that the word is referring to the skill used in creating the psalm. Still others think it means that meditation should be used in reading this psalm.

Links:

- **Psalm 074:1-2**

Psalm 74:1-2

UDB:

[1] God, why have you abandoned us?

Will you keep rejecting us forever?

Why are you angry with us

since we are like sheep in your pasture and you are like our shepherd?

[2] Do not forget your people whom you chose long ago,

the people whom you freed from being slaves in Egypt and caused to become your tribe.

Do not forget Jerusalem, which is your home on this earth.

ULB:

74

A maschil of Asaph.

[1] God, why have you rejected us forever?

Why does your anger burn against the sheep of your pasture?

[2] Call to mind your people, whom you purchased in ancient times,

the tribe whom you have redeemed to be your own heritage,

and Mount Zion, where you live.

translationWords:

- Asaph
- God
- reject
- forever
- angry, anger
- sheep, ram, ewe
- call, calling, called, call out
- mind
- people of God, my people
- redeem, redemption, redeemer
- Zion, Mount Zion
- life, live, living, alive

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **A maschil of Asaph** - "This is a maschil that Asaph wrote."
- **A maschil** - This may refer to a style of music. See how you translated this in 32:1.
- **God, why have you rejected us forever?** - This can be translated as a statement. AT: "God, we have done nothing wrong, but you have rejected us forever!" (See: Rhetorical Question)
- **Why does your anger burn against the sheep of your pasture?** - This can be translated as a statement. AT: "We are the ones you have promised to care for, and we have done nothing wrong, but now you are angry with us!" (See: Rhetorical Question)
- **the sheep of your pasture** - Asaph speaks of the people of Israel as if they were sheep. AT: "against Israel, who are like the sheep whom you feed in your pasture" (See: Metaphor)
- **Call to mind** - "Pay attention to." God has not forgotten his people, but he does not seem to be thinking about them.
- **your own heritage** - "yours forever"

Links:

- Introduction to Psalms
- Psalm 074 General Notes
- Psalm 074 Translation Questions

Psalm 74:3-6

UDB:

[3] Walk along and see where everything has been totally ruined;

our enemies have destroyed everything in the sacred temple.

[4] Your enemies shouted triumphantly in this sacred place;

they erected their banners to show they had defeated us.

[5] They cut down all the engraved objects in the temple as woodsmen cut down trees.

[6] Then they smashed all the carved wood with their axes and hammers.

ULB:

[3] Come look at the complete ruins,

all the damage that the enemy has done in the holy place.

[4] Your adversaries roared in the middle of your appointed place;

they set up their battle flags.

[5] They hacked away with axes

as in a thick forest.

[6] They smashed and broke down all the engravings;

they broke them with axes and hammers.

translationWords:

- ruin, ruins
- holy place, most holy place
- adversary, enemy
- ax

translationNotes:

- **General Information:** - These verses describe an actual event, a physical attack on the temple of Israel in Jerusalem.
- **Come look** - Asaph is addressing God, asking him to come look at the destruction.
- **roared** - The adversaries were shouting loudly with a great cry of victory.
- **engravings** - This refers to carvings on wood, metal, or stone in the temple.

Links:

- Introduction to Psalms
- Psalm 074 General Notes
- Psalm 074 Translation Questions

Psalm 74:7-8

UDB:

[7] Then they burned your temple to the ground;

they caused that place where you were worshiped to be unfit for people to worship in.

[8] They said to themselves, “We will destroy the Israelites completely,”

and they also burned down all the other places where we gathered to worship you.

ULB:

[7] They set your sanctuary on fire;

they desecrated where you live, knocking it to the ground.

[8] They said in their hearts, “We will destroy them all.”

They burned up all of your meeting places in the land.

translationWords:

- fire
- desecrate
- heart

translationNotes:

- **General Information:** - Asaph continues to describe the destruction of the temple.
- **They ... they ... They ... They** - Here “they” refers to the adversaries mentioned in 74:4.
- **They said in their hearts** - This is an idiom. AT: “They said to themselves” or “They thought to themselves” (See: Idiom)

Links:

- Introduction to Psalms
- Psalm 074 General Notes
- Psalm 074 Translation Questions

Psalm 74:9-11

UDB:

[9] All our sacred symbols are gone;

there are no prophets now,

and no one knows how long this situation will continue.

[10] God, how long will our enemies make fun of you?

Will they insult you?

[11] Why do you refuse to help us?

Why do you keep your hand inside your cloak instead of using it to destroy our enemies?

ULB:

[9] We do not see any more signs;

there is no prophet any more,

and no one among us knows how long this will last.

[10] How long, God, will the enemy throw insults at you?

Will the enemy blaspheme your name forever?

[11] Why do you hold back your hand, your right hand?

Take your right hand from your garment and destroy them.

translationWords:

- miracle, wonder, sign
- sign, proof, reminder
- God
- prophet, prophecy, prophesy, seer, prophetess
- blasphemy, blaspheme, blasphemous
- name
- forever
- hand, right hand, to hand over

translationNotes:

- **General Information:** - Asaph is addressing God about the destruction he sees.
- **We do not see any more signs** - Possible meanings are 1) "We do not see any more miraculous signs from God" or 2) "All our sacred symbols are gone" or 3) if speaking of the flags and symbols of an army, "Our army has been completely destroyed." (See: Metaphor and Metonymy)
- **How long, God, will the enemy throw insults at you?** - This can be translated as a statement. AT: "God, the enemy has been throwing insults at you for too long!" (See: Rhetorical Question)
- **Will the enemy blaspheme your name forever?** - This can be translated as a statement. AT: "It seems as if you will never stop the enemy from blaspheming your name!" (See: Metonymy and Rhetorical Question)
- **blaspheme your name** - The word "name" is a metonym for God himself. AT: "say that you are bad" or "insult you" (See: Metonymy)
- **Why do you hold back your hand, your right hand?** - The psalmist speaks of God as if he had a physical body. This can be translated as a statement. AT: "Stop holding back your hand, your right hand!" (See: Rhetorical Question and Personification)
- **hold back your hand** - Here the word "hand" is a metonym for power. AT: "not show your power" or "not use your power to destroy your enemies" (See: Metonymy and Assumed Knowledge and Implicit Information)
- **your right hand** - "your strongest hand"
- **Take your right hand from your garment** - The psalmist speaks of God as if he had a physical body. "Stop hiding your power and take action" (See: Metonymy and Personification)

Links:

- Introduction to Psalms
- Psalm 074 General Notes
- Psalm 074 Translation Questions

Psalm 74:12-13

UDB:

12 God, you have been our king during all the years since we came out of Egypt,

and you have enabled us to defeat our enemies in the land of Israel.

13 By your power you caused the sea to divide;

it was as though you had smashed the heads of the rulers of Egypt
who were like huge sea dragons.

ULB:

12 Yet God has been my king from ancient times,

bringing salvation on the earth.

13 You divided the sea by your strength;

you smashed the heads of the sea monsters in the waters.

translationWords:

- king
- salvation
- water, waters

translationNotes:

- **General Information:** - This begins a new theme: Asaph is proclaiming God's mighty deeds in the history of his people.
- **God has been my king from ancient times** - Possible meanings are 1) Asaph is speaking as Israel's representative, "God has been our king since we Israelites first became a nation" or 2) "God, my king, was alive even in ancient times."
- **bringing salvation** - "saving people" (See: Abstract Nouns)
- **You divided ... in the waters** - Asaph is probably speaking of the time God brought Israel out of Egypt, divided the Sea of Reeds, led Israel through it on dry land, then drowned Pharaoh's army. (See: Assumed Knowledge and Implicit Information)
- **You divided the sea by your strength** - Asaph is speaking of God as if God had a physical body. "You are so strong you were able to make dry land in the middle of the sea." (See: Personification)
- **the sea** - "the great water"

- **you smashed the heads of the sea monsters in the waters** - Asaph is probably speaking of Pharaoh and his army as if they were sea monsters. If possible, translate these words literally. AT: “when you killed Pharaoh’s army, it was as if you smashed the heads of sea monsters in the waters” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 074 General Notes
- Psalm 074 Translation Questions

Psalm 74:14-15

UDB:

14 It was as though you crushed the head of the king of Egypt
and gave his body to the animals in the desert to eat.
15 You caused springs and streams to flow,
and you also dried up rivers that had never dried up previously.

ULB:

14 You crushed the heads of leviathan;
you fed him to those living in the wilderness.
15 You broke open springs and streams;
you dried up flowing rivers.

translationWords:

- desert, wilderness

translationNotes:

- **General Information:** - Asaph continues to speak of what God did long ago. He is probably speaking of when God brought Israel out of Egypt and drowned Pharaoh's army in the Sea of Reeds. If possible, these words should be translated literally.
- **leviathan** - Leviathan is a sea monster. It represents a cruel enemy. (See: Metaphor)
- **You broke open springs and streams** - "You caused springs and streams to flow out of the hard, dry ground" (See: Idiom)

Links:

- Introduction to Psalms
- Psalm 074 General Notes
- Psalm 074 Translation Questions

Psalm 74:16-17

UDB:

[16] You created the days and the nights,

and you put the sun and the moon in their places.

[17] You determined where the oceans end and the land begins,

and you created the summer season and the winter season.

ULB:

[16] The day is yours, and the night is yours also;

you set the sun and moon in place.

[17] You have set all the borders of the earth;

you have made summer and winter.

translationWords:

translationNotes:

- **General Information:** - Asaph continues to recount God's creative power.
- **the borders of the earth** - "the boundaries of the land and the sea"

Links:

- Introduction to Psalms
- Psalm 074 General Notes
- Psalm 074 Translation Questions

Psalm 74:18-19

UDB:

[18] Yahweh, do not forget that your enemies laugh at you

and that it is foolish people who despise you.

[19] Do not abandon your helpless people into the hands of their cruel enemies;

do not forget your suffering people.

ULB:

[18] Call to mind how the enemy hurled insults at you, Yahweh,

and that a foolish people has blasphemed your name.

[19] Do not hand over the life of your dove to a wild animal.

Do not forget the life of your oppressed people forever.

translationWords:

- call, calling, called, call out
- mind
- Yahweh
- fool, foolish, folly
- people group, peoples, the people, a people
- blasphemy, blaspheme, blasphemous
- dove, pigeon
- oppress, oppression, oppressor
- forever

translationNotes:

- **General Information:** - Asaph is pleading for God's help.
- **Call to mind** - "Pay attention to." See how this is translated in 74:2. (See: Idiom)
- **the enemy hurled insults at you** - Asaph speaks of insulting words as if they were physical objects, like stones, which the enemy was throwing at Yahweh. AT: "the enemy insulted you many times" (See: Metaphor)
- **the life of your dove** - Asaph speaks of himself as if he were a dove, a defenseless bird. AT: "me, your dove." This phrase may also be a metaphor for the people of Israel. (See: Metaphor)
- **dove** - A small, defenseless bird often kept as a pet.

- **a wild animal** - This phrase may be a metaphor for the enemies of Israel. AT: “a savage enemy that is like a wild animal” (See: Metaphor)
- **Do not forget the life of your oppressed people forever** - “Do not continue forever to do nothing to help your oppressed people.” This can be stated in positive form. AT: “Come soon to help your oppressed people” (See: Litotes).

Links:

- Introduction to Psalms
- Psalm 074 General Notes
- Psalm 074 Translation Questions

Psalm 74:20-21

UDB:

[20] Continue thinking about the covenant that you made with us;

remember that there are violent people in every dark place on the earth.

[21] Do not allow your oppressed people to be disgraced;

help those poor and needy people in order that they will again praise you.

ULB:

[20] Remember your covenant,

for the dark regions of the land are full of places of violence.

[21] Do not let the oppressed be turned back in shame;

let the poor and oppressed praise your name.

translationWords:

- covenant
- darkness
- turn, turn away, turn back
- shame, shameful, ashamed
- praise

translationNotes:

- **General Information:** - Asaph continues his lament to Yahweh.
- **the dark regions of the land are full of places of violence** - Asaph speaks of “regions” as if they were containers in which one could put “places of violence.” AT: “violent people do evil deeds in dark places in the land wherever they can” (See: Metaphor)
- **the dark regions of the land** - The word “dark” is probably a metaphor for a place where bad things happen or for the lands to which the Israelites had been sent in exile, but these words should be translated literally if possible. (See: Metaphor)
- **Do not let the oppressed be turned back in shame** - “Do not let wicked people defeat the oppressed and make them ashamed”

- **the oppressed** - These are people who are treated cruelly by powerful people.
- **the poor and oppressed** - The words “poor” and “oppressed” mean basically the same thing and emphasize that Yahweh saves many who need his help. See how these words are translated in 35:10. (See: Doublet)

Links:

- Introduction to Psalms
- Psalm 074 General Notes
- Psalm 074 Translation Questions

Psalm 74:22-23

UDB:

[22] God, arise and defend yourself by defending your people!

Do not forget that foolish people laugh at you all during the day!

[23] Do not forget that your enemies shout angrily at you;

the uproar that they make while they oppose you never stops.

ULB:

[22] Arise, God; defend your own honor;

call to mind how fools insult you all day long.

[23] Do not forget the voice of your adversaries

or the uproar of those who continually defy you.

translationWords:

- raise, rise, risen, arise, arose
- honor, to honor
- fool, foolish, folly
- voice

translationNotes:

- **defend your own honor** - “show everyone that you are right”
- **call to mind** - “Pay attention to.” God has not forgotten how fools insult him, but he does not seem to be thinking about it. See how this is translated in verse 2.
- **the voice of your adversaries** - The word “voice” is a metonym for the words people use when they speak. AT: “what your adversaries are saying” (See: Metonymy)
- **or the uproar of those who continually defy you** - The psalmist speaks of the words of those who defy God as if they were the loud sound of animals or non-living objects like water or the wind. AT: “and pay attention to the loud and meaningless words of those who continually defy you” (See: Ellipsis and Metaphor)
- **defy** - boldly oppose

Links:

- Introduction to Psalms

- Psalm 074 General Notes
- Psalm 074 Translation Questions

Psalm 75 General Notes

Type of psalm

Psalm 75 is a wisdom psalm; teaching what will happen to evil people. (See: wise, wisdom and evil, wicked, wickedness)

Special concepts in this chapter

Punishment

God has warned the evil people that they will be punished. He will strengthen the good people. (See: good, goodness)

Links:

- **Psalm 075:1-3**

Psalm 75:1-3

UDB:

[1] We give thanks to you;

our God, we thank you.

You are close to us,

and we proclaim to others the wonderful things that you have done for us.

[2] You have said, "I have appointed a time when I will judge people,

and I will judge everyone fairly.

[3] When the earth shakes

and all the creatures on the earth tremble,

I am the one who will keep its foundations steady.

ULB:

75

For the chief musician; set to Al Tashheth. A psalm of Asaph, a song.

[1] We give thanks to you, God;

we give thanks, for you reveal your presence;

people tell of your wondrous works.

[2] At the appointed time I will judge fairly.

[3] Though the earth and all the inhabitants shake in fear,

I make steady the earth's pillars. *Selah*

translationWords:

- psalm
- Asaph
- God
- reveal, revelation
- works, deeds, work, acts
- appoint, appointed

- judge, judgment
- earth, earthly
- fear, afraid, fear of Yahweh
- pillar, column

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **General Information:** - The people of God are speaking in 75:1, and God speaks in 75:2-3.
- **For the chief musician** - "This is for the director of music to use in worship"
- **set to Al Tashheth** - This may refer to a style of music. See how you translated this in 57:1.
- **A psalm of Asaph** - "This is a psalm that Asaph wrote." See how this is translated in Psalm 53.
- **all the inhabitants** - "all the people who live on it"
- **make steady the earth's pillars** - "keep the earth from being destroyed" or AT: "keep my people safe" (See: Metaphor)
- **Selah** - This may be a musical term that tells people how to sing or play their instruments here. Some translations write the Hebrew word, and some translations do not include it. See how you translated this in 3:2. (See: Copy or Borrow Words)

Links:

- Introduction to Psalms
- Psalm 075 General Notes
- Psalm 075 Translation Questions

Psalm 75:4-6

UDB:

[4] I say to people who boast, 'Stop bragging!'

and I say to wicked people, 'Do not proudly do things to show how great you are!'"

[5] Do not be arrogant,

and do not speak so boastfully!

[6] The one who judges people does not come from the east or from the west,

and he does not come from the desert.

ULB:

[4] I said to the arrogant, "Do not be arrogant,"

and to the wicked, "Do not lift up the horn.

[5] Do not lift up your horn to the heights;

do not speak with an insolent neck."

[6] It is not from the east or from the west,

and it is not from the wilderness that lifting up comes.

translationWords:

- arrogant
- evil, wicked, wickedness
- confidence, confident
- desert, wilderness

translationNotes:

- **I said** - Possible meanings are 1) God is speaking or 2) Asaph is speaking.
- **Do not be arrogant ... Do not lift ... Do not lift up your ... do not speak** - The speaker is speaking to many wicked people, so these forms are all plural. (See: Pronouns)
- **and to the wicked** - "and I said to the wicked" (See: Ellipsis)
- **Do not lift up the horn** - Asaph speaks of wicked people as if they were animals with horns on their heads, stretching their necks and holding their heads high to frighten other animals. AT: "Do not be confident" or "Do not boast about how strong you are" (See: Metaphor)

- **Do not lift up your horn to the heights** - Asaph speaks of wicked people as if they were animals with horns on their heads, stretching their necks and holding their heads as high as they can to frighten other animals. AT: “Be especially sure not to boast that you are greater than God” (See: Metaphor)
- **with an insolent neck** - Asaph speaks of wicked people who defy or challenge God as if they were animals with horns on their heads, stretching their necks and holding their heads high to frighten other animals. AT: “arrogantly” (See: Idiom and Metaphor)
- **It is not from the east ... that lifting up comes** - Asaph speaks of the one who lifts up as if he were the action of lifting up. He also speaks of God giving strength and honor to a person as if God were physically lifting that person up. AT: “The one who will lift you up will not be someone who comes from the east” or “The one who will make you strong and have people honor you will not be someone who comes from the east” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 075 General Notes
- Psalm 075 Translation Questions

Psalm 75:7-8

UDB:

7 God is the one who judges people;

he shames and punishes some, and he honors others.

8 It is as though Yahweh held a cup in his hand;

it is filled with wine that has spices mixed in it to cause those who drink it to become more drunk;

and when Yahweh pours it out, he will force all the wicked people to drink it;

they will drink every drop of it; yes, he will punish them fully.

ULB:

7 But God is the judge;

he brings down and he lifts up.

8 For Yahweh holds in his hand a cup of foaming wine,

which is mixed with spices, and pours it out.

Surely all the wicked of the earth will drink it to the last drop.

translationWords:

- judge
- raise, rise, risen, arise, arose
- Yahweh
- wine, wineskin, new wine
- evil, wicked, wickedness
- earth, earthly

translationNotes:

- **General Information:** - Asaph speaks about God.
- **he brings down and he lifts up** - The objects of the verbs can be stated clearly: "he brings some people down and he lifts other people up." The words "brings down" and "raises up" are metaphors for God making people powerful and taking away their power. AT: "he makes

one man king in place of another man" or "he takes away one man's power and gives power to another man" (See: Assumed Knowledge and Implicit Information and Metaphor)

- **a cup of foaming wine ... mixed with spices** - When Yahweh punishes the people they will be like people who have drunk strong wine and become ill. (See: Metaphor)
- **foaming wine** - The foam is a metaphor for the power of the wine to make people drunk, AT: "strong wine" (See: Metaphor)
- **spices** - dried leaves or ground seeds
- **pours it out** - pours it from a large container into the cups that the people will drink from
- **drink it to the last drop** - "drink every drop of it"

Links:

- Introduction to Psalms
- Psalm 075 General Notes
- Psalm 075 Translation Questions

Psalm 75:9-10

UDB:

[9] But as for me, I will never stop saying what the God whom Jacob worshiped has done;

I will never stop singing to praise him.

[10] He promises this: "I will destroy the power of wicked people,

but I will increase the power of righteous people."

ULB:

[9] But I will continually tell what you have done;

I will sing praises to the God of Jacob.

[10] He says, "I will cut off all the horns of the wicked,

but the horns of the righteous will be raised up."

translationWords:

- praise
- Jacob, Israel
- cut off
- horn, horns
- righteous, righteousness

translationNotes:

- **He says** - God says
- **cut off all the horns of** - The horns of an animal are a metaphor for the power of a person. AT: "take away all power from" (See: Metaphor)
- **the horns of the righteous will be raised up** - The horns of an animal are a metaphor for the power of a person. This can be translated as a statement in active form. AT: "I will raise up the horns of the righteous" or "I will make the righteous powerful" (See: Metaphor and Rhetorical Question and Active or Passive)

Links:

- Introduction to Psalms
- Psalm 075 General Notes
- Psalm 075 Translation Questions

Psalm 76 General Notes

Type of psalm

Psalm 76 is a worship psalm.

Special concepts in this chapter

Yahweh's greatness

God is great. He has conquered all the nations surrounding Israel. Everyone should bring him presents.

Links:

- **Psalm 076:1-3**

Psalm 76:1-3

UDB:

[1] God has made the people in Judah to know him;

the Israelite people honor him.

[2] In Jerusalem is where he resides;

he lives on Mount Zion.

[3] There he broke the flaming arrows that his enemies shot,

and he also broke their shields and swords and other weapons that they used in battles.

ULB:

76

For the chief musician, on stringed instruments. A psalm of Asaph, a song.

[1] God has made himself known in Judah;

his name is great in Israel.

[2] His tent is in Salem;

his dwelling place is in Zion.

[3] There he broke the arrows of the bow,

the shield, the sword, and the other weapons of war. *Selah*

translationWords:

- psalm
- Asaph
- God
- know, knowledge, make known
- Judah
- name
- Israel, Israelites, nation of Israel
- Zion, Mount Zion
- bow and arrow

- shield
- sword
- selah

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)

- **For the chief musician** - “This is for the director of music to use in worship”
- **on stringed instruments** - “people should play stringed instruments with this song.”
- **A psalm of Asaph** - “This is a psalm that Asaph wrote” See how this is translated in 53:1.
- **made himself known in Judah** - “caused the people of Judah to know who he is” or “made himself famous in Judah”
- **his name is great in Israel** - The words “his name” are a metonym for his reputation. AT: “the people of Israel consider him good and powerful” (See: Metonymy)
- **his dwelling place** - “the place where he has chosen to live”
- **There he broke the arrows of the bow, the shield, the sword, and the other weapons of war** - These words are probably a metaphor for God causing the people of Judah to live in peace without being afraid of enemies making war on them, but the words should be translated literally. (See: Metaphor)
- **Selah** - This may be a musical term that tells people how to sing or play their instruments here. Some translations write the Hebrew word, and some translations do not include it. See how you translated this in (Psalm 003:1-2). (See: Copy or Borrow Words)

Links:

- Introduction to Psalms
- Psalm 076 General Notes
- Psalm 076 Translation Questions

Psalm 76:4-5

UDB:

[4] God, you are powerful! You are like a great king

as you return from the mountains where you defeated your enemies.

[5] Their brave soldiers were killed, and then those who killed them took away everything that those soldiers had.

Those enemies died;

indeed, none of them were able to fight any longer.

ULB:

[4] You shine brightly and reveal your glory,

as you descend from the mountains, where you killed your victims.

[5] The bravehearted were plundered;

they fell asleep.

All the warriors were helpless.

translationWords:

- reveal, revelation
- glory, glorious
- sleep, asleep, fall asleep

translationNotes:

- **General Information:** - Asaph speaks of God as if God was a soldier returning from a mountain after winning a great battle.
- **You shine brightly and reveal your glory** - The second phrase strengthens the first phrase in that Yahweh's glory relates to Yahweh shining brightly. (See: Doublet)
- **You shine brightly** - The words "shine brightly" are a metaphor for being great. AT: "You show how extremely great you are" (See: Metaphor)
- **The bravehearted were plundered** - This can be stated in active form. AT: "Your people killed the brave soldiers of their enemies and then took all their possessions" (See: Active or Passive)
- **fell asleep** - Here "fell asleep" is a euphemism for died. AT: "died" or "fell down dead" (See: Euphemism)

Links:

- Introduction to Psalms
- Psalm 076 General Notes
- Psalm 076 Translation Questions

Psalm 76:6-7

UDB:

[6] When you, the God whom Jacob worshiped, rebuked your enemies,

their horses and their riders fell down dead.

[7] Truly, you cause everyone to be afraid.

When you are angry and you punish people, no one can endure it.

ULB:

[6] At your rebuke, God of Jacob,

both rider and horse fell asleep.

[7] You, yes you, are to be feared;

who can stand in your sight when you are angry?

translationWords:

- rebuke
- Jacob, Israel
- horse
- fear, afraid, fear of Yahweh
- angry, anger

translationNotes:

- **At your rebuke** - The abstract noun “rebuke” refers to saying something in an angry or critical way. AT: “When you rebuked them” (See: Abstract Nouns)
- **fell asleep** - “died” or “fell down dead” (See: Euphemism)
- **who can stand in your sight when you are angry?** - This can be translated as a statement. AT: “No one can stand in your sight when you are angry.” or “You can destroy anyone at whom you are angry.” (See: Rhetorical Question)

Links:

- Introduction to Psalms
- Psalm 076 General Notes
- Psalm 076 Translation Questions

Psalm 76:8-9

UDB:

[8] From heaven you proclaimed that you would judge people,

and then everyone on the earth was afraid and did not say anything more

[9] when you arose to declare that you would punish wicked people

and rescue all those whom they had oppressed.

ULB:

[8] From heaven you made your judgment heard;

the earth was afraid and silent

[9] when you, God, arose to execute judgment

and to save all the oppressed of the earth. *Selah*

translationWords:

- judge, judgment
- heaven, sky, heavens, heavenly
- earth, earthly
- fear, afraid, fear of Yahweh
- raise, rise, risen, arise, arose
- save, safe
- oppress, oppression, oppressor
- selah

translationNotes:

- **you made your judgment heard** - “you pronounced judgment” or “you announced how you were going to punish wicked people”
- **the earth was** - Here “the earth” is a metonym for the people living on the earth. AT: “the people of the earth were” (See: Metonymy)
- **execute judgment** - “carry out judgment” or “punish wicked people”
- **Selah** - This may be a musical term that tells people how to sing or play their instruments here. Some translations write the Hebrew word, and some translations do not include it. See how you translated this in (Psalm 003:1-2). (See: Copy or Borrow Words)

Links:

- Introduction to Psalms
- Psalm 076 General Notes
- Psalm 076 Translation Questions

Psalm 76:10

UDB:

10 When you punish those with whom you are angry, your people will praise you,

and your enemies who survive will worship you on your festival days.

ULB:

10 Surely your angry judgment against humanity will bring you praise;

you gird yourself with what is left of your anger.

translationWords:

- angry, anger
- judge, judgment
- praise
- reveal, revelation
- wrath, fury

translationNotes:

- **Surely** - “Surely” is expressing an expectation that what follows will certainly come to pass.
- **your angry judgment against humanity will bring you praise** - Possible meanings are 1) “people will praise you because you are angry at the wicked and judge them” or 2) “people who are angry with you will do things that cause people to praise you.”
- **you gird yourself with what is left of your anger** - Yahweh’s anger is spoken of as something that he can tie around himself like a belt. AT: “you tie your remaining anger around you like a belt” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 076 General Notes
- Psalm 076 Translation Questions

Psalm 76:11-12

UDB:

[11] So give to Yahweh the offerings that you promised to give to him;

all the people of nearby people groups should also bring gifts to him, the one who is awesome.

[12] He humbles the leaders,

and terrifies all the kings.

ULB:

[11] Make vows to Yahweh your God and keep them.

May all who surround him bring gifts to him who is to be feared.

[12] He cuts off the spirit of the princes;

he is feared by the kings of the earth.

translationWords:

- vow
- gift
- fear, afraid, fear of Yahweh
- humble, humility
- spirit, spiritual
- prince, princess
- king

translationNotes:

- **him who is to be feared** - “Yahweh, whom they should fear”
- **He cuts off the spirit of the princes** - The phrase “He cuts off the spirit” is an idiom that means He breaks the spirit or He humbles. AT: “He humbles the princes” (See: Idiom)
- **he is feared by the kings of the earth** - This can be stated in active form. AT: “the kings of the earth fear him” (See: Active or Passive)

Links:

- Introduction to Psalms
- Psalm 076 General Notes
- Psalm 076 Translation Questions

Psalm 77 General Notes

Type of psalm

The author felt abandoned by God. This is a psalm of lament. (See: lament, lamentation)

Special concepts in this chapter

Lament

God used to be close to the psalmist, but now it seems that God has completely abandoned him. Long ago, God took care of Israel and brought the people safely through the sea.

Links:

- **Psalm 077:1**

Psalm 77:1

UDB:

[1] I will cry out to God;

I will cry aloud to him, and he will listen to me.

ULB:

77

For the chief musician; after the manner of Jeduthun. A psalm of Asaph.

[1] I will call out with my voice to God;

I will call with my voice to God, and my God will hear me.

translationWords:

- chief
- psalm
- Asaph
- call, calling, called, call out
- voice
- God

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **For the chief musician** - "This is for the director of music to use in worship"
- **Jeduthun** - One of David's chief musicians had this same name. This may refer to him. See how you translated this in 39:1. (See: How to Translate Names)
- **A psalm of Asaph** - "This is a psalm that Asaph wrote." See how this is translated in 53:1.

Links:

- Introduction to Psalms
- Psalm 077 General Notes
- Psalm 077 Translation Questions

Psalm 77:2-3

UDB:

[2] At the time that I had trouble, I prayed to the Lord;
all during the night I lifted up my hands while I prayed,
but nothing could comfort me.

[3] When I thought about God, I despaired;
when I meditated about him, I grew discouraged.

ULB:

[2] In the day of my trouble I sought the Lord;
at night I stretched my hands out, and they would not become tired.
My soul refused to be comforted.
[3] I thought of God as I groaned;
I thought about him as I grew faint. *Selah*

translationWords:

- trouble, troubles, troubled
- Lord
- comfort, comforter
- God
- selah

translationNotes:

- **I stretched my hands out** - “I prayed with my arms extended”
- **My soul refused to be comforted** - The “soul” is a metonym for the person. This can be stated in active form. AT: “I would not allow anyone to try to comfort me” (See: Metonymy and Active or Passive)
- **I thought of God as I groaned; I thought about him as I grew faint** - These two phrases share similar meanings and are combined for emphasis. (See: Parallelism)
- **as I grew faint** - “as my spirit grew faint” or “as my spirit was overwhelmed”
- **Selah** - This may be a musical term that tells people how to sing or play their instruments here. Some translations write the Hebrew word, and some translations do not include it. See how you translated this in 3:2. (See: Copy or Borrow Words)

Links:

- Introduction to Psalms
- Psalm 077 General Notes
- Psalm 077 Translation Questions

Psalm 77:4-5

UDB:

[4] All during the night he prevented me from sleeping;

I was so worried that I did not know what to say.

[5] I thought about days that had passed;

I remembered what had happened in previous years.

ULB:

[4] You held my eyes open;

I was too troubled to speak.

[5] I thought about the days of old,

about times long past.

translationWords:

- trouble, troubles, troubled
- time

translationNotes:

- **General Information:** - After speaking about God, Asaph speaks to God in verse 4 and then returns to speaking about God.
- **You held my eyes open** - “I said to God, ‘You held my eyes open.’ ”
- **held my eyes open** - Open eyes is a metonym for being unable to sleep. AT: “kept me from sleeping” (See: Metonymy)
- **the days of old, about times long past** - If necessary, “days of old” and “times long past” can be combined. AT: “about things that happened a very long time ago” (See: Parallelism)

Links:

- Introduction to Psalms
- Psalm 077 General Notes
- Psalm 077 Translation Questions

Psalm 77:6-7

UDB:

6 I spent all the night thinking about things;
I meditated, and this is what I asked myself:
7 "Will the Lord always reject me?
Will he never again be pleased with me?

ULB:

6 During the night I called to mind the song I once sang.
I thought carefully
and tried to understand what had happened.
7 Will the Lord reject me forever?
Will he never again show me favor?

translationWords:

- call, calling, called, call out
- mind
- understand, understanding
- Lord
- reject
- forever
- favor, favorable, favoritism

translationNotes:

- **I called to mind** - This is an idiom for remembering. AT: "I remembered" (See: Idiom)
- **what had happened** - Another possible meaning is "what was happening."
- **Will the Lord reject me forever? Will he never again show me favor?** - These two phrases express feeling rejection from the Lord. (See: Doublet)
- **show me favor** - "do things that show that he is pleased with me"

Links:

- Introduction to Psalms
- Psalm 077 General Notes
- Psalm 077 Translation Questions

Psalm 77:8-9

UDB:

[8] Has he stopped faithfully loving me?

Will he not do for me what he promised to do?

[9] God promised to act mercifully toward me; has he forgotten that?

Because he is angry with me, has he decided not to be kind to me?"

ULB:

[8] Was his covenant faithfulness gone forever?

Had his promise failed forever?

[9] Had God forgotten to be gracious?

Had his anger shut off his compassion? *Selah*

translationWords:

- promise
- grace, gracious
- angry, anger
- compassion, compassionate
- selah

translationNotes:

- **General Information:** - Because Asaph was not sure of the answer to these questions, they are probably literal questions and should be translated literally.
- **covenant faithfulness** - In speaking of Yahweh's "covenant faithfulness" David is trusting that Yahweh will always love him. See how you translated this in 13:5. AT: "faithful love" (See: Abstract Nouns)
- **Had God forgotten to be gracious? Had his anger shut off his compassion?** - These are two expressions stating similar concept of God not showing compassion. (See: Doublet)
- **Had his anger shut off his compassion** - Asaph speaks of anger as if it were a person shutting a door to keep another person, compassion, from coming out, AT: "Had God stopped showing us compassion because he was angry with us" (See: Personification and Rhetorical Question)

Links:

- Introduction to Psalms
- Psalm 077 General Notes
- Psalm 077 Translation Questions

Psalm 77:10

UDB:

[10] I said, ”What causes me to be sad the most is that

> it seems that God, who is greater than any other god, is no longer using his power for us.”

ULB:

> [10] I said, ”This is my sorrow:
>
> the changing of the right hand of the Most High toward us.”

translationWords:

- Almighty
- Most High

translationNotes:

- **I said** - Possible meanings are 1) the psalmist was speaking to himself or 2) the psalmist was speaking to Yahweh.
- **the changing of the right hand of the Most High toward us** - The “right hand” is a metonym for power,authority or strength. AT: “the Most High no longer uses his power to help us” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 077 General Notes
- Psalm 077 Translation Questions

Psalm 77:11-12

UDB:

[11] But then, Yahweh, I recall your great deeds;

I remember the wonderful things that you did in the past.

[12] I meditate on all that you have done,

and I think about your mighty acts.

ULB:

[11] But I will call to mind your deeds, Yahweh;

I will think about your wonderful deeds of old.

[12] I will ponder all your deeds

and will reflect on them.

translationWords:

- call, calling, called, call out
- mind
- miracle, wonder, sign
- works, deeds, work, acts

translationNotes:

- **General Information:** - The writer begins to speak to Yahweh.

- **call to mind** - “remember” See how this is translated in 74:2. (See: Idiom)
- **your wonderful deeds of old** - “the wonderful things you did long ago”
- **I will ponder all your deeds and will reflect on them.** - These two phrases express the concept of meditating on what Yahweh has done. (See: Doublet)
- **ponder** - “think deeply about”
- **reflect on them** - “think of what they mean”

Links:

- Introduction to Psalms
- Psalm 077 General Notes
- Psalm 077 Translation Questions

Psalm 77:13-15

UDB:

[13] God, everything that you do is amazing;

there is certainly no god who is great like you are!

[14] You are God, the one who performs miracles;

you showed to the people of many people groups that you are powerful.

[15] By your power you rescued your people from Egypt;

you saved those who were descendants of Jacob and his son Joseph.

ULB:

[13] Your way, God, is holy;

what god compares to our great God?

[14] You are the God who does wonders;

you have revealed your strength among the peoples.

[15] You gave your people victory by your great power—

the descendants of Jacob and Joseph. *Selah*

translationWords:

- holy, holiness
- false god, foreign god, god, goddess
- miracle, wonder, sign
- reveal, revelation
- strength, strengthen
- people group, peoples, the people, a people
- power, powers
- descendant, descended from
- Jacob, Israel
- Joseph (OT)
- selah

translationNotes:

- **General Information:** - The writer continues to speak to Yahweh.
- **what god compares to our great God?** - This can be translated as a statement. AT: “no god compares to our great God.” (See: Rhetorical Question)
- **revealed your strength among the peoples** - “shown people from many people groups how strong you are” (See: Abstract Nouns)
- **gave your people victory ... the descendants** - “gave us, your people, victory ... us who are the descendants”
- **gave your people victory** - “enabled your people to defeat their enemies” (See: Abstract Nouns)
- **the descendants of Jacob and Joseph** - This refers to the entire nation of Israel.

Links:

- Introduction to Psalms
- Psalm 077 General Notes
- Psalm 077 Translation Questions

Psalm 77:16-17

UDB:

16 It was as though the waters saw you and became very afraid,

and even the deepest part of the water shook.

17 Rain poured down from the clouds;

it thundered very loudly,

and lightning flashed in all directions.

ULB:

16 The waters saw you, God;

the waters saw you, and they were afraid;

the depths trembled.

17 The clouds poured down water;

the cloudy skies gave voice;

your arrows flew about.

translationWords:

- water, waters
- fear, afraid, fear of Yahweh
- heaven, sky, heavens, heavenly
- bow and arrow

translationNotes:

- **The waters saw you ... they were afraid ... the depths trembled** - Asaph speaks of the water as if it were a person who saw something that terrified him. (See: Personification)
- **the waters saw you, and they were afraid; the depths trembled** - “water” and “depth” refers to large bodies of water such as the sea or ocean. (See: Doublet)
- **depths** - “deepest waters”
- **The clouds poured down water** - Asaph speaks of the clouds as if they were people pouring water out of containers. AT: “Much rain fell” or “It rained very hard” (See: Personification)
- **your arrows flew about** - This is a metaphor that describes lightning as God’s arrows. AT: “the lightning you made flashed like arrows” (See: Metaphor)
- **flew** - Use your language’s word for what an arrow does after someone shoots it.

Links:

- Introduction to Psalms
- Psalm 077 General Notes
- Psalm 077 Translation Questions

Psalm 77:18-20

UDB:

[18] Thunder crashed in the whirlwind—your voice!

Lightning lit up,

and the earth shook violently.

[19] Then you walked through the sea

in a path that you made through the deep water,

but your footprints could not be seen.

[20] You led your people as a shepherd leads his flock of sheep

while Moses and Aaron were the leaders of your people.

ULB:

[18] Your thunderous voice was heard in the wind;

the lightning lit up the world;

the earth trembled and shook.

[19] Your path went through the sea

and your way through the surging waters,

but your footprints were not seen.

[20] You led your people like a flock

by the hand of Moses and Aaron.

translationWords:

- voice
- world, worldly
- earth, earthly
- water, waters
- flock, herd
- hand, right hand, to hand over
- Moses
- Aaron

translationNotes:

- **thunderous voice** - This is personification, referring to the thunder as the voice of God. AT: "voice, which was as loud as thunder" or "very loud voice" (See: Personification)
- **lightning lit up the world** - The lightning seemed to light up the whole world. AT: "lightning lit up everything as far as you could see" (See: Hyperbole)
- **Your path ... your way** - These two phrases have similar meanings and are combined for emphasis. (See: Doublet)
- **your footprints** - Asaph is speaking of Yahweh as if Yahweh was a person with feet. While this is personification, it should be translated literally, if possible. (See: Personification)
- **your footprints were not seen** - This can be stated in active form. AT: "no one saw your footprints" (See: Active or Passive)
- **You led your people like a flock** - This simile compares God's people to a flock of animals. (See: Simile)
- **by the hand of** - The phrase "by the hand of" here means "by the action of" or "through the action of."
- **hand** - Here "hand" is synechdoche for the whole person. (See: Synecdoche)

Links:

- Introduction to Psalms
- Psalm 077 General Notes
- Psalm 077 Translation Questions

Psalm 78 General Notes

Type of psalm

Psalm 78 is a wisdom psalm using Israel's history. (See: wise, wisdom)

Special concepts in this chapter

Israel's complaining

Although God did one miracle after the other, the people of Israel still complained and failed to believe Yahweh. (See: believe, believe in, belief)

Superscription

This is called a Maschil. The word in the original language has caused scholars to have various opinions about its meaning. Some say it means to instruct, while others say that the word is referring to the skill used in creating the psalm. Still others think it means that meditation should be used in reading this psalm.

Links:

- **Psalm 078:1-2**

Psalm 78:1-2

UDB:

[1] My friends, listen to what I am going to teach you;

pay careful attention to what I will say.

[2] I am going to give you some sayings that wise people have said.

They will be sayings about things that happened long ago,

things that were difficult to understand.

ULB:

78

A maschil of Asaph.

[1] Hear my teaching, my people,

listen to the words of my mouth.

[2] I will open my mouth in parables;

I will sing about hidden things about the past.

translationWords:

- Asaph
- people group, peoples, the people, a people
- word

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **A maschil of Asaph** - “This is a maschil that Asaph wrote.” See how “a psalm of Asaph” is translated in 50:1.
- **A maschil** - This may refer to a style of music. See how you translated this in 32:1.
- **my teaching** - “me as I teach you” (See: Abstract Nouns)
- **the words of my mouth** - The word “mouth” is a metonym for the person who speaks them. AT: “my words” (See: Metonymy)
- **open my mouth in parables** - “open my mouth and tell parables” (See: Assumed Knowledge and Implicit Information)

- **sing about** - “tell.” See how “pours out” is translated in 19:2.
- **hidden things** - If your language has a word for sayings that are purposely difficult to understand, you might use it here.

Links:

- Introduction to Psalms
- Psalm 078 General Notes
- Psalm 078 Translation Questions

Psalm 78:3-4

UDB:

[3] These are things that we have heard and known previously,

things that our parents and grandparents told us.

[4] We will tell these things to our children,

but we will also tell our grandchildren

about Yahweh's power and the glorious things that he has done.

ULB:

[3] These are things that we have heard and learned,

things that our ancestors have told us.

[4] We will not keep them from their descendants.

We will tell the next generation about the praiseworthy deeds of Yahweh,

his strength, and the wonders that he has done.

translationWords:

- descendant, descended from
- generation
- praise
- worthy, worth, unworthy, worthless
- works, deeds, work, acts
- Yahweh
- strength, strengthen
- miracle, wonder, sign

translationNotes:

- **General Information:** - Verse 3 continues the sentence begun in verse 2.
- **We will not keep them from their descendants** - "We will certainly tell our descendants about them" (See: Litotes)
- **the praiseworthy deeds of Yahweh** - "the things we praise Yahweh for"

Links:

- Introduction to Psalms
- Psalm 078 General Notes
- Psalm 078 Translation Questions

Psalm 78:5-6

UDB:

[5] He gave laws and commandments to the Israelite people,

those who are the descendants of Jacob,

and he told our ancestors to teach them to their children.

[6] He commanded this so that their children would also know them

and so that they would teach them to their own children.

ULB:

[5] For he established covenant decrees in Jacob

and appointed a law in Israel.

He commanded our ancestors

that they were to teach them to their children.

[6] He commanded this so that the generation to come might know his decrees,
the children not yet born,

who should tell them in turn to their own children.

translationWords:

- covenant
- decree
- Jacob, Israel
- appoint, appointed
- law, principle
- Israel, Israelites, nation of Israel
- command, to command, commandment
- teach, teaching, teacher, taught
- generation

translationNotes:

- **he established** - “Yahweh established”
- **covenant decrees** - Other possible meanings are “testimonies” or “laws.”

Links:

- Introduction to Psalms
- Psalm 078 General Notes
- Psalm 078 Translation Questions

Psalm 78:7-8

UDB:

7 In that way, they also would trust in God
and would not forget the things that he has done;
instead, they would obey his commandments.
8 They would not be like their ancestors,
who were very stubborn and kept rebelling against God;
they did not continue firmly trusting in God,
and they did not worship him alone.

ULB:

7 Then they would place their hope in God
and not forget his deeds
but keep his commandments.
8 Then they would not be like their ancestors,
who were a stubborn and rebellious generation,
a generation whose hearts were not right,
and whose spirits were not committed and faithful to God.

translationWords:

- hope
- God
- works, deeds, work, acts
- rebel, rebellious, rebellion
- heart
- spirit, spiritual
- commit, committed, commitment
- faithful, faithfulness

translationNotes:

- **General Information:** - The writer speaks of the “children” of 78:5-6.

Links:

- Introduction to Psalms
- Psalm 078 General Notes
- Psalm 078 Translation Questions

Psalm 78:9-11

UDB:

9 The soldiers of the tribe of Ephraim had bows and arrows,

but they ran away from their enemies on the day that they fought with their enemies.

10 They did not do what they had agreed with God that they would do;

they refused to obey his laws.

11 They forgot what he had done;

they forgot about the miracles that they had seen him perform.

ULB:

9 The Ephraimites were armed with bows,

but they turned back on the day of battle.

10 They did not keep the covenant with God,

and they refused to obey his law.

11 They forgot his deeds,

the wonderful things that he had shown them.

translationWords:

- Ephraim
- bow and arrow
- turn, turn away, turn back
- covenant
- obey, obedient, obedience
- law, law of Moses, God's law, law of Yahweh

translationNotes:

- **The Ephraimites ... day of battle** - This is possibly a metaphor for not keeping the covenant (verse 10), but it is best to translate literally.
- **The Ephraimites** - "The Ephraimite soldiers"
- **were armed with bows** - The soldiers probably also had arrows. AT: "had bows and arrows for weapons" (See: Assumed Knowledge and Implicit Information)

Links:

- Introduction to Psalms
- Psalm 078 General Notes
- Psalm 078 Translation Questions

Psalm 78:12-14

UDB:

[12] While our ancestors were watching,

God performed miracles in the area around the city of Zoan in Egypt.

[13] Then he caused the Sea of Reeds to divide,

causing the water on each side to pile up like a wall,

with the result that our ancestors walked through it on dry ground.

[14] He led them by a bright cloud during the day

and by a fiery light during the night.

ULB:

[12] They forgot the marvelous things he did in the sight of their ancestors

in the land of Egypt, in the land of Zoan.

[13] He divided the sea and led them across it;

he made the waters to stand like walls.

[14] In the daytime he led them with a cloud

and all the night with the light of fire.

translationWords:

- marvel, wonder, amazed, astonished
- Egypt, Egyptian
- water, waters
- light
- fire

translationNotes:

- **land of Zoan** - This refers to the area around the city of Zoan, which was in Egypt. (See: How to Translate Names)

Links:

- Introduction to Psalms
- Psalm 078 General Notes
- Psalm 078 Translation Questions

Psalm 78:15-16

UDB:

15 He split rocks open in the wilderness

and gave to our ancestors plenty of water from deep inside the earth.

16 He caused a stream of water to flow from the rock;

the water flowed like a river.

ULB:

15 He split the rocks in the wilderness,

and he gave them water abundantly, enough to fill the depths of the sea.

16 He made streams flow out of the rock

and made the water flow like rivers.

translationWords:

- desert, wilderness

translationNotes:

- **He split** - “God split”
- **enough to fill the depths of the sea** - This is probably hyperbole. AT: “more water than they could possibly drink” (See: Hyperbole)
- **streams** - small rivers

Links:

- Introduction to Psalms
- Psalm 078 General Notes
- Psalm 078 Translation Questions

Psalm 78:17-18

UDB:

17 But our ancestors continued to sin against God;

in the wilderness they rebelled against the one who is greater than any other god.

18 By demanding that God give them the food that they desired,

they tried to find out if he would always do what they requested him to do.

ULB:

17 Yet they continued to sin against him,

rebelling against the Most High in the wilderness.

18 They challenged God in their hearts

by asking for food to satisfy their appetites.

translationWords:

- sin, sinful, sinner, sinning
- rebel, rebellious, rebellion
- Most High
- heart

translationNotes:

- **They challenged God** - They wanted God to prove that he could do what he said he would do before they would believe him.
- **in their hearts** - “with their whole hearts”
- **to satisfy their appetites** - “so they could eat as much as they desired”

Links:

- Introduction to Psalms
- Psalm 078 General Notes
- Psalm 078 Translation Questions

Psalm 78:19-20

UDB:

[19] They insulted God by saying, ”Can God supply food for us here in this desert?

[20] It is true that he struck the rock,

with the result that water gushed out,

but can he also provide bread and meat for us, his people?”

ULB:

[19] They spoke against God;

they said, ”Can God really lay out a table for us in the wilderness?

[20] See, when he struck the rock, waters gushed out

and streams overflowed.

But can he give bread also?

Will he provide meat for his people?”

translationWords:

- God
- bread
- people of God, my people

translationNotes:

- **They spoke** - the Israelites spoke
- **Can God really lay out a table for us in the wilderness?** - This can be translated as a statement. AT: “We do not believe that God can really lay out a table for us in the wilderness!” or “God, prove to us that you can really lay out a table for us in the wilderness!” (See: Rhetorical Question)
- **lay out a table** - “provide us with food” (See: Metaphor)
- **waters gushed out** - much water came out quickly
- **But can he give bread also? Will he provide meat for his people?** - The people are laughing at God to insult him with these questions. AT: “But we will not believe that he can give us bread also or provide meat for his people until we see him do it.” (See: Rhetorical Question)
- **bread ... meat** - food from plants or food from animals. Though this is a merism for all kinds of food, it is best to translate it literally if possible. (See: Rhetorical Question)

Links:

- Introduction to Psalms
- Psalm 078 General Notes
- Psalm 078 Translation Questions

Psalm 78:21-22

UDB:

[21] So when Yahweh heard that, he became very angry,

and he sent a fire to burn up some of his Israelite people.

[22] He did that because they did not trust in him,

and they did not believe that he would rescue them.

ULB:

[21] When Yahweh heard this, he was angry;

so his fire burned against Jacob,

and his anger attacked Israel,

[22] because they did not believe in God

and did not trust in his salvation.

translationWords:

- Yahweh
- angry, anger
- fire
- Jacob, Israel
- Israel, Israelites, nation of Israel
- believe, believe in, belief
- trust, trustworthy, trustworthiness
- salvation

translationNotes:

- **his anger attacked Israel** - “because he was angry, he attacked Israel” (See: Personification)
- **did not trust in his salvation** - “did not trust him to save them”

Links:

- Introduction to Psalms
- Psalm 078 General Notes
- Psalm 078 Translation Questions

Psalm 78:23-25

UDB:

[23] But God spoke to the sky above them

and commanded it to open like a door,

[24] and then food fell down like rain,

food that they named “manna.”

God gave them grain from heaven.

[25] So the people ate the food that angels eat,

and God gave to them all the manna that they wanted.

ULB:

[23] Yet he commanded the skies above

and opened the doors of the sky.

[24] He rained down manna for them to eat,

and gave them the grain from heaven.

[25] People ate the bread of angels.

He sent them food in abundance.

translationWords:

- command, to command, commandment
- heaven, sky, heavens, heavenly
- manna
- grain
- bread
- angel, archangel
- send, send out, sent

translationNotes:

- **he commanded the skies** - Asaph speaks of the skies as if they were a person who could hear and obey God’s commands. AT: “he spoke to the sky” (See: Personification)
- **skies** - Possible meanings are 1) “sky” or 2) “clouds.”
- **opened the doors of the sky** - Asaph speaks of the sky as if it were a storeroom with doors. AT: “opened the sky as if it were a storeroom” (See: Metaphor)

- **He rained down manna for them to eat, and gave them the grain from heaven** - These two lines speak of the same event.
- **He rained down manna** - “He caused manna to fall from the sky like rain”
- **the bread of angels** - This speaks of the manna. “the same kind of food that angels eat.”
- **food in abundance** - “a large amount of food” (See: Abstract Nouns)

Links:

- Introduction to Psalms
- Psalm 078 General Notes
- Psalm 078 Translation Questions

Psalm 78:26-28

UDB:

[26] Later, he caused the wind to blow from the east,
and by his power he also sent wind from the south,
[27] and the wind brought birds
which were as numerous as the grains of sand on the seashore.
[28] God caused those birds to fall in the middle of their camp.
There were birds all around their tents.

ULB:

[26] He caused the east wind to blow in the sky,
and by his power he guided the south wind.
[27] He rained down meat on them like dust,
birds as numerous as the sands of the sea.
[28] They fell in the middle of their camp,
all around their tents.

translationWords:

- power, powers
- tent

translationNotes:

- **He caused** - “God caused”
- **He rained down meat on them like dust** - “He caused meat to fall from the sky like rain, and there was so much of it that it covered the ground like dust” (See: Metaphor and Simile)
- **meat** - birds
- **like dust ... as numerous as the sands of the sea** - There were more birds than anyone could count. (See: Hyperbole)

Links:

- Introduction to Psalms
- Psalm 078 General Notes
- Psalm 078 Translation Questions

Psalm 78:29-30

UDB:

[29] So the people cooked the birds and ate the meat; their stomachs were full
because God had given them what they wanted.
[30] But they had not yet eaten all that they wanted.

ULB:

[29] So they ate and were full.
He gave them what they craved.
[30] But they had not yet filled up;
their food was still in their mouths.

translationWords:

translationNotes:

- **craved** - “strongly desired”

Links:

- Introduction to Psalms
- Psalm 078 General Notes
- Psalm 078 Translation Questions

Psalm 78:31-32

UDB:

[31] At that point, God was still very angry with them,

and he caused their strongest men to die;

he got rid of many of the finest young Israelite men.

[32] In spite of all this, the people continued to sin;

in spite of all the miracles that God had performed,

they still did not trust that he would take care of them.

ULB:

[31] Then God's anger attacked them

and killed the strongest of them.

He brought down the young men of Israel.

[32] Despite this, they continued to sin

and did not believe his wonderful deeds.

translationWords:

- God
- angry, anger
- Israel, Israelites, nation of Israel
- sin, sinful, sinner, sinning
- believe, believe in, belief
- works, deeds, work, acts

translationNotes:

- **Then** - while the food was still in their mouths (78:31)
- **God's anger attacked them** - "God was angry and attacked them." See how "his anger attacked Israel" is translated in 78:21. (See: Personification)
- **brought down** - "killed" (See: Euphemism)
- **did not believe his wonderful deeds** - The word "deeds" is a metonym for God, who did the deeds. What they did not believe can be stated clearly. AT: "did not believe that he would take care of them even though he had done such wonderful deeds" (See: Metonymy and Assumed Knowledge and Implicit Information)

Links:

- Introduction to Psalms
- Psalm 078 General Notes
- Psalm 078 Translation Questions

Psalm 78:33-34

UDB:

[33] So he made them terrified all their lives;

he made them die young.

[34] Whenever God caused some of the Israelites to die,

the others would repent;

they would be sorry and seriously ask God to save them.

ULB:

[33] Therefore God cut short their days;

their years were filled with terror.

[34] Whenever God afflicted them, they would start to seek him,

and they would return and look earnestly for him.

translationWords:

- terror, terrify
- afflict, affliction

translationNotes:

- **General Information:** - The writer continues telling of what God did to the Israelites.
- **cut short their days** - “killed them while they were still young” (See: Euphemism)
- **their years were filled with terror** - Asaph speaks of years as if they were containers. AT: “year after year they were afraid all the time” (See: Metaphor)
- **to seek him** - to ask him what they needed to do so he would protect them (See: Idiom)
- **afflicted them, they would ... they would return and look** - These are different people from those whose days God “cut short.” When some of them died, others would “start to seek” God.
- **would return** - “would repent” or “would be truly sorry for their sins”
- **earnestly** - “urgently” or “as best they could”

Links:

- Introduction to Psalms
- Psalm 078 General Notes
- Psalm 078 Translation Questions

Psalm 78:35-37

UDB:

[35] They would remember that God was like a huge rock on which they would be safe,

and that he, who was greater than any other god, was the one who protected them.

[36] But they tried to deceive God by what they said;

their words were all lies.

[37] They were not loyal to him;

they ignored the covenant that he had made with them.

ULB:

[35] They would call to mind that God was their rock

and that the Most High God was their rescuer.

[36] But they would flatter him with their mouth

and lie to him with their words.

[37] For their hearts were not firmly fixed on him,

and they were not faithful to his covenant.

translationWords:

- call, calling, called, call out
- mind
- Most High
- word
- heart
- faithful, faithfulness
- covenant

translationNotes:

- **General Information:** - The tells of what the Israelites did.
- **call to mind** - “remember.” See how this is translated in 20:3.
- **God was their rock** - The writer speaks about God as if he were a hill or mountain where people could go to be safe from their enemies. AT: “God was the one who protected them” (See: Metaphor)

- **their rescuer** - “the one who rescued them” (See: Abstract Nouns)
- **flatter him** - “tell him he was wonderful when they did not believe it”
- **with their mouths** - The word “mouths” is a metonym for the words they spoke using their mouths. (See: Metonymy)
- **their hearts were not firmly fixed on him** - “they did not trust him” or “they were not loyal to him” (See: Idiom)

Links:

- Introduction to Psalms
- Psalm 078 General Notes
- Psalm 078 Translation Questions

Psalm 78:38

UDB:

[38] But God acted mercifully toward his people.

He forgave them for having sinned

and did not get rid of them.

Many times he refrained from becoming angry with them

and restrained himself from furiously punishing them.

ULB:

[38] Yet he, being merciful, forgave their iniquity and did not destroy them.

Yes, many times he held back his anger

and did not stir up all his wrath.

translationWords:

- mercy, merciful
- forgive, forgiveness
- iniquity
- wrath, fury

translationNotes:

- **forgave their iniquity** - “forgave them even though they had done evil deeds”
- **held back his anger** - Asaph speaks of God’s anger as if it were an angry person whom God held onto to keep him from attacking the one who had made him angry. AT: “did not punish them even though he was angry with them” (See: Metaphor)
- **did not stir up all his wrath** - Asaph speaks of God’s wrath as if it were a sleeping person whom God allowed to sleep and did not awaken. AT: “did not allow himself to become fully angry with them” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 078 General Notes
- Psalm 078 Translation Questions

Psalm 78:39-41

UDB:

[39] He remembered that they were only humans who die,

humans who disappear as quickly as a wind that blows by and then is gone.

[40] Many times our ancestors rebelled against God in the wilderness

and made him very sad.

[41] Many times they did evil things to find out if they could do those things without God punishing them.

They frequently caused the holy God of Israel to become angry.

ULB:

[39] He called to mind that they were made of flesh,

a wind that passes away and does not return.

[40] How often they rebelled against him in the wilderness

and grieved him in the barren regions!

[41] Again and again they challenged God

and offended the Holy One of Israel.

translationWords:

- flesh
- rebel, rebellious, rebellion
- desert, wilderness
- barren
- Holy One
- Israel, Israelites, nation of Israel

translationNotes:

- **called to mind** - “remembered.” See how “call to mind” is translated in 20:3. (See: Idiom)
- **they were made of flesh** - The word “flesh,” which is weak and then dies, is a metonym for human weakness and death. AT: “the Israelites were weak and would someday die” (See: Metonymy)

- **the barren regions** - “places where nothing grows”
- **they challenged God** - They wanted God to prove that he could do what he said he would do before they would believe him. See how you translated this in 78:18.

Links:

- Introduction to Psalms
- Psalm 078 General Notes
- Psalm 078 Translation Questions

Psalm 78:42-43

UDB:

[42] They forgot about his great power,

and they forgot about the time when he rescued them from their enemies.

[43] They forgot about when he performed many miracles

in the area near the city of Zoan in Egypt.

ULB:

[42] They did not think about his power,

how he had rescued them from the enemy

[43] when he performed his terrifying signs in Egypt

and his wonders in the region of Zoan.

translationWords:

- power, powers
- terror, terrify
- sign, proof, reminder
- Egypt, Egyptian
- miracle, wonder, sign

translationNotes:

- **General Information:** - The writer speaks of how God had rescued the Israelites.
- **Zoan** - a city in Egypt (See: How to Translate Names)

Links:

- Introduction to Psalms
- Psalm 078 General Notes
- Psalm 078 Translation Questions

Psalm 78:44-46

UDB:

44 He caused the Nile River to become red like blood
so that the people of Egypt had no water to drink.
45 He sent among the people of Egypt swarms of flies that bit them,
and he sent frogs that ate up everything.
46 He sent locusts to eat their crops
and the other things that grew in their fields.

ULB:

44 He turned the Egyptians' rivers to blood
so that they could not drink from their streams.
45 He sent swarms of flies that devoured them
and frogs that overran their land.
46 He gave their crops to the grasshopper
and their labor to the locust.

translationWords:

- blood
- devour
- labor, laborer
- locust

translationNotes:

- **General Information:** - The writer describes what God did.
- **swarms of flies** - so many flies that it looked like a cloud
- **that devoured them** - The flies made the Egyptians as almost as unhappy as they would have if they had eaten the Egyptians. (See: Metaphor and Hyperbole)
- **gave their crops to the grasshopper and their labor to the locust** - "allowed the grasshoppers to eat all their crops and allowed the locusts to eat everything they had worked hard to produce"
- **overran** - "went everywhere in"
- **grasshopper** - a plant-eating insect with long legs used for jumping

- **He gave their crops to the grasshopper** - Asaph speaks of the crops as a gift that God gave to the grasshoppers. AT: “He allowed the grasshopper to eat their crops” (See: Metaphor)
- **their labor to the locust** - “he gave their labor to the locust.” Asaph speaks of the people’s labor as if it were a gift that God gave to the grasshoppers. The word “labor” is a metonym for the crops that their labor had produced. AT: “he allowed the locusts to eat the crops they had worked so hard to produce” (See: Metaphor and Metonymy)

Links:

- Introduction to Psalms
- Psalm 078 General Notes
- Psalm 078 Translation Questions

Psalm 78:47-49

UDB:

47 He sent hail that destroyed the grapevines,

and he sent more hail that ruined the figs on the sycamore trees.

48 He sent hail that killed their cattle

and lightning that killed their sheep and cows.

49 Because God was fiercely angry with the people of Egypt,

he caused them to be very distressed.

The disasters that struck them were like a group of angels that destroyed everything.

ULB:

47 He destroyed their vines with hail

and their sycamore trees with more hail.

48 He rained hail on their cattle

and hurled lightning bolts at their livestock.

49 The fierceness of his anger lashed out against them.

He sent wrath, fury, and trouble

like agents who bring disaster.

translationWords:

- vine
- hail
- livestock
- send, send out, sent
- angry, anger
- wrath, fury
- trouble, troubles, troubled

translationNotes:

- **General Information:** - The writer continues to describe what God did to the Egyptians.
- **sycamore** - a tree that gives fruit

- **lightning bolts** - lightning that makes loud thunder
- **He rained hail** - “He brought hail” or “He caused hail to fall” (See: Idiom)
- **The fierceness of his anger lashed out against them** - Asaph speaks of God’s fierceness as if it were a person who could attack another person. AT: “He was angry with them, so he suddenly and fiercely attacked them” (See: Personification)
- **The fierceness of his anger** - “His fierce anger” (See: Idiom)
- **lashed out against them** - “attacked them when they were not expecting anything to happen”
- **He sent wrath, fury, and trouble like agents who bring disaster** - Asaph speaks of wrath, fury, and trouble as though they are people God can send to do his work for him. AT: “He was so angry that he wanted to harm the Egyptians, so he made trouble for them and brought them to disaster” (See: Personification and Simile)
- **fury** - anger that makes someone want to harm others

Links:

- Introduction to Psalms
- Psalm 078 General Notes
- Psalm 078 Translation Questions

Psalm 78:50-51

UDB:

50 He did not lessen his anger with them,

and he did not spare their lives;

he sent a plague that killed many of them.

51 In that plague he caused all the firstborn sons of the people of Egypt to die.

ULB:

50 He leveled a path for his anger;

he did not spare them from death

but gave them over to the plague.

51 He killed all the firstborn in Egypt,

the firstborn of their strength in the tents of Ham.

translationWords:

- death, die, dead
- plague
- firstborn
- strength, strengthen
- tent
- Ham

translationNotes:

- **General Information:** - The writer continues to describe what God did to the Egyptians.
- **He leveled a path for his anger** - The psalmist speaks of anger as if it were a person who could walk Yahweh getting ready to punish the people as if he were making a smooth road for a person to walk on. AT: “He was so angry that he did everything he could to harm them” or “It was as if his anger was an army and he made a smooth road for it to march on” (See: Metaphor and Personification)
- **he did not spare them from death** - “he did not keep the Egyptians from dying” or “he did not permit the Egyptians to live”

- **gave them over to the plague** - Asaph speaks of the plague as if it were a person who was going to harm the Egyptians. AT: “he made them all very ill with the plague” (See: Metaphor and Personification)
- **the firstborn of their strength** - “their best and most important males” (See: Idiom)
- **in the tents of Ham** - “among the families of Egypt” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 078 General Notes
- Psalm 078 Translation Questions

Psalm 78:52-53

UDB:

52 Then he led his people out of Egypt as a shepherd leads his sheep,

and he guided them while they walked through the wilderness.

53 He led them safely, and they were not afraid,

but their enemies were drowned in the sea.

ULB:

52 He led his own people out like sheep

and guided them through the wilderness like a flock.

53 He led them secure and unafraid,

but the sea overwhelmed their enemies.

translationWords:

- sheep, ram, ewe
- desert, wilderness
- flock, herd

translationNotes:

- **General Information:** - The writer continues to describe what God did for the people of Israel.
- **like sheep ... like a flock** - The writer speaks about the Israelites as if they were sheep. This means God cared for and protected the people like a shepherd does his sheep. (See: Simile)
- **overwhelmed** - “completely covered”

Links:

- Introduction to Psalms
- Psalm 078 General Notes
- Psalm 078 Translation Questions

Psalm 78:54-55

UDB:

54 Later he brought them to Canaan, his sacred land,

to Mount Zion,

and by his power he enabled them to conquer the people who were living there.

55 He expelled the people groups while his people were advancing;

he assigned part of the land for each tribe to possess,

and he gave the houses of those people to the Israelites.

ULB:

54 Then he brought them to the border of his holy land,

to this mountain that his right hand acquired.

55 He drove out the nations from before them

and assigned them their inheritance.

He settled the tribes of Israel in their tents.

translationWords:

- holy, holiness
- right hand
- cast out, drive out, throw out
- nation
- assign, assigned
- inherit, inheritance, heritage, heir
- tribe
- Israel, Israelites, nation of Israel
- tent

translationNotes:

- **General Information:** - The writer continues to describe what God did for the people of Israel.

- **his right hand acquired** - The words “right hand” are a metonym for power. AT: “he won for himself using his own power” (See: Metonymy)
- **assigned them their inheritance** - Possible meanings are 1) God assigned the Israelites their inheritance in the land in which the other nations had once lived or 2) God assigned to the nations he had driven out an inheritance somewhere else. “gave them land that would always be theirs”
- **in their tents** - Possible meanings are 1) he settled Israel in their own tents in the land or 2) he settled Israel in the tents from which he had driven the other nations. Most of these “tents” were actually houses, both when the other nations lived in them and when the Israelites lived in them. AT: “in their homes” (See: Idiom)

Links:

- Introduction to Psalms
- Psalm 078 General Notes
- Psalm 078 Translation Questions

Psalm 78:56-57

UDB:

56 However, the Israelites rebelled against God, who is greater than any other God,

and they did many evil things to see if they could do those things without God punishing them;

they did not obey his commandments.

57 Instead, as their ancestors did, they rebelled against God and were not loyal to him;

they were as unreliable as a bow that breaks when you try to shoot with it.

ULB:

56 Yet they challenged and defied the Most High God

and did not keep his solemn commands.

57 They were unfaithful and acted treacherously like their fathers;

they were as undependable as a faulty bow.

translationWords:

- Most High
- command, to command, commandment
- unfaithful, unfaithfulness
- ancestor, father, forefather
- bow and arrow

translationNotes:

- **General Information:** - The writer continues to describe what God did for the people of Israel.
- **challenged and defied** - These words mean almost the same thing. The writer uses them both to emphasize that the Israelites did not believe that God would either provide for them or punish evil as he had said he would. (See: Doublet)
- **challenged** - They wanted God to prove that he could do what he said he would do before they would believe him. See how you translated this idea in 78:18.
- **defied** - “refused to obey”

- **were unfaithful and acted treacherously** - These words mean almost the same thing. The writer uses them both to emphasize that the Israelites did not do for God what they had said they would do. (See: Doublet)

Links:

- Introduction to Psalms
- Psalm 078 General Notes
- Psalm 078 Translation Questions

Psalm 78:58-59

UDB:

58 Because they worshiped carved images of their gods on the tops of hills,
they caused God to become angry.
59 He saw what they were doing and became very angry,
so he rejected the Israelite people.

ULB:

58 For they made him angry with their high places
and provoked him to jealous anger with their idols.
59 When God heard this, he was angry
and completely rejected Israel.

translationWords:

- angry, anger
- high places
- jealous, jealousy
- idol, idolatrous
- reject

translationNotes:

- **General Information:** - The writer continues to describe what God did for the people of Israel.
- **made him angry with their high places and provoked him to jealous anger with their idols** - These two phrases are in parallel and have similar meanings. (See: Parallelism)

Links:

- Introduction to Psalms
- Psalm 078 General Notes
- Psalm 078 Translation Questions

Psalm 78:60-61

UDB:

60 He no longer appeared to them at Shiloh

in the sacred tent where he had lived among them.

61 He allowed their enemies to capture the sacred chest,

which was the symbol of his power and his glory.

ULB:

60 He abandoned the sanctuary of Shiloh,

the tent where he had lived among people.

61 He allowed his strength to be captured

and gave his glory into the enemy's hand.

translationWords:

- sanctuary
- Shiloh
- tent
- glory, glorious
- adversary, enemy
- hand, right hand, to hand over

translationNotes:

- **General Information:** - The writer continues to describe what God did for the people of Israel.
- **He allowed his strength to be captured and gave his glory into the enemy's hand** - Asaph speaks of God's strength and glory as if they were physical objects that people could capture and hold. The words "strength" and "glory" are probably mentonyms for the ark of the covenant. The word "hand" is a metonym for the enemy's power. This can be stated in active form. AT: "He allowed his enemies to capture the glorious ark of his covenant; he simply gave it to them so they could do whatever they wanted with it" (See: Metonymy and Active or Passive)

Links:

- Introduction to Psalms
- Psalm 078 General Notes
- Psalm 078 Translation Questions

Psalm 78:62-63

UDB:

62 Because he was angry with his people,

he allowed their enemies to kill them.

63 Young men were killed in battles,

with the result that the young women had no one to marry.

ULB:

62 He handed his people over to the sword,

and he was angry with his heritage.

63 Fire devoured their young men,

and their young women had no wedding songs.

translationWords:

- sword
- inherit, inheritance, heritage, heir
- fire
- devour

translationNotes:

- **General Information:** - The writer continues to describe what God did for the people of Israel.
- **He handed his people over to the sword** - Asaph speaks of God's people as if they were a small object God would give as a gift, and of the sword, a metonym for death in war, as if it were a person who could receive a gift. AT: "He allowed people to kill all his people in war" (See: Metaphor and Personification and Metonymy)
- **he was angry with his heritage** - "he was angry with the people he had said would be his forever"
- **Fire devoured their young men** - Possible meanings are 1) "The enemy used fire to kill all their young men" or 2) "Their young men died quickly in battle like a fire burns dry grass." Do not communicate that these people used guns. (See: Metaphor)
- **devoured** - To "devour" is to eat everything very quickly.
- **wedding** - the celebration when people marry

Links:

- Introduction to Psalms
- Psalm 078 General Notes
- Psalm 078 Translation Questions

Psalm 78:64-66

UDB:

64 Many priests were killed by their enemies' swords,
and the people did not allow the priests' widows to mourn.

65 Later, it was as though the Lord awoke from sleeping;
he was like a strong man who became angry because he drank a lot of wine.
66 He pushed his enemies back
and caused them to be very ashamed for a long time
because they had been defeated.

ULB:

64 Their priests fell by the sword,
and their widows could not weep.
65 Then the Lord awakened as one from sleep,
like a warrior who shouts because of wine.
66 He drove his adversaries back;
he put them to everlasting shame.

translationWords:

- priest, priesthood
- sword
- Lord
- warrior, soldier
- wine, wineskin, new wine
- adversary, enemy
- everlasting, eternal, eternity
- shame, shameful, ashamed

translationNotes:

- **priests fell by the sword** - "The enemies killed many Israelite priests using swords" (See: Metonymy)

- **their widows could not weep** - Possible meanings are 1) someone forced the widows not to weep or 2) so many priests died that there was no time for proper funerals.
- **widows** - women whose husbands have died
- **the Lord awakened as one from sleep** - “it was as if the Lord awoke from sleeping” (see UDB) (See: Metaphor)
- **like a warrior who shouts because of wine** - Possible meanings are 1) like a warrior who had drunk too much wine and has become angry because he was awakened and so wants to fight or 2) like a warrior who drank much wine but is now able to think and fight well because he has slept.

Links:

- Introduction to Psalms
- Psalm 078 General Notes
- Psalm 078 Translation Questions

Psalm 78:67-69

UDB:

[67] But he did not set up his tent where the people of the tribe of Ephraim lived;

he did not choose their area to do that.

[68] Instead he chose the area where the tribe of Judah lived;

he chose Mount Zion, which he loves.

[69] He decided to have his temple built there, high up, like his home in heaven;

he caused it to be firm, like the earth,

and intended that his temple would last forever.

ULB:

[67] He rejected the tent of Joseph,

and he did not chose the tribe of Ephraim.

[68] He chose the tribe of Judah

and Mount Zion that he loved.

[69] He built his sanctuary like the heavens,

like the earth that he has established forever.

translationWords:

- reject
- Joseph (OT)
- chosen one, choose, chosen people, Chosen One, the elect
- tribe
- Ephraim
- Judah
- Zion, Mount Zion
- love
- sanctuary
- heaven, sky, heavens, heavenly
- earth, earthly
- forever

translationNotes:

- **General Information:** - The writer continues to describe what God did for the people of Israel.
- **tent of Joseph** - “descendants of Joseph” (See: Metonymy)
- **Joseph ... Ephraim** - Ephraim was Joseph’s son.
- **Judah ... Mount Zion** - Mount Zion was in the land where the tribe of Judah lived.
- **like the heavens** - “high, like the heavens” (See: Simile)
- **like the earth** - “firm and strong, like the earth” (See: Simile)

Links:

- Introduction to Psalms
- Psalm 078 General Notes
- Psalm 078 Translation Questions

Psalm 78:70-72

UDB:

70 He chose David, who served him faithfully,

and took him from the pastures

71 where he was taking care of his father's sheep,

and appointed him to be the leader of the Israelites,

the people who would always belong to God.

72 David took care of the Israelite people sincerely and wholeheartedly,

and he guided them skillfully.

ULB:

70 He chose David, his servant,

and took him from the sheepfolds.

71 He took him from following the ewes with their young, and he brought him

to be shepherd of Jacob, his people, and of Israel, his heritage.

72 David shepherded them with the integrity of his heart,

and he guided them with the skill of his hands.

translationWords:

- David
- servant, slave, slavery
- sheep, ram, ewe
- shepherd, to shepherd
- Jacob, Israel
- inherit, inheritance, heritage, heir
- integrity
- heart
- hand, right hand, to hand over

translationNotes:

- **General Information:** - The writer continues to describe what God did

- **from the sheepfolds** - “from where he was working in the sheepfolds” Assumed Knowledge and Implicit Information
- **sheepfolds** - spaces with walls around them where sheep are kept safe
- **to be shepherd of Jacob, his people, and of Israel, his heritage** - The word “shepherd” is a metaphor for one who leads and protects other people. AT: “to lead and protect the descendants of Jacob, his people, and of Israel, his heritage” (See: Metaphor)
- **his heritage** - “the ones he had chosen to be his forever” See how this is translated in 78:62.
- **David shepherded them** - The word “shepherded” is a metaphor for leading and protecting. AT: “David led them and protected them” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 078 General Notes
- Psalm 078 Translation Questions

Psalm 79 General Notes

Type of psalm

Psalm 79 is a deliverance psalm and a prayer for revenge against their enemies. (See: deliver, deliverer, deliverance and avenge, revenge, vengeance)

Special concepts in this chapter

Destruction

Jerusalem has been destroyed and its people killed. God should destroy these enemy nations who do not pray to him.

Links:

- **Psalm 079:1-3**

Psalm 79:1-3

UDB:

[1] God, other people groups have invaded your own land.

They have desecrated your temple,

and they have destroyed all the buildings in Jerusalem.

[2] Instead of burying the corpses of your people whom they killed,

they allowed the vultures to eat the flesh of those corpses,

and they also allowed wild animals to eat the corpses of your people.

[3] When they killed your people,

your people's blood flowed like water through the streets of Jerusalem,

and there was almost no one left to bury their corpses.

ULB:

79

A psalm of Asaph.

[1] God, foreign nations have come into your inheritance;

they have defiled your holy temple;

they have turned Jerusalem into a heap of ruins.

[2] They have given the dead bodies of your servants as food to the birds of the skies,

the bodies of your faithful people to the beasts of the earth.

[3] They have shed their blood like water around Jerusalem,

and there was none to bury them.

translationWords:

- psalm
- Asaph
- God
- foreigner, foreign, alien
- nation

- inherit, inheritance, heritage, heir
- defile, be defiled
- holy, holiness
- temple
- Jerusalem
- ruin, ruins
- body
- servant, slave, slavery
- heaven, sky, heavens, heavenly
- blood
- bury, buried, burial

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)

- **A psalm of Asaph** - "This is a psalm that Asaph wrote." See how this is translated in 50:1.
- **your inheritance** - "the land that was to be yours forever" See how this is translated in 68:9.
- **They have shed their blood like water** - The word "blood" is a metonym for innocent life. To shed blood is to kill innocent people. Most people saw water every day, so for blood to be as common as water, many innocent people would have to die. AT: "They have killed so many innocent people that the blood is everywhere, like water after it rains" (See: Metonymy and Simile)
- **none to bury them** - "none to bury the dead people" (See: Assumed Knowledge and Implicit Information)

Links:

- Introduction to Psalms
- Psalm 079 General Notes
- Psalm 079 Translation Questions

Psalm 79:4-5

UDB:

[4] The people groups that live in countries that surround our land insult us;
they laugh at us and mock us.

[5] Yahweh, how long will this continue?
Will you be angry with us forever?
Will your anger be like a fire burning within you?

ULB:

[4] We have become a reproach for our neighbors,
mocking and derision to those who are around us.
[5] How long, Yahweh? Will you stay angry forever?
How long will your jealous anger burn like fire?

translationWords:

- reproach
- neighbor
- mock, ridicule, scoff at
- Yahweh
- angry, anger
- forever
- jealous, jealousy
- fire

translationNotes:

- **We have become a reproach for our neighbors, mocking and derision to those who are around us** - The words "reproach," "mocking," and "derision" are metonyms for those whom others reproach, mock, and deride. AT: "We have become people whom our neighbors reproach; those around us mock and deride us" (See: Metonymy)
- **We have become** - The pronoun "We" refers to God's people.
- **derision** - strong laughter to shame a person
- **How long will your jealous anger burn like fire?** - This can be translated as a statement. AT: "It seems as though your jealous anger will never stop burning like fire." (See: Rhetorical Question)

- **will your jealous anger burn** - The words “jealous anger” speak of God being jealous and angry. AT: “will you be jealous and angry” (See: Abstract Nouns)
- **burn like fire** - This simile compares the expression of God’s anger to a fire that destroys things. AT: “destroy us” (See: Simile and Assumed Knowledge and Implicit Information)

Links:

- Introduction to Psalms
- Psalm 079 General Notes
- Psalm 079 Translation Questions

Psalm 79:6-7

UDB:

[6] Instead of being angry with us,

be angry with the people groups that do not know you!

Be angry with kingdoms whose people do not pray to you

[7] because they have killed Israelite people

and they have ruined your country.

ULB:

[6] Pour out your wrath on the nations that do not know you

and on the kingdoms that do not call upon your name.

[7] For they have devoured Jacob

and destroyed his villages.

translationWords:

- wrath, fury
- nation
- know, knowledge, make known
- kingdom
- call, calling, called, call out
- name
- devour
- Jacob, Israel

translationNotes:

- **General Information:** - These two pairs of phrases each share similar meanings and are combined for emphasis. (See: Parallelism)
- **Pour out your wrath on the nations** - Asaph speaks of God's wrath as if it were a liquid. AT: "Since you are angry, punish the nations" (See: Metaphor)
- **do not call upon your name** - The word "name" is a metonym for the person's power and authority. AT: "do not belong to you" or "do not ask you to help them" (See: Metonymy)
- **they have devoured Jacob** - The word "Jacob" is a mentonym for his descendants, the people of Israel. AT: "they have completely destroyed the people of Israel" (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 079 General Notes
- Psalm 079 Translation Questions

Psalm 79:8-9

UDB:

[8] Do not punish us because of the sins that our ancestors committed!

Act mercifully toward us now

because we are very discouraged.

[9] God, you have saved us many times,

so help us now;

rescue us and forgive us for having sinned

so that other people will honor you.

ULB:

[8] Do not hold the sins of our forefathers against us;

may your merciful actions come to us,

for we are very low.

[9] Help us, God of our salvation, for the sake of the glory of your name;

save us and forgive our sins for your name's sake.

translationWords:

- sin, sinful, sinner, sinning
- ancestor, father, forefather
- mercy, merciful
- God
- salvation
- glory, glorious
- save, safe
- forgive, forgiveness
- sin, sinful, sinner, sinning

translationNotes:

- **Do not hold the sins of our forefathers against us** - "Do not continue to remember the sins of our forefathers and punish us for them" or "Forgive us for the sins of our forefathers"
- **we are very low** - "we are very weak" (See: Idiom)

- **God of our salvation** - The word “salvation” can be translated with the verb “save”: “God who saves us.” (See: Abstract Nouns)
- **for the sake of the glory of your name** - The word “name” is a metonym for his reputation, for what people know about him. AT: “so that people will know about your glory” (See: Metonymy)
- **for your name’s sake** - God’s name here represents his whole being and the honor that he deserves. AT: “so that people will honor you” or “for your own sake” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 079 General Notes
- Psalm 079 Translation Questions

Psalm 79:10-11

UDB:

10 It is not right that the other people groups say about us,

> "If their God is very powerful, why does he not help them?"
>
> Allow us to see you punishing the people of other nations in return for their shedding our blood
>
> and killing many of us, your people.
>
> 11 Listen to your people groaning while they are in prison,
>
> > and by your great power, free those whom our enemies say they will certainly execute.

ULB:

> 10 Why should the nations say, "Where is their God?"
>
> May the blood of your servants that was shed
>
> be avenged on the nations before our eyes.
>
> 11 May the groans of the prisoners come before you;
>
> with the greatness of your power keep the children of death alive.

translationWords:

- blood
- servant, slave, slavery
- avenge, revenge, vengeance
- prison, prisoner, imprison
- power, powers
- death, die, dead
- life, live, living, alive

translationNotes:

- **Why should the nations say, "Where is their God?"** - This can be translated as a statement. AT: "The nations should not be able to say, 'Where is their God?' " (See: Rhetorical Question)

- **Where is their God?** - This taunt can be translated as a statement. AT: “Their God cannot do anything!” (See: Rhetorical Question)
- **May the blood of your servants that was shed be avenged on the nations before our eyes** - To shed blood is a metonym for killing innocent people. This can be translated in active form. AT: “Avenge your innocent servants whom the nations killed where we can see you do it.” (See: Metonymy and Rhetorical Question)
- **before our eyes** - “in our sight” or “while we are present”
- **May the groans of the prisoners come before you** - Asaph speaks of the sound made by prisoners in pain and sorrow as if it were a person who appears before a king. AT: “Listen carefully to the groans of the prisoners and help them” (See: Metaphor and Assumed Knowledge and Implicit Information)
- **children of death** - “those who are condemned to die” (See: Idiom)

Links:

- Introduction to Psalms
- Psalm 079 General Notes
- Psalm 079 Translation Questions

Psalm 79:12-13

UDB:

12 In return for their having often insulted you,

punish them seven times as much!

13 After you do that, we, whom you take care of as a shepherd takes care of his sheep, will continue praising you;

we will continue to praise you from generation to generation forever.

ULB:

12 Pay back into the laps of our neighboring countries seven times as much

as the insults with which they have insulted you, Lord.

13 So we your people and sheep of your pasture

will give you thanks forever.

We will tell your praises to all generations.

translationWords:

- neighbor
- Lord
- people of God, my people
- sheep, ram, ewe
- forever
- praise
- generation

translationNotes:

- **Pay back ... the insults ... Lord** - Asaph speaks of the evil deeds that the neighboring countries did against Israel as “insults,” and as if they were physical items. He asks the Lord to count those deeds, and for every one that the neighboring countries committed, he asks the Lord to have someone do seven evil deeds to the neighboring countries. (See: Metaphor)
- **Pay back** - “Return” or “Give back”
- **into the laps** - onto their knees and thighs as they are sitting. This is a metaphor for “directly and personally.” (See: Metaphor)

- **we your people and sheep of your pasture will give you thanks** - The word “sheep” is a metaphor for helpless people whom a shepherd protects and leads. AT: “we who are your people, whom you protect and lead, will thank you” (See: Metaphor)
- **tell your praises to all generations** - “make sure that all generations to come know all the good things you have done”
- **your praises** - This is a metonymy for “the good things for which people will praise you” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 079 General Notes
- Psalm 079 Translation Questions

Psalm 80 General Notes

Type of psalm

Psalm 80 is a deliverance psalm. (See: deliver, deliverer, deliverance)

Special concepts in this chapter

Yahweh's help

Israel's enemies threaten them. The psalmist asks Yahweh to look down with joy on them then they will be saved. (See: save, safe)

Important figures of speech in this chapter

Metaphor

The author uses an extended metaphor of Israel as a vine planted by God which is being uprooted. (See: Metaphor)

Links:

- **Psalm 080:1-3**

Psalm 80:1-3

UDB:

[1] Yahweh, you who lead us as a shepherd leads his flock of sheep,

you who sit on your throne in the Very Holy Place in the temple, above the figures of winged creatures,

come and do powerful things for us Israelite people.

[2] Show yourself to the people of the tribes of Ephraim and Benjamin and Manasseh!

Show us that you are powerful

and come and rescue us!

[3] God, cause our nation to be strong like it was before;

act kindly toward us so that we may be saved from our enemies!

ULB:

80

For the chief musician, set to the Shoshannim Eduth style. A psalm of Asaph.

[1] Pay attention, Shepherd of Israel,

you who lead Joseph like a flock;

you who sit above the cherubim, shine on us!

[2] In the sight of Ephraim and Benjamin and Manasseh, stir up your power;

come and save us.

[3] God, restore us;

make your face shine on us, and we will be saved.

translationWords:

- chief
- psalm

- Asaph
- shepherd, to shepherd
- Israel, Israelites, nation of Israel
- Joseph (OT)
- like, likeness
- flock, herd
- cherubim, cherub
- Ephraim
- Benjamin
- Manasseh
- power, powers
- save, safe
- God
- restore, restoration
- face

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)

- **For the chief musician** - "This is for the director of music to use in worship" See how this is translated in 4:1.
- **set to the Shoshannim** - This may refer to a style of music. See how you translated this in 45:1.
- **A psalm of Asaph** - "This is a psalm that Asaph wrote." See how this is translated in 50:1.
- **Shepherd of Israel** - Asaph is referring to God as the one who leads and protects Israel. (See: Metaphor)
- **you who lead Joseph like a flock** - "you who lead the descendants of Joseph as though they were a flock of sheep" (See: Simile)
- **Joseph** - Here Joseph represents the nation of Israel. (See: Metonymy)
- **you who sit above the cherubim** - The lid or cover of the ark of the covenant in the temple, the symbolic throne from which God ruled Israel, had gold cherubim attached to it, one on each end, facing each other. (See: Metonymy)
- **shine on us** - Asaph speaks of God as if he were the sun, giving light, a metaphor for moral goodness. AT: "give us light" or "show us the right way to live" (See: Metaphor)
- **stir up your power** - The phrase "stir up" means to "put into action." (See: Idiom)
- **make your face shine on us** - The writer speaks of Yahweh acting favorably towards them as if Yahweh's face shone a light on them. AT: "act favorably towards us" (See: Metaphor)
- **and we will be saved** - This can be translated in active form. AT: "and please save us" or "so that you can save us" (See: Active or Passive)

Links:

- Introduction to Psalms
- Psalm 080 General Notes
- Psalm 080 Translation Questions

Psalm 80:4-6

UDB:

[4] Yahweh, commander of the angel armies,

how long will you be angry with us, your people, when we pray to you?

[5] It is as though the only food and drink that you have given us is a cup full of our tears!

[6] You have allowed the people groups that surround us to argue with each other to decide which part of our land each of them will take;

they laugh at us.

ULB:

[4] Yahweh God of hosts,

how long will you be angry at your people when they pray?

[5] You have fed them with the bread of tears

and given them tears to drink in great quantities.

[6] You make us something for our neighbors to argue over,

and our enemies laugh about us among themselves.

translationWords:

- Yahweh
- Yahweh of hosts, God of hosts, host
- angry, anger
- people of God, my people
- pray, prayer
- bread
- neighbor

translationNotes:

- **your people** - Israel

- **You have fed them with the bread of tears and given them tears to drink in great quantities** - The words “bread of tears” and “tears to drink” are metaphors for continual sadness. AT: “You have made sure that they are very sad all the time” (See: Metaphor and Parallelism)

Links:

- Introduction to Psalms
- Psalm 080 General Notes
- Psalm 080 Translation Questions

Psalm 80:7-8

UDB:

7 God, Commander of the angel armies,

make our nation strong as it was before!

Act kindly toward us so that we may be saved!

8 Our ancestors were like a grapevine that you brought out of Egypt;

you drove out the other people groups from this land,

and you put your people in their land.

ULB:

7 God of hosts, restore us;

make your face shine on us, and we will be saved.

8 You brought a vine out of Egypt;

you drove out nations and transplanted it.

translationWords:

- restore, restoration
- face
- vine
- Egypt, Egyptian
- nation

translationNotes:

- **General Information:** - Asaph is speaking on behalf of the people of Israel. He begins in verse 8 to speak of the way God settled Israel in their land as if God were a man clearing ground to plant a grapevine. If you need to translate the meaning of the story rather than the story itself, see how the UDB translates it.
- **make your face shine on us** - The writer speaks of Yahweh acting favorably towards them as if Yahweh's face shone a light on them. See how you translated this in 80:3. AT: "act favorably towards us" (See: Metaphor)

- **we will be saved** - This can be stated in active form. AT: “you will save us” (See: Active or Passive)
- **You brought a vine out of Egypt** - Asaph compares the nation of Israel to a vine made ready to transplant. AT: “You brought us, like a vine, out of Egypt” (See: Metaphor and Simile)
- **you drove out nations and transplanted it** - The psalmist speaks of his people as if they were a plant that Yahweh was transplanting. AT: “you drove out nations from their land and gave it to us, the vine, and planted us there” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 080 General Notes
- Psalm 080 Translation Questions

Psalm 80:9-11

UDB:

[9] As people clear ground to plant a grapevine,

you cleared out the people who were living in this land for us to live in it.

As the roots of a grapevine go deep down into the ground and spread,

you enabled our ancestors to prosper and start living in towns all over this land.

[10] As huge grapevines cover the hills with their shade

and as their branches are taller than big cedar trees,

[11] your people ruled all of Canaan, from the Mediterranean Sea in the west to the Euphrates River in the east.

ULB:

[9] You cleared the land for it;

it took root and filled the land.

[10] The mountains were covered with its shade,

the cedars of God by its branches.

[11] It sent out its branches as far as the sea

and its shoots to the Euphrates River.

translationWords:

- cedar
- send, send out, sent
- Euphrates River

translationNotes:

- **General Information:** - Asaph continues to speak of the way God settled Israel in their land as if God were a man clearing ground to plant a grapevine. If you need to translate the meaning of the story rather than the story itself, see how the UDB translates it.
- **You cleared the land for it** - “You cleared the land for the vine” (See: Metaphor)

- **it took root** - “the vine took root” or “the vine began to grow”
- **filled the land** - “its branches covered the land”
- **The mountains were covered with its shade, the cedars of God by its branches** - This can be stated in active form. AT: “Its shade covered the mountains, its branches the cedars of God” (See: Active or Passive)
- **the cedars of God by its branches** - “and the cedars of God were covered by its branches,” which copies the verb from the previous sentence. This can be stated in active form. AT: “and its branches covered the cedars of God” (See: Ellipsis and Active or Passive)
- **cedars of God** - Possible meanings are 1) “the highest cedar trees,” the cedar trees that grew on the “mountains” in the land of Lebanon north of Israel, or 2) “God’s own cedar trees.”
- **the sea** - the Mediterranean Sea to the west of Israel
- **shoots** - the parts of new plants that are just starting to grow above the ground

Links:

- Introduction to Psalms
- Psalm 080 General Notes
- Psalm 080 Translation Questions

Psalm 80:12-13

UDB:

12 So why have you abandoned us

and allowed our enemies to tear down our walls?

You are like someone who tears down the fences around his vineyard,

so that all the people who pass by can steal the grapes;

13 wild pigs can trample the vines,

and wild animals can also eat the grapes.

ULB:

12 Why have you broken down its walls

so that all they who pass by pluck its fruit.

13 The boars out of the forest ruin it,

and the beasts of the field feed on it.

translationWords:

- fruit, fruitful
- ruin, ruins

translationNotes:

- **General Information:** - Asaph continues speaking of the way God settled Israel in their land as if God were a man clearing ground to plant a grapevine. If you need to translate the meaning of the story rather than the story itself, see how the UDB translates it.

- **its walls** - walls of stone, not of wood
- **boars** - wild pigs that ruin gardens and farms and attack people. If your readers do not know what these are, use the word for a wild animal that ruins gardens and farms and attacks people. (See: Translate Unknowns)
- **forest** - land where there are many trees
- **beasts** - wild animals of any kind
- **field** - land where there are many plants but no trees

Links:

- Introduction to Psalms
- Psalm 080 General Notes
- Psalm 080 Translation Questions

Psalm 80:14-16

UDB:

14 You who are the commander of the angel armies, turn to us!

Look down from heaven and see what is happening to us!

Come and rescue us who are like your grapevine,

15 who are like the young vine that you planted and caused to grow!

16 Our enemies have torn down and burned everything in our land;

look at them angrily and get rid of them!

ULB:

14 Turn back, God of hosts;

look down from heaven and take notice and take care of this vine.

15 This is the root that your right hand planted,

the shoot that you made to grow.

16 It has been burned and cut down;

they perish because of your rebuke.

translationWords:

- turn, turn away, turn back
- Yahweh of hosts, God of hosts, host
- heaven, sky, heavens, heavenly
- right hand
- perish, perishing, perishable
- rebuke

translationNotes:

- **General Information:** - Asaph finishes speaking of the way God settled Israel in their land as if God were a man clearing ground to plant a grapevine. If you need to translate the meaning of the story rather than the story itself, see how the UDB translates it.
- **Turn back** - “Turn back to us” or “Come and help us again” (See: Assumed Knowledge and Implicit Information)
- **and take notice** - “and look at”

- **this vine** - The writer continues comparing the nation of Israel to the vine. (See: Metaphor)
- **This is the root that your right hand planted** - The right hand represents the Yahweh's power and control. AT: "This is the root that you, Yahweh, planted" (See: Synecdoche)
- **shoot** - the part of a new plant that is just starting to grow above the ground. See how this is translated in 80:11.
- **down; they perish because of your rebuke** - Possible meanings are 1) down; your people perish because of your rebuke." or 2) "down. May your enemies perish because of your rebuke!"

Links:

- Introduction to Psalms
- Psalm 080 General Notes
- Psalm 080 Translation Questions

Psalm 80:17-18

UDB:

[17] But strengthen us people whom you have chosen,

us Israelite people, whom you previously caused to be very strong.

[18] When you do that, we will never turn away from you again;

revive us, and then we will praise you.

ULB:

[17] May your hand be on the man of your right hand,

on the son of man whom you made strong for yourself.

[18] Then we will not turn away from you;

revive us, and we will call on your name.

translationWords:

- hand, right hand, to hand over
- Son of Man, son of man
- call, calling, called, call out
- name

translationNotes:

- **your hand** - This refers to Yahweh's power and control. (See: Synecdoche)
- **the man of your right hand** - the nation of Israel, which Yahweh has chosen as his people. (See: Synecdoche)
- **right hand** - When a man in Israel wanted to honor another man, he would have that other man stand at his right side, close to his right hand. (See: Idiom)
- **we will not turn away from you** - "we will not stop worshiping and obeying you" or "we will always worship and obey you" (See: Idiom)

Links:

- Introduction to Psalms
- Psalm 080 General Notes
- Psalm 080 Translation Questions

Psalm 80:19

UDB:

[19] Yahweh, commander of the angel armies, restore us;

act kindly toward us and rescue us from our enemies!

ULB:

[19] Yahweh, God of hosts, restore us;

make your face shine on us, and we will be saved.

translationWords:

- restore, restoration
- Yahweh
- Yahweh of hosts, God of hosts, host
- save, safe

translationNotes:

- **shine on us** - The writer speaks of Yahweh acting favorably towards them as if Yahweh's face shone a light on them. See how you translated this in 80:3. AT: "act favorably towards us" (See: Metaphor)
- **we will be saved** - This can be stated in active form. AT: "you will save us" (See: Active or Passive)

Links:

- Introduction to Psalms
- Psalm 080 General Notes
- Psalm 080 Translation Questions

Psalm 81 General Notes

Type of psalm

Psalm 81 is a wisdom psalm. It is meant to be sung at “New Moon” and “Full Moon” ceremonies. (See: wise, wisdom)

Special concepts in this chapter

Obedience

If Israel would obey and worship God, he would destroy their enemies.

Links:

- **Psalm 081:1-3**

Psalm 81:1-3

UDB:

[1] Sing songs to praise God, who enables us to be strong when we fight our enemies;
shout joyfully to God, whom we descendants of Jacob worship!
[2] Start playing the music, and beat the tambourines;
play nice music on the harps and lyres.

[3] Blow the trumpets during the festival to celebrate each new moon,
each time the moon is full, and during our other festivals.

ULB:

81

For the chief musician; set to the Gittith style. A psalm of Asaph.

[1] Sing aloud to God our strength;
shout out for joy to the God of Jacob.
[2] Sing a song and play the tambourine,
the pleasant lyre with the harp.
[3] Blow the ram's horn on the day of the new moon,
on the day of the full moon, when our feast day begins.

translationWords:

- chief
- psalm
- Asaph
- God
- joy, joyful
- Jacob, Israel
- lute, lyre
- harp
- sheep, ram, ewe
- horn, horns
- new moon
- feast

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **General Information:** - A psalm of Asaph.

- **For the chief musician** - "This is for the director of music to use in worship;"
- **set to the Gittith** - This may refer to a style of music. See how you translated this in 8:1.
- **A psalm of Asaph** - "This is a psalm that Asaph wrote"
- **God our strength** - The abstract noun "strength" can be stated as "strong." AT: "God who causes us to be strong" (See: Abstract Nouns)
- **the God of Jacob** - Here "Jacob" represents all of his descendants. AT: "the God of Israel, the nation of Jacob's descendants" (See: Synecdoche)
- **play the tambourine, the pleasant lyre with the harp** - These are musical instruments.
- **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 (See: Translate Unknowns)
- **the new moon** - This is the beginning of the lunar month.
- **the day of the full moon** - This is the middle of the lunar month.
- **when our feast day begins** - "and on the days when our feasts begin"

Links:

- Introduction to Psalms
- Psalm 081 General Notes
- Psalm 081 Translation Questions

Psalm 81:4-5

UDB:

[4] Do that because that is a decree for us Israelite people;

> it is a command that God made for the descendants of Jacob.
>
> [5] He made it a law under at the time when God led the descendants of Joseph out of the land of Egypt.

I heard a voice I did not recognize, and it said:

ULB:

> [4] For it is a statute for Israel,
>
> a decree given by the God of Jacob.
>
> [5] He issued it as a regulation in Joseph
>
> when he went against the land of Egypt,
>
> where I heard a voice that I did not recognize:

translationWords:

- statute, statutes
- Israel, Israelites, nation of Israel
- decree
- Jacob, Israel
- Joseph (OT)
- Egypt, Egyptian
- know, knowledge, make known

translationNotes:

- **For it** - Here “it” refers to the feast day.
- **a decree given by the God of Jacob** - This can be stated in active form. AT: “the God of Jacob decreed it” or “the God of Jacob commanded it” (See: Active or Passive)
- **the God of Jacob** - Here “Jacob” represents all of his descendants. AT: “the God of Israel, the nation of Jacob’s descendants” (See: Synecdoche)
- **issued it as a regulation** - “gave it as a law”
- **in Joseph** - Here “Joseph” represents all of the Israelites. AT: “to the Israelites” (See: Synecdoche)

- **when he went against the land of Egypt** - This refers to the historical events in Egypt when the people of Israel were enslaved and God rescued them. (See: Assumed Knowledge and Implicit Information)
- **the land of Egypt** - Here "land" represents the people. AT: "the people of Egypt" (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 081 General Notes
- Psalm 081 Translation Questions

Psalm 81:6-7

UDB:

[6] "After the rulers of Egypt forced you Israelites to work as slaves,

I took those heavy burdens off your backs,

and I enabled you to lay down those heavy baskets of bricks that you were carrying.

[7] When you were greatly distressed, you called out to me, and I rescued you;

I answered you out of a thundercloud.

Later I tested whether you would trust me to give you water when you were in the desert at Meribah.

ULB:

[6] "I removed the burden from his shoulder;

his hands were freed from holding the basket.

[7] In your distress you called out, and I helped you;

I answered you from a dark thundercloud.

I tested you at the waters of Meribah. *Selah*

translationWords:

- burden
- hand, right hand, to hand over
- call, calling, called, call out
- test
- water, waters
- selah

translationNotes:

- **General Information:** - Here God begins speaking.
- **removed the burden from his shoulder** - Here "the burden from his shoulder" represents the forced labor the Israelites had to do as slaves in Egypt. (See: Synecdoche)
- **his hands were freed from holding the basket** - Here "holding the basket" represents the forced labor the Israelites had to do as slaves in Egypt. (See: Synecdoche)

- **In your distress** - “In your great suffering”
- **I answered you from a dark thundercloud** - When God came to the Israelites, he hid the fullness of his presence and glory in a dark and threatening cloud. (See: Assumed Knowledge and Implicit Information)
- **I tested you at the waters of Meribah** - God tested the children of Israel to see if they would trust him to supply water in the desert of Meribah. (See: Assumed Knowledge and Implicit Information)

Links:

- Introduction to Psalms
- Psalm 081 General Notes
- Psalm 081 Translation Questions

Psalm 81:8-10

UDB:

[8] You who are my people, listen while I warn you!

I wish that you Israelite people would pay attention to what I say to you!

[9] You must not have any idols of other gods among you;

you must never bow to worship any of them!

[10] I am Yahweh, your God;

It was not any of those gods who brought you out of Egypt;

I am the one who did it!

So request what you want me to do for you, and I will do it.

ULB:

[8] Listen, my people, for I will warn you,

Israel, if you would only listen to me!

[9] There must be no foreign god among you;

you must not worship any foreign god.

[10] I am Yahweh your God,

who brought you out of the land of Egypt.

Open your mouth wide, and I will fill it.

translationWords:

- people of God, my people
- Israel, Israelites, nation of Israel
- foreigner, foreign, alien
- false god, foreign god, god, goddess
- worship
- Yahweh
- God
- Egypt, Egyptian

translationNotes:

- **General Information:** - Yahweh reminds the people what he said while they were in the desert.
- **for I will warn you** - “because I am giving you a warning”
- **Israel** - Here “Israel” represents the people of Israel. AT: “Israelites” or “people of Israel” (See: Synecdoche).
- **if you would only listen to me!** - “how I wish you would listen to me” or “but you must start listening to me!”
- **Open your mouth wide, and I will fill it** - God taking care of all the needs of the people is spoken of as if he were a mother bird feeding her baby birds. (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 081 General Notes
- Psalm 081 Translation Questions

Psalm 81:11-12

UDB:

[11] But my people would not listen to me;

they would not obey me.

[12] So because they were very stubborn,

I allowed them to do whatever they wanted to do.

ULB:

[11] But my people did not listen to my words;

Israel did not obey me.

[12] So I gave them over to their own stubborn way

so that they might do what seemed right to them.

translationWords:

- word
- obey, obedient, obedience
- stiff-necked, stubborn

translationNotes:

- **General Information:** - Now Yahweh tells what actually happened after he warned the people.
- **to my words** - Here “words” represents what God said. AT: “to what I said” or “to me” (See: Metonymy)
- **So I gave them over to their own stubborn way** - God allowing the people to remain stubborn is spoken of as if God were giving them over to an enemy to let the enemy harm them. AT: “Therefore, I let them be stubborn” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 081 General Notes
- Psalm 081 Translation Questions

Psalm 81:13-14

UDB:

[13] I wish that my people would listen to me,

that the Israelite people would behave as I want them to do.

[14] If they did that, I would quickly defeat their enemies;

I would strike dead those who are oppressing them.

ULB:

[13] Oh, that my people would listen to me;

oh, that my people would walk in my paths.

[14] Then I would quickly subdue their enemies

and turn my hand against their oppressors.

translationWords:

- walk
- hand, right hand, to hand over
- oppress, oppression, oppressor

translationNotes:

- **oh, that my people would walk in my paths** - God wanting the people to obey him is spoken of as if he wanted the people to walk on his paths or roads. AT: "I wish that they would obey my laws" (See: Metaphor)
- **turn my hand against** - Here "hand" represents Yahweh's power. AT: "I would destroy" or "I would defeat" (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 081 General Notes
- Psalm 081 Translation Questions

Psalm 81:15-16

UDB:

15 Then all those who hate me would cringe before me,

and then I would punish them forever.

16 But I would give you Israelites very good wheat,

and I would fill your stomachs with wild honey."

ULB:

15 May those who hate Yahweh cringe in fear before him!

May they be humiliated forever.

16 I would feed Israel with the finest wheat;

I would satisfy you with honey out of the rock."

translationWords:

- Yahweh
- fear, afraid, fear of Yahweh
- forever
- wheat
- honey, honeycomb

translationNotes:

- **who hate Yahweh ... before him** - Yahweh is speaking about himself in the third person. AT: "who hate me ... before me" (See: First, Second or Third Person)
- **cringe in fear** - "bow down in fear" or "fall down in fear"
- **May they be humiliated forever** - This can be stated in active form. AT: "I would humiliate them forever" or "I will punish them forever" (See: Active or Passive)
- **I would feed Israel with the finest wheat** - God causing the best wheat to grow in Israel is spoken of as if he would literally feed the wheat to the people. AT: "I would allow the Israelites to eat the finest wheat" (See: Metaphor)
- **feed Israel ... satisfy you** - Both "Israel" and "you" refer to the Israelites.
- **honey out of the rock** - This refers to wild honey. Bees would build hives in the holes in rocks and make the honey there. (See: Assumed Knowledge and Implicit Information)

Links:

- Introduction to Psalms
- Psalm 081 General Notes
- Psalm 081 Translation Questions

Psalm 82 General Notes

Type of psalm

Psalm 82 is a psalm of judgment against the the leaders of the other nations. (See: judge, judgment)

Special concepts in this chapter

Favoritism

The leaders of the nations need to protect the poor and needy and not to favor the evil rich people. (See: favor, favorable, favoritism and evil, wicked, wickedness)

Important figures of speech in this chapter

Metonymy

The leaders of the nations are represented by their gods. (See: Metonymy and false god, foreign god, god, goddess)

Links:

- **Psalm 082:1-2**

Psalm 82:1-2

UDB:

[1] God stands in heaven in a meeting of all the spirits whom he has placed in charge of what he created.

He tells them that he has decided this:

[2] "You must stop judging people unfairly;

you must no longer make decisions that favor wicked people!

ULB:

82

A psalm of Asaph.

[1] God stands in the divine assembly;

in the midst of the gods he renders judgment.

[2] How long will you judge unjustly

and show favoritism to the wicked? *Selah*

translationWords:

- psalm
- Asaph
- God
- divine
- assembly, assemble
- false god, foreign god, god, goddess
- judge, judgment
- unjust, unjustly, injustice
- favor, favorable, favoritism
- evil, wicked, wickedness
- selah

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)

- **A psalm of Asaph** - “This is a psalm that Asaph wrote”
- **the divine assembly** - “the heavenly council” or “the meeting in heaven”
- **he renders judgment** - “he gives judgment.” The abstract noun “judgment” can be stated as a verb. AT: “he judges” (See: Abstract Nouns)
- **the gods** - Possible meanings are 1) these are other spiritual beings who dwell in heaven. AT: “the divine beings” or “the heavenly judges” or 2) these are human judges that God has appointed. Either way, it does not mean they are gods like Yahweh is god. It means God has given them great power and authority. AT: “the rulers”
- **How long will you judge unjustly and show favoritism to the wicked?** - Yahweh uses a question to rebuke the gods for not judging people fairly. (See: Rhetorical Question)
- **Selah** - This may be a musical term that tells people how to sing or play their instruments here. Some translations write the Hebrew word, and some translations do not include it. See how you translated this in 3:2. (See: Copy or Borrow Words)

Links:

- Introduction to Psalms
- Psalm 082 General Notes
- Psalm 082 Translation Questions

Psalm 82:3-4

UDB:

[3] You must defend people who are poor and orphans;

> you must act fairly toward those who are needy and those who have no one to help them.

[4] Rescue them from the power of the wicked people!”

ULB:

> [3] Defend the poor and fatherless;
>
> maintain the rights of the afflicted and destitute.
>
> [4] Rescue the poor and needy;
>
> take them out of the hand of the wicked.

translationWords:

- afflict, affliction
- hand, right hand, to hand over

translationNotes:

- **the poor and fatherless** - Here “the poor” and “fatherless” are nominal adjectives. They can be stated as adjectives. AT: “those who are poor and those who are orphans” (See: Nominal Adjectives)
- **maintain the rights of the** - “do what is right for the ”
- **the afflicted and destitute** - Here “the afflicted” and “destitute” are nominal adjectives. They can be stated as adjectives. AT: “those who are suffering and those who have nothing” (See: Nominal Adjectives)
- **the poor and needy ... the wicked** - These are all nominal adjectives. They can be stated as adjectives. AT: “those who are poor and those who are needy ... those who are wicked” (See: Nominal Adjectives)
- **take them out of the hand of the wicked** - Here the word “hand” represents power or control. AT: “stop the wicked people from harming them” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 082 General Notes
- Psalm 082 Translation Questions

Psalm 82:5

UDB:

[5] Those rulers do not know or understand anything!

They are very corrupt,

and as a result of their corrupt behavior,

it is as though the foundation of the world is being shaken!

ULB:

[5] They neither know nor understand;

they wander around in the darkness;

all the foundations of the earth crumble.

translationWords:

- know, knowledge, make known
- understand, understanding
- darkness
- foundation, founded

translationNotes:

- **They neither** - Possible meanings are 1) “they” refers to the gods or 2) “they” refers to the wicked people.
- **they wander around in the darkness** - Doing what is evil is spoken of as if they were walking in a very dark place. (See: Metaphor)
- **all the foundations of the earth crumble** - The gods corrupting the moral order that Yahweh established is spoken of as if the gods were shaking the earth and making it fall apart. (See: Metaphor)
- **crumble** - “fall apart”

Links:

- Introduction to Psalms
- Psalm 082 General Notes
- Psalm 082 Translation Questions

Psalm 82:6-7

UDB:

6 I previously said to them, "You think you are gods!

It is as though you are all my sons,

7 but you will die as people do;

your lives will end as the lives of all rulers end."

ULB:

6 I said, "You are gods,

and all of you sons of the Most High.

7 Nevertheless you will die like men

and fall like one of the princes."

translationWords:

- false god, foreign god, god, goddess
- son, son of
- Most High
- death, die, dead
- prince, princess

translationNotes:

- **You are gods, and all of you sons of the Most High** - Here "gods" refers to the same group as in Psalm 082:1-2. Whether this refers to spiritual beings or human beings, they are not gods like Yahweh is God, and they are not literally his sons. By calling them "gods" and "sons of the Most High," Yahweh is acknowledging that he has given them great power and authority.
- **sons of the Most High** - Yahweh is speaking about himself as "the Most High." (See: First, Second or Third Person)
- **Nevertheless** - "However"
- **and fall** - This is a way of speaking of a person dying. (See: Idiom)

Links:

- Introduction to Psalms
- Psalm 082 General Notes
- Psalm 082 Translation Questions

Psalm 82:8

UDB:

[8] God, arise and judge everyone on the earth

because all the people groups belong to you!

ULB:

[8] Arise, God, judge the earth,

for you have an inheritance in all the nations.

translationWords:

- raise, rise, risen, arise, arose
- judge, judgment
- inherit, inheritance, heritage, heir
- nation

translationNotes:

- **General Information:** - The writer is speaking again.
- **judge the earth** - Here “earth” represents the people. AT: “judge the people of the earth” (See: Metonymy)
- **for you have an inheritance in all the nations** - “for all the nations are your inheritance.” Yahweh taking all the people as his own and ruling over them is spoken of as if the nations were a possession that he inherited. AT: “for you rule over all the people of every nation” (See: Metaphor)
- **all the nations** - Here “nations” represents the people of the nations. (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 082 General Notes
- Psalm 082 Translation Questions

Psalm 83 General Notes

Type of psalm

Psalm 83 is a deliverance psalm. It is a prayer for deliverance from many nations allied against Israel. (See: deliver, deliverer, deliverance)

Special concepts in this chapter

Destruction

God should destroy these enemy nations like he destroyed Israel's enemies during the time of the Judges.

Links:

- **Psalm 083:1-2**

Psalm 83:1-2

UDB:

[1] God, do not continue to be silent!

Do not be quiet and say nothing

[2] because your enemies are rioting against you;

those who hate you are rebelling against you!

ULB:

83

A song. A psalm of Asaph.

[1] God, do not be silent!

Do not ignore us and remain unmoved, God.

[2] Look, your enemies are making a commotion,

and those who hate you have raised their heads.

translationWords:

- psalm
- Asaph
- God
- raise, rise, risen, arise, arose
- head

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **A song. A psalm of Asaph** - "This is a psalm that Asaph wrote"
- **and remain unmoved** - "and do nothing to help us"
- **Look, your enemies are making a commotion** - Here "making a commotion" means they are rioting and rebelling. AT: "Look, your enemies are rebelling against you"
- **those who hate you have raised their heads** - The phrase "raised their heads" is way of saying they are rebelling against God. AT: "those who hate you are defying you" (See: Idiom)

Links:

- Introduction to Psalms
- Psalm 083 General Notes
- Psalm 083 Translation Questions

Psalm 83:3-5

UDB:

[3] They are secretly planning to do things to harm us, your people;

they are conspiring together against the people whom you protect.

[4] They say, "Come, we must destroy their nation

so that no one will remember that Israel ever existed!"

[5] They have agreed on what they want to do to destroy Israel,

and they have agreed to attack you together.

ULB:

[3] They conspire against your people

and plan together against your protected ones.

[4] They have said, "Come, and let us destroy them as a nation.

Then the name of Israel will no longer be remembered."

[5] They have schemed together with one strategy;

against you they have made an alliance.

translationWords:

- people of God, my people
- nation
- name
- Israel, Israelites, nation of Israel

translationNotes:

- **your protected ones** - "those whom you protect." This refers to the Israelites.
- **the name of Israel will no longer be remembered** - Here "name" represents a reputation or the memory of someone. This can be stated in active form. AT: "no one will ever remember the Israelites existed" (See: Metonymy and Active or Passive)
- **They have schemed together with one strategy** - "Your enemies have agreed together with one plan"
- **against you they have made an alliance** - "they have joined together against you"

Links:

- Introduction to Psalms
- Psalm 083 General Notes
- Psalm 083 Translation Questions

Psalm 83:6-7

UDB:

[6] Your enemies are the people who live in the tents of Edom—

> the Ishmaelites, Moab and the Hagrites, they conspire together with
> [7] the people of Gebal, and the Ammonites, and the Amalekites,
>
> and the Philistines, and the people of the city of Tyre.

ULB:

> [6] This includes the tents of Edom and the Ishmaelites,
>
> and the people of Moab and the Hagrites, who plot together with [7] Gebal, Ammon, Amalek;
>
> it also includes Philistia and the inhabitants of Tyre.

translationWords:

- tent
- Edom, Edomite, Idumea
- Ishmael
- Moab, Moabite, Moabitess
- Ammon, Ammonites, Ammonitess
- Amalek, Amalekite
- Philistines
- Tyre, Tyrians

translationNotes:

- **General Information:** - The writer continues to list the people groups who want to destroy Israel.

- **the tents of Edom** - This refers to the people of Edom who lived in tents. (See: Metonymy)
- **Hagrites** - This is the name of a people group that lived on the east side of the Jordan River. (See: How to Translate Names)
- **Gebal, Ammon, Amalek ... Philistia** - These all represent the people of each area or tribe. AT: “the people of Gebal, the Ammonites, the Amalekites ... the Philistines” (See: Metonymy)
- **Gebal** - This is the name of a region south of the Dead Sea. (See: How to Translate Names)

Links:

- Introduction to Psalms
- Psalm 083 General Notes
- Psalm 083 Translation Questions

Psalm 83:8

UDB:

[8] The people of Assyria have joined them;

> they are strong allies of the Moab and Ammon people groups, who are descendants of Abraham's nephew Lot.

ULB:

> [8] Assyria also is allied with them;
>
> they are helping the descendants of Lot. *Selah*

translationWords:

- Assyria, Assyrian, Assyrian Empire
- descendant, descended from
- Lot
- selah

translationNotes:

- **Assyria** - This represents the people of Assyria. AT: "the people of Assyria" (See: Metonymy)
- **the descendants of Lot** - This refers to the people of the nations of Moab and Ammon. You can make clear the understood information. (See: Assumed Knowledge and Implicit Information)
- **Selah** - This may be a musical term that tells people how to sing or play their instruments here. Some translations write the Hebrew word, and some translations do not include it. See how you translated this in 3:2. (See: Copy or Borrow Words)

Links:

- Introduction to Psalms
- Psalm 083 General Notes
- Psalm 083 Translation Questions

Psalm 83:9-10

UDB:

[9] God, do to those people things as you did to the Midian people group,
as you did to Sisera and Jabin at the Kishon River.
[10] You destroyed them at the town of Endor,
and their corpses lay on the ground and decayed.

ULB:

[9] Do to them as you did to Midian,
as you did to Sisera and to Jabin at the Kishon River.
[10] They perished at Endor
and became like manure for the earth.

translationWords:

- Midian, Midianites
- perish, perishing, perishable
- dung, manure

translationNotes:

- **Do to them ... for the earth** - The writer is asking God to defeat Israel's enemies as he has done in the past. (See Assumed Knowledge and Implicit Information)
- **did to Midian** - Here "Midian" represents the people of Midian. AT: "did to the Midianites" (See: Metonymy)
- **Sisera ... Jabin** - These are names of men. Jabin was king of Hazor. Sisera was the commander of Jabin's army. (See: How to Translate Names)
- **Kishon River** - This is the name of a river in northern Israel. (See: How to Translate Names)
- **Endor** - This is the name of a town in northern Israel. (See: How to Translate Names)
- **became like manure for the earth** - This means the bodies of Sisera and Jabin were not buried but were left to rot. (See: Simile)

Links:

- Introduction to Psalms
- Psalm 083 General Notes
- Psalm 083 Translation Questions

Psalm 83:11-12

UDB:

[11] Do to them things like you did to kings Oreb and Zeeb;

defeat their leaders like you defeated Zebah and Zalmunna,

[12] who said, “We will take for ourselves the land that the Israelites say belongs to God!”

ULB:

[11] Make their nobles like Oreb and Zeeb,

and all their princes like Zebah and Zalmunna.

[12] They said, ”Let us take for ourselves

the pastures of God.”

translationWords:

- noble, nobleman
- prince, princess

translationNotes:

- **General Information:** - The writer continues to remind God of other enemies he has defeated for Israel in the past. (See: Assumed Knowledge and Implicit Information)
- **Oreb ... Zeeb ... Zebah ... Zalmunna** - These are all names of kings. (See: How to Translate Names)
- **They said** - Here “They” refers to Oreb, Zeeb, Zebah and Zalmunna.
- **the pastures of God** - This speaks about the land of Israel as if it were land for sheep to graze and God were the shepherd watching over it. (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 083 General Notes
- Psalm 083 Translation Questions

Psalm 83:13-15

UDB:

[13] My God, cause them to disappear quickly like whirling dust,

like chaff that the wind blows away!

[14] As a fire completely burns a forest

and as flames burn in the mountains,

[15] expel them with your storms

and cause them to be terrified by your big storms!

ULB:

[13] My God, make them like the whirling dust,

like chaff before the wind,

[14] like the fire that burns the forest,

and like the flame that sets the mountains on fire.

[15] Chase them with your strong wind,

and terrify them with your windstorm.

translationWords:

- chaff
- fire
- terror, terrify

translationNotes:

- **General Information:** - The writer uses similes to describe God's total destruction of Israel's enemies. (See: Simile)
- **make them like the whirling dust, like chaff before the wind** - Both statements speak of God destroying his enemies as if he were a strong wind easily blowing them away. (See: Simile and Parallelism)
- **like the fire that burns the forest, and like the flame that sets the mountains on fire** - Both statements speak of God's punishment as if it were a fire, and the enemies of God are things that burn in the fire. (See: Simile and Parallelism)
- **Chase them with your strong wind, and terrify them with your windstorm** - Both statements ask God to destroy the enemies with storms. (See: Simile and Parallelism)

Links:

- Introduction to Psalms
- Psalm 083 General Notes
- Psalm 083 Translation Questions

Psalm 83:16-17

UDB:

16 Cause them to be very ashamed

so that they will admit that you are very powerful.

17 Cause them to be forever disgraced because of being defeated,

and cause them to die while they are still disgraced.

ULB:

16 Fill their faces with shame

so that they might seek your name, Yahweh.

17 May they be put to shame and be terrified forever;

may they perish in disgrace.

translationWords:

- face
- shame, shameful, ashamed
- name
- Yahweh
- terror, terrify
- forever
- perish, perishing, perishable
- disgrace, disgraceful

translationNotes:

- **Fill their faces with shame** - Here “faces” represents the whole person. AT: “Make them very ashamed” (See: Synecdoche)
- **they might seek your name** - Here “name” represents God’s power. God’s enemies acknowledging that God is powerful is spoken of as if they are seeking to find Yahweh. AT: “they might acknowledge that you are powerful” (See: Metonymy and Metaphor)
- **seek your name** - Possible meanings are 1) God’s enemies admit that God is powerful or 2) God’s enemies are asking God for help or 3) God’s enemies start to worship and obey him.
- **May they be put to shame and be terrified forever** - This can be stated in active form. AT: “Make them ashamed and terrified forever” (See: Active or Passive)
- **may they perish in disgrace** - “may they die while they are ashamed”

Links:

- Introduction to Psalms
- Psalm 083 General Notes
- Psalm 083 Translation Questions

Psalm 83:18

UDB:

[18] Cause them to know that you, whose name is Yahweh,

are the supreme ruler over everything on the earth.

ULB:

[18] Then they will know that you alone, Yahweh,

are the Most High over all the earth.

translationWords:

- Yahweh
- Most High

translationNotes:

- **Then they will know** - This can also be stated as the writer making a request to God. AT: "Cause them to know" (UDB)
- **are the Most High over all the earth** - God ruling over everything in the earth is spoken of as if he were elevated higher than everything else. AT: "are supreme, and you rule all things on the earth" (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 083 General Notes
- Psalm 083 Translation Questions

Psalm 84 General Notes

Type of psalm

Psalm 84 is a worship psalm.

Special concepts in this chapter

Obedience

God blesses all who want to obey him. Praising God in his temple is better than anything else. (See: bless, blessed, blessing and temple)

Similarity to Psalm 42-43

There are many similarities between these psalms and some scholars suggest they were written by the same people.

Links:

- **Psalm 084:1-2**

Psalm 84:1-2

UDB:

[1] Yahweh, commander of the angel armies,

your temple is very beautiful!

[2] I would like to be there;

Yahweh, I desire that very much.

With all my inner being I sing joyfully to you, the all-powerful God.

ULB:

84

For the chief musician; set to the Gittith style. A psalm of the sons of Korah.

[1] How lovely is the place where you live,

Yahweh of hosts!

[2] I long for the courts of Yahweh, my desire for it has made me exhausted.

My heart and all of my being call out to the living God.

translationWords:

- psalm
- son, son of
- Korah
- life, live, living, alive
- Yahweh of hosts, God of hosts, host
- courtyard, court
- Yahweh
- heart

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **For the chief musician** - “This is for the director of music to use in worship”

- **set to the Gittith** - This may refer to a style of music. See how you translated this in 8:1.
- **A psalm of the sons of Korah** - “This is a psalm that the sons of Korah wrote”
- **How lovely** - “How beautiful”
- **I long for the courts of Yahweh** - “I really want to be in the courts of Yahweh”
- **the courts of Yahweh** - Here “courts” represent the temple. (See: Synecdoche)
- **my desire for it has made me exhausted** - “my desire has exhausted me” or “I am tired because I want it so much”
- **My heart and all of my being call out** - Here “heart” represents the whole person. AT: “I call out with all of my being” (See: Synecdoche)
- **the living God** - This means God is living and he also has the power to cause other things to live.

Links:

- Introduction to Psalms
- Psalm 084 General Notes
- Psalm 084 Translation Questions

Psalm 84:3-4

UDB:

[3] Even sparrows and swallows have built nests near your temple;

they take care of their young babies near the altars where people offer sacrifices to you,

Commander of the angel armies, my king and my God.

[4] How fortunate are those who are always in your temple,

constantly singing to praise you.

ULB:

[3] Even the sparrow has found her a house

and the swallow a nest for herself where she may lay her young

near your altars, Yahweh of hosts,

my King, and my God.

[4] Blessed are they who live in your house;

they praise you continually. *Selah*

translationWords:

- altar
- Yahweh of hosts, God of hosts, host
- king
- God
- bless, blessed, blessing
- life, live, living, alive
- house of God, Yahweh's house
- praise
- selah

translationNotes:

- **sparrow ... swallow** - These are types of birds. (See: Translate Unknowns)
- **found her a house** - "found her a home" or "made her a home"

- **the swallow a nest** - Here the words “has found” or “has made” are understood. AT: “the swallow has found a nest” or “the swallow has made a nest” (See: Ellipsis)
- **where she may lay her young** - “where she may lay her eggs and care for her babies”
- **they who live in your house** - Possible meanings are 1) “they” refers to the priests who permanently serve at the temple or 2) “they” refers to people in general who come and worship at the temple.
- **continually** - “again and again”

Links:

- Introduction to Psalms
- Psalm 084 General Notes
- Psalm 084 Translation Questions

Psalm 84:5-6

UDB:

5 How fortunate are those whom you make strong,

those who desire very much to make the trip up to Mount Zion.

6 While they travel through the dryValley of Tears,

you cause it to become a place where there are springs of water,

where the rains in the autumn fill the valley with water, a blessing from you.

ULB:

5 Blessed is the man whose strength is in you,

in whose heart are the highways up to Zion.

6 Passing through the Valley of Tears, they find springs of water to drink.

The early rains cover it with blessings. [1]Some versions have *with pools of water* .

translationWords:

- strength, strengthen
- Zion, Mount Zion
- fountain, spring

translationNotes:

- **Blessed is the man** - Here “man” refers to people in general. (See: Generic Noun Phrases and When Masculine Words Include Women)
- **whose strength is in you** - God is spoken of as if strength was actually found in him. AT: “whom you strengthen” (See: Metaphor)
- **in whose heart are the highways up to Zion** - This expression is about heart-felt desire. AT: “Who love to go up to Zion” or “Who earnestly wish go up to Zion” (See: Metaphor)
- **highways** - “main roads”
- **up to Zion** - The temple was in Jerusalem on the top of the highest hill, called Mount Zion.
- **the Valley of Tears** - This refers to a dry, arid place. Some Bible versions have “the Valley of Baca.” The word “Baca” means “weeping.”
- **The early rains** - This means the rain that falls in autumn before the cold season. This is during the months of October and November on Western calendars.
- **blessings** - “pools of water” (See UDB)

Links:

- Introduction to Psalms
- Psalm 084 General Notes
- Psalm 084 Translation Questions

Psalm 84:7-10

UDB:

[7] As a result, those who travel through there become stronger
knowing that they will appear in your presence on Mount Zion.

[8] Yahweh, commander of the angel armies, listen to my prayer;
God, whom we descendants of Jacob worship, hear what I am saying!
[9] God, act kindly toward our king, the one who protects us,
the one whom you have chosen to rule us.

[10] For me, spending one day in your temple
is better than spending a thousand days somewhere else;
standing at the entrance to your temple, ready to go inside,
is better than living in the tents where wicked people live.

ULB:

[7] They go from strength to strength;
every one of them appears before God in Zion.
[8] Yahweh God of hosts, hear my prayer;
God of Jacob, listen to what I am saying! *Selah*
[9] God, watch over our shield;
show concern for your anointed.
[10] For one day in your courts is better than a thousand elsewhere.
I would rather be a doorkeeper in the house of my God,
than to live within the tents of the wicked.

translationWords:

- strength, strengthen
- Zion, Mount Zion
- Yahweh of hosts, God of hosts, host
- pray, prayer
- Jacob, Israel

- selah
- anoint, anointed
- courtyard, court
- house of God, Yahweh's house
- tent
- evil, wicked, wickedness

translationNotes:

- **They go from strength to strength** - This is a way of saying they get stronger. (See: Idiom)
- **They go** - Here "They" refers to those who strongly desire to go to the temple to worship God.
- **Selah** - This may be a musical term that tells people how to sing or play their instruments here. Some translations write the Hebrew word, and some translations do not include it. See how you translated this in 3:2. (See: Copy or Borrow Words)
- **God, watch over our shield** - The king who protects his people is spoken of as if he were a shield. AT: "God, watch over our king" (See: Metaphor)
- **For one day in your courts is better than a thousand elsewhere** - This can be stated with the understood information. AT: "I would rather be in your courts for one day than to be somewhere else for a thousand days" (See: Ellipsis)
- **a thousand** - "1,000" (See: Numbers)
- **be a doorkeeper** - "be a guard at the door" or "stand at the door"
- **the wicked** - This nominal adjective can be stated as an adjective. AT: "wicked people" or "those who are wicked" (See: Nominal Adjectives)

Links:

- Introduction to Psalms
- Psalm 084 General Notes
- Psalm 084 Translation Questions

Psalm 84:11-12

UDB:

[11] Yahweh our God is like the sun that shines on us and like a shield that protects us;

he acts favorably toward us and honors us.

Yahweh does not refuse to give any good thing to those who do what is right.

[12] Yahweh, commander of the angel armies,

how fortunate are those who trust in you!

ULB:

[11] For Yahweh God is our sun and shield;

Yahweh will give grace and glory;

he does not withhold any good thing from those who walk in integrity.

[12] Yahweh of hosts,

blessed is the man who trusts in you.

translationWords:

- grace, gracious
- glory, glorious
- walk
- integrity
- bless, blessed, blessing
- trust, trustworthy, trustworthiness

translationNotes:

- **For Yahweh God is our sun and shield** - Yahweh who guides and protects his people is spoken of as if he were the sun and a shield. AT: “For Yahweh God guides us like the light from the sun, and he protects us like a shield” (See: Metaphor)
- **Yahweh will give grace and glory** - The abstract nouns “grace” and “glory” can be stated as verbs. AT: “Yahweh will be kind to us and honor us” (See: Abstract Nouns)
- **who walk in integrity** - The way a person conducts their lives or behaves is spoken of as if the person were walking. AT: “who live honestly” or “who are honest”
- **blessed is the man** - Here “man” means people in general. AT: “blessed are those” (See: Generic Noun Phrases and When Masculine Words Include Women)

Links:

- Introduction to Psalms
- Psalm 084 General Notes
- Psalm 084 Translation Questions

Psalm 85 General Notes

Type of psalm

Psalm 85 is a worship psalm.

Special concepts in this chapter

Blessings

God has given so many blessings. If the people stop their sinning then the land will be filled by the glory of God and his blessings. (See: bless, blessed, blessing, sin, sinful, sinner, sinning and glory, glorious)

Group Prayer

Note how this psalm uses the plural to show that it is a group praying.

Links:

- **Psalm 085:1-2**

Psalm 85:1-2

UDB:

[1] Yahweh, you have acted kindly toward us people who live in this land;

you have enabled us Israelite people to become prosperous again.

[2] You forgave us, your people, for the sins that we had committed;

you pardoned us for all our sins.

ULB:

85

For the chief musician. A psalm of the sons of Korah.

[1] Yahweh, you have showed favor to your land;

you have restored the well-being of Jacob.

[2] You have forgiven the sin of your people;

you have covered all their sin. *Selah*

translationWords:

- psalm
- son, son of
- Korah
- Yahweh
- favor, favorable, favoritism
- restore, restoration
- Jacob, Israel
- forgive, forgiveness
- sin, sinful, sinner, sinning
- people of God, my people
- selah

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **For the chief musician** - “This is for the director of music to use in worship.”

- **A psalm of the sons of Korah** - “This is a psalm that the sons of Korah wrote.”
- **you have showed favor to your land** - Here “land” represents the nation and people of Israel. (See: Metonymy)
- **well-being** - This refers to a person being happy, healthy and prosperous.
- **of Jacob** - Here “Jacob” represents Jacob’s descendents, the Israelites. (See: Synecdoche)
- **you have covered all their sin** - Here sin that is forgiven is spoken of as if it were covered so that it can not be seen. AT: “you have deliberately forgotten their sin” (See: Metaphor)
- **their sin** - This writer thought of himself as belonging to God’s people. AT: “our sin”
- **Selah** - This may be a musical term that tells people how to sing or play their instruments here. Some translations write the Hebrew word, and some translations do not include it. See how you translated this in 3:2. (See: Copy or Borrow Words)

Links:

- Introduction to Psalms
- Psalm 085 General Notes
- Psalm 085 Translation Questions

Psalm 85:3-5

UDB:

[3] You stopped being angry with us
and turned away from severely punishing us.

[4] Now, God, the only one who can save us, stop being angry with us
and help us.
[5] Will you continue to be angry with us forever?

ULB:

[3] You have withdrawn all your wrath;
you have turned back from your hot anger.
[4] Restore us, God of our salvation,
and let go of your displeasure with us.
[5] Will you be angry with us forever?
Will you remain angry throughout future generations?

translationWords:

- wrath, fury
- turn, turn away, turn back
- angry, anger
- restore, restoration
- God
- salvation
- forever
- generation

translationNotes:

- **You have withdrawn all your wrath** - God no longer punishing the Israelites is spoken of as if wrath were an object that Yahweh could take away from the Israelites. (See: Metaphor)
- **you have turned back from your hot anger** - God no longer being angry with the Israelites is spoken of as if anger were a fire that God from which God turned away. (See: Metaphor)
- **God of our salvation** - The abstract noun “salvation” can be stated as a verb. AT: “God who saves us” (See: Abstract Nouns)

- **let go of your displeasure with us** - Asking God to stop being angry with the Israelites is spoken of as if displeasure were an object the writer wants God to let go of. (See: Metaphor)
- **Will you be angry with us forever? Will you remain angry throughout future generations?** - The writer uses these questions to emphasize that he is requesting God to stop being angry with them. These rhetorical questions can be translated as a statement. AT: "Please do not stay angry at us forever." (See: Rhetorical Question)

Links:

- Introduction to Psalms
- Psalm 085 General Notes
- Psalm 085 Translation Questions

Psalm 85:6-7

UDB:

[6] Please enable us to prosper again

so that we, your people, will rejoice about what you have done for us.

[7] Yahweh, by rescuing us from our troubles,

show us that you faithfully love us.

ULB:

[6] Will you not revive us again?

Then your people will rejoice in you.

[7] Show us your covenant faithfulness, Yahweh,

grant us your salvation.

translationWords:

- people of God, my people
- rejoice
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- Yahweh
- salvation

translationNotes:

- **Will you not revive us again?** - The writer uses a question to emphasize his request to God to make the people of Israel prosper and happy again. AT: “Please make us prosper again.” This rhetorical question can be translated as a statement. (See: Rhetorical Question)
- **Show us your covenant faithfulness** - The abstract noun “faithfulness” can be stated as an adjective. AT: “Be faithful because of your covenant with us” (See: Abstract Nouns)
- **grant us your salvation** - The word “by” can be added to indicate this is how the writer wants God to show his faithfulness to his people. The abstract noun “salvation” can be stated as a verb. AT: “by saving us” (See: Connecting Words and Abstract Nouns)

Links:

- Introduction to Psalms
- Psalm 085 General Notes
- Psalm 085 Translation Questions

Psalm 85:8-9

UDB:

[8] I want to listen to what Yahweh our God says

because he promises that he will enable us, his people, to live peacefully

if we do not return to doing foolish things.

[9] He is surely ready to save those who have an awesome respect for him,

so that his glory will remain in our land.

ULB:

[8] I will listen to what Yahweh God says,

for he will make peace with his people, his faithful followers.

Yet they must not turn again to foolish ways.

[9] Surely his salvation is near to those who fear him;

then glory will remain in our land.

translationWords:

- Yahweh
- God
- peace, peaceful
- faithful, faithfulness
- turn, turn away, turn back
- fool, foolish, folly
- salvation
- fear, afraid, fear of Yahweh
- glory, glorious

translationNotes:

- **make peace with his people** - “have a peaceful relationship with his people” or “bring peace to his people”

- **Yet they must not turn again to foolish ways** - A person changing the way he behaves is spoken of as if he were physically turning to a different direction. AT: “Yet they must not start doing foolish things again” (See: Metaphor)
- **Surely his salvation is near to those** - God being ready to save someone is spoken of as if salvation were an object that God has placed near someone. AT: “Surely God is ready to save those” (See: Metaphor)
- **then glory will remain in our land** - Here “glory” represents God’s presence. AT: “then his glorious presence will remain in our land” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 085 General Notes
- Psalm 085 Translation Questions

Psalm 85:10-11

UDB:

10 When that happens, he will both faithfully love us and faithfully do for us what he promised to do;

we will act righteously, and he will give us peace,

which will be like a kiss that he gives us.

11 Here on earth, we will be loyal to God,

and from heaven, God will act justly toward us.

ULB:

10 Covenant faithfulness and trustworthiness have met together;

righteousness and peace have kissed each other.

11 Trustworthiness springs up from the ground,

and righteousness looks down from the sky.

translationWords:

- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- trust, trustworthy, trustworthiness
- righteous, righteousness
- peace, peaceful
- kiss
- heaven, sky, heavens, heavenly

translationNotes:

- **Covenant faithfulness and trustworthiness have met together** - Possible meanings are 1) God will be faithful because his covenant and do what he promised to do or 2) God will be faithful because of his covenant and the people will respond by being faithful to him. Either way faithfulness and trustworthiness are spoken of as if they were persons who meet together. (See: Personification and Abstract Nouns)
- **have met together ... have kissed each other** - Most likely the speaker is describing a time in the future when God causes the people to prosper again. AT: “will meet together ... will kiss each other”

- **righteousness and peace have kissed each other** - Possible meanings are 1) the people will do what is right and God will cause the people to live in peace or 2) God will do what is right and will cause the people to live in peace. Either way righteousness and peace are spoken of as if they were persons who kiss each other. (See: Personification and Abstract Nouns)
- **kissed each other** - This was a common way for friends to greet each other.
- **Trustworthiness springs up from the ground** - The people on earth being faithful to God is spoken of as if trustworthiness were a plant growing out of the ground. AT: “Here on earth, we will be loyal to God” (UDB) (See: Metaphor)
- **righteousness looks down from the sky** - The writer describes righteousness as a person looking down as God does. AT: “God will look upon us with favor and give us victory” (See: Personification and Abstract Nouns)

Links:

- Introduction to Psalms
- Psalm 085 General Notes
- Psalm 085 Translation Questions

Psalm 85:12-13

UDB:

[12] Yes, Yahweh will do good things for us,

and there will be great harvests in our land.

[13] Yahweh always acts righteously;

he acts righteously wherever he goes.

ULB:

[12] Yes, Yahweh will give his good blessings,

and our land will yield its crops.

[13] Righteousness will go before him

and make a way for his footsteps.

translationWords:

- Yahweh
- bless, blessed, blessing
- righteous, righteousness

translationNotes:

- **Righteousness will go before him and make a way for his footsteps** - God doing what is right everywhere he goes is spoken of as if righteousness were a person who goes ahead of God and prepares a path for God to walk. (See: Personification)
- **his footsteps** - Here “footsteps” represents where God walks. (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 085 General Notes
- Psalm 085 Translation Questions

Psalm 86 General Notes

Type of psalm

Psalm 86 is a deliverance psalm. He is praying for deliverance from his many enemies. (See: deliver, deliverer, deliverance)

Special concepts in this chapter

Yahweh's help

God has blessed the psalmist and is so loving to him. He has been one of God's servants. Now he needs God to save him. (See: bless, blessed, blessing. love and save, safe)

Links:

- **Psalm 086:1-2**

Psalm 86:1-2

UDB:

[1] Yahweh, listen to what I say and answer me

because I am weak and needy.

[2] Prevent me from dying now because I am loyal to you;

save me because I serve you and I trust in you, my God.

ULB:

86

A prayer of David.

[1] Listen, Yahweh, and answer me,

for I am poor and oppressed.

[2] Protect me, for I am loyal;

my God, save your servant who trusts in you.

translationWords:

- pray, prayer
- David
- Yahweh
- oppress, oppression, oppressor
- God
- save, safe
- servant, slave, slavery
- trust, trustworthy, trustworthiness

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **poor and oppressed** - “weak and needy” (UDB)
- **save your servant** - David refers to himself as “your servant,” that is, God’s servant. AT: “save me, your servant” (See: First, Second or Third Person)

Links:

- Introduction to Psalms
- Psalm 086 General Notes
- Psalm 086 Translation Questions

Psalm 86:3-4

UDB:

[3] Lord, act kindly toward me

because I cry out to you all during each day.

[4] Lord, cause me to be glad,

because I pray to you.

ULB:

[3] Be merciful to me, Lord,

for I cry out to you all day long.

[4] Make your servant glad,

for to you, Lord, I pray.

translationWords:

- mercy, merciful
- Lord
- cry, cry out
- servant, slave, slavery

translationNotes:

- **all day long** - This is an exaggeration. David does not literally cry out all day long. This emphasizes that he cries out continually. AT: “continually” (See: Hyperbole)
- **Make your servant glad** - David refers to himself as “your servant,” that is, God’s servant. AT: “Make me, your servant” or “Make me” (See: First, Second or Third Person)

Links:

- Introduction to Psalms
- Psalm 086 General Notes
- Psalm 086 Translation Questions

Psalm 86:5-7

UDB:

[5] Lord, you are good to us, and you forgive us;

you faithfully love very much all those who pray to you.

[6] Yahweh, listen to my prayer;

hear me when I cry out to you to help me.

[7] When I have troubles, I call out to you

because you answer me.

ULB:

[5] You, Lord, are good, and ready to forgive,

and you show great mercy to all those who cry out to you.

[6] Yahweh, listen to my prayer;

hear the sound of my pleas.

[7] In the day of my trouble I call on you,

for you will answer me.

translationWords:

- Lord
- forgive, forgiveness
- mercy, merciful
- Yahweh
- pray, prayer
- biblical time: day
- trouble, troubles, troubled
- call, calling, called, call out

translationNotes:

- **In the day of my trouble** - Here “day” represents a longer period of time. AT: “During my times of difficulty” (See: Metonymy)
- **I call on you** - “I pray to you”

Links:

- Introduction to Psalms
- Psalm 086 General Notes
- Psalm 086 Translation Questions

Psalm 86:8-9

UDB:

[8] Lord, among all the gods whom the heathen nations worship,

there is no one like you;

not one of them has done the great things that you have done.

[9] Lord, someday people from all the nations that you have established will come and bow down in front of you,

and they will praise you.

ULB:

[8] There is no one who compares to you among the gods, Lord.

There are no deeds like your deeds.

[9] All the nations that you have made will come and bow before you, Lord.

They will honor your name.

translationWords:

- false god, foreign god, god, goddess
- Lord
- works, deeds, work, acts
- nation
- bow, bow down
- honor, to honor
- name

translationNotes:

- **among the gods** - The writer is not acknowledging these other gods exist. He is referring to false gods that people from other nations worship. (See: Assumed Knowledge and Implicit Information)
- **All the nations** - Here “the nations” represent the people. AT: “The people from all nations” (See: Metonymy)
- **They will honor your name** - Here “name” represents the whole person. AT: “They will honor you” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 086 General Notes
- Psalm 086 Translation Questions

Psalm 86:10-12

UDB:

10 You are great, and you do wonderful things;

only you are God.

11 Yahweh, teach me what you want me to do

so that I may conduct my life according to what you say, all of which is right.

Cause me to have an awesome respect for you with all my inner being.

12 Lord, my God, I will thank you with all my inner being,

and I will praise you forever.

ULB:

10 For you are great and do wonderful things;

you only are God.

11 Teach me your ways, Yahweh. Then I will walk in your truth.

Unite my heart to reverence you.

12 Lord my God, I will praise you with my whole heart;

I will glorify your name forever.

translationWords:

- God
- Yahweh
- walk
- true, truth, come true
- heart
- reverence
- Lord
- praise
- glory, glorious
- forever

translationNotes:

- **wonderful things** - “very good things that amaze me”
- **you only are God** - “you are the only God”
- **Teach me your ways, Yahweh. Then I will walk in your truth** - A person who obeys what God wants is spoken of as if he were walking on God’s way or road. AT: “Teach me your truth, Yahweh. Then I will obey what you say” (See: Metaphor)
- **Unite my heart to reverence you** - Here “heart” represents a person’s thoughts, emotions, and motives. Asking God to cause a person to respect him completely is spoken of as if the person’s heart were in many pieces and that God unites them together. AT: “Cause me to respect you sincerely with all my heart” or “Cause me to respect you sincerely” (See: Metonymy and Metaphor)
- **I will praise you with my whole heart** - Here “heart” represents a person’s thoughts, emotions, and motives. AT: “I will praise you completely and sincerely” (See: Metonymy)
- **I will glorify your name** - Here “name” represents the whole person. AT: “I will glorify you” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 086 General Notes
- Psalm 086 Translation Questions

Psalm 86:13-14

UDB:

[13] You faithfully love me very much as you have promised;

you have prevented me from dying and going to the place where dead people are.

[14] But God, proud men are trying to attack me;

a gang of cruel men are wanting to kill me;

they are men who do not have any respect for you.

ULB:

[13] For great is your covenant faithfulness toward me;

you have rescued my life from the depths of Sheol.

[14] God, the arrogant have risen up against me.

A gang of violent men seek my life.

They have no regard for you.

translationWords:

- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- hades, sheol
- arrogant
- raise, rise, risen, arise, arose
- life, live, living, alive

translationNotes:

- **For great is your covenant faithfulness toward me** - The abstract noun “faithfulness” can be stated as an adjective. AT: “For you are faithful to me because of your covenant” (See: Abstract Nouns)
- **you have rescued my life from the depths of Sheol** - This does not mean God brought him back to life after he died. It means God saved him when he was about to die.
- **the arrogant** - This nominal adjective can be stated as an adjective. AT: “arrogant people” (See: Nominal Adjectives)
- **have risen up against me** - “are coming together to harm me”
- **seek my life** - This is a way of saying they want to kill him. (See: Idiom)

Links:

- Introduction to Psalms
- Psalm 086 General Notes
- Psalm 086 Translation Questions

Psalm 86:15-17

UDB:

15 But Lord, you always act mercifully and kindly;

you do not become angry quickly;

you faithfully love us very much

and always do for us what you have promised to do.

16 Look down toward me and act mercifully to me;

cause me to be strong and save me,

the one who serves you faithfully as my mother did.

17 Yahweh, do something to show me that you are being good to me

so that those who hate me will see that you have encouraged me and helped me;

as a result, they will be ashamed.

ULB:

15 But you, Lord, are a merciful and gracious God,

slow to anger, and abundant in covenant faithfulness and trustworthiness.

16 Turn toward me and have mercy on me;

give your strength to your servant;

save the son of your servant woman.

17 Show me a sign of your favor.

Then those who hate me will see it and be put to shame

because you, Yahweh, have helped me and comforted me.

translationWords:

- Lord
- mercy, merciful
- grace, gracious
- God
- angry, anger
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- trust, trustworthy, trustworthiness

- turn, turn away, turn back
- servant, slave, slavery
- save, safe
- son, son of
- sign, proof, reminder
- favor, favorable, favoritism
- shame, shameful, ashamed
- Yahweh
- comfort, comforter

translationNotes:

- **abundant in covenant faithfulness and trustworthiness** - God constantly being faithful and trustworthy is spoken of as if faithfulness and trustworthiness were objects of which God has a large quantity. (See: Metaphor)
- **Turn toward me** - Asking God to consider him is spoken of as if he wanted God to turn and look at him. (See: Metaphor)
- **give your strength to your servant** - The abstract noun “strength” can be stated as a verb or an adjective. AT: “strengthen your servant” or “make your servant strong” (See: Abstract Nouns)
- **your servant ... the son of your servant woman** - The writer is speaking about himself in the third person. (See: First, Second or Third Person)
- **and be put to shame** - This can be stated in active form. AT: “and they will be ashamed” (See: Active or Passive)

Links:

- Introduction to Psalms
- Psalm 086 General Notes
- Psalm 086 Translation Questions

Psalm 87 General Notes

Type of psalm

Psalm 87 is a psalm about Jerusalem.

Special concepts in this chapter

Pride

People will be proud to have been born in Jerusalem.

Psalms about Jerusalem

Psalm 46, 48, and 76 are part of a group of psalms that celebrate Jerusalem.

Links:

- **Psalm 087:1-3**

Psalm 87:1-3

UDB:

[1] The city is established on his holy mountain.

[2] Yahweh loves that city, Jerusalem, more than he loves any other place in Israel.

[3] All you people in Jerusalem,

other people say wonderful things about your city.

ULB:

87

A psalm of the sons of Korah; a song.

[1] On the holy mount stands the city he founded;

[2] Yahweh loves the gates of Zion

more than all the tents of Jacob.

[3] Glorious things are said of you, city of God. *Selah*

translationWords:

- psalm
- son, son of
- Korah
- Lord Yahweh, Yahweh God
- holy, holiness
- Yahweh
- love
- gate, gate bar
- Zion, Mount Zion
- tent
- Jacob, Israel
- glory, glorious
- God
- selah

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **A psalm of the sons of Korah; a song** - "This is a psalm that the sons of Korah wrote"
- **gates of Zion** - Here "gates of Zion" represents the entire city of Jerusalem. AT: "city of Jerusalem" (See: Synecdoche)
- **all the tents of Jacob** - The people lived in tents while they wandered in the desert. Here the writer uses "tents of Jacob" to represent where the Israelites live now. AT: "any of the other dwelling places of the Israelites" (See: Metonymy)
- **Glorious things are said of you, city of God** - The writer speaks to the city of Jerusalem as if it were listening to him. This can be stated in active form. AT: "You people in Jerusalem, other people say wonderful things about your city" (See: Apostrophe and Active or Passive)
- **Selah** - This may be a musical term that tells people how to sing or play their instruments here. Some translations write the Hebrew word, and some translations do not include it. See how you translated this in 3:2. (See: Copy or Borrow Words)

Links:

- Introduction to Psalms
- Psalm 087 General Notes
- Psalm 087 Translation Questions

Psalm 87:4

UDB:

[4] And Yahweh said, ”I will talk of Rahab and Babyon

and the people there who know me.

There are some who know me among the people of Egypt and Babylonia,

and they live in the lands of Philistia and Tyre and Ethiopia,

and they will say, ‘Our home is Jerusalem and our land is Zion.’”

ULB:

[4] ”I mention Rahab and Babylon to my followers.

See, there are Philistia, and Tyre, along with Ethiopia—

and will say, ‘This one was born there.’”

translationWords:

- Babylon, Babylonian
- Philistines
- Tyre, Tyrians
- Ethiopia, Ethiopian

translationNotes:

- **I mention** - “I tell about.” Here “I” refers to Yahweh.
- **Rahab and Babylon** - Here “Rahab” is a poetic way of referring to Egypt. Both “Rahab” and “Babylon” represent the people. AT: “the people of Egypt and Babylon” (See: Metonymy and How to Translate Names)
- **to my followers** - “to those who worship me”
- **Philistia, and Tyre, along with Ethiopia** - The names of these nations represent the people. AT: people from Philistia and Tyre, along with people from Ethiopia”
- **This one was born there** - “This one” refers to the people from the nations that the writer mentions. Although they were not physically born in Zion, those who follow God are natives of Jerusalem spiritually. (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 087 General Notes
- Psalm 087 Translation Questions

Psalm 87:5-6

UDB:

5 Concerning Zion, people will say,

> ”All of these people who were born far away,
>
> they call Jerusalem their home,
>
> and Almighty God will cause that city to remain strong.”

6 Yahweh will write a list of the names of the people of various groups who belong to him,

and he will say that he considers them all to be citizens of Jerusalem.

ULB:

> 5 Of Zion it will be said, ”Each of these was born in her;
>
> and the Most High himself will establish her.”
>
> 6 Yahweh writes in the census book of the nations,
>
> “This one was born there.” *Selah*

translationWords:

- Zion, Mount Zion
- Most High
- Yahweh
- people group, peoples, the people, a people
- selah

translationNotes:

- **Of Zion it will be said** - This can be stated in active form. AT: “People will say about Zion” (See: Active or Passive)
- **Each of these was born in her** - People from other nations that worship Yahweh are spoken of as if they were born in Jerusalem. AT: “It is as though all of these people were born in Jerusalem” (See: Metaphor)
- **in her** - It was common to refer to cities as “her.” AT: “in Jerusalem” or “in Zion”
- **the Most High himself** - The writer uses the reflexive pronoun “himself” to emphasize that it is the Most High who is doing this. (See: Reflexive Pronouns)

- **will establish her** - “will make Jerusalem strong”
- **Yahweh writes in the census book of the nations** - Yahweh acknowledging that the people from other nations belong to him is spoken of as if he were a king writing down the names of the people who live in his city. (See: Metaphor)
- **This one was born there** - “This one” refers to the people from the nations that the writer mentions. Although they were not physically born in Zion, those who follow God are natives of Jerusalem spiritually. See how you translated this in 87:4. (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 087 General Notes
- Psalm 087 Translation Questions

Psalm 87:7

UDB:

[7] They will all dance and sing, saying,

"Jerusalem is the source of all our blessings."

ULB:

[7] So also the singers and the dancers say together,

"All my fountains are in you."

translationWords:

- fountain, spring

translationNotes:

- **All my fountains are in you** - Jerusalem being a place where people receive all their blessings is spoken of as if Jerusalem were a spring that provided water to the people. (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 087 General Notes
- Psalm 087 Translation Questions

Psalm 88 General Notes

Type of psalm

Psalm 88 is a psalm of deliverance from sickness. (See: deliver, deliverer, deliverance)

Special concepts in this chapter

Abandon

Ever since he was a child, the psalmist has been sick and now all his friends have abandoned him. If he dies he can not testify about God's healing.

Links:

- **Psalm 088:1-2**

Psalm 88:1-2

UDB:

[1] Yahweh God, you who rescue me, all during each day I call out to you to help me,

and I cry out to you during each night also.

[2] Listen to my prayer

while I cry out to you for help!

ULB:

88

A song, a psalm of the sons of Korah; for the chief musician; set to the Mahalath Leannoth style. A maschil of Heman the Ezrahite.

[1] Yahweh, God of my salvation,

I cry out day and night before you.

[2] Listen to my prayer;

pay attention to my cry.

translationWords:

- psalm
- son, son of
- Korah
- Yahweh
- God
- salvation
- cry, cry out
- pray, prayer

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **A song, a psalm of the sons of Korah** - “This is a psalm that the sons of Korah wrote”

- **for the chief musician** - “this is for the director of music to use in worship”
- **set to the Mahalath Leannoth style** - This may refer to a style of music. (See: Copy or Borrow Words)
- **A maschil** - This may refer to a style of music. See how you translated this in 32:1.
- **Heman** - This is the name of a man. (See: How to Translate Names)
- **the Ezrahite** - This is the name of a people group. It may refer to a son or descendant of Zerah. (See: How to Translate Names)
- **God of my salvation** - The abstract noun “salvation” can be stated as a verb. AT: “you are the one who saves me” (See: Abstract Nouns)
- **day and night** - The writer uses these words with opposite meanings to say that he cries out continually. (See: Merism)

Links:

- Introduction to Psalms
- Psalm 088 General Notes
- Psalm 088 Translation Questions

Psalm 88:3-4

UDB:

[3] I have experienced many troubles,

and I am about to die and go where dead people are.

[4] Because I have no more strength,

other people believe that I will soon die.

ULB:

[3] For I am filled with troubles,

and my life has reached Sheol.

[4] People treat me like those who go down into the pit;

I am a man with no strength.

translationWords:

- trouble, troubles, troubled
- life, live, living, alive
- hades, sheol
- pit

translationNotes:

- **For I am filled with troubles** - The writer speaks of himself as if he were a container and troubles are the contents that fill the container. AT: “For I am very troubled” (See: Metaphor)
- **my life has reached Sheol** - Here “life” represents the writer. And “Sheol” represents death. The writer speaks about himself possibly dying soon as if Sheol were a place and he has arrived at that place. AT: “I am about to die” (See: Metonymy and Metaphor)
- **People treat me like those who go down into the pit** - The word “pit” means the same as “Sheol.” The phrase “go down into the pit” represents dying. AT: “people treat me like I have already died” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 088 General Notes
- Psalm 088 Translation Questions

Psalm 88:5-6

UDB:

5 I am like a corpse that has been abandoned;

I am like dead people who lie in their graves,

people who have been completely forgotten

because you do not take care of them anymore.

6 It is as though you have thrown me into a deep, dark pit,

into a place where they throw corpses.

ULB:

5 I am abandoned among the dead;

I am like the dead who lie in the grave,

about whom you care no more

because they are cut off from your power.

6 You place me in the lowest part of the pit,

in the dark and deep places.

translationWords:

- death, die, dead
- tomb, grave, burial place
- cut off
- power, powers
- pit

translationNotes:

- **I am abandoned among the dead** - People treating the writer as if he were already dead is spoken of as if he were a corpse that they left unburied. AT: I am left alone as if I were dead" (See: Metaphor)
- **I am like the dead who lie in the grave** - The writer feeling like people and God have abandoned him speaks about himself as if he were already a dead person lying in a grave. (See: Simile)

- **the dead who lie** - The nominal adjective “the dead” can be stated as an adjective. AT: “a dead person who lies” or “dead people who lie” (See: Nominal Adjectives)
- **about whom you care no more** - “who no longer receive your care” or “people you have stopped caring about”
- **they are cut off from your power** - God no longer using his power to help dead people is spoken of as if God literally cut him off or removed him from his power. AT: “you no longer use your power to help them” (See: Metaphor)
- **You place me in the lowest part of the pit, in the dark and deep places** - The writer feeling like God has abandoned him speaks about himself as if God has put the him in the deepest and darkest grave. (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 088 General Notes
- Psalm 088 Translation Questions

Psalm 88:7

UDB:

[7] It seems as though you are very angry with me,

> and it is as though you have crushed me as ocean waves crash down on people.

ULB:

> [7] Your wrath lies heavy on me,
>
> and all your waves crash over me. *Selah*

translationWords:

- wrath, fury
- selah

translationNotes:

- **Your wrath lies heavy on me** - This speaks about God being very angry with the writer as if God's wrath were a heavy object lying on top of the writer. AT: "I feel your great anger" or "I feel how very angry you are with me" (See: Metaphor)
- **all your waves crash over me** - This speaks about God being very angry with the writer as if God's anger were large waves rising up from the sea then landing on the writer. (See: Metaphor)
- **Selah** - This may be a musical term that tells people how to sing or play their instruments here. Some translations write the Hebrew word, and some translations do not include it. See how you translated this in 3:2. (See: Copy or Borrow Words)

Links:

- Introduction to Psalms
- Psalm 088 General Notes
- Psalm 088 Translation Questions

Psalm 88:8

UDB:

[8] You have caused my friends to avoid me;

I have become repulsive to them.

It is as though I were in a prison and cannot escape.

ULB:

[8] Because of you, my acquaintances avoid me.

You have made me a shocking sight to them.

I am hemmed in and I cannot escape.

translationWords:

translationNotes:

- **my acquaintances** - “those who know me”
- **You have made me a shocking sight to them** - “You have made me a disgusting sight to them” or “Because of you, they are shocked when they see me”
- **I am hemmed in** - The writer’s physical condition that makes him repulsive to his friends is spoken of as if he were in closed into a confining space. AT: “It is as though I were in a prison” (UDB) or “I am trapped” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 088 General Notes
- Psalm 088 Translation Questions

Psalm 88:9-10

UDB:

[9] My eyes cannot see well because I cry very much.

Yahweh, every day I call out to you to help me;

I lift up my hands to you while I pray.

[10] You certainly do not perform miracles for dead people!

Their spirits do not arise to praise you!

ULB:

[9] My eyes grow weary from trouble;

All day long I call out to you, Yahweh;

I spread out my hands to you.

[10] Will you do wonders for the dead?

Will those who have died rise and praise you? *Selah*

translationWords:

- trouble, troubles, troubled
- call, calling, called, call out
- Yahweh
- hand, right hand, to hand over
- death, die, dead
- praise
- selah

translationNotes:

- **My eyes grow weary from trouble** - Here “eyes” represents a person’s ability to see. For his eyes to grow weary from trouble is a way of saying that he his troubles cause him to cry so much that it is hard for him to see. (See: Metonymy and Idiom)
- **I spread out my hands to you** - “I lift up my hands to you.” This is an action that shows that he totally depends on God. (See: Symbolic Action)
- **Will you do wonders for the dead?** - The writer uses a question to emphasize that if God lets him die then God will no longer be able to do wonderful things for him. AT: “You do not do wonders for dead people.” (See: Rhetorical Question)

- **Will those who have died rise and praise you?** - The writer uses a question to emphasize that if God lets him die then he will not be able to praise God any longer. AT: "You know that those who have died will not stand up and praise you." (See: Rhetorical Question)

Links:

- Introduction to Psalms
- Psalm 088 General Notes
- Psalm 088 Translation Questions

Psalm 88:11-12

UDB:

[11] Corpses in the grave certainly do not tell about your faithfully loving us,

and in the place where people are finally destroyed,

no one tells about what you faithfully do for us.

[12] No one in the deep, dark pit ever sees the miracles that you perform,

and no one in the place where people have been completely forgotten tells about your being good to us.

ULB:

[11] Will your covenant faithfulness be proclaimed in the grave,

your loyalty in the place of the dead?

[12] Will your wonderful deeds be known in the darkness,

or your righteousness in the place of forgetfulness?

translationWords:

- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- proclaim, proclamation
- tomb, grave, burial place
- death, die, dead
- works, deeds, work, acts
- darkness
- righteous, righteousness

translationNotes:

- **Will your covenant faithfulness be proclaimed in the grave, your loyalty in the place of the dead?** - Both questions mean the same thing. The writer uses questions to emphasize that a dead person is not able to praise God's faithfulness. This can be stated in active form. AT: "Nobody will proclaim your covenant faithfulness or loyalty from the grave." (See: Parallelism and Rhetorical Question and Active or Passive)
- **the grave ... the place of the dead ... in the darkness ... the place of forgetfulness** - All of these represent the place where people go after they die.

- **your loyalty in the place of the dead?** - This can be translated as a separate sentence. AT: "Will your loyalty be proclaimed in the place of the dead?" or "Those who are dead will not proclaim your loyalty." (See: Ellipsis and Rhetorical Question)
- **Will your wonderful deeds be known in the darkness, or your righteousness in the place of forgetfulness?** - Both questions mean the same thing. The writer uses questions to emphasize that those who are dead are not able to experience or proclaim the great things God does. This can be stated in active form. AT: "People will not talk about your wonderful deeds and righteousness in the dark place of the forgotten dead." (See: Parallelism and Rhetorical Question and Active or Passive)
- **or your righteousness in the place of forgetfulness?** - This can be translated as a separate sentence. AT: "Will your righteousness be known in the place of forgetfulness?" or "Those who are in the place of forgetfulness will not know about the righteous things you do." (See: Ellipsis and Rhetorical Question)

Links:

- Introduction to Psalms
- Psalm 088 General Notes
- Psalm 088 Translation Questions

Psalm 88:13-14

UDB:

[13] But as for me, Yahweh, I cry out to you to help me;

each morning I pray to you.

[14] Yahweh, why do you reject me?

Why do you turn away from me?

ULB:

[13] But I cry to you, Yahweh;

in the morning my prayer comes before you.

[14] Yahweh, why do you reject me?

Why do you hide your face from me?

translationWords:

- Yahweh
- pray, prayer
- reject
- face

translationNotes:

- **my prayer comes before you** - The writer praying to Yahweh is spoken of as if the prayer itself goes to speak with Yahweh. (See: Metaphor)
- **Why do you hide your face from me?** - This speaks of the writer feeling like God has rejected or abandoned him as if God were hiding his face or physically turning away from the writer. (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 088 General Notes
- Psalm 088 Translation Questions

Psalm 88:15-16

UDB:

15 All the time since I was young, I have suffered and have often almost died;

I am in despair because of enduring the terrible things that you have done to me.

16 I feel that you have crushed me because of your being angry with me;

the terrible things that you are doing to me are almost destroying me.

ULB:

15 I have always been afflicted and on the verge of death since my youth.

I have suffered from your terrors; I am in despair.

16 Your angry actions have passed over me,

and your terrifying deeds have annihilated me.

translationWords:

- afflict, affliction
- death, die, dead
- suffer, suffering
- terror, terrify
- angry, anger
- works, deeds, work, acts

translationNotes:

- **Your angry actions have passed over me** - This speaks of God punishing the writer as if God's actions are a large wave rising out of the sea that fall on and crush the writer. AT: "It is as if your angry actions crush me" (See: Metaphor)
- **your terrifying deeds have annihilated me** - This speaks about God punishing the writer as if God has completely destroyed the writer. AT: "the terrifying things you do have destroyed me" or "the terrifying things you do have almost destroyed me" (See: Hyperbole)

Links:

- Introduction to Psalms

- Psalm 088 General Notes
- Psalm 088 Translation Questions

Psalm 88:17-18

UDB:

[17] It is as though they surround me like a flood;

they are closing in on me from all sides.

[18] You have caused even my friends and others whom I love to avoid me,

and it is as though the only friend that I have is darkness.

ULB:

[17] They surround me like water all the day long;

they have all encircled me.

[18] You have removed every friend and acquaintance from me.

My only acquaintance is the darkness.

translationWords:

- darkness

translationNotes:

- **They surround me like water all the day long** - The writer compares God's "angry actions" and "terrifying deeds" to a flood of water. AT: "All day long they threaten to destroy me like a flood" (See: Simile)
- **They** - The word "They" refers to God's "angry actions" and "terrifying deeds" from the previous verse.
- **they have all encircled me** - The writer speaks of God's "angry actions" and "terrifying deeds" as if they were enemies who were trying to capture and kill him. AT: "they have surrounded me like enemy soldiers" (See: Metaphor)
- **every friend and acquaintance** - "every person I love and know"
- **My only acquaintance is the darkness** - This speaks about darkness as if it were a person that could be friends with someone else. The writer is emphasizing that he feels completely alone. AT: "Everywhere I go it is dark" (See: Personification)

Links:

- Introduction to Psalms
- Psalm 088 General Notes
- Psalm 088 Translation Questions

Psalm 89 General Notes

Type of psalm

Psalm 89 is a worship and a deliverance psalm. (See: deliver, deliverer, deliverance)

Special concepts in this chapter

Yahweh's promises

God is mighty and has promised David an eternal kingdom. But now that kingdom is being destroyed. (See: promise and everlasting, eternal, eternity)

Parallelism

This Psalm exhibits the kind of parallelism where the second line often emphasizes the first line. (See: Parallelism)

Links:

- **Psalm 089:1-2**

Psalm 89:1-2

UDB:

[1] Yahweh, I will sing forever about the ways you faithfully love me;

people not yet born will hear that you faithfully do all that you have promised.

[2] I will tell people that you will faithfully love us forever,

and that your being faithful to do what you have promised is as permanent as the sky.

ULB:

89

A maschil of Ethan the Ezrahite.

[1] I will sing of Yahweh's acts of covenant faithfulness forever.

I will proclaim your truthfulness to future generations.

[2] For I have said, "Covenant faithfulness has been established forever;

your truthfulness you have established in the heavens."

translationWords:

- Yahweh
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- forever
- proclaim, proclamation
- true, truth, come true
- generation
- heaven, sky, heavens, heavenly

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)

- **A maschil** - This may refer to a style of music. See how you translated this in 32:1.
- **Ethan** - This is the name of the writer. (See: How to Translate Names)
- **the Ezrahite** - This is the name of a people group. It may refer to a son or descendant of Zerah. (See: How to Translate Names)
- **acts of covenant faithfulness** - The abstract noun "faithfulness" can be stated as an adjective. AT: "faithful acts" or "loving acts" (See: Abstract Nouns)
- **Covenant faithfulness has been established forever** - God always doing what he promised to do is spoken of as if his faithfulness were a building that God has built and made firm. This can be stated in active form. AT: "You will always be faithful because of your covenant with us" (See: Metaphor and Active or Passive)
- **your truthfulness you have established in the heavens** - God always doing what he promised to do is spoken of as if his faithfulness were a building that God has built and made firm. (See: Metaphor)
- **in the heavens** - Possible meanings are 1) this refers to God's dwelling place. This would mean God rules from heaven and he always does what he promises or 2) this refers to the sky. This would mean that God's promises are as constant and permanent as the sky (UDB).

Links:

- Introduction to Psalms
- Psalm 089 General Notes
- Psalm 089 Translation Questions

Psalm 89:3-4

UDB:

[3] Yahweh said, "I have made an agreement with David, whom I chose to serve me.

I have made this solemn agreement with him:

[4] 'I will enable various ones of your descendants to always be kings;

the line of kings descended from you will never end.'"

ULB:

[3] "I have made a covenant with my chosen one,

I have made an oath to David my servant.

[4] I will establish your descendants forever,

and I will establish your throne through all generations." *Selah*

translationWords:

- covenant
- chosen one, choose, chosen people, Chosen One, the elect
- oath, swear, swear by
- David
- servant, slave, slavery
- descendant, descended from
- throne
- generation

translationNotes:

- **I have made a covenant with my chosen one** - You can make explicit that "chosen one" refers to David. AT: "I made a promise to David, the one I chose" (See: Assumed Knowledge and Implicit Information)
- **I have made** - Yahweh is speaking in 89:3-4.
- **I will establish your descendants forever** - Yahweh always causing one of David's descendants to be king is spoken of as if David's descendants are a building that Yahweh will build and make firm. (See: Metaphor)

- **I will establish your throne through all generations** - Here “throne” represents the power to rule as king. The psalmist speaks of God promising that one of David’s descendants will always rule as king as if God will build David’s throne and make it firm. AT: “I will make sure that one of your descendants will rule as king over every generation of my people” (See: Metonymy and Metaphor)
- **Selah** - This may be a musical term that tells people how to sing or play their instruments here. Some translations write the Hebrew word, and some translations do not include it. See how you translated this in 3:2. (See: Copy or Borrow Words)

Links:

- Introduction to Psalms
- Psalm 089 General Notes
- Psalm 089 Translation Questions

Psalm 89:5-6

UDB:

5 Yahweh, I desire that all those beings who are in heaven will praise you for the wonderful things that you do,

and that all your holy angels will sing about how you faithfully do what you promise.

6 There is no one in heaven who can be compared with you, Yahweh.

There are no angels in heaven who are equal to you.

ULB:

5 The heavens praise your wonders, Yahweh;

your truthfulness is praised in the assembly of the holy ones.

6 For who in the skies can be compared to Yahweh?

Who among the sons of the gods is like Yahweh?

translationWords:

- heaven, sky, heavens, heavenly
- praise
- Yahweh
- miracle, wonder, sign
- assembly, assemble
- Holy One
- sons of God

translationNotes:

- **The heavens praise** - Here “heavens” represents those who are in heaven. (See: Metonymy)
- **praise your wonders, Yahweh** - “praise you, Yahweh, because of the wonderful things you do”
- **your truthfulness is praised in the assembly of the holy ones** - The abstract noun “truthfulness” can be stated as “you always do what you promise to do.” This can also be stated in active form. AT: “The assembly of the holy ones praises you because you always do what you promise to do” (See: Active or Passive and Active or Passive)
- **the assembly of the holy ones** - This refers to the angels in heaven.

- **For who in the skies can be compared to Yahweh? Who among the sons of the gods is like Yahweh?** - Both questions mean the same thing. The writer is using question to emphasize that there in no one in heaven like Yahweh. (See: Parallelism and Rhetorical Question)
- **sons of the gods** - Here "sons of" means having the characteristics of. This is a way of referring to other spiritual beings that live in heaven. AT: "angels" or "divine beings" (See: Idiom)

Links:

- Introduction to Psalms
- Psalm 089 General Notes
- Psalm 089 Translation Questions

Psalm 89:7-8

UDB:

7 When your holy angels gather together,

they declare that you must be revered;

they say that you are more awesome than all the angels that surround your throne!

8 O Yahweh God, commander of the angel armies, there is no one who is as powerful as you are;

your faithfully doing all that you promise is like a cloak that always surrounds you.

ULB:

7 He is a God who is greatly honored in the council of the holy ones

and is awesome among all who surround him.

8 Yahweh, God of hosts,

who is strong like you, Yahweh?

Your truthfulness surrounds you.

translationWords:

- God
- honor, to honor
- council
- awe, awesome
- Yahweh of hosts, God of hosts, host

translationNotes:

- **He is a God who is greatly honored in the council of the holy ones** - This can be stated in active form. AT: “The council of the holy ones greatly honors God” (See: Active or Passive)
- **the council of the holy ones** - “the gathering of heavenly beings” or “the gathering of angels”
- **who is strong like you, Yahweh?** - The writer asks the question to emphasize there is no one as strong as Yahweh. (See: Rhetorical Question)
- **Your truthfulness surrounds you** - Yahweh always dong what he promises to do is spoken of as if his truthfulness were a cloak or garment that wraps around him. (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 089 General Notes
- Psalm 089 Translation Questions

Psalm 89:9-10

UDB:

[9] You rule over the powerful seas;

when their waves rise up, you calm them.

[10] You are the one who crushed and killed the great sea monster named Rahab.

You defeated and scattered your enemies with your great power.

ULB:

[9] You rule the raging sea;

when the waves surge, you calm them.

[10] You crushed Rahab as one who is killed.

You scattered your enemies with your strong arm.

translationWords:

translationNotes:

- **You rule the raging sea** - "You control the raging sea"
- **You crushed Rahab as one who is killed** - The word "Rahab" here refers to a monster of the sea. (See: Assumed Knowledge and Implicit Information and How to Translate Names)
- **with your strong arm** - Here "arm" represents power. AT: "with your great power" (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 089 General Notes
- Psalm 089 Translation Questions

Psalm 89:11-12

UDB:

[11] The heavens are yours, and the earth is yours;

everything on the earth is yours because you created it all.

[12] You created everything from the north to the south.

Mount Tabor and Mount Hermon joyfully praise you .

ULB:

[11] The heavens belong to you, and the earth also.

You made the world and all it contains.

[12] You created the north and the south.

Tabor and Hermon rejoice in your name.

translationWords:

- heaven, sky, heavens, heavenly
- create, creation, Creator
- Mount Hermon
- rejoice
- name

translationNotes:

- **the north and the south** - The writer uses the words “north” and “south” together to mean that God created everything everywhere. (See: Merism)
- **Tabor and Hermon rejoice in your name** - Tabor is a mountain southwest of the sea of Galilee and Hermon is a mountain northeast of the sea of Galilee. The writer describes these mountains as if they were persons who could rejoice. AT: “It is as if Mount Tabor and Mount Hermon were rejoicing in your name” (See: Personification and How to Translate Names)
- **in your name** - Here “name” represents the whole person. AT: “in you” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 089 General Notes
- Psalm 089 Translation Questions

Psalm 89:13-14

UDB:

[13] You are very powerful;

you are extremely strong.

[14] You rule over people fairly and justly;

you are always faithfully loving us and doing what you promised.

ULB:

[13] You have a mighty arm

and a strong hand, and your right hand is high.

[14] Righteousness and justice are the foundation of your throne.

Covenant faithfulness and trustworthiness come before you.

translationWords:

- mighty, might
- right hand
- righteous, righteousness
- just, justice, justly
- foundation, founded
- throne
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- trust, trustworthy, trustworthiness

translationNotes:

- **You have a mighty arm and a strong hand, and your right hand is high** - The words "mighty arm," "strong hand," and "right hand" all represent God's power. (See: Metonymy)
- **right hand is high** - To raise the right hand high into the air is a gesture that indicates power. (See: Symbolic Action)
- **Righteousness and justice are the foundation of your throne** - God ruling as king and doing what is right and just is spoken of as if God's throne were a building, and righteousness and justice were its foundation. (See: Metaphor)
- **your throne** - The throne represents God's rule as king. (See: Metonymy)
- **Covenant faithfulness and trustworthiness come before you** - God always being faithful and doing what he promises to do is spoken of as if covenant faithfulness and trustworthiness come and meet with God. (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 089 General Notes
- Psalm 089 Translation Questions

Psalm 89:15-16

UDB:

15 Yahweh, how fortunate are those who worship you with joyful shouts in their festivals,
who live knowing that you are always watching over them.
16 Every day, throughout the day, they rejoice in what you have done,
and they praise you for being very good to them.

ULB:

15 Blessed are the people who worship you!
Yahweh, they walk in the light of your face.
16 They rejoice in your name all day long,
and in your righteousness they exalt you.

translationWords:

- bless, blessed, blessing
- worship
- Yahweh
- walk
- light
- face
- name
- righteous, righteousness
- exalt, exaltation

translationNotes:

- **who worship you** - Here the word “worship” implies shouting and blowing horns. These were common acts of worship during Israelite festivals. (See: Assumed Knowledge and Implicit Information)
- **they walk** - Here people living their lives is spoken of as if they were walking. AT: “they live” (See: Metaphor)
- **in the light of your face** - The writer speaks of Yahweh acting favorably towards them as if Yahweh’s face shone a light on them. AT: “knowing that you act favorably towards them” (See: Metaphor)
- **in your name** - Here “name” represents the person. AT: “in you” (See: Metonymy)
- **in your righteousness they exalt you** - The abstract noun “righteousness” can be stated as an adjective. AT: “they exalt you because you always do what is right” (See: Abstract Nouns)

Links:

- Introduction to Psalms
- Psalm 089 General Notes
- Psalm 089 Translation Questions

Psalm 89:17-18

UDB:

17 You give us your glorious strength;

because you act in our favor, we defeat our enemies.

18 Yahweh, you gave us the one who protects us;

you, the holy God whom we Israelites worship, he gave us our king.

ULB:

17 You are their majestic strength,

and by your favor we are victorious.

18 For our shield belongs to Yahweh;

our king belongs to the Holy One of Israel.

translationWords:

- majesty
- favor, favorable, favoritism
- shield
- king
- Israel, Israelites, nation of Israel

translationNotes:

- **You are their majestic strength** - The abstract noun "strength" can be stated as an adjective. AT: "You make them wonderfully strong" (See: Abstract Nouns)
- **You are their** - Here "their" refers to the Israelites. The writer would have included himself as a member of the Israelites. AT: "You are our" (See: Assumed Knowledge and Implicit Information)
- **we are victorious** - Here "we" refers to the writer and the Israelites. (See: Exclusive "We")
- **For our shield belongs to Yahweh** - The king who protects his people and whom Yahweh chose is spoken of as if he were a shield that belongs to Yahweh. (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 089 General Notes
- Psalm 089 Translation Questions

Psalm 89:19-23

UDB:

[19] Long ago you spoke in a vision to one of your servants, saying,

”I have crowned a famous soldier;
I chose him from among all the people to be a king.
[20] That man is David, the one who will serve me faithfully,
and I anointed him with sacred olive oil to make him king.
[21] My strength will always be with him;
with my power, I will make him strong.
[22] His enemies will never find ways to outwit him,
and wicked people will never defeat him.
[23] I will crush his enemies in front of him
and get rid of those who hate him.

ULB:

[19] Long ago you spoke in a vision to your faithful ones;
you said, ”I have set a crown on a mighty one;
I have raised up one chosen from among the people.
[20] I have chosen David my servant;
with my holy oil have I anointed him.
[21] My hand will support him;
my arm will strengthen him.
[22] No enemy will deceive him;
no son of wickedness will oppress him.
[23] I will crush his enemies before him;
I will kill those who hate him.

translationWords:

- vision
- faithful, faithfulness
- crown, to crown

- mighty, might
- raise, rise, risen, arise, arose
- chosen one, choose, chosen people, Chosen One, the elect
- David
- servant, slave, slavery
- holy, holiness
- oil
- anoint, anointed
- hand, right hand, to hand over
- deceive, deceit, deception, deceptive
- evil, wicked, wickedness
- oppress, oppression, oppressor

translationNotes:

- **General Information:** - The writer assumes that the reader knows the history of how David became the chosen king. (See: Assumed Knowledge and Implicit Information)
- **I have set a crown on a mighty one** - To place a crown on a person's head is a sign of making him king. AT: "I have made a mighty man king" (See: Symbolic Action)
- **set a crown on a mighty one** - Some Bible translations have "given strength to a mighty one" or "helped a mighty one."
- **I have raised up one chosen from among the people** - Here "raised up" means appointed. It is implied that God chose this person to be king. AT: "I have chosen one from among the people to be king" (See: Idiom and Assumed Knowledge and Implicit Information)
- **with my holy oil have I anointed him** - Here to pour oil on someone's head is a sign that God is appointing the person to be king. (See: Symbolic Action)
- **My hand will support him; my arm will strengthen him** - Here "hand" and "arm" both means the power and control of Yahweh. AT: "I will support him and make him strong" (See: Metonymy and Parallelism)
- **son of wickedness** - The writer refers to those who have the nature or character of wickedness as "sons of wickedness." AT: "wicked person" (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 089 General Notes
- Psalm 089 Translation Questions

Psalm 89:24-26

UDB:

[24] I will always be loyal to him and faithfully love him

and enable him to defeat his enemies.

[25] I will cause his kingdom to include all the land from the Mediterranean Sea to the Euphrates River.

[26] He will say to me, 'You are my Father,

my God, the one who protects and saves me.'

ULB:

[24] My truth and my covenant faithfulness will be with him;

by my name he will be victorious.

[25] I will place his hand over the sea

and his right hand over the rivers.

[26] He will call out to me, 'You are my Father,

my God, and the rock of my salvation.'

translationWords:

- true, truth, come true
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- name
- hand, right hand, to hand over
- call, calling, called, call out
- ancestor, father, forefather
- God
- salvation

translationNotes:

- **Connecting Statement:** - Yahweh continues speaking about David.
- **My truth and my covenant faithfulness will be with him** - God always being loyal and doing what he promises for David is spoken of as if truth and faithfulness were objects that would be with David. (See: Metaphor)

- **by my name he will be victorious** - Here “name” represents God’ power. AT: “I, God, will cause him to be victorious” (See: Metonymy)
- **I will place his hand over the sea and his right hand over the rivers** - Here “hand” and “right hand” represent power and authority. Here “the sea” seems to refer to the Mediterranean Sea west of Israel, and “rivers” refers to the Euphrates river in the east. This means David will have authority over everything from the sea to the river. AT: “I will give him authority over everything from the Mediterranean sea to the Euphrates river” (See: Metonymy and Merism)
- **He will call out to me, ‘You are my Father, my God, and the rock of my salvation’** - This has a quotation within a quotation. It can be stated as an indirect quotation. AT: “He will say that I am his Father, his God, and the rock of his salvation” (See: Quotes within Quotes and Direct and Indirect Quotations)
- **the rock of my salvation** - Yahweh protecting and saving David is spoken of as if Yahweh were a high rock that David could stand on top of for protection from enemies. (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 089 General Notes
- Psalm 089 Translation Questions

Psalm 89:27-29

UDB:

[27] I will give him the rights as my firstborn son;

he will be the greatest king on the earth.

[28] I will always be loyal to him,

and my agreement to bless him will last forever.

[29] I will establish a line of his descendants that will never end,

various ones of his descendants will always be kings.

ULB:

[27] I also will place him as my firstborn son,

the most exalted of the kings of the earth.

[28] I will extend my covenant faithfulness to him forever;

and my covenant with him will be secure.

[29] I will make his descendants endure forever

and his throne as enduring as the skies above.

translationWords:

- firstborn
- son, son of
- exalt, exaltation
- king
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- forever
- covenant
- descendant, descended from
- throne
- heaven, sky, heavens, heavenly

translationNotes:

- **Connecting Statement:** - Yahweh continues speaking about David.
- **I also will place him as my firstborn son** - Yahweh giving David special rank and privileges over all other people is spoken of as if David would be Yahweh's firstborn son. (See: Metaphor)
- **his throne as enduring as the skies above** - Someone from David's family always ruling as king is spoken of as if his his throne would last as long as the sky will last. (See: Simile)
- **his throne** - Here "throne" represents the power to rule as king. (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 089 General Notes
- Psalm 089 Translation Questions

Psalm 89:30-32

UDB:

30 But if some of his descendants disobey my laws

and do not behave as my commands say that they should,

31 if they disregard my requirements

and do not do the right things that I have told them to do,

32 I will punish them severely

and cause them to suffer for doing wrong.

ULB:

30 If his children forsake my law

and disobey my decrees,

31 if they break my rules

and do not keep my commands,

32 then will I punish their rebellion with a rod

and their iniquity with blows.

translationWords:

- children, child
- forsake, forsaken, forsook
- law, law of Moses, God's law, law of Yahweh
- disobey, disobedient, disobedience
- decree
- punish, punishment
- rebel, rebellious, rebellion
- rod
- iniquity

translationNotes:

- **his children** - "David's descendants"
- **punish their rebellion with a rod** - God punishing David's descendants is spoken of as if he would hit them with a rod. Here "rebellion" can be stated as a verb. AT: "punish them for rebelling against me" (See: Metaphor and Abstract Nouns)

- **and their iniquity with blows** - God punishing David's descendants is spoken of as if God would literally hit them. This can be stated as a complete sentence. AT: "and I will punish them because they sinned against me" (See: Metaphor and Ellipsis)

Links:

- Introduction to Psalms
- Psalm 089 General Notes
- Psalm 089 Translation Questions

Psalm 89:33-34

UDB:

[33] But I will not stop faithfully loving David,

and I will always do what I promised him.

[34] I will not break the agreement that I made with him;

I will not change even one word that I spoke to him.

ULB:

[33] But I will not remove my steadfast love from him

or be unfaithful to my promise.

[34] I will not break my covenant

or change the words of my lips.

translationWords:

- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- unfaithful, unfaithfulness
- promise
- covenant

translationNotes:

- **I will not remove my steadfast love from him or be unfaithful to my promise** - This can be stated in positive form. AT: “I will always love David, and I will do what I promised to him” (See: Litotes)
- **the words of my lips** - Here “words” represent what was said. Also “lips” represent the whole mouth and the person speaking. AT: “what I said” (See: Metonymy and Synecdoche)

Links:

- Introduction to Psalms
- Psalm 089 General Notes
- Psalm 089 Translation Questions

Psalm 89:35-37

UDB:

[35] Once I made a solemn promise to David, and that will never change;

because I am God, I will never lie to David.

[36] I promised that the line of kings descended from him will go on forever;

it will last as long as the sun shines.

[37] That line will be as permanent as the moon

that is always watching everything here on earth."

ULB:

[35] Once and for all I have sworn by my holiness—

I will not lie to David:

[36] his descendants will continue forever

and his throne as long as the sun before me.

[37] It will be established forever like the moon,

the faithful witness in the sky." *Selah*

translationWords:

- oath, swear, swear by
- holy, holiness
- David
- descendant, descended from
- forever
- throne
- faithful, faithfulness
- witness, eyewitness
- heaven, sky, heavens, heavenly
- selah

translationNotes:

- **I have sworn by my holiness** - Yahweh uses his holiness as the basis for his oath. This is a way of guaranteeing that he definitely do what he promises to do.
- **and his throne as long as the sun before me** - The words "will continue" are understood. AT: "and his throne will continue as long as the sun before me" (See: Ellipsis)
- **his throne** - Here "throne" represents the power to rule as king. God is promising that one of David's descendants will always be king. (See: Metonymy)
- **as long as the sun before me** - God compares David's rule as king to the sun to emphasize that someone from David's descendants will always rule as king. (See: Simile)
- **It will be established forever** - Here "It" stands for David's throne or power to rule as king. This can be stated in active form. AT: "I will cause it to last forever" (See: Active or Passive)
- **forever like the moon** - God compares David's rule as king to the moon to emphasize that someone from David's descendants will always rule as king. (See: Simile)
- **the moon, the faithful witness in the sky** - The moon is spoken of as if it were a person who witnesses God making this promise to David. AT: "the moon, which is like a faithful witness in the sky" (See: Personification)
- **Selah** - This may be a musical term that tells people how to sing or play their instruments here. Some translations write the Hebrew word, and some translations do not include it. See how you translated this in 3:2. (See: Copy or Borrow Words)

Links:

- Introduction to Psalms
- Psalm 089 General Notes
- Psalm 089 Translation Questions

Psalm 89:38-40

UDB:

[38] But Yahweh, now you have rejected him!

You are very angry with the king whom you appointed.

[39] It seems that you have broken the agreement that you made with your servant, David;

it seems as though you have thrown his crown into the dust.

[40] You have torn down the walls that protect his city

and allowed all his forts to become ruins.

ULB:

[38] But you have refused and rejected;

you have been angry with your anointed king.

[39] You have renounced the covenant of your servant.

You have desecrated his crown on the ground.

[40] You have broken down all his walls.

You have ruined his strongholds.

translationWords:

- reject
- angry, anger
- anoint, anointed
- king
- covenant
- servant, slave, slavery
- desecrate
- crown, to crown
- ruin, ruins
- stronghold, fortress, fortified

translationNotes:

- **you have refused and rejected** - The words “the king” are understood. AT: “you have refused and rejected the king” (See: Ellipsis)

- **with your anointed king** - “with the king you chose”
- **You have renounced the covenant** - “You have rejected the covenant”
- **You have desecrated his crown on the ground** - To push down into the ground or dust is a sign of great humiliation. AT: “You have defiled his crown on the ground” or “You have caused his crown to fall into the dirt” (See: Symbolic Action)
- **his crown** - This represents the king’s power as king and his right to rule. (See: Metonymy)
- **You have broken down all his walls. You have ruined his strongholds** - This implies that God allowed enemies to destroy the defenses at Jerusalem. AT: “You have allowed enemies to break down his walls and ruin his strongholds in Jerusalem” (See: Assumed Knowledge and Implicit Information)

Links:

- Introduction to Psalms
- Psalm 089 General Notes
- Psalm 089 Translation Questions

Psalm 89:41-43

UDB:

41 All those who pass by plunder his possessions;
his neighbors laugh at him.
42 You have enabled his enemies to defeat him;
you have made them all happy.
43 You have caused his sword to become useless,
and you have not helped him in his battles.

ULB:

41 All who pass by have robbed him.
He has become an object of disgust to his neighbors.
42 You have raised the right hand of his enemies;
you have made all his enemies rejoice.
43 You turn back the edge of his sword
and have not made him stand when in battle.

translationWords:

- neighbor
- raise, rise, risen, arise, arose
- right hand
- rejoice
- sword

translationNotes:

- **to his neighbors** - Here “neighbors” means people of nearby nations.
- **raised the right hand of his enemies** - Here “right hand” represents power. To “raise the right hand” means that Yahweh has made his enemies strong enough to defeat God’s chosen king. (See: Metonymy and Symbolic Action)
- **turn back the edge of his sword** - Here “sword” represents the king’s power in battle. To turn the sword back represents making the king unable to win in battle. (See: Metonymy and Idiom)
- **the edge of his sword** - Here “edge” represents the whole sword. AT: “his sword” (See: Synecdoche)

- **have not made him stand when in battle** - Here “stand” represents being victorious in battle. AT: “You have not helped him to be victorious in battle” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 089 General Notes
- Psalm 089 Translation Questions

Psalm 89:44-45

UDB:

44 You have caused his splendor to end

and knocked his throne to the ground.

45 You have caused him to become old when he is still young

and caused him to be very shamed.

ULB:

44 You have brought his splendor to an end;

you have brought down his throne to the ground.

45 You have shortened the days of his youth.

You have covered him with shame. *Selah*

translationWords:

- splendor
- throne
- shame, shameful, ashamed
- selah

translationNotes:

- **you have brought down his throne to the ground** - Here “throne” represents the power to rule as king. AT: “you, Yahweh, have ended his reign as king” (See: Metonymy)
- **You have shortened the days of his youth** - This is a way of saying God made the king seem old even while he was still young. AT: “Even while he is young you have made him weak like an old man” (See: Idiom)
- **covered him with shame** - Yahweh completely humiliating the king is spoken of as if shame were a garment that God used to cover the king. (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 089 General Notes
- Psalm 089 Translation Questions

Psalm 89:46-48

UDB:

[46] O Yahweh, how long will this continue?

Will you hide yourself from us forever?

How long will your anger against us burn like a fire?

[47] Do not forget that life is very short;

Do not forget that you have created all of us to die uselessly.

[48] No one can keep on living and never die;

no one can bring himself back from the place of the dead.

ULB:

[46] How long, Yahweh? Will you hide yourself, forever?

How long will your anger burn like fire?

[47] Oh, think about how short my time is,

and for what uselessness you have created all the children of mankind!

[48] Who can live and not die,

or rescue his own life from the hand of Sheol? *Selah*

translationWords:

- Yahweh
- angry, anger
- life, live, living, alive
- death, die, dead
- power, powers
- hades, sheol
- selah

translationNotes:

- **How long, Yahweh? Will you hide yourself, forever?** - The writer uses these questions to emphasize that he does not want God to continue to refuse the king. AT: "Please, Yahweh, do not refuse to help the king forever." (See: Rhetorical Question)

- **Will you hide yourself** - God not helping the king is spoken of as if God were hiding from him. AT: “Will you refuse to help the king” (See: Metaphor)
- **How long will your anger burn like fire?** - The writer uses a question to emphasize that he does not want God to remain angry. AT: “Please do not continue being angry” (See: Rhetorical Question)
- **your anger burn like fire** - God being very angry is spoken of as if his anger were a hot fire. (See: Simile)
- **for what uselessness you have created all the children of mankind** - The abstract noun “uselessness” can be stated as “uselessly.” AT: “that you have created all people to die uselessly” (See: Abstract Nouns)
- **the children of mankind** - This refers to humans in general. AT: “humans” or “people” (See: When Masculine Words Include Women)
- **Who can live and not die, or rescue his own life from the hand of Sheol?** - The writer uses these questions to emphasize that all people will die. AT: “No one can live forever or bring himself back to life after dying” (See: Rhetorical Question)
- **rescue his own life from the hand of Sheol** - Here “hand” refers to power. The writer speaks of Sheol as if it were a person who has power over those who die. Possible meanings are 1) a person cannot bring himself back to life after dying or 2) a person cannot keep himself from dying. (See: Metonymy and Personification)

Links:

- Introduction to Psalms
- Psalm 089 General Notes
- Psalm 089 Translation Questions

Psalm 89:49-51

UDB:

[49] Yahweh, you promised long ago
that you would faithfully love me;
why are you not doing that?
You solemnly promised this to David!
[50] Yahweh, do not forget that people insult us!
Heathen people curse me!
[51] Yahweh, your enemies insult your chosen king!
They insult him wherever he goes.

ULB:

[49] Lord, where are your former acts of covenant faithfulness
that you swore to David in your truthfulness?
[50] Call to mind, Lord, the mocking directed against your servants
and how I bear in my heart so many insults from the nations.
[51] Your enemies hurl insults, Yahweh;
they mock the footsteps of your anointed one.

translationWords:

- Lord
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- oath, swear, swear by
- David
- mock, ridicule, scoff at
- true, truth, come true
- call, calling, called, call out
- mind
- servant, slave, slavery
- heart
- mock, ridicule, scoff at
- anoint, anointed

translationNotes:

- **Lord, where are your former acts of covenant faithfulness that you swore to David in your truthfulness?** - The writer uses a question to request the Lord to be faithful to his covenant with David. AT: "Lord, be faithful to your covenant with David as you have been in the past" (See: Rhetorical Question)
- **Call to mind** - The writer asks Yahweh to bring this up in his memory. AT: "Remember" or "Consider" (See: Idiom)
- **the mocking directed against your servants** - Here "your servants" refers to the people of Israel. AT: "how they mock us, your servants"
- **how I bear in my heart so many insults from the nations** - Here "heart" represents the person's emotions. AT: "I endure so many insults from the people of the nations" or "I suffer because the people from the nations insult me" (See: Metonymy)
- **from the nations** - Here "nations" represents the people of the nations. (See: Metonymy)
- **Your enemies hurl insults** - The enemies shouting insults at the king is spoken of as if insults were an object that the enemies throw violently at the king. (See: Metaphor)
- **they mock the footsteps of your anointed one** - Here "footsteps" represents where the king goes. AT: "they mock your anointed one wherever he goes" (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 089 General Notes
- Psalm 089 Translation Questions

Psalm 89:52

UDB:

52 I hope that Yahweh will be praised forever!

Amen! May it be so!

ULB:

52 Blessed be Yahweh forever.

Amen and Amen.

translationWords:

- bless, blessed, blessing
- Yahweh
- amen, truly

translationNotes:

- **General Information:** - This verse is more than the end of this psalm. It is the closing statement for all of Book 3 of the Psalms, which starts at Psalm 73 and ends with Psalm 89.
- **Blessed be Yahweh forever** - This can be stated in active form. AT: “May people praise Yahweh forever” (See: Active or Passive)
- **Amen and Amen** - The word “Amen” is repeated to emphasize approval of what has been said. See how you translated this in 41:13.

Links:

- Introduction to Psalms
- Psalm 089 General Notes
- Psalm 089 Translation Questions

Psalm 90 General Notes

Type of psalm

Psalm is a wisdom psalm. God is eternal but a human's life is short. (See: wise, wisdom and everlasting, eternal, eternity)

Special concepts in this chapter

Life's shortness

Because life is so short, people need to spent it as God wants them to spend it.

Links:

- **Psalm 090:1-2**

Psalm 90:1-2

UDB:

[1] Lord, you have always been like a home for us.

[2] Before you created the mountains,
before you formed the earth and everything that is in it,
you were eternally God,
and you will be God forever.

ULB:

Book Four

90

A prayer of Moses the man of God.

[1] Lord, you have been our refuge
throughout all generations.
[2] Before the mountains were formed,
or you formed the earth and the world,
from everlasting to everlasting, you are God.

translationWords:

- pray, prayer
- Moses
- God
- Lord
- refuge, shelter
- generation
- earth, earthly
- everlasting, eternal, eternity

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **A prayer of Moses** - "This is a prayer that Moses wrote"
- **Lord, you have been our refuge** - God protecting his people is spoken of as if God were a refuge or shelter. AT: "Lord, you have been like a shelter for us" (See: Metaphor)
- **throughout all generations** - "always" (UDB)
- **Before the mountains were formed** - This can be stated in active form. AT: "Before you formed the mountains" (See: Active or Passive)
- **formed** - "created" or "shaped"
- **the world** - This represents everything that is in the world. (See: Metonymy)
- **from everlasting to everlasting** - This phrase represents all time past, present, and future.

Links:

- Introduction to Psalms
- Psalm 090 General Notes
- Psalm 090 Translation Questions

Psalm 90:3-4

UDB:

[3] When people die, you cause their corpses to become soil again;

you change their corpses to become dirt like that from which the first man was created.

[4] When you consider time,

a thousand years are as short as one day that passes;

you consider that they are as short as a few hours in the night.

ULB:

[3] You return man to dust,

and you say, “Return, you descendants of mankind.”

[4] For a thousand years in your sight

are as yesterday when it is past,

and as a watch in the night.

translationWords:

- descendant, descended from
- biblical time: year
- biblical time: watch

translationNotes:

- **You return man to dust** - This implies that just as God created the first man, Adam, from the soil, God will cause people’s bodies to turn back into soil after they die. AT: “You return people to dust when they die” (See: Assumed Knowledge and Implicit Information)
- **return man** - Here “man” means people in general. (See: When Masculine Words Include Women)
- **Return, you descendants** - The words “to dust” or “to soil” are understood. AT: “Return to dust, you descendants” or “Return to soil, you descendants” (See: Ellipsis)
- **you descendants of mankind** - This is a way of referring to humans in general. AT: “you humans” or “you people” (See: Idiom)
- **For a thousand years in your sight are as yesterday when it is past, and as a watch in the night** - The writer means that a long period of time seems like a short period of time to God. AT: “You consider a thousand years the same as one day in the past, or as a few short hours in the night” or “Even a thousand years is not a long time to you” (See: Simile)

- **a thousand years** - “1,000 years” (See: Numbers)
- **in your sight** - Here “sight” represents thoughts or opinions. AT: “to you” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 090 General Notes
- Psalm 090 Translation Questions

Psalm 90:5-6

UDB:

[5] You cause people to die suddenly;

they live only a short time as a dream lasts only a short time.

They are like grass that grows up.

[6] In the morning the grass sprouts and grows well,

but in the evening it dries up and completely withers.

ULB:

[5] You sweep them away as with a flood and they sleep;

in the morning they are like the grass that sprouts up.

[6] In the morning it blooms and grows up;

in the evening it withers and dries up.

translationWords:

- sweep, swept
- flood
- sleep, asleep, fall asleep

translationNotes:

- **You sweep them away as with a flood and they sleep** - God causing people to die suddenly is spoken of as if he swept them away with a broom. This sweeping is also spoken of as if it were a flood that carried people away. AT: “Lord, you destroy the people as with a flood and they die” (See: Metaphor and Simile)
- **they sleep** - This is a polite way of speaking of people dying. (See: Euphemism)
- **in the morning they are like the grass ... in the evening it withers and dries up** - The people are being compared to grass to emphasize that people do not live a very long time. (See: Simile)
- **it blooms and grows up** - Both of these phrases refer to how the grass grows. AT: “it begins to grow and develop” (See: Doublet)
- **it withers and dries up** - Both of these phrases refer to how the grass dies. AT: “it fades and dries up” (See: Doublet)

Links:

- Introduction to Psalms
- Psalm 090 General Notes
- Psalm 090 Translation Questions

Psalm 90:7-8

UDB:

7 Similarly, because of the sins that we commit, you become angry with us;

you terrify us and then you destroy us.

8 It is as though you place our sins in front of you;

you spread out even our secret sins where you can see them.

ULB:

7 Truly, we are consumed in your anger,

and in your wrath we are terrified.

8 You have set our iniquities before you,

our hidden sins in the light of your presence.

translationWords:

- consume
- angry, anger
- wrath, fury
- terror, terrify
- iniquity
- sin, sinful, sinner, sinning
- light

translationNotes:

- **we are consumed in your anger** - God destroying people in his anger is spoken of as if God's anger were a fire that completely burns up the people. This can be stated in active form. AT: "You destroy us in your anger" (See: Metaphor and Active or Passive)
- **and in your wrath we are terrified** - "and when you are angry we are greatly afraid"
- **You have set our iniquities before you, our hidden sins in the light of your presence** - God considering people's sins is spoken of as if sins were an objects he could place in front of himself and look at them. AT: "You see every sinful thing we do, even the sinful things we do in secret" (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 090 General Notes
- Psalm 090 Translation Questions

Psalm 90:9-10

UDB:

[9] Because you are angry with us, you cause our lives to end;

the years that we live pass as quickly as a sigh does.

[10] People live for only seventy years;

if they are strong, some of them live for eighty years.

But even during good years we have much pain and troubles;

our lives soon end, and we die.

ULB:

[9] Our life passes away under your wrath;

our years quickly pass like a sigh.

[10] Our years are seventy,

or even eighty if we are healthy;

but even our best years are marked by trouble and sorrow.

Yes, they pass quickly, and we fly away.

translationWords:

- life, live, living, alive
- wrath, fury
- biblical time: year
- trouble, troubles, troubled

translationNotes:

- **Our life passes away under your wrath** - The word “because” can be used to make clear that God’s wrath causes human life to end. AT: “Our lives come to an end because of your wrath” (See: Connecting Words)
- **like a sigh** - The writer compares human life to a sigh to emphasize that life is very brief. (See: Simile)
- **seventy** - “70” (See: Numbers)
- **eighty** - “80” (See: Numbers)

- **even our best years are marked by trouble and sorrow** - This can be stated in active form. AT: “Even in our best years we experience trouble and sorrow” (See: Active or Passive)
- **we fly away** - This is a polite way of referring to people dying. AT: “we die” (See: Euphemism)

Links:

- Introduction to Psalms
- Psalm 090 General Notes
- Psalm 090 Translation Questions

Psalm 90:11-13

UDB:

[11] No one has really experienced the powerful things you can do to them when you are angry with them,

and people are not afraid that you will punish them because of your being angry with them.

[12] So teach us to realize that we live for only a short time

in order that we may use our time wisely.

[13] Yahweh, how long will you be angry with us?

Pity us who serve you.

ULB:

[11] Who knows the intensity of your anger,

and your wrath that is equal to the fear of you?

[12] So teach us to consider our life

so that we might live wisely.

[13] Turn back, Yahweh! How long will it be?

Have pity on your servants.

translationWords:

- angry, anger
- fear, afraid, fear of Yahweh
- life, live, living, alive
- wise, wisdom
- turn, turn away, turn back
- Yahweh
- servant, slave, slavery

translationNotes:

- **Who knows the intensity of your anger, and your wrath that is equal to the fear of you?** - The writer uses a question to emphasize that no one has fully experienced God anger. Therefore no one truly reveres God and fears his anger when people sin. AT: “No one knows the

intensity of your anger. Therefore no one fears your wrath when they sin." (See: Rhetorical Question)

- **Turn back, Yahweh! How long will it be?** - Asking Yahweh to no longer be angry is spoken of as if the writer wants God to turn physically away from his anger. AT: "Yahweh, please do not be angry any longer" (See: Metaphor)
- **How long will it be?** - The writer uses a question to state that he wants God to stop being angry. (See: Rhetorical Question)
- **Have pity on your servants** - Here "your servants" refers to the people of Israel. AT: "Be merciful to us, your servants"

Links:

- Introduction to Psalms
- Psalm 090 General Notes
- Psalm 090 Translation Questions

Psalm 90:14-16

UDB:

14 Each morning, show us that it is enough for us if you love us faithfully as you have promised you would do.

Show us this so that we may shout joyfully and be happy all during the years that we live.

15 Cause us to be now as happy for as many years as you afflicted us and we experienced troubles.

16 Enable us to see the great things that you do,

and enable our descendants to see your glorious power also.

ULB:

14 Satisfy us in the morning with your covenant faithfulness

so that we may rejoice and be glad all our days.

15 Make us glad in proportion to the days you afflicted us

and to the years we have experienced trouble.

16 Let your servants see your work,

and let our children see your majesty.

translationWords:

- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- rejoice
- afflict, affliction
- trouble, troubles, troubled
- works, deeds, work, acts
- children, child
- majesty

translationNotes:

- **Satisfy us in the morning** - “Satisfy us every morning”

- **with your covenant faithfulness** - The abstract noun “faithfulness” can be stated as an adjective. AT: “by being faithful because of you covenant with us” (See: Abstract Nouns)
- **in proportion to the days you afflicted us and to the years we have experienced trouble** - Both of these phrases mean the same thing. The writer is asking Yahweh to make them happy for the same amount of time he punished them. AT: “for the same amount of time that you afflicted us and caused us to suffer” (See: Parallelism)
- **Let your servants** - Here “your servants” refer to the people of Israel. AT: “Let us, your servants” or “Let us” (See: Assumed Knowledge and Implicit Information)
- **let our children** - Here “children” means children and descendants.
- **see your majesty** - The abstract noun “majesty” can be stated as “great things.” AT: “see the great things you do” (See: Abstract Nouns)

Links:

- Introduction to Psalms
- Psalm 090 General Notes
- Psalm 090 Translation Questions

Psalm 90:17

UDB:

[17] Lord, our God, give us your blessings

and enable us to be successful;

yes, cause us to be successful in everything that we do!

ULB:

[17] May the favor of the Lord our God be ours;

prosper the work of our hands;

indeed, prosper the work of our hands.

translationWords:

- favor, favorable, favoritism
- Lord
- prosper, prosperity, prosperous
- hand, right hand, to hand over

translationNotes:

- **May the favor of the Lord our God be ours** - The abstract noun “favor” can be stated as “be kind.” AT: “May the Lord our God be kind to us” (See: Abstract Nouns)
- **prosper the work of our hands** - Here “hands” represents the whole person. AT: “cause us to be successful” (UDB) (See: Synecdoche)

Links:

- Introduction to Psalms
- Psalm 090 General Notes
- Psalm 090 Translation Questions

Psalm 91 General Notes

Type of psalm

Psalm 91 is a wisdom psalm. Those who depend on God are protected by him. (See: wise, wisdom)

Special concepts in this chapter

Fear

No matter what dangers happen around him, he does not need to fear. This is because God is protecting him from all harm.

Links:

- **Psalm 091:1-2**

Psalm 91:1-2

UDB:

[1] Those who live under the protection of God Almighty,
will be able to rest safely under his care.
[2] I will declare to Yahweh,
"You protect me;
you are like a fort in which I am safe.
You are my God, the one in whom I trust."

ULB:

91 [1] He who lives in the shelter of the Most High
will stay in the shadow of the Almighty.
[2] I will say of Yahweh, "He is my refuge and my fortress,
my God, in whom I trust."

translationWords:

- life, live, living, alive
- Most High
- shadow
- Almighty
- Yahweh
- stronghold, fortress, fortified
- God
- trust, trustworthy, trustworthiness

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **He who lives ... will stay ... of the Almighty** - Because "live" and "stay" mean almost the same thing, as do "shelter" and "shadow," which are both metaphors for protection, you may need to combine the two lines into one. AT: "The Most High, the Almighty, will care for all those who live where he can protect them" (See: Metaphor and Doublet)

- **who lives in the shelter of the Most High** - The word “shelter” is a metaphor for protection. AT: “who lives where the Most High protects him” (See: Metaphor)
- **the Most High** - The words “the Most High” refer to Yahweh. See how this is translated in 18:13.
- **will stay in the shadow of the Almighty** - The word “shadow” here is a metaphor for protection. AT: “will stay where the Almighty can protect him” (See: Metaphor)
- **the Almighty** - the one who has power and control over everything. See how this was translated in 68:14
- **I will say of Yahweh** - “I will say about Yahweh”
- **my refuge and my fortress** - A “refuge” is any place a person can go and have someone or something protect him. A “fortress” is something that people make so they can protect themselves and their property. Asaph uses them here as metaphors for protection. AT: “the one to whom I can go and he will protect me” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 091 General Notes
- Psalm 091 Translation Questions

Psalm 91:3-4

UDB:

[3] He will rescue you from all hidden traps

and save you from deadly diseases.

[4] He will shield you as a bird protects her young under her wings.

You will be safe in his care.

His faithfully doing what he has promised is like a shield that will protect you.

ULB:

[3] For he will rescue you from the snare of the hunter

and from the deadly plague.

[4] He will cover you with his wings,

and under his wings you will find refuge.

His trustworthiness is a shield and protection.

translationWords:

- death, die, dead
- plague
- refuge, shelter
- trust, trustworthy, trustworthiness
- shield

translationNotes:

- **For he will rescue you from the snare of the hunter and from the deadly plague** - The words that have been left out can be put in. AT: “For God will rescue you from the snare of the hunter and he will rescue you from the plagues that can kill” (See: Ellipsis)
- **the snare of the hunter** - “from the snare that the hunter has set to catch you”
- **He will cover you with his wings, and under his wings you will find refuge** - God’s protection is here referred to as “wings” which a bird uses to cover its’ young from danger. “Cover you with his wings” and “under his wings” mean basically the same thing. AT: “He will keep you safe and protect you” (See: Metaphor and Parallelism)
- **His trustworthiness is a shield and protection** - God’s trustworthiness is here referred to as a “shield” which can protect people who rely on him. AT: “You can trust him to protect you” (See: Metaphor and Abstract Nouns)

- **protection** - No one knows for sure what this word means. Possible meanings are 1) a small shield strapped to the forearm that soldiers used to defend themselves against arrows and swords or 2) a wall of stones set in a circle inside which soldiers could hide and shoot arrows.

Links:

- Introduction to Psalms
- Psalm 091 General Notes
- Psalm 091 Translation Questions

Psalm 91:5-7

UDB:

[5] You will not be afraid of things that happen during the night that could terrorize you

or of arrows that your enemies will shoot at you during the day.

[6] You will not be afraid of plagues that demons cause when they attack people at night

or of other evil forces that kill people at midday.

[7] Even if a thousand people fall dead alongside you,

even if ten thousand people are dying around you,

you will not be harmed.

ULB:

[5] You will not be afraid of terror in the night,

or of the arrow that flies by day,

[6] or of the plague that roams around in the darkness,

or of the disease that comes at noontime.

[7] A thousand may fall at your side

and ten thousand at your right hand,

but it will not reach you.

translationWords:

- fear, afraid, fear of Yahweh
- terror, terrify
- bow and arrow
- plague
- darkness
- right hand

translationNotes:

- **terror in the night** - The psalmist speaks of “terror” as if it were a spirit or fierce animal that could attack at night and so terrify people. AT: “things attacking you at night” (See: Metonymy)

- **in the night ... by day** - These two phrases taken together refer to all possible times of night and day. (See: Merism)
- **the arrow that flies by day** - “Arrow” is a metonym for the people who shoot the arrows. AT: “people attacking you with arrows during the day” (See: Metonymy)
- **or of the plague that roams** - The psalmist speaks of illness as if it were a person who went about at night killing other people. AT: “You will not be afraid of dying from illness” (See: Personification)
- **roams** - goes wherever he wants to go at any time
- **in the darkness ... at noontime** - These two phrases taken together refer to all possible times of night and day. (See: Merism)
- **disease** - an illness that makes many people ill at the same time
- **A thousand may fall at your side and ten thousand at your right hand** - “Many people may fall all around you.” If translating the exact numbers confuses the readers, you may omit them.
- **it will not reach you** - “the evil will not harm you”

Links:

- Introduction to Psalms
- Psalm 091 General Notes
- Psalm 091 Translation Questions

Psalm 91:8-9

UDB:

[8] Look and see

that wicked people are being punished!

[9] Yahweh protects me;

trust God Almighty to shelter you, too.

ULB:

[8] You will only observe

and see the punishment of the wicked.

[9] For Yahweh is my refuge!

Make the Most High your refuge also.

translationWords:

- punish, punishment
- evil, wicked, wickedness
- Yahweh
- Most High

translationNotes:

- **You will only observe and see** - "You yourself will not suffer, but you will watch carefully, and you will see"
- **the punishment of the wicked** - "how God punishes the wicked" (See: Abstract Nouns)
- **Yahweh is my refuge** - "Yahweh is the one I go to when I need someone to protect me" (See: Abstract Nouns)
- **Make the Most High your refuge also** - "You should make the Most High your refuge also." The psalmist stops speaking to God and speaks to the reader.

Links:

- Introduction to Psalms
- Psalm 091 General Notes
- Psalm 091 Translation Questions

Psalm 91:10-11

UDB:

10 If you do, nothing evil will happen to you;

no plague will come near your house

11 because Yahweh will command his angels

to protect you in whatever you are doing.

ULB:

10 No evil will overtake you;

no affliction will come near your home.

11 For he will direct his angels to protect you,

to guard you in all your ways.

translationWords:

- evil, wicked, wickedness
- afflict, affliction
- angel, archangel

translationNotes:

- **No evil will overtake you** - “Nothing evil will happen to you” (See: Idiom)
- **no affliction will come near your home** - The psalmist speaks of people who afflict others as though they were the harm they cause. AT: “no one will be able to harm your family” (See: Personification and Metonymy)
- **For he will direct** - “Yahweh will command”
- **in all your ways** - The psalmist speaks of the way a person lives his life as if it were a path down which the person walked. AT: “in everything you do” or “at all times” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 091 General Notes
- Psalm 091 Translation Questions

Psalm 91:12-13

UDB:

[12] They will hold you up with their hands

so that you will not hurt your foot on a big stone.

[13] You will be kept safe from being harmed by your enemies;

it will be as though you were killing strong lions and poisonous snakes by stepping on them!

ULB:

[12] They will lift you up with their hand

so that you will not hit your foot on a stone.

[13] You will crush lions and adders under your feet;

you will trample on young lions and serpents.

translationWords:

- hand, right hand, to hand over
- stone, stoning
- lion
- serpent, snake, viper

translationNotes:

- **They will lift you** - "Yahweh's angels will lift you"
- **you will not hit your foot on a stone** - The angels will protect not only the reader's foot but the rest of his body as well. AT: "you will not even hit your foot on a stone" or "nothing bad will happen to you" (See: Hyperbole and Synecdoche)
- **You will crush lions and adders under your feet; you will trample on young lions and serpents** - Where "hit your foot on a stone" is a minor problem, lions and snake are examples of great dangers. The psalmist speaks of lions and snakes as if they were small enough to be crushed under a person's foot. AT: "You will be able kill lions and adders as if they were small animals you could crush under your feet" (See: Metaphor)
- **adders** - types of poisonous snake.
- **trample** - crush by walking heavily on

Links:

- Introduction to Psalms
- Psalm 091 General Notes
- Psalm 091 Translation Questions

Psalm 91:14-16

UDB:

14 Yahweh says, "I will rescue those who love me;

I will protect them because they acknowledge that I am Yahweh.

15 When they call out to me, I will answer them.

I will help them when they are experiencing trouble;

I will rescue them and honor them.

16 I will reward them by enabling them to live a long time,

and I will save them."

ULB:

14 Because he is devoted to me, I will rescue him.

I will protect him because he is loyal to me.

15 When he calls to me, I will answer him.

I will be with him in trouble;

I will give him victory and will honor him.

16 I will satisfy him with long life

and show him my salvation.

translationWords:

- call, calling, called, call out
- trouble, troubles, troubled
- honor, to honor
- life, live, living, alive
- salvation

translationNotes:

- **Because he is devoted to me** - "Because he loves me"
- **I will be with him in trouble** - This can be made explicit. AT: "I will be with him when he is in trouble" (See: Assumed Knowledge and Implicit Information)
- **give him victory** - "enable him to defeat his enemies" (See: Abstract Nouns)
- **will satisfy him with long life** - The psalmist speaks of life as if it were something someone could eat. AT: "I will allow him to live a long and happy life" (See: Metaphor)

- **and show him my salvation** - “and I will show him my salvation.” The psalmist speaks of the work God does to save people as if it were a physical object. AT: “I will save him so that he knows I am the one who saved him” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 091 General Notes
- Psalm 091 Translation Questions

Psalm 92 General Notes

Type of psalm

Psalm 92 is a psalm of praise for God's kindness and faithfulness. (See: faithful, faithfulness)

Special concepts in this chapter

Justice

God has caused evil people to be destroyed and good people to be happy and useful even when they grow old. (See: just, justice, justly and evil, wicked, wickedness)

Links:

- **Psalm 092:1-3**

Psalm 92:1-3

UDB:

[1] Yahweh, it is good for people to thank you
and to sing praise to you who are greater than any other god.
[2] It is good to proclaim every morning that you faithfully love us
and to sing songs each night that declare that you always do what you have promised to do,
[3] accompanied by musicians playing harps that have ten strings
and by the sounds made by a lyre.

ULB:

92

A psalm, a song for the Sabbath day.

[1] It is a good thing to give thanks to Yahweh
and to sing praises to your name, Most High,
[2] to proclaim your covenant faithfulness in the morning
and your truthfulness every night,
[3] with a harp of ten strings
and with the melody of the lyre.

translationWords:

- psalm
- Sabbath
- Yahweh
- praise
- name
- Most High
- proclaim, proclamation
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- true, truth, come true
- harp
- lute, lyre

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **to sing praises to your name** - The words “your name” are a metonym for “you.” AT: “to sing praises to you” (See: Metonymy)
- **proclaim your covenant faithfulness** - The abstract noun “faithfulness” can be translated with the adjective “faithful.” AT: “tell people that you are faithful to keep your covenant” (See: Abstract Nouns)
- **your truthfulness** - The abstract noun “truthfulness” can be translated with the adjective “true.” AT: “that everything you say is true” (See: Abstract Nouns)

Links:

- Introduction to Psalms
- Psalm 092 General Notes
- Psalm 092 Translation Questions

Psalm 92:4-5

UDB:

[4] Yahweh, you have caused me to be glad;

I sing joyfully because of what you have done.

[5] Yahweh, the things that you do are great!

But it is difficult to understand all that you think.

ULB:

[4] For you, Yahweh, have made me glad through your deeds.

I will sing for joy because of the deeds of your hands.

[5] How great are your deeds, Yahweh!

Your thoughts are very deep.

translationWords:

- works, deeds, work, acts
- joy, joyful
- hand, right hand, to hand over

translationNotes:

- **glad** - “happy”
- **through your deeds** - The abstract noun phrase “your deeds” can be translated with the relative clause “what you have done.” AT: “by what you have done” (See: Abstract Nouns)
- **the deeds of your hands** - The abstract noun phrase “the deeds of your hands” can be translated with the relative clause “what your hands have done.” The word “hands” is a synecdoche for the whole person. AT: “What you have done” (See: Abstract Nouns and Synecdoche)
- **your deeds** - The abstract noun phrase “your deeds” can be translated with a relative clause. AT: “what you have done” (See: Abstract Nouns)
- **Your thoughts are very deep** - “We cannot understand what you plan to do until you do it”
- **Your thoughts** - The abstract noun phrase “your thoughts” can be translated with a relative clause. AT: “What you think” or “What you plan” (See: Abstract Nouns)

Links:

- Introduction to Psalms
- Psalm 092 General Notes
- Psalm 092 Translation Questions

Psalm 92:6-7

UDB:

[6] There are things that you do that foolish people cannot know about,

things that stupid people cannot understand.

[7] They do not understand that although the number of wicked people increases as blades of grass do

and that those who do what is evil prosper,

they will be completely destroyed.

ULB:

[6] A brutish person does not know,

nor does a fool understand this:

[7] When the wicked sprout like the grass,

and even when all the evildoers thrive,

still they are doomed to eternal destruction.

translationWords:

- know, knowledge, make known
- fool, foolish, folly
- evil, wicked, wickedness
- evildoer
- doom
- everlasting, eternal, eternity

translationNotes:

- **brutish** - “violent and stupid”
- **When the wicked sprout like the grass** - This compares evil people to grass, which grows quickly and in many places. AT: “When evil people appear quickly and seem to be everywhere, like grass” (See: Simile)
- **they are doomed to eternal destruction** - This can be translated in active form. AT: “God has decided that he will destroy them completely” (See: Active or Passive)

Links:

- Introduction to Psalms
- Psalm 092 General Notes
- Psalm 092 Translation Questions

Psalm 92:8-9

UDB:

[8] But Yahweh, you will be king forever.

[9] Yahweh, your enemies will certainly die,
and those who do wicked things will be defeated.

ULB:

[8] But you, Yahweh, will reign forever.

[9] Indeed, look at your enemies, Yahweh!

Indeed, look at your enemies. They will perish!

All those who do evil will be scattered.

translationWords:

- reign
- forever
- adversary, enemy

translationNotes:

- **Indeed, look at your enemies, Yahweh** - Many texts do not have these words.
- **They will perish** - “They will die” or “You will kill them” (See: Euphemism)
- **All those who do evil will be scattered** - This can be stated in active form. AT: “you will scatter all those who do evil” (See: Active or Passive)
- **will be scattered** - Many texts read, “have been scattered.”
- **be scattered** - “driven away”

Links:

- Introduction to Psalms
- Psalm 092 General Notes
- Psalm 092 Translation Questions

Psalm 92:10-11

UDB:

[10] But you have caused me to be as strong as a wild ox;

you have caused me to be very joyful.

[11] I have seen you defeat my enemies,

and I have heard those evil men wail while they were being slaughtered.

ULB:

[10] You have lifted up my horn like the horn of the wild ox;

I am anointed with fresh oil.

[11] My eyes have seen the downfall of my enemies;

my ears have heard of the doom of my evil foes.

translationWords:

- exalt, exaltation
- horn, horns
- ox, oxen
- anoint, anointed
- oil

translationNotes:

- **You have lifted up my horn like the horn of the wild ox** - The psalmist speaks God as if God had made him as strong as a wild animal. AT: “You have made me as strong as a wild ox” (See: Metonymy and Simile)
- **lifted up ... horn** - “made me strong” See how “lift up ... horn” is translated in 75:4-6.
- **I am anointed with fresh oil** - Possible meanings are that the oil that God has put on the psalmist is a metaphor for God 1) making him happy “you have made me very happy” or 2) making him strong, “you have made me strong” or 3) enabling him to defeat his enemies, “you have enabled me to defeat my enemies.” (See: Metaphor)

- **My eyes have seen the downfall of my enemies; my ears have heard of the doom of my evil foes** - The words “eyes” and “ears” are synecdoches for the person who sees and hears. The lines may be combined. AT: “I have seen and heard of the defeat of my evil enemies” (See: Synecdoche)

Links:

- Introduction to Psalms
- Psalm 092 General Notes
- Psalm 092 Translation Questions

Psalm 92:12-13

UDB:

12 But righteous people will prosper like palm trees that grow well,

like the cedar trees that grow in Lebanon.

13 They are like the trees that people plant at the temple of Yahweh in Jerusalem,

the trees that are close to the courtyard of the temple of our God.

ULB:

12 The righteous will flourish like the palm tree;

they will grow like a cedar in Lebanon.

13 They are planted in the house of Yahweh;

they flourish in the courts of our God.

translationWords:

- righteous, righteousness
- palm
- cedar
- Lebanon
- house of God, Yahweh's house
- courtyard, court

translationNotes:

- **The righteous will flourish like the palm tree** - Possible meanings are that righteous people will be like a healthy palm tree because they will 1) be strong or 2) live for long time. (See: Simile)
- **they will grow like a cedar in Lebanon** - Possible meanings are that righteous people will be like a healthy cedar tree growing in the land of Lebanon because 1) they will be strong or 2) people will honor them. (See: Simile)
- **They are planted** - This can be stated in active form. AT: "Yahweh has planted them" or "Yahweh takes care of them as if they were trees he had planted" (See: Active or Passive and Metaphor)
- **in the house of Yahweh ... in the courts of our God** - The psalmist speaks of people who truly worship God as if they were trees growing in Yahweh's house. (See: Metaphor)

- **they flourish** - The psalmist speaks of righteous people as if they were healthy trees. AT: “they are growing well” or “they are very strong” (See: Metaphor)
- **in the courts of our God** - in the courtyard of the temple in Jerusalem.

Links:

- Introduction to Psalms
- Psalm 092 General Notes
- Psalm 092 Translation Questions

Psalm 92:14-15

UDB:

14 Even when righteous people become old, they do many things that please God.

They remain strong and full of energy like trees that remain full of sap.

15 That shows that Yahweh is just;

he is like a huge rock on which I am safe,

and he never does anything that is wicked.

ULB:

14 They bear fruit even when they are old;

they stay fresh and green,

15 to proclaim that Yahweh is just.

He is my rock, and there is no unrighteousness in him.

translationWords:

- fruit, fruitful
- proclaim, proclamation
- just, justice, justly
- unrighteous, unrighteousness

translationNotes:

- **They bear fruit** - The psalmist speaks of righteous people as if they were trees that produce food. AT: “They please God” (See: Metaphor)
- **they stay fresh and green** - The psalmist speaks of righteous people as if they were trees. AT: “they remain strong and healthy” or “they always do what pleases God” (See: Metaphor)
- **green, to proclaim that** - Possible meanings are 1) “green, so that they can proclaim” or 2) “green. This shows that”
- **He is my rock** - “Yahweh is the one who protects me.” The psalmist speaks of Yahweh as if he were a rock that would protect him. See how this is translated in 18:2. (See: Metaphor)

Links:

- Introduction to Psalms

- Psalm 092 General Notes
- Psalm 092 Translation Questions

Psalm 93 General Notes

Type of psalm

Psalm 93 is a worship psalms about the power of Yahweh.

Special concepts in this chapter

Yahweh's power

Yahweh is all powerful. He even controls the ocean.

Links:

- **Psalm 093:1-2**

Psalm 93:1-2

UDB:

[1] Yahweh, you have become the King!

The majesty and the power that you have are like robes that a king wears.

You put the world firmly in place, and it will never be moved out of its place.

[2] You started to rule as king a very long time ago;

you have always existed.

ULB:

93 [1] Yahweh reigns; he is robed in majesty;

Yahweh has clothed and girded himself with strength.

The world is firmly established; it cannot be moved.

[2] Your throne is established from ancient times;

you are from everlasting.

translationWords:

- Yahweh
- reign
- majesty
- clothe, clothed
- world, worldly
- throne
- time
- everlasting, eternal, eternity

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)

- **he is robed in majesty; Yahweh has clothed and girded himself with strength** - The psalmist speaks of Yahweh's strength and majesty as if they were things Yahweh wears. AT: "he shows everyone that he is a powerful king" or "his majesty is there for all to see, like the robe a king wears; everything about Yahweh shows that he is strong and he is ready to do great work" (See: Metaphor and Simile)
- **majesty** - the power of a king and the way a king acts
- **girded himself** - put on a belt—a band of leather or another material that a person wears around his waist—to prepare for work or battle
- **The world is firmly established** - This can be stated in active form. AT: "You have firmly established the world" (See: Active or Passive)
- **it cannot be moved** - This can be stated in active form. AT: "no one will ever move it" (See: Active or Passive)
- **Your throne is established from ancient times** - This can be stated in active form. AT: "You established your throne in ancient times" (See: Active or Passive)
- **you are from everlasting** - "you have always existed"

Links:

- Introduction to Psalms
- Psalm 093 General Notes
- Psalm 093 Translation Questions

Psalm 93:3-4

UDB:

3 Yahweh, when you created the world, you separated the water from the chaotic mass and formed oceans,

and the waves of the waters of those oceans still roar,

4 but you are greater than the roar of those oceans,

more powerful than the ocean waves!

You are Yahweh, the one who is greater than any other god!

ULB:

3 The oceans rise, Yahweh;

they have lifted up their voice;

the oceans' waves crash and roar.

4 Above the crashing of many waves,

the mighty breakers of the sea,

Yahweh on high is mighty.

translationWords:

- raise, rise, risen, arise, arose
- voice
- mighty, might

translationNotes:

- **oceans ... oceans'** - Some versions read "floods ... floods'." The word often refers to a river (see "the River," 72:8), but "oceans ... oceans"' has been chosen here because oceans, not rivers, have "waves" that "crash and roar."
- **have lifted up their voice; the oceans' waves crash and roar** - The psalmist speaks of the ocean as if it were a person who could speak. AT: "have made a mighty noise because their waves crash and roar" (See: Personification)
- **roar** - make a long, loud sound.

- **Above the crashing of many waves, the mighty breakers of the sea** - The phrase “the mighty breakers of the sea” means basically the same thing as “many waves” and emphasizes how great these waves are. AT: “Above the crashing of all of the very great waves of the sea” (See: Doublet)
- **breakers** - large waves coming to land
- **on high** - The psalmist speaks of where God lives as if it were high above the earth. AT: “in heaven” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 093 General Notes
- Psalm 093 Translation Questions

Psalm 93:5

UDB:

[5] Yahweh, your laws never change,

and your temple has always been holy.

That will be true forever.

ULB:

[5] Your solemn commands are very trustworthy;

holiness adorns your house,

Yahweh, forever.

translationWords:

- command, to command, commandment
- trust, trustworthy, trustworthiness
- holy, holiness
- house
- Yahweh
- forever

translationNotes:

- **solemn** - very serious
- **are very trustworthy** - “always stay the same” or “never change” (UDB)
- **holiness adorns your house** - The psalmist speaks of Yahweh’s house as if it were a woman wearing beautiful clothing or jewelry and of Yahweh’s holiness as the beautiful clothing or jewelry. AT: “your house is beautiful because you are holy” or “your holiness makes your house beautiful the way beautiful clothes and jewelry make a woman more beautiful” (See: Metaphor)
- **your house** - the temple in Jerusalem
- **adorns** - makes beautiful

Links:

- Introduction to Psalms
- Psalm 093 General Notes
- Psalm 093 Translation Questions

Psalm 94 General Notes

Type of psalm

Psalm 94 is a prayer that evil people will be punished. (See: evil, wicked, wickedness)

Special concepts in this chapter

Justice

Evil people expect God to ignore their injustices. But God knows what they are doing and will punish them for their evil deeds. (See: just, justice, justly, unjust, unjustly, injustice and works, deeds, work, acts)

Links:

- **Psalm 094:1-2**

Psalm 94:1-2

UDB:

[1] Yahweh, you are able to get revenge on your enemies.

So show them that you are going to punish them!

[2] You are the one who judges all people on the earth;

so arise and give them what they deserve.

ULB:

94 [1] Yahweh, God who avenges,

God who avenges, shine over us.

[2] Rise up, judge of the earth,

give to the proud what they deserve.

translationWords:

- Yahweh
- God
- avenge, revenge, vengeance
- raise, rise, risen, arise, arose
- judge
- earth, earthly
- proud, pride, prideful

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **shine over us** - “show yourself” or “reveal your justice” (See: Metaphor)
- **Rise up, judge of the earth, give to the proud what they deserve** - “Come, judge of the earth, and punish the proud”
- **Rise up** - The psalmist speaks of starting to do something as getting up. If your language has a word for beginning to act, use it here. AT: “Take action” or “Do something” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 094 General Notes
- Psalm 094 Translation Questions

Psalm 94:3-4

UDB:

[3] Yahweh, how long will those wicked people be glad?

It is not right that they continue being glad!

[4] They do evil things, and they boast about doing them;

how long will they be allowed to continue doing that?

ULB:

[3] How long will the wicked, Yahweh,

how long will the wicked rejoice?

[4] They pour out their arrogant words;

all those who do evil boast.

translationWords:

- evil, wicked, wickedness
- arrogant
- boast, boastful

translationNotes:

- **How long will the wicked, Yahweh, how long will the wicked rejoice?** - The psalmist repeats the question to show that he is unhappy with how long Yahweh has allowed the wicked to rejoice. This rhetorical question can be translated as a statement. AT: "You have waited too long Yahweh; you have waited too long to stop the wicked from rejoicing." (See: Rhetorical Question)
- **will the wicked rejoice** - Why the wicked rejoice can be stated clearly. AT: "will the wicked rejoice because you never punish them for the evil deeds they do" (See: Assumed Knowledge and Implicit Information)
- **They** - "All those who do evil"
- **They pour out their arrogant words** - The psalmist writes of the the wicked speaking as if their words were a liquid being poured out. (See: Metaphor)
- **all those who do evil boast** - "All those who do evil boast about their evil deeds and behavior" (See: Assumed Knowledge and Implicit Information)

Links:

- Introduction to Psalms
- Psalm 094 General Notes
- Psalm 094 Translation Questions

Psalm 94:5-7

UDB:

[5] Yahweh, it is as though those wicked people were crushing us, your people;

they oppress the nation that you have made and that belongs to you alone.

[6] They murder widows and orphans

and people from other countries who think it is safe to live in our land.

[7] Those wicked people say, "Yahweh does not see anything;

the God whom those Israelites worship does not see the evil things that we do."

ULB:

[5] They crush your people, Yahweh;

they afflict the nation that belongs to you.

[6] They kill the widow and foreigner who lives in their country,

and they murder the fatherless.

[7] They say, "Yahweh will not see,

the God of Jacob does not take notice of it."

translationWords:

- people of God, my people
- afflict, affliction
- nation
- Jacob, Israel

translationNotes:

- **afflict the nation** - Here the metonym "nation" refers to the people of the nation. AT: "afflict the people of the nation" (See: Metonymy)

- **They crush** - The psalmist speaks of powerful people treating powerless people badly as if it were crushing them or breaking them in pieces. AT: “They completely destroy” or “They greatly harm.” See how “break in pieces” is translated in 72:4. (See: Metaphor)
- **the widow** - “women whose husbands have died”
- **the fatherless** - “children without fathers”
- **the God of Jacob does not take notice of it** - “the God of Israel does not see what we do”

Links:

- Introduction to Psalms
- Psalm 094 General Notes
- Psalm 094 Translation Questions

Psalm 94:8-9

UDB:

[8] You evil people who rule Israel, you are foolish and stupid;

when will you become wise?

[9] God made our ears;

do you think that he cannot hear what you say?

He created our eyes;

do you think that he cannot see the evil things that you do?

ULB:

[8] Understand, you stupid people!

You fools, when will you ever learn?

[9] He who made the ear, does he not hear?

He who formed the eye, does he not see?

translationWords:

- people group, peoples, the people, a people
- fool, foolish, folly

translationNotes:

- **General Information:** - The writer now instructs the wicked people.
- **when will you ever learn?** - This rhetorical question emphasizes the anger of the writer with the wicked people he is speaking to. This question can be translated as a statement. AT: "stop your foolish ways!" or "learn from your mistakes!" (See: Rhetorical Question)
- **He who made the ear, does he not hear? He who formed the eye, does he not see?** - These rhetorical questions can be translated as statements or commands. AT: "God made ears, so he can hear. God made eyes, so he can see." or "God made ears, so stop acting as if he does not hear. God made eyes, so stop acting as if he does not see." (See: Rhetorical Question)

Links:

- Introduction to Psalms
- Psalm 094 General Notes
- Psalm 094 Translation Questions

Psalm 94:10-11

UDB:

[10] He corrects the leaders of other nations;

do you think that he will not punish you?

He is the one who knows everything;

why do you think that he does not know what you do?

[11] Yahweh knows everything that people are thinking;

he knows that what they think is evil and useless.

ULB:

[10] He who disciplines the nations, does he not correct?

He is the one who gives knowledge to man.

[11] Yahweh knows the thoughts of men,

that they are vapor.

translationWords:

- discipline, self-discipline
- know, knowledge, make known
- Yahweh

translationNotes:

- **General Information:** - The writer continues instructing the wicked people.
- **He who disciplines the nations, does he not correct?** - This question can be translated as a statement. It is implied that Yahweh corrects his people. AT: “You know that Yahweh corrects the nations, so you can be sure that he will correct his people” or “he will punish his people” (See: Rhetorical Question and Assumed Knowledge and Implicit Information)
- **does he not correct** - This can be stated in positive form. Possible meanings are 1) God corrects. AT: “he corrects” or 2) God punishes. “he punishes” (See: Litotes)
- **that they are vapor** - Here the thoughts of men are compared to vapor or steam that disappears into the air. This metaphor shows how unimportant and useless they are. (See: Metaphor)
- **vapor** - “steam.” See how this word is translated in 39:11

Links:

- Introduction to Psalms
- Psalm 094 General Notes
- Psalm 094 Translation Questions

Psalm 94:12-13

UDB:

[12] Yahweh, how fortunate are those who allow you to discipline them,

those who want you to teach them your laws.

[13] When those people have had troubles, you cause those troubles to cease,

and someday it will be as though you will dig pits for the wicked people,

and that they will fall into those pits and die.

ULB:

[12] Blessed is the one whom you instruct, Yahweh,

the one whom you teach from your law.

[13] You give him rest in times of trouble

until a pit is dug for the wicked.

translationWords:

- bless, blessed, blessing
- law, law of Moses, God's law, law of Yahweh
- rest
- trouble, troubles, troubled
- pit
- evil, wicked, wickedness

translationNotes:

- **General Information:** - Now the writer again talks to Yahweh.
- **until a pit is dug for the wicked** - The psalmist speaks of Yahweh's punishing the wicked as if Yahweh were trapping an animal in a pit. This can be stated in active form. AT: "until you dig a pit for the wicked" or "until you destroy the wicked" (See: Active or Passive and Metaphor)

Links:

- Introduction to Psalms
- Psalm 094 General Notes
- Psalm 094 Translation Questions

Psalm 94:14-16

UDB:

14 Yahweh will not abandon his people;

he will not desert those who belong to him .

15 Someday judges will decide matters fairly for people,

and all honest people will be pleased about that.

16 But when wicked people oppressed me,

no one defended me!

No one stood up to testify for me against those evil people.

ULB:

14 For Yahweh will not forsake his people

or abandon his inheritance.

15 For judgment will again be righteous;

and all the upright in heart will follow it.

16 Who will rise up to defend me against the evildoers?

Who will stand up for me against the wicked?

translationWords:

- forsake, forsaken, forsook
- people of God, my people
- inherit, inheritance, heritage, heir
- just, justice, justly
- raise, rise, risen, arise, arose
- evildoer

translationNotes:

- **his inheritance** - “those whom he has chosen to be with him forever”
- **judgment will again be righteous** - The psalmist speaks of those who judge as if they were the decisions they make. The abstract noun “judgment” can be translated with the verb “judge.” AT: “judges will again judge righteously” or “judges will again make righteous decisions” (See: Metonymy and Abstract Nouns)

- **the upright in heart** - The adjective phrase “upright in heart” can be translated as a noun phrase. AT: “those whose hearts are right with God” (See: Nominal Adjectives)
- **will follow it** - “will want the judges to judge righteously”
- **Who will rise up to defend me against the evildoers? Who will stand up for me against the wicked?** - This can be translated as a statement. AT: “No one will defend me against the evildoers. No one will help me fight against the wicked.” (See: Rhetorical Question)
- **the wicked** - The adjective “wicked” can be translated as a noun phrase. AT: “wicked people” (See: Nominal Adjectives)

Links:

- Introduction to Psalms
- Psalm 094 General Notes
- Psalm 094 Translation Questions

Psalm 94:17-19

UDB:

17 If Yahweh had not helped me at that time,

I would have been executed;

my life would have gone to the place where dead people say nothing.

18 I said, “I am falling into disaster,”

but, Yahweh, you held me up by faithfully loving me.

19 Whenever I am very worried,

you comfort me and cause me to be happy.

ULB:

17 Unless Yahweh had been my help,

I would soon be lying down in the place of silence.

18 When I said, “My foot is slipping,”

Your covenant faithfulness, Yahweh, held me up.

19 When cares within me are many, your consolations make me happy.

translationWords:

- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- comfort, comforter

translationNotes:

- **Unless Yahweh had been my help ... silence** - This is a hypothetical situation. Yahweh did help him, so he was not lying in the place of silence. (Hypothetical Situations)
- **Unless Yahweh had been my help** - The abstract noun “help” can be expressed as a verb. AT: “If Yahweh had not helped me.” (See: Abstract Nouns)
- **I would soon be lying down in the place of silence** - Here “would be lying down” refers to “death” and “in the place of silence” refers to the grave.” AT: “in a short time, I would be dead, lying in a silent grave” (See: Euphemism)

- **When cares within me are many, your consolations make me happy** - The psalmist speaks of care as if he could count separate cares. The abstract noun “consolations” can be translated with the verb “console” or “comfort.” AT: “When I have been worried about many things, you have comforted me and made me happy” (See: Abstract Nouns)

Links:

- Introduction to Psalms
- Psalm 094 General Notes
- Psalm 094 Translation Questions

Psalm 94:20-21

UDB:

[20] You have nothing to do with wicked judges,

those who establish laws that allow people to do what is not right.

[21] They plan to get rid of righteous people,

and they declare that innocent people must be executed.

ULB:

[20] Can a throne of destruction be allied with you,

one who creates injustice by statute?

[21] They conspire together to take the life of the righteous

and they condemn the innocent to death.

translationWords:

- ruler, rulers, rule
- create, creation, Creator
- unjust, unjustly, injustice
- statute, statutes
- righteous, righteousness
- condemn, condemnation
- innocent
- death, die, dead

translationNotes:

- **Can a throne of destruction be allied with you, one who creates injustice by statute?** - This rhetorical question is used to make a point. It can be translated as a statement. AT: “A wicked ruler who makes unjust laws is not your friend” (See: Rhetorical Question)
- **a throne of destruction** - Here the metonym “throne” refers to a king or ruler. AT: “a wicked ruler” or “corrupt judge” (See: Metonymy)
- **conspire** - secretly plan with a person something harmful or illegal
- **take the life of** - This is an idiom which means to kill someone. (See: Idiom)

Links:

- Introduction to Psalms
- Psalm 094 General Notes
- Psalm 094 Translation Questions

Psalm 94:22-23

UDB:

[22] But Yahweh has become like my fortress;

my God is like a huge rock on which I am protected.

[23] He will punish those wicked leaders in return for the things that they have done;

he will get rid of them because of the sins that they have committed;

yes, Yahweh our God will wipe them out.

ULB:

[22] But Yahweh has been my high tower,

and my God has been the rock of my refuge.

[23] He will bring on them their own iniquity

and will cut them off in their own wickedness.

Yahweh our God will cut them off.

translationWords:

- Yahweh
- watchtower, tower
- God
- refuge, shelter
- iniquity
- cut off
- evil, wicked, wickedness

translationNotes:

- **Yahweh has been my high tower** - Here “tower” is a metaphor for protection. AT: “Yahweh has protected me from my enemies” (See: Metaphor)
- **God has been the rock of my refuge** - The psalmist speaks of having God protect him as if God were a place where the psalmist could go to be safe. See how “rock” and “refuge” are translated in 62:7. AT: “I have asked God to protect me, and he has kept me safe by his power” (See: Metaphor)
- **will bring on them their own iniquity** - Possible meanings are 1) “will do to them the evil things they have done to others” or 2) “will punish them for all the evil things he has done to others.”

- **cut them off** - This is an idiom which means “kill them.” (See: Idiom)
- **in their own wickedness** - Possible meanings are 1) “while they are doing wicked things” or 2) “because they have done wicked things.”

Links:

- Introduction to Psalms
- Psalm 094 General Notes
- Psalm 094 Translation Questions

Psalm 95 General Notes

Type of psalm

Psalm 95 is the first in a series of six worship psalms (Psalms 95-100).

Special concepts in this chapter

God's care

God made everything and takes good care of people. The people should not be stubborn like the Israelites wandering in the desert in the days of Moses.

Links:

- **Psalm 095:1-3**

Psalm 95:1-3

UDB:

[1] Come, sing to Yahweh;

sing joyfully to the one who protects us and saves us!

[2] We should thank him as we come before him

and sing joyful songs as we praise him.

[3] Because Yahweh is a great God,

he is a great king who rules over all other gods.

ULB:

95 [1] Oh come, let us sing to Yahweh;

let us sing joyfully to the rock of our salvation.

[2] Let us enter his presence with thanksgiving;

let us sing to him with psalms of praise.

[3] For Yahweh is a great God

and a great King superior to all gods.

translationWords:

- Yahweh
- joy, joyful
- salvation
- psalm
- praise
- God
- king
- false god, foreign god, god, goddess

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)

- **the rock of our salvation** - The psalmist speaks of Yahweh as if Yahweh were a mountain the people could climb so they would be safe. AT: "the rock where we can go and God will save us." See how "rock" and "of my salvation" are translated in 18:46. (See: Metaphor)
- **enter his presence** - The psalmist speaks as if he is telling the readers to go into the throne room of a king. AT: "go to where he is" (See: Metaphor)
- **with thanksgiving** - "thanking him as we enter his presence"
- **superior to all gods** - Possible meanings are that Yahweh is a great king 1) "who rules over all other gods," or 2) "who is much better than all gods."

Links:

- Introduction to Psalms
- Psalm 095 General Notes
- Psalm 095 Translation Questions

Psalm 95:4-5

UDB:

[4] He rules over the whole earth

from the deepest places to the highest mountains.

[5] The seas are his because he made them.

He is the one who made the dry land.

ULB:

[4] In his hand are the depths of the earth;

the heights of the mountains are his.

[5] The sea is his, for he made it,

and his hands formed the dry land.

translationWords:

- earth, earthly
- hand, right hand, to hand over

translationNotes:

- **In his hands** - This is an idiom which means “in his control” or “he is responsible for.” (See: Idiom)
- **depths** - deep places
- **heights** - high places
- **his hands formed** - The word “hands” is a metonym for Yahweh himself. AT: “he himself formed” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 095 General Notes
- Psalm 095 Translation Questions

Psalm 95:6-7

UDB:

[6] We should come, worship, and bow down before him.

We should kneel before Yahweh, the one who made us.

[7] He is our God,

and we are the people whom he protects,

like sheep that a shepherd takes care of.

I desire that today you may hear what Yahweh is saying to you.

ULB:

[6] Oh come, let us worship and bow down;

let us kneel before Yahweh, our creator:

[7] For he is our God,

and we are the people of his pasture and the sheep of his hand.

Today—oh, that you would hear his voice!

translationWords:

- worship
- bow, bow down
- create, creation, Creator
- people of God, my people
- sheep, ram, ewe
- voice

translationNotes:

- **kneel** - put both knees on the ground, often to show submission (See: Symbolic Action)
- **the people of his pasture** - The word “pasture” is a metonym for the food that animals eat in the pasture, which in turn is a synecdoche for everything that Yahweh provides for his people. AT: “we are the people whose needs he meets” (See: Metonymy and Synecdoche)
- **pasture** - an area where animals find grass to eat

- **the sheep of his hand** - The word “hand” here refers to how Yahweh protects his people the way a shepherd protects his sheep. AT: “the people whom he protects like a shepherd protects his sheep” (See: Metaphor)
- **Today—oh, that you would hear his voice!** - “Oh, that you would hear his voice today!” The psalmist purposely interrupts what he is saying.
- **hear his voice** - Here “his voice” refers to paying attention to God’s words. AT: “listen carefully to him” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 095 General Notes
- Psalm 095 Translation Questions

Psalm 95:8-9

UDB:

[8] He says, "Do not become stubborn as your ancestors did at Meribah,

and as they did at Massah in the wilderness.

[9] There your ancestors wanted to see if they could do evil things without my punishing them.

Even though they had seen me perform many miracles, they tested whether I would continue to be patient with them.

ULB:

[8] "Do not harden your heart, as at Meribah,

or as on the day of Massah in the wilderness,

[9] where your forefathers tested me

and tried me, though they had seen my deeds.

translationWords:

- hard, hardness, harden
- heart
- desert, wilderness
- ancestor, father, forefather
- authority
- patient, patience
- works, deeds, work, acts

translationNotes:

- **General Information:** - Now the writer writes the words that Yahweh spoke.
- **harden your heart** - "become stubborn"
- **Meribah, ... Massah** - These are places in the desert that Moses named because the Israelites rebelled against God. (See: How to Translate Names and Assumed Knowledge and Implicit Information)
- **tested me ... tried me** - These two phrases are both metaphors for the people seeing how much evil they could do before Yahweh would punish them. The phrases say basically the same thing and can be combined. AT: "tested me" or "wanted to see if they could do evil things without my punishing them ... tested whether I would continue to be patient with them" (UDB) (See: Metaphor and Doublet)

- **my deeds** - “the amazing things I had done”

Links:

- Introduction to Psalms
- Psalm 095 General Notes
- Psalm 095 Translation Questions

Psalm 95:10-11

UDB:

[10] For forty years I was angry with those people,

and I said, 'Those people are unreliable.

They refuse to obey my commands.'

[11] So because I was very angry; I solemnly said about them,

'They will never enter the land of Canaan where I would have allowed them to rest!'"

ULB:

[10] For forty years I was angry with that generation

and said, 'This is a people whose hearts wander astray;

they have not known my ways.'

[11] Therefore I vowed in my anger

that they would never enter into my resting place."

translationWords:

- angry, anger
- generation
- people group, peoples, the people, a people
- heart
- astray, go astray, led astray, stray
- know, knowledge, make known
- vow
- rest

translationNotes:

- **General Information:** - Yahweh continues speaking directly to his people.
- **forty years** - "40 years" (See: Numbers)
- **that generation** - "all of those people" or "that entire generation of people"
- **wander astray** - God speaks of the people as if they were sheep, which will go wherever they want to and not stay near their shepherd. AT: "move away from me" or "go their own way" (See: Metaphor)
- **they have not known my ways** - "they have not obeyed me" (See: Idiom)

- **my ways** - “the way I want them to live”
- **my resting place** - “the place where I would have allowed them to rest”

Links:

- Introduction to Psalms
- Psalm 095 General Notes
- Psalm 095 Translation Questions

Psalm 96 General Notes

Type of psalm

Psalm 96 is one of six worship psalms (Psalms 95-100).

Special concepts in this chapter

Yahweh, the king

Yahweh is king over all the earth and is worthy of all praise.

Links:

- **Psalm 096:1-2**

Psalm 96:1-2

UDB:

[1] Sing to Yahweh a new song!

You people throughout the earth, sing to Yahweh!

[2] Sing to Yahweh and praise him!

Every day proclaim to others that he has saved us.

ULB:

96 [1] Oh, sing to Yahweh a new song;

sing to Yahweh, all the earth.

[2] Sing to Yahweh, bless his name;

announce his salvation day after day.

translationWords:

- Yahweh
- earth, earthly
- bless, blessed, blessing
- name
- salvation

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **a new song** - a song no one has ever sung before
- **all the earth** - This refers to the people of the earth. AT: “all you people who live on the earth” (See: Metonymy)
- **bless his name** - The word “name” is a metonym for Yahweh himself. AT: “bless Yahweh” or “do what makes Yahweh happy.” See how “may his glorious name be blessed” is translated in 72:19. (See: Metonymy)
- **announce his salvation** - The abstract noun “salvation” can be translated using the verb “save.” AT: “announce that he has saved us” or “tell people that he is the one who saves” (See: Abstract Nouns)

Links:

- Introduction to Psalms
- Psalm 096 General Notes
- Psalm 096 Translation Questions

Psalm 96:3-4

UDB:

[3] Tell about his glory to all people groups;

tell all people groups the marvelous things that he has done.

[4] Yahweh is great, and he deserves to be praised very much;

he should be revered more than all the gods.

ULB:

[3] Declare his glory among the nations,

his marvelous deeds among all the nations.

[4] For Yahweh is great and is to be praised greatly.

He is to be feared above all other gods.

translationWords:

- declare, declaration
- glory, glorious
- nation
- marvel, wonder, amazed, astonished
- works, deeds, work, acts
- praise
- fear, afraid, fear of Yahweh
- false god, foreign god, god, goddess

translationNotes:

- **Declare his glory among the nations** - “Tell all the people in every nation about his great glory”
- **Yahweh is great and is to be praised greatly** - This can be translated in active form. AT: “Yahweh is great. Praise him greatly” or “Yahweh is great, and people should praise him greatly” (See: Active or Passive)
- **He is to be feared above all other gods** - This can be translated in active form. AT: “Fear him above all other gods” (See: Active or Passive)

Links:

- Introduction to Psalms
- Psalm 096 General Notes
- Psalm 096 Translation Questions

Psalm 96:5-6

UDB:

5 All the gods the other people groups worship are only idols,

but Yahweh is truly great; he created the skies!

6 Those who are in his presence honor him and can see that he is a great king.

They can see in his temple that he is very powerful and is very beautiful.

ULB:

5 For all the gods of the nations are idols,

but it is Yahweh who made the heavens.

6 Splendor and majesty are in his presence.

Strength and beauty are in his sanctuary.

translationWords:

- false god, foreign god, god, goddess
- idol, idolatrous
- heaven, sky, heavens, heavenly
- splendor
- majesty
- sanctuary

translationNotes:

- **in his presence** - “where he is”
- **Splendor and majesty are in his presence** - The psalmist speaks as if splendor and majesty are people who can stand before a king. AT: “Everyone knows of his splendor and majesty” (See: Personification)
- **Strength and beauty are in his sanctuary** - The words “strength” and “beauty” are metonyms for the ark of the covenant decrees, which is found in the sanctuary. AT: “It is his sanctuary that contains the ark of the covenant decrees” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 096 General Notes
- Psalm 096 Translation Questions

Psalm 96:7-8

UDB:

7 You people in nations all over the earth, praise Yahweh!

Praise Yahweh for his glorious power!

8 Praise Yahweh as he deserves to be praised;

bring an offering and come to his temple.

ULB:

7 Give praise to Yahweh, you clans of peoples,

give praise to Yahweh for his glory and strength.

8 Give to Yahweh the glory that his name deserves.

Bring an offering and come into his courts.

translationWords:

- clan
- people group, peoples, the people, a people
- glory, glorious
- name
- sacrifice, offering
- courtyard, court

translationNotes:

- **Give praise to Yahweh ... give praise to Yahweh for his glory and strength** - The abstract nouns “glory” and “strength” can be stated as adjectives. AT: “Praise Yahweh ... praise Yahweh because he is glorious and strong.” See how these words are translated in 29:1.
- **Give to Yahweh the glory that his name deserves** The abstract noun “glory” can be stated as a verb or adjective. AT: “Honor Yahweh just as his name deserves” or “Proclaim that Yahweh is glorious just as his name deserves.” See how these words are translated in 29:2. (See: Abstract Nouns)
- **his name** - “name” refers here to the person of God. AT: “him” (See: Metonymy)
- **his courts** - the temple courtyard where the priests sacrificed animals to Yahweh

Links:

- Introduction to Psalms
- Psalm 096 General Notes
- Psalm 096 Translation Questions

Psalm 96:9-10

UDB:

[9] Bow down before Yahweh when he appears in his glorious temple.

Everyone on earth should be very afraid in his presence, because he is good and powerful, completely different than us.

[10] Say to all the people groups, "Yahweh is the king!

He put the world in its place, and nothing will ever be able to move it.

He will judge all the people groups fairly."

ULB:

[9] Bow down to Yahweh wearing clothing that honors his holiness.

Tremble before him, all the earth.

[10] Say among the nations, "Yahweh reigns."

The world also is established; it cannot be shaken.

He judges the peoples fairly.

translationWords:

- bow, bow down
- holy, holiness
- earth, earthly
- reign
- world, worldly
- judge, judgment

translationNotes:

- **Yahweh wearing clothing that honors his holiness** - The person is to wear clothes that show that he understands that Yahweh is holy. "Yahweh, and wear suitable clothes because he is holy." See how these words are translated in 29:2.
- **Tremble** - to shake because of fear
- **all the earth** - "all the people of the earth" (See: Metonymy)
- **The world also is established** - This can be translated in active form. AT: "He also established the world" (See: Active or Passive)

- **it cannot be shaken** - This can be translated in active form. AT: “nothing can shake it” (See: Active or Passive)

Links:

- Introduction to Psalms
- Psalm 096 General Notes
- Psalm 096 Translation Questions

Psalm 96:11-13

UDB:

[11] All the beings that are in the heavens should be glad, and all the people on the earth should rejoice.

> The oceans and all the creatures that are in the oceans should roar
> to praise Yahweh.
>
> [12] The fields and everything that grows in them should rejoice.
>
> When they do that, it will be as though all the trees in the forests are singing joyfully
>
> > [13] in front of Yahweh.
> >
> > That will happen when he comes to judge everyone on the earth.
> >
> > He will judge all the people fairly according to what he knows is true.

ULB:

> [11] Let the heavens be glad, and let the earth rejoice;
>
> let the sea roar and that which fills it shout with joy.
>
> [12] Let the fields rejoice and all that is in them.
>
> Then let all the trees in the forest shout for joy
>
> [13] before Yahweh, for he is coming.
>
> He is coming to judge the earth.
>
> He will judge the world with righteousness
>
> and the peoples with his faithfulness.

translationWords:

- heaven, sky, heavens, heavenly
- rejoice
- joy, joyful
- righteous, righteousness
- faithful, faithfulness

translationNotes:

- **Let the heavens be glad, and let the earth rejoice** - Possible meanings are 1) that the psalmist speaks as if "the heavens" and "the earth" have emotions like people. "Let it be as if the heavens are glad and the earth rejoices" or 2) "Let those who live in the heavens be glad and let those who live on the earth rejoice" (See: Personification and Metonymy)
- **let the sea roar and that which fills it shout with joy** - "let the sea sound like many people praising Yahweh, and let it be as if those who live in the sea are shouting for joy"
- **Let the fields rejoice and all that is in them** - "Let the fields and all that is in them rejoice." The psalmist speaks as if "the fields" and the animals that live in them have emotions like people. AT: "Let it be as if the fields themselves and all the animals that live in them are rejoicing" (See: Personification)
- **Then let all the trees in the forest shout** - "Then all the trees in the forest will shout" (See: Personification)
- **He is coming to judge the earth. He will judge the world ... and the peoples** - The three phrase have similar meanings; the last two phases are used to strengthen the first. (See Parallelism)
- **to judge ... will judge** - Another possible meaning is "to rule ... will rule."
- **He will judge the world with righteousness** - Here "the world" is a metonym for all the people in the world. AT: "He will judge all the people of the world righteously." See how these words are translated in 9:8. (See: Metonymy)
- **the peoples with his faithfulness** - "he will judge the peoples with his faithfulness" (See: Ellipsis)
- **with his faithfulness** - Possible meanings are 1) "fairly, according to what he knows is true" or 2) "using the same standard for all people."

Links:

- Introduction to Psalms
- Psalm 096 General Notes
- Psalm 096 Translation Questions

Psalm 97 General Notes

Type of psalm

Psalm 97 is one of six worship psalms (Psalms 95-100)

Special concepts in this chapter

Yahweh's authority

All people who worship idols are disgraced because Yahweh rules over all the world.

Links:

- **Psalm 097:1-2**

Psalm 97:1-2

UDB:

[1] Yahweh is the king!

I want everyone on the earth to be glad

and the people who live on the islands in the oceans to also rejoice about that!

[2] There are very dark clouds around him;

he rules completely, justly, and fairly.

ULB:

97 [1] Yahweh reigns; let the earth rejoice;

let the many coastlands be glad.

[2] Clouds and darkness surround him.

Righteousness and justice are the foundation of his throne.

translationWords:

- Yahweh
- reign
- earth, earthly
- rejoice
- righteous, righteousness
- just, justice, justly
- foundation, founded
- throne

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **let the earth rejoice; let the many coastlands be glad** - The earth and the coastlands are said to have emotions like people. AT: “Rejoice and be glad every person on the earth and near the seas” (See: Personification)
- **coastlands** - Possible meanings are 1) “lands near the seas” or 2) “islands.”

- **Clouds and darkness surround him** - “We cannot see him; it is as if he were sitting in the dark with clouds all around him”
- **Righteousness and justice are the foundation of his throne** - The word “throne” is a metonym for the deeds and words of the one who sits on it. The psalmist speaks as if righteousness and justice were physical objects that made the throne secure. AT: “He is righteous and just in everything he does” or “He is able to rule because he rules righteously and justly” (See: Metonymy and Metaphor)
- **the foundation of his throne** - Here “the foundation of his throne” refers to how Yahweh rules his kingdom. (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 097 General Notes
- Psalm 097 Translation Questions

Psalm 97:3-5

UDB:

[3] He sends fire in front of him,

and he completely burns all his enemies in that fire.

[4] All around the world he sends lightning to flash;

people on the earth see it, and it causes them to be afraid and to tremble.

[5] The mountains melt like wax in front of Yahweh,

in front of the one who is the Lord, who rules over all the earth.

ULB:

[3] Fire goes before him

and consumes his adversaries on every side.

[4] His lightning lights up the world;

the earth sees and trembles.

[5] The mountains melt like wax before Yahweh,

the Lord of the whole earth.

translationWords:

- fire
- consume
- adversary, enemy
- world, worldly
- Lord Yahweh, Yahweh God

translationNotes:

- **Fire goes before him** - The psalmist speaks as if fire were a person walking before King Yahweh and telling people that the king was coming. (See: Personification)
- **consumes his adversaries** - “burns up his enemies”
- **the earth sees and trembles** - “the earth” refers to the people who live on the earth. AT: the people on the earth see and tremble” (See: Metonymy and Personification)
- **trembles** - “shakes with fear”
- **The mountains melt like wax before Yahweh** - “The mountains are unable to stand as Yahweh comes near” or “The mountains crumble in Yahweh’s presence” (See: Simile)

Links:

- Introduction to Psalms
- Psalm 097 General Notes
- Psalm 097 Translation Questions

Psalm 97:6-8

UDB:

[6] The angels in heaven proclaim that he acts righteously,

and all the people groups see his glory.

[7] Everyone who worships idols should be ashamed;

all those who are proud of their false gods should realize that their gods are useless.

All those gods will bow down to worship Yahweh.

[8] The people of Jerusalem heard that God is just, and they rejoiced;

people in the other cities in Judah also rejoiced

because Yahweh judges and punishes wicked people.

ULB:

[6] The skies declare his justice,

and all the nations see his glory.

[7] All those who worship carved figures will be shamed,

those who boast in worthless idols—

bow down to him, all you gods!

[8] Zion heard and was glad,

and the towns of Judah rejoiced

because of your righteous decrees, Yahweh.

translationWords:

- heaven, sky, heavens, heavenly
- nation
- glory, glorious
- worship
- image, carved image, carved figure, cast metal figure
- shame, shameful, ashamed
- boast, boastful
- worthy, worth, unworthy, worthless

- idol, idolatrous
- bow, bow down
- false god, foreign god, god, goddess
- Zion, Mount Zion
- Judah
- rejoice
- righteous, righteousness
- decree

translationNotes:

- **The skies declare his justice** - Possible meanings are 1) the psalmist speaks as if the skies are Yahweh's messengers who declare that Yahweh is just. AT: "Everyone can see that God is just, the same way that everyone can see the skies" or 2) the skies refer to the beings that live in the heavens. AT: "All those who live in heaven declare that Yahweh is just" (UDB) (See: Personification and Metonymy)
- **All those who worship carved figures will be shamed, those who boast in worthless idols** - This can be translated in active form. AT: "God will shame all those who boast in worthless idols and worship carved figures" (See: Active or Passive)
- **Zion heard ... the towns of Judah** - This refers to the people who live in these lands. AT: "The people of Zion heard ... the people of Judah" (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 097 General Notes
- Psalm 097 Translation Questions

Psalm 97:9-11

UDB:

[9] Yahweh is the supreme King over all the earth;

he has very great power, and none of the other gods has any power.

[10] Yahweh loves those who hate what people do that is evil;

he protects the lives of his people,

and he rescues them when the wicked people try to harm them.

[11] He makes the righteous people truly live;

he causes those who are righteous in their inner beings to rejoice.

ULB:

[9] For you, Yahweh, are most high above all the earth.

You are exalted far above all gods.

[10] You who love Yahweh, hate evil!

He protects the lives of his saints,

and he takes them out of the hand of the wicked.

[11] Light is sown for the righteous

and gladness for those with honest hearts.

translationWords:

- Most High
- earth, earthly
- exalt, exaltation
- love
- evil, wicked, wickedness
- life, live, living, alive
- saints
- hand, right hand, to hand over
- light
- sow, sower, plant
- heart

translationNotes:

- **are most high above all** - The psalmist speaks as if those who were strong enough to rule were the physically higher than others. AT: “rule over all the people who live on” (See: Metaphor and Metonymy)
- **You are exalted far** - The psalmist speaks as if those who were strong enough to rule were the physically higher than others. AT: “You are high, far” (See: Metaphor)
- **hand of the wicked** - “control of the wicked” (See: Synecdoche)
- **Light is sown for ... and gladness for** - These two phrases have similar meanings and are used together for emphasis. AT: “Yahweh sows light for those who do right, and he sows gladness for those with honest hearts” (See: Parallelism and Active or Passive and Ellipsis)
- **Light is sown for the righteous** - The word “sown” is a metaphor for actions with future results. “Light” is a metaphor for good things. AT: “Yahweh plans for good things to happen to the righteous in the future” (See: Metaphor)
- **the righteous** - The adjective “righteous” can be translated as a noun phrase. AT: “righteous people” (See: Nominal Adjectives)
- **and gladness for those with honest hearts** - “and gladness is sown for those with honest hearts.” The word “sown” is a metaphor for actions with future results. AT: “Yahweh plans for people with honest hearts to be happy in the future” (See: Metaphor and Abstract Nouns)
- **those with honest hearts** - The heart is a synecdoche for the whole person. AT: “honest people” (See: Synecdoche)

Links:

- Introduction to Psalms
- Psalm 097 General Notes
- Psalm 097 Translation Questions

Psalm 97:12

UDB:

12 You righteous people, rejoice about what Yahweh has done,

and thank him, our holy God!

ULB:

12 Be glad in Yahweh, you righteous;

and give thanks when you remember his holiness.

translationWords:

- holy, holiness
- name

translationNotes:

- **General Information:** - This verse has a command followed by the reason for the command. If your language requires the reason to precede the command: "Because of what Yahweh has done for you, you righteous people, be glad and give thanks when you remember his holiness."
- **Be glad in Yahweh** - "Be glad because of what Yahweh has done for you" (See: Idiom)
- **when you remember his holiness** - Possible meanings are 1) "when you remember how holy he is" or 2) "to his holy name," a metonym for "to him." (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 097 General Notes
- Psalm 097 Translation Questions

Psalm 98 General Notes

Type of psalm

Psalm 98 is one of six worship psalms (Psalms 95-100).

Special concepts in this chapter

Praise

Everyone and every thing should sing praises to Yahweh because he is worth of all praise.

Links:

- **Psalm 098:1-2**

Psalm 98:1-2

UDB:

[1] Sing to Yahweh a new song

because he has done wonderful things!

By his power he has defeated his enemies.

[2] Yahweh has declared to people that he has defeated his enemies;

he has revealed that he has punished his enemies,

and people in all the world have seen that he has done it.

ULB:

98

A psalm.

[1] Oh, sing to Yahweh a new song,

for he has done marvelous things;

his right hand and his holy arm have given him victory.

[2] Yahweh has made known his salvation;

he has openly showed his justice to all the nations.

translationWords:

- psalm
- Yahweh
- marvel, wonder, amazed, astonished
- right hand
- holy, holiness
- know, knowledge, make known
- salvation
- just, justice, justly
- nation

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)

- **a new song** - a song no one has ever sung before. See how this is translated in 96:1.
- **his right hand and his holy arm have** - The words “right hand” and “holy arm” refer to Yahweh’s strength. Together they emphasize how great his strength is. AT: “his very great power has” (See: Metonymy and Doublet)
- **right hand** - the more powerful and skilled hand
- **holy arm** - Here “arm” is a metonym for power. AT: “the power that is his alone” (See: Metonymy)
- **given him victory** - Possible meanings are 1) “enabled him to defeat his enemies” or 2) “enabled him to save his people” (See: Abstract Nouns)
- **made known his salvation** - The abstract noun “salvation” can be translated using the verb “save.” AT: “showed people that he saves his people” (See: Abstract Nouns)
- **showed his justice to all the nations** - The abstract noun “justice” can be translated using the adjective “just.” The word “nations” is a metonym for “the people who live in all the nations.” AT: “showed the people who live in all the nations that he is just” (See: Abstract Nouns)

Links:

- Introduction to Psalms
- Psalm 098 General Notes
- Psalm 098 Translation Questions

Psalm 98:3-4

UDB:

[3] As he promised to us Israelite people,

he has faithfully loved us and been loyal to us.

People who live in very remote places in all the earth

have seen that our God has defeated his enemies.

[4] All you people everywhere should sing joyfully to Yahweh;

praise him while you sing and shout joyfully!

ULB:

[3] He calls to mind his covenant loyalty and faithfulness for the house of Israel;

all the ends of the earth will see the victory of our God.

[4] Shout for joy to Yahweh, all the earth;

burst into song, sing for joy, and sing praises.

translationWords:

- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- faithful, faithfulness
- house
- Israel, Israelites, nation of Israel
- God
- joy, joyful
- praise

translationNotes:

- **calls to mind** - “remembers.” See how “call to mind” is translated in 20:3. (See: Idiom)
- **all the ends of the earth ... all the earth** - These are metonyms for the people of the earth. AT: “people from all over the world ... all people in the world” (See: Metonymy)
- **will see the victory of our God** - The abstract noun “victory” can be translated using the verb “defeat.” AT: “will see our God defeat his enemies” (See: Abstract Nouns)
- **burst into song** - “suddenly begin singing happily”
- **sing for joy** - “sing because you are happy”
- **sing praises** - “sing praises to God”

Links:

- Introduction to Psalms
- Psalm 098 General Notes
- Psalm 098 Translation Questions

Psalm 98:5-6

UDB:

[5] Praise Yahweh while you play the lyres,

playing delightful music.

[6] Some of you should blow trumpets and other horns

while others shout joyfully to Yahweh, our king.

ULB:

[5] Sing praises to Yahweh with the harp,

with the harp and melodious song.

[6] With trumpets and the sound of the horn,

make a joyful noise before the King, Yahweh.

translationWords:

- harp
- trumpet
- joy, joyful
- king

translationNotes:

- **melodious** - delightful or pleasing musical sound
- **the horn** - an animal horn used as a musical instrument
- **make a joyful noise** - “raise a shout.” See how “shout” is translated in 47:1.

Links:

- Introduction to Psalms
- Psalm 098 General Notes
- Psalm 098 Translation Questions

Psalm 98:7-9

UDB:

7 The oceans and all the creatures that are in the oceans should roar to praise Yahweh.

Everyone on the earth should sing!

8 It should seem as though the rivers were clapping their hands to praise Yahweh

and that the hills were singing together joyfully in front of Yahweh

9 because he will come to judge everyone on the earth!

He will judge all the people groups in the world justly and fairly.

ULB:

7 Let the sea shout and everything in it,

the world and those who live in it!

8 Let the rivers clap their hands,

and let the mountains shout for joy.

9 Yahweh is coming to judge the earth;

he will judge the world with righteousness

and the nations with fairness.

translationWords:

- world, worldly
- life, live, living, alive
- hand, right hand, to hand over
- Yahweh
- judge, judgment
- earth, earthly
- righteous, righteousness
- nation

translationNotes:

- **Let the sea shout and everything in it** - The psalmist speaks as if the sea were a person who could shout to God. AT: “Let it be as if the sea and everything in it shout” (See: Personification)

- **the world and those who live in it** - The psalmist speaks as if the world were a person. AT: "and let the world and those who live in it shout" (See: Ellipsis and Personification)
- **Let the rivers clap their hands, and let the mountains shout for joy** - The psalmist speaks as if the rivers and mountains were people who could clap and shout. AT: "Let it be as though the rivers are clapping their hands and mountains were shouting for joy" (See: Personification)
- **the world ... the nations** - These phrases are metonyms for "the people in the world" and "the people who live in the nations." (See: Metonymy)
- **the nations with fairness** - "he will judge the nations with fairness" (See: Ellipsis)
- **with fairness** - "honestly" or "using the same standard for everyone"

Links:

- Introduction to Psalms
- Psalm 098 General Notes
- Psalm 098 Translation Questions

Psalm 99 General Notes

Type of psalm

Psalm 99 is one of six worship psalms (Psalms 95-100).

Special concepts in this chapter

Yahweh's justice

God is just and fair. Moses, Aaron and Samuel prayed to him and obeyed him and he answered their prayers. (See: just, justice, justly)

Links:

- **Psalm 099:1-3**

Psalm 99:1-3

UDB:

[1] Yahweh is the supreme king,

so all the people groups should tremble in his presence!

He sits on his throne in the temple above the statues of winged creatures,

so the earth should quake!

[2] Yahweh is a mighty king in Jerusalem;

he is also the supreme ruler of all the people groups.

[3] They should praise him because he is very great;

he is holy!

ULB:

99 [1] Yahweh reigns; let the nations tremble.

He sits enthroned above the cherubim; the earth quakes.

[2] Yahweh is great in Zion;

he is exalted above all the nations.

[3] Let them praise your great and awesome name;

he is holy.

translationWords:

- Yahweh
- reign
- nation
- cherubim, cherub
- earth, earthly
- Zion, Mount Zion
- exalt, exaltation
- praise
- awe, awesome
- name
- holy, holiness

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **the nations** - This refers to the people of all nations. AT: “the people of all nations” (See: Metonymy)
- **tremble** - shake with fear
- **He sits enthroned above the cherubim** - The psalmist speaks as if the throne on which Yahweh sits is above the cherubim on the lid of the ark of the covenant decrees in the temple.
- **quakes** - shakes
- **Yahweh is great in Zion; he is exalted above all the nations** - “Not only is Yahweh great in Zion, he is exalted above all the nations” or “Not only does Yahweh rule in Zion, he rules over all the nations”
- **he is exalted above all the nations** - This can be stated in active form. AT: “people in all the nations exalt him” or “people in all nations praise him greatly” (See: Active or Passive and Metonymy)
- **Let them praise your great and awesome name** - Here the author shifts from speaking about God, to speaking to God. After this phrase though, he shifts back to speaking about God.

Links:

- Introduction to Psalms
- Psalm 099 General Notes
- Psalm 099 Translation Questions

Psalm 99:4-5

UDB:

[4] He is a mighty king who loves what is just;

he has acted justly and fairly in Israel.

[5] Praise Yahweh, our God!

Worship him in front of his footstool, the sacred chest in his temple,

where he rules people.

He is holy!

ULB:

[4] The king is strong, and he loves justice.

You have established fairness;

you have done righteousness and justice in Jacob.

[5] Praise Yahweh our God

and worship at his footstool.

He is holy.

translationWords:

- king
- love
- just, justice, justly
- create, creation, Creator
- Jacob, Israel
- God
- worship
- footstool

translationNotes:

- **he loves justice** - The abstract noun “justice” can be translated using the phrase “what is just.” AT: “he loves doing what is just” (See: Abstract Nouns)

- **You have established fairness** - The abstract noun “fairness” is a metonym for the laws that are fair. “The laws you have established are fair” (See: Abstract Nouns and Metonymy)
- **at his footstool** - “before his throne” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 099 General Notes
- Psalm 099 Translation Questions

Psalm 99:6-7

UDB:

[6] Moses and Aaron were two of his priests;

Samuel also was someone who prayed to him.

Those three cried out to Yahweh to help them,

and he answered them.

[7] He spoke to Moses and Aaron from the cloud that was like a huge pillar;

they obeyed all the laws and commandments that he gave to them.

ULB:

[6] Moses and Aaron were among his priests,

and Samuel was among those who prayed to him.

They prayed to Yahweh, and he answered them.

[7] He spoke to them from the pillar of cloud.

They kept his solemn commands

and the statutes that he gave them.

translationWords:

- Moses
- Aaron
- priest, priesthood
- Samuel
- pray, prayer
- pillar, column
- command, to command, commandment
- statute, statutes

translationNotes:

- **solemn** - “sacred”

Links:

- Introduction to Psalms
- Psalm 099 General Notes
- Psalm 099 Translation Questions

Psalm 99:8-9

UDB:

[8] Yahweh, our God, you answered your people
when they cried out to you to help them;
you are a God who forgave them for the sins that they had committed,
even though you punished them for the things that they did that were wrong.
[9] Praise Yahweh, our God,
and worship him at the temple on his sacred hill;
it is right to do that because Yahweh, our God, is holy!

ULB:

[8] You answered them, Yahweh our God.
A forgiving God you were to them,
but one who punished their sinful deeds.
[9] Praise Yahweh our God,
and worship at his holy hill,
for Yahweh our God is holy.

translationWords:

- forgive, forgiveness
- punish, punishment
- sin, sinful, sinner, sinning
- works, deeds, work, acts

translationNotes:

- **You answered them** - “You answered your people”
- **his holy hill** - “Mount Zion”

Links:

- Introduction to Psalms
- Psalm 099 General Notes
- Psalm 099 Translation Questions

Psalm 100 General Notes

Type of psalm

Psalm 100 is the last of six worship psalms (Psalms 95-100).

Special concepts in this chapter

Yahweh's care for his creation

God made mankind and takes good care of people.

Links:

- **Psalm 100:1-2**

Psalm 100:1-2

UDB:

[1] Everyone in the world should shout joyfully to Yahweh!

[2] We should worship Yahweh gladly!

We should come before him singing joyful songs.

ULB:

100

A psalm of thanksgiving.

[1] Shout joyfully to Yahweh, all the earth.

[2] Serve Yahweh with gladness;

come before his presence with joyful singing.

translationWords:

- psalm
- joy, joyful
- Yahweh
- earth, earthly
- serve, service

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)

- **Shout joyfully to Yahweh** - “Raise a shout to Yahweh.” See how “shout” is translated in 47:1.
- **all the earth** - This refers to all the people of the earth. AT: “everyone on the earth” (See: Metonymy)
- **come before his presence** - The psalmist speaks as if he is telling the readers to go into the throne room of a king. AT: “go to where he is with joyful singing” or “he can hear you, so sing joyfully” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 100 General Notes
- Psalm 100 Translation Questions

Psalm 100:3

UDB:

[3] We should acknowledge that Yahweh is God;

it is he who made us, and so we belong to him.

We are the people that he takes care of;

we are like sheep that their shepherd cares for.

ULB:

[3] Know that Yahweh is God;

he made us, and we are his.

We are his people and the sheep of his pasture.

translationWords:

- know, knowledge, make known
- God
- people of God, my people
- sheep, ram, ewe

translationNotes:

- **the sheep of his pasture** - God's people are like his sheep. AT: "the people God provides for and protects" (See: Metaphor)
- **pasture** - a grassy area for feeding animals

Links:

- Introduction to Psalms
- Psalm 100 General Notes
- Psalm 100 Translation Questions

Psalm 100:4-5

UDB:

[4] Enter the gates of his temple thanking him;

enter the courtyard of the temple singing songs to praise him!

Thank him and praise him

[5] because Yahweh always does good things for us.

He faithfully loves us as he promised us,

and he is faithful.

ULB:

[4] Enter into his gates with thanksgiving

and into his courts with praise.

Give thanks to him and bless his name.

[5] For Yahweh is good; his covenant faithfulness endures forever

and his truthfulness through all generations.

translationWords:

- gate, gate bar
- courtyard, court
- praise
- bless, blessed, blessing
- name
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- endure, endurance
- forever
- true, truth, come true
- generation

translationNotes:

- **with thanksgiving** - “while thanking him” or “while giving thanks to him”
- **bless his name** - The word “name” is a metonym for Yahweh himself. AT: “bless Yahweh” or “do what makes Yahweh happy.” See how “may his glorious name be blessed” is translated in 72:19. (See: Metonymy)

- **his truthfulness through all generations** - “his truthfulness endures through all generations” (See: Ellipsis)
- **through all generations** - “generation after generation.” See how this is translated in 89:4.

Links:

- Introduction to Psalms
- Psalm 100 General Notes
- Psalm 100 Translation Questions

Psalm 101 General Notes

Type of psalm

Psalm 101 is a psalm asking God's help in living as he should.

Special concepts in this chapter

Encouragement

The psalmist wanted to encourage all the good people in the land and restrain all the evil people. (See: evil, wicked, wickedness)

Links:

- **Psalm 101:1**

Psalm 101:1

UDB:

[1] Yahweh, I will sing to you!

I will sing about your faithful and just loyalty to us.

ULB:

101

A psalm of David.

[1] I will sing of covenant faithfulness and justice;

to you, Yahweh, I will sing praises.

translationWords:

- psalm
- David
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- just, justice, justly
- Yahweh
- praise

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)

Links:

- Introduction to Psalms
- Psalm 101 General Notes
- Psalm 101 Translation Questions

Psalm 101:2-3

UDB:

[2] I promise that while I rule people,

I will behave in such a way that no one will be able to criticize me.

Yahweh, when will you come to help me?

I will do things that are right.

[3] I will not allow anyone who does what is evil to come to me.

I hate the deeds of those who turn away from you;

I will completely avoid those people.

ULB:

[2] I will walk in the way of integrity.

Oh, when will you come to me?

I will walk with integrity within my house.

[3] I will not put wrongdoing before my eyes;

I hate worthless evil;

it will not cling to me.

translationWords:

- walk
- integrity
- house
- worthy, worth, unworthy, worthless
- evil, wicked, wickedness

translationNotes:

- **I will walk in the way of integrity** - Here David speaks about "living" as if it were "walking." AT: "I will live in a way that is honest and right" or "I will live a life full of integrity" (See: Metaphor)

- **I will walk with integrity within my house** - Here David speaks about "living" as if it were walking." Also, David speaks of overseeing his house with integrity, as if integrity were a physical object residing in his house. AT: "I will oversee my house with integrity" (See: Metaphor)
- **I will not put wrongdoing before my eyes** - "Wrongdoing" is an abstract noun that can be written as a phrase. The idiom, "put evil before my eyes," means to approve of it. AT: "I will not approve of anyone doing anything that is wrong in my presence" (See: Abstract Nouns and Idiom)
- **it will not cling to me** - David describes "evil" as if it were something unable to cling to him. This means that he would avoid evil things and people doing evil things. AT: "I will completely avoid evil" (See: Personification)
- **cling** - hold on to something or someone very tightly

Links:

- Introduction to Psalms
- Psalm 101 General Notes
- Psalm 101 Translation Questions

Psalm 101:4-6

UDB:

[4] I will not be dishonest,

and I will not have anything to do with evil.

[5] I will get rid of anyone who secretly slanders someone else,

and I will not let anyone near me who is proud and arrogant.

[6] I will approve of people in this land who are loyal to God,

and I will allow them to live with me.

I will allow to serve me those who behave in such a way that no one can criticize them.

ULB:

[4] Perverse people will leave me;

I am not loyal to evil.

[5] I will destroy whoever secretly slanders his neighbor.

I will not tolerate anyone who has a proud demeanor and an arrogant attitude.

[6] I will look to the faithful of the land to sit at my side.

Those who walk in the way of integrity may serve me.

translationWords:

- perverse, perversely, pervert
- slander, slanderer
- neighbor
- proud, pride, prideful
- arrogant
- faithful, faithfulness
- integrity
- serve, service

translationNotes:

- **evil** - “anything that is evil”
- **a proud demeanor and an arrogant attitude** - These two phrases mean basically the same thing and emphasize how prideful such people are. (See: Doublet)
- **demeanor** - “attitude” or “personality”
- **I will look to the faithful of the land to sit at my side** - This means that David would allow those people to be around him and live with him. AT: “I will allow the faithful of the land to live with me” (See: Idiom)
- **the faithful** - This refers to the people who are faithful to God. AT: “the faithful people” (See: Nominal Adjectives)
- **walk in the way of integrity** - Here David speaks about “living” as if it were “walking.” AT: “live in a way that is honest and right” or “live lives full of integrity” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 101 General Notes
- Psalm 101 Translation Questions

Psalm 101:7-8

UDB:

7 I will not allow anyone who deceives others to work in my palace,

and no one who tells lies will be allowed to continually come to work for me.

8 Every day I will try to get rid of all the wicked people in this land;

I will expel them from this city, which is Yahweh's city.

ULB:

7 Deceitful people will not remain within my house;

liars will not be welcome before my eyes.

8 Morning by morning I will destroy all the wicked from the land;

I will remove all evildoers from the city of Yahweh.

translationWords:

- deceive, deceit, deception, deceptive
- house
- evil, wicked, wickedness
- evildoer

translationNotes:

- **Deceitful people will not ... liars will not** - These two phrases have the same idea and are used together to emphasize how David will not tolerate deceitful people. (See: Parallelism)
- **liars will not be welcome** - This can be stated in active form. AT: "I will not welcome liars" (See: Active or Passive)
- **before my eyes** - Here "my eyes" refers to David himself. AT: "before me" or "in my presence" (See: Synecdoche)
- **Morning by morning** - "Every day" (UDB)
- **the wicked** - This refers to wicked people. AT: "the wicked people" (See: Nominal Adjectives)
- **from the city of Yahweh** - David is referring to the city that he is in as "the city of Yahweh." This can be made clear. AT: "from this city, which is Yahweh's city" (See: Assumed Knowledge and Implicit Information)

Links:

- Introduction to Psalms
- Psalm 101 General Notes
- Psalm 101 Translation Questions

Psalm 102 General Notes

Type of psalm

Psalm 102 is a psalm of deliverance from sickness. (See: deliver, deliverer, deliverance)

Special concepts in this chapter

Salvation

The author does not want to die young. He also wants to see Jerusalem saved. (See: salvation and save, safe)

Links:

- **Psalm 102:1-2**

Psalm 102:1-2

UDB:

[1] Yahweh, listen to what I am praying;

hear me while I cry out to you!

[2] Do not turn away!

Listen to me,

and answer me quickly now when I am calling out to you!

ULB:

102

A prayer of the afflicted when he is overwhelmed and pours out his lament before Yahweh.

[1] Hear my prayer, Yahweh;

hear my cry to you.

[2] Do not hide your face from me in my time of trouble.

Listen to me.

When I call out to you, answer me quickly.

translationWords:

- pray, prayer
- afflict, affliction
- lament, lamentation
- Yahweh
- face
- trouble, troubles, troubled
- call, calling, called, call out

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)

- **the afflicted** - This refers to a man who is afflicted. AT: “the afflicted man” (See: Nominal Adjectives)
- **overwhelmed** - “faint” or “weak”
- **pours out his lament before Yahweh** - The way the author expresses his lament is compared to pouring out a liquid. AT: “freely expresses his grief to Yahweh” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 102 General Notes
- Psalm 102 Translation Questions

Psalm 102:3-4

UDB:

[3] My life is ending like smoke that disappears;

I have a big fever which burns my body as a fire burns.

[4] I feel as though I am drying up like grass that has been mown,

and I do not even think about eating any food.

ULB:

[3] For my days pass away like smoke,

and my bones burn like fire.

[4] My heart is crushed, and I am like grass that has withered.

I forget to eat any food.

translationWords:

- fire
- heart

translationNotes:

- **my days pass away like smoke** - Here “my days” refers to the author’s life and the idea of “smoke” is something that quickly disappears. AT: “my life passes away quickly” (See: Simile)
- **my bones burn like fire** - Here the author refers to his “body” as his “bones.” AT: “my body feels like it is burning” (See: Synecdoche and Simile)
- **My heart is crushed** - Here the author refers to himself as his “heart.” This can be stated in active form. AT: “I am in despair” (See: Synecdoche and Active or Passive)
- **I am like grass that has withered** - This is another way to describe his despair. AT: “I feel like I am drying up like withered grass” (See: Simile)

Links:

- Introduction to Psalms
- Psalm 102 General Notes
- Psalm 102 Translation Questions

Psalm 102:5-6

UDB:

[5] I groan loudly,

and my bones can be seen under my skin because I have become very thin.

[6] I am like a lonely and despised vulture in the desert,

like an owl by itself in the abandoned ruins of a building.

ULB:

[5] With my continual groaning,

I have become very thin.

[6] I am like a pelican of the wilderness;

I have become like an owl in the ruins.

translationWords:

- groan
- desert, wilderness
- ruin, ruins

translationNotes:

- **I am like a pelican of the wilderness** - He compares his loneliness to that of a pelican, which is often seem alone instead of with other birds. AT: “I am lonely and despised like a pelican in the wilderness” (See: Simile)
- **a pelican** - a large fish-eating bird
- **I have become like an owl in the ruins** - The author continues to describe loneliness by comparing himself to an owl in abandoned ruins. AT: “I have become alone like an owl in abandoned ruins” (See: Simile)
- **an owl** - This is a bird that is awake at night. AT: “a night bird”

Links:

- Introduction to Psalms
- Psalm 102 General Notes
- Psalm 102 Translation Questions

Psalm 102:7-8

UDB:

7 I lie awake at night;

because there is no one to comfort me,

I am like a lonely bird sitting on a housetop.

8 All during each day my enemies insult me;

those who make fun of me mention my name

and say, “May you be like him” when they curse people.

ULB:

7 I lie awake like a solitary bird,

alone on the housetop.

8 My enemies taunt me all day long;

those who mock me use my name in curses.

translationWords:

- adversary, enemy
- mock, ridicule, scoff at
- name
- curse, cursed

translationNotes:

- **I lie awake like a solitary bird** - The writer compares himself to a bird to emphasize his feeling of loneliness. (See: Simile)

Links:

- Introduction to Psalms
- Psalm 102 General Notes
- Psalm 102 Translation Questions

Psalm 102:9-10

UDB:

9-10 Because you are very angry with me,

I sit in ashes while I am suffering greatly;

those ashes fall on the bread that I eat,

and what I drink has my tears mixed with it.

It is as though you have picked me up and thrown me away!

ULB:

[9] I eat ashes like bread

and mix my drink with tears.

[10] Because of your raging anger,

you have lifted me up to throw me down.

translationWords:

- ash, ashes, dust
- rage
- angry, anger

translationNotes:

- **I eat ashes like bread** - David would have sat in ashes as an act of mourning, therefore ashes would have fallen on his food. AT: “I eat ashes like I eat bread” or “As I mourn, ashes fall on the bread that I eat” (See: Simile)
- **and mix my drink with tears** - David did not purposefully mix his drink with tears; rather his tear would have fallen into his cup while he mourned and wept. AT: “and my tears fall into the cup that I drink” (See: Assumed Knowledge and Implicit Information)
- **you have lifted me up to throw me down** - God has not literally lifted and thrown David’s body to the ground; rather David says this to describe what he is feeling and experiencing. AT: “it is like you have lifted me up to throw me down” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 102 General Notes
- Psalm 102 Translation Questions

Psalm 102:11-12

UDB:

[11] My time to remain alive is short

like an evening shadow that will soon be gone.

I am withering as grass withers in the hot sun.

[12] But Yahweh, you are our king who rules forever;

people who are not yet born will remember you.

ULB:

[11] My days are like a shadow that fades,

and I have withered like grass.

[12] But you, Yahweh, live forever,

and your fame is for all generations.

translationWords:

- shadow
- life, live, living, alive
- Yahweh
- forever
- generation

translationNotes:

- **My days are like a shadow that fades** - David compares his time left to live on earth to a fading shadow. AT: “My time to remain alive is short like an evening shadow that will soon be gone” (UDB) (See: Simile)
- **I have withered like grass** - As David’s body becomes weak and he is nearing the end of his life, he compares himself to withering grass. AT: “my body has become weak like withered grass” (See: Simile)
- **withered** - dry and wrinkled
- **your fame is for all generations** - “you will be recognized for all generations to come”
- **fame** - being known by many people

Links:

- Introduction to Psalms
- Psalm 102 General Notes
- Psalm 102 Translation Questions

Psalm 102:13-16

UDB:

[13] You will arise and act mercifully toward the people of Jerusalem;

it is now time for you to do that;

this is the time for you to be kind to them.

[14] Even though the city has been destroyed,

we who serve you still love the stones that were formerly in the city walls;

because now there is rubble everywhere,

we, your people, are very sad when we see it.

[15] Yahweh, someday the people of other nations will have an awesome respect for you;

all the kings on the earth will see that you are very glorious.

[16] You will rebuild Jerusalem,

and you will appear there with your glory.

ULB:

[13] You will rise up and have mercy on Zion.

Now is the time to have mercy upon her;

the appointed time has come.

[14] For your servants hold her stones dear

and feel compassion for the dust of her ruins.

[15] The nations will respect your name, Yahweh,

and all the kings of the earth will honor your glory.

[16] Yahweh will rebuild Zion

and will appear in his glory.

translationWords:

- raise, rise, risen, arise, arose
- mercy, merciful
- Zion, Mount Zion
- appoint, appointed

- time
- servant, slave, slavery
- compassion, compassionate
- ruin, ruins
- nation
- name
- king
- earth, earthly
- honor, to honor
- glory, glorious

translationNotes:

- **have mercy on Zion** - Here “Zion” refers to the people who live in Zion. AT: “have mercy on the people of Zion” (See: Metonymy)
- **upon her** - The word “her” refers to Zion.
- **hold her stones dear** - The “stones” refer to the stones that were part of the city walls before they were destroyed. AT: “still love the stones that were formerly in the city walls” (UDB) (See: Assumed Knowledge and Implicit Information)
- **your name** - Here “your name” refers to Yahweh. AT: “you” (See: Metonymy)
- **will honor your glory** - The people will honor Yahweh because of his glory. Here Yahweh is referred to by his glory. AT: “will honor you because you are glorious” (See: Synecdoche)
- **will appear in his glory** - “will be seen as glorious” or “people will see his glory”

Links:

- Introduction to Psalms
- Psalm 102 General Notes
- Psalm 102 Translation Questions

Psalm 102:17-18

UDB:

17 You will listen to the prayers of your people who are homeless,

and you will not ignore them

when they plead with you to help them.

18 Yahweh, I want to write these words

so that people in future years will know what you have done,

in order that people who are not born yet will praise you.

ULB:

17 At that time, he will respond to the prayer of the destitute;

he will not reject their prayer.

18 This will be written for future generations,

and a people not yet born will praise Yahweh.

translationWords:

- pray, prayer
- reject
- written
- generation
- people group, peoples, the people, a people
- praise

translationNotes:

- **the destitute** - This refers to destitute people. (See: Nominal Adjectives)
- **he will not reject their prayer** - This can be stated in positive form. AT: “Yahweh will accept their prayers” (See: Double Negatives)
- **This will be written for future generations** - This can be stated in active form. AT: “I will write this for future generations” (See: Active or Passive)

Links:

- Introduction to Psalms
- Psalm 102 General Notes
- Psalm 102 Translation Questions

Psalm 102:19-20

UDB:

[19] They will know that you looked down from your own place in heaven

and saw what was happening on the earth.

[20] They will know that you hear prisoners groaning

and that you will set free those who have been told, “You will be executed.”

ULB:

[19] For he has looked down from the holy heights;

from heaven Yahweh has viewed the earth,

[20] to hear the groaning of the prisoners,

to release those who were condemned to death.

translationWords:

- holy, holiness
- heaven, sky, heavens, heavenly
- prison, prisoner, imprison
- condemn, condemnation
- death, die, dead

translationNotes:

- **For he has looked down from the holy heights; from heaven Yahweh has viewed** - These two phrases have similar meaning and are used together for emphasize how God looks down from heaven. (See: Parallelism)
- **the holy heights** - “his holy place high above the earth”
- **those who were condemned to death** - This can be stated in active form. AT: “those whom the authorities had sentenced to die” (See: Active or Passive)

Links:

- Introduction to Psalms
- Psalm 102 General Notes
- Psalm 102 Translation Questions

Psalm 102:21-22

UDB:

[21] As a result, people in Jerusalem will praise you for what you have done.

[22] Many people from other people groups and those who are citizens of other kingdoms will gather to worship you.

ULB:

[21] Then men will proclaim the name of Yahweh in Zion
and his praise in Jerusalem
[22] when the peoples and kingdoms gather together
to serve Yahweh.

translationWords:

- proclaim, proclamation
- name
- Zion, Mount Zion
- Jerusalem
- kingdom
- serve, service

translationNotes:

- **proclaim the name of Yahweh in Zion and his praise in Jerusalem** - These two phrases have the same meaning and emphasize the idea of praising the name of Yahweh. (See: Parallelism)
- **and his praise** - The missing words may be added. AT: “and proclaim his praise” (See: Ellipsis)

Links:

- Introduction to Psalms
- Psalm 102 General Notes
- Psalm 102 Translation Questions

Psalm 102:23-24

UDB:

[23] But now you have caused me to become weak while I am still young;

I think that I will not remain alive very long.

[24] I say to you, "My God, do not take me away from the earth now

before I become old!

You, on the other hand, live forever!

ULB:

[23] He has taken away my strength in the middle of life.

He has shortened my days.

[24] I said, "My God, do not take me away in the middle of life;

you are here throughout all generations.

translationWords:

- life, live, living, alive
- God
- generation

translationNotes:

- **taken away my strength** - David describes God causing him to become weak as if his strength were a physical item that could be taken away from him. AT: "has caused me to become weak" (UDB) (See: Metaphor)
- **my days** - The word "days" here refers to his life. AT: "my life" (See: Metaphor)
- **do not take me away** - David is asking God to not let him die. AT: "do not take me away from the earth" (UDB) or "do not let me die" (See: Metaphor)
- **you are here throughout all generations** - "you are present throughout all generations"

Links:

- Introduction to Psalms
- Psalm 102 General Notes
- Psalm 102 Translation Questions

Psalm 102:25-27

UDB:

[25] You created the world long ago,
and you made the heavens with your own hands.
[26] The earth and the heavens will disappear, but you will remain.
They will wear out as clothes wear out.
You will get rid of them as people get rid of old clothes,
and they will no longer exist.
[27] But you are not like the things that you created
because you are always the same;
you never die.

ULB:

[25] In ancient times you set the earth in place;
the heavens are the work of your hands.
[26] They will perish, but you will remain;
they will all grow old like a garment;
like clothing, you will remove them, and they will disappear.
[27] But you are the same,
and your years will have no end.

translationWords:

- time
- works, deeds, work, acts
- hand, right hand, to hand over
- perish, perishing, perishable
- biblical time: year

translationNotes:

- **they will all grow old** - The word “they” refers to “the earth” and “the heavens.”
- **your years will have no end** - Here David describes the length of time that God is alive as his “years.” This can be written in positive form. AT: “you will live forever” (See: Metaphor and Double Negatives)

Links:

- Introduction to Psalms
- Psalm 102 General Notes
- Psalm 102 Translation Questions

Psalm 102:28

UDB:

[28] Someday our children will live safely in Jerusalem,

and their descendants will be protected as they live in your presence."

ULB:

[28] The children of your servants will live on,

and their descendants will live in your presence."

translationWords:

- children, child
- servant, slave, slavery
- descendant, descended from

translationNotes:

- **will live on** - "will continue to live"
- **live in your presence** - Here David describes the descendants being protected by Yahweh as being in his presence. AT: "be protected as they live in your presence" (UDB) (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 102 General Notes
- Psalm 102 Translation Questions

Psalm 103 General Notes

Type of psalm

Psalm 103 is the first in a series of five psalms praising to God. (Psalm 103-107)

Special concepts in this chapter

Yahweh's grace

God is good to us by forgiving sin and not punishing us as much as we deserve. His loving kindness goes on from generation to generation. (See: grace, gracious, forgive, forgiveness and sin, sinful, sinner, sinning)

Links:

- **Psalm 103:1-2**

Psalm 103:1-2

UDB:

[1] I tell myself that I should praise Yahweh.

I will praise him because he is holy.

[2] I tell myself that I should praise Yahweh

and never forget all the kind things he has done for me.

ULB:

103

A psalm of David.

[1] I give praise to Yahweh with all my life,

and with all that is within me, I give praise to his holy name.

[2] I give praise to Yahweh with all my life,

and I remember all of his good deeds.

translationWords:

- psalm
- David
- Yahweh
- holy, holiness
- name

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **A psalm of David** - Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.
- **I give praise to Yahweh with all my life, and with all that is within me, I give praise to his holy name** - These two phrases mean basically the same thing and emphasize how much he will praise Yahweh. AT: "I will praise Yahweh with all that I am" (See: Parallelism)
- **give praise to his holy name** - This refers to praising Yahweh's name as Yahweh. (See: Metonymy)
- **all that is within me** - "all of me" or "all that I am." David uses this phrase to refer to himself and to emphasize his devotion to Yahweh. (See: Synecdoche)

Links:

- Introduction to Psalms
- Psalm 103 General Notes
- Psalm 103 Translation Questions

Psalm 103:3-5

UDB:

[3] He forgives all my sins,

and he heals me from all my diseases;

[4] he keeps me from dying,

and he blesses me by faithfully loving me and acting mercifully to me as he promised to do.

[5] He gives me good things during my entire life.

He makes me feel young and strong like eagles.

ULB:

[3] He forgives all your sins;

he heals all your diseases.

[4] He redeems your life from destruction;

he crowns you with covenant faithfulness and acts of tender mercy.

[5] He satisfies your life with good things

so that your youth is renewed like the eagle.

translationWords:

- forgive, forgiveness
- sin, sinful, sinner, sinning
- heal, cure
- redeem, redemption, redeemer
- life, live, living, alive
- crown, to crown
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- mercy, merciful
- eagle

translationNotes:

- **your ... you** - Many translations express this with “my, I, me” as the UDB does.
- **He redeems your life from destruction** - This means that Yahweh keeps him alive. AT: “He saves me from dying” (See: Metaphor)
- **he crowns you** - Here “blessing” is described as if it were “crowning.” AT: “he blesses you” (See: Metaphor)
- **He satisfies your life with good things** - The phrase “your life” refers to “you,” but it emphasizes that Yahweh gives blessings throughout life. AT: “He satisfies you with good things through your life” (See: Metonymy)
- **your youth is renewed like the eagle** - Having your “youth renewed” means to feel young again. Here David compares this feeling of youth to the swiftness and strength of an eagle. AT: “you feel young and are strong like an eagle” (See: Simile)
- **your youth** - “youth” is referring to the strength one had as a young adult. (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 103 General Notes
- Psalm 103 Translation Questions

Psalm 103:6-8

UDB:

[6] Yahweh judges justly all those who have been treated unfairly.

[7] Long ago he revealed to Moses what he planned to do;

he showed to the ancestors of us Israelites the mighty things that he was able to do.

[8] Yahweh acts mercifully and kindly;

he does not quickly get angry when we sin;

he is always showing us that he faithfully loves us.

ULB:

[6] Yahweh does what is fair

and does acts of justice for all who are oppressed.

[7] He made known his ways to Moses,

his deeds to the descendants of Israel.

[8] Yahweh is merciful and gracious;

he is patient; he has great covenant loyalty.

translationWords:

- just, justice, justly
- oppress, oppression, oppressor
- know, knowledge, make known
- Moses
- works, deeds, work, acts
- descendant, descended from
- Israel, Israelites, nation of Israel
- Yahweh
- mercy, merciful
- grace, gracious
- patient, patience
- covenant

translationNotes:

- **does acts of justice for** - “causes justice to happen to”
- **all who are oppressed** - Who is doing the oppressing can be stated explicitly. AT: “all who are oppressed by men” (See: Assumed Knowledge and Implicit Information)
- **his deeds to the descendants** - The missing words may be added. AT: “he made known his deeds to the descendants” (See: Ellipsis)
- **has great covenant loyalty** - “is full of mercy and love”

Links:

- Introduction to Psalms
- Psalm 103 General Notes
- Psalm 103 Translation Questions

Psalm 103:9-10

UDB:

[9] He will not keep rebuking us,

and he will not remain angry forever.

[10] He has not punished us for our sins as we deserved.

ULB:

[9] He will not always discipline;

he is not always angry.

[10] He does not deal with us as our sins deserve

or repay us for what our sins demand.

translationWords:

- discipline, self-discipline
- angry, anger
- sin, sinful, sinner, sinning

translationNotes:

- **He will not always discipline; he is not always angry** - These two phrases have similar meanings. The second one strengthens the thought in the first. (See: Parallelism)
- **He does not deal with us ... or repay us** - These two phrases are parallel and emphasize that God does not punish us as we deserve. AT: “He does not repay us with the punishment we deserve for our sins” (See: Parallelism)
- **deal with us** - “punish us”

Links:

- Introduction to Psalms
- Psalm 103 General Notes
- Psalm 103 Translation Questions

Psalm 103:11-13

UDB:

[11] The skies are very high above the earth,

and Yahweh's faithful love for all those who revere him is just as great.

[12] He has taken away the guilt for our sins

and put it as far from us as the east is from the west.

[13] Just as parents act mercifully toward their children,

Yahweh is kind to those who revere him.

ULB:

[11] For as the skies are high above the earth,

so great is his covenant faithfulness toward those who honor him.

[12] As far as the east is from the west,

this is how far he has removed the guilt of our sins from us.

[13] As a father has compassion on his children,

so Yahweh has compassion on those who honor him.

translationWords:

- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- honor, to honor
- guilt, guilty
- compassion, compassionate

translationNotes:

- **For as the skies are high ... toward those who honor him** - The simile compares the great distance between heaven and earth to the greatness of God's love for his people. (See: Simile)
- **As far as the east ... removed the guilt of our sins from us** - The distance between east and west is so far that it cannot be measured. In this simile, that distance is being compared to how far God moves our guilt away from us. (See: Simile)
- **As a father has compassion ... on those who honor him** - Here the author compares a father's compassion for his children to Yahweh's compassion for those who honor him. (See: Simile)

Links:

- Introduction to Psalms
- Psalm 103 General Notes
- Psalm 103 Translation Questions

Psalm 103:14-16

UDB:

14 He knows what our bodies are like;

he remembers that he created us from dust

and that we therefore quickly fail to do what pleases him .

15 We humans do not live forever;

we are like grass which withers and dies.

We are like wild flowers that bloom for a short while;

16 but then the hot wind blows over them, and they disappear;

no one sees them again.

ULB:

14 For he knows how we are formed;

he knows that we are dust.

15 As for man, his days are like grass;

he flourishes like a flower in a field.

16 The wind blows over it, and it disappears,

and no one can even tell where it once grew.

translationWords:

- know, knowledge, make known

translationNotes:

- **how we are formed** - This can be stated in active form. AT: “what our bodies are like” or “how he formed our bodies” (UDB) (See: Active or Passive)
- **he knows that we are dust** - When Yahweh created Adam the first man he created him from dust. AT: “he remembers that he created us from dust” (See: Assumed Knowledge and Implicit Information)
- **As for man, his days are like grass** - In this simile, the length of man’s life is being compared to the short length of time that grass grows before it dies. AT: “The length of man’s life is short like that of grass” (See: Simile)
- **he flourishes like a flower in a field** - In this simile, how man grows over time is compared to how a flower grows. (See: Simile)

- **flourishes** - To “flourish” is to grow well or be healthy.
- **The wind blows over it, and it disappears ... where it once grew** - These phrases continue to talk about flowers and grass. They compare how flowers and grass die to how man dies. AT: “The wind blows over the flowers and grass and they disappear, and no one can tell where they once grew—it is the same way with man” (See: Simile)

Links:

- Introduction to Psalms
- Psalm 103 General Notes
- Psalm 103 Translation Questions

Psalm 103:17-19

UDB:

17 But Yahweh will faithfully keep loving forever

all those who revere him, as he promised.

He will act fairly to our children and to their children;

18 he will act that way to all those who obey the covenant he made with them to bless them if they did what he told them to do,

to all those who obey what he has commanded.

19 Yahweh has taken his seat in the heavens where he rules as king;

from there he rules over everything.

ULB:

17 But the covenant faithfulness of Yahweh is from everlasting to everlasting on those who honor him.

His righteousness extends to their descendants.

18 They keep his covenant

and remember to obey his instructions.

19 Yahweh has established his throne in the heavens,

and his kingdom rules over everyone.

translationWords:

- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- everlasting, eternal, eternity
- righteous, righteousness
- descendant, descended from
- covenant
- obey, obedient, obedience
- throne
- heaven, sky, heavens, heavenly
- kingdom
- ruler, rulers, rule

translationNotes:

- **is from everlasting to everlasting** - This means that Yahweh's love continues forever. AT: "will continue forever" (See: Merism)
- **their descendants** - "the descendants of those who honor him"
- **They keep his covenant and remember to obey his instructions** - These two phrases have similar meanings. (See: Parallelism)
- **Yahweh has established his throne in the heavens** - Here Yahweh's reign as king is referred to as his "throne." AT: "Yahweh has taken his seat in the heavens where he rules as king" (UDB) (See: Metonymy)
- **established** - "made"
- **his kingdom rules** - Here Yahweh is referred to by "his kingdom" to emphasize his authority as king. AT: "he rules" (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 103 General Notes
- Psalm 103 Translation Questions

Psalm 103:20-22

UDB:

[20] You angels who belong to Yahweh, praise him!

You are powerful creatures who do what he tells you to do;

you obey what he commands.

[21] Praise Yahweh, you armies of angels who serve him and do what he desires.

[22] All you things that Yahweh has created, praise him;

praise him in every place where he rules, everywhere!

I also will praise Yahweh!

ULB:

[20] Give praise to Yahweh, you his angels,

you mighty ones who are strong and do his word,

and obey the sound of his word.

[21] Give praise to Yahweh, all his angel armies,

you are his servants who carry out his will.

[22] Give praise to Yahweh, all his creatures,

in all the places where he reigns.

I will give praise to Yahweh with all my life.

translationWords:

- angel, archangel
- strength, strengthen
- word
- command, to command, commandment
- servant, slave, slavery
- will of God
- creature

translationNotes:

- **carry out his will** - This is an idiom meaning to “do his will.” AT: “do his will” (See: Idiom)
- **in all the places where he reigns** - “praise him in all the places where he reigns”
- **with all my life** - “with all of me” or “with all my soul.” This phrase means that he will praise Yahweh wholeheartedly and is used to emphasize his devotion to him. (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 103 General Notes
- Psalm 103 Translation Questions

Psalm 104 General Notes

Type of psalm

Psalm 104 is the second in the series of five psalms of praise to God. (Psalm 103-107)

Special concepts in this chapter

Yahweh's creation

God has created everything good on earth, in the sky and in the sea.

Links:

- **Psalm 104:1-3**

Psalm 104:1-3

UDB:

[1] I tell myself that I should praise Yahweh.

Yahweh, my God, you are very great!

As a king has on his royal robes,

you have honor and majesty all around you!

[2] You created light and you hide behind it.

You spread out the whole sky as someone sets up a tent.

[3] You built your palace on the clouds.

You made the clouds to be like chariots to carry you.

ULB:

104 [1] I give praise to Yahweh with all my life,

Yahweh my God, you are very magnificent;

you are clothed with splendor and majesty.

[2] You cover yourself with light as with a garment;

you spread out the heavens like a tent curtain.

[3] You lay the beams of your chambers on the clouds;

you make the clouds your chariot;

you walk on the wings of the wind.

translationWords:

- Yahweh
- God
- clothe, clothed
- splendor
- majesty
- light
- heaven, sky, heavens, heavenly
- tent
- curtain
- chariot

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **General Information:** - This psalm is a song of praise.

- **with all my life** - "with all of me" or "with all my soul." This phrase means that he will praise Yahweh wholeheartedly and is used to emphasize his devotion to him. (See: Metonymy)
- **you are clothed with splendor and majesty** - The words "splendor" and "majesty" have similar meanings and emphasize the greatness of Yahweh's glory. They are described as clothing Yahweh like a garment. AT: "you have splendor and majesty all around you" (See: Doublet and Metaphor)
- **You cover yourself with light as with a garment** - Yahweh is described as being covered with light as if the light were a garment around him. AT: "You are covered in light" (See: Simile)
- **you spread out the heavens like a tent curtain** - Here God is described as spreading out the heavens like someone spreads out a tent when setting it up. AT: "you spread out the heavens like someone sets up a tent" (See: Simile)
- **You lay the beams of your chambers on the clouds** - "You build your upper rooms in the heavens." This is referring to his house is so tall that the upper floor extends into the clouds.
- **you make the clouds your chariot** - Here the clouds are described as carrying Yahweh as if they were a chariot. AT: "you make the clouds carry you like a chariot" (See: Metaphor)
- **you walk on the wings of the wind** - Here the blowing of the wind is described as wings on which Yahweh walks. AT: "you walk upon the wind" (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 104 General Notes
- Psalm 104 Translation Questions

Psalm 104:4-5

UDB:

[4] You caused the winds to be like your messengers,

and flames of fire to be like your servants.

[5] You placed the world firmly on its foundation

so that it can never be moved.

ULB:

[4] He makes the winds his messengers,

flames of fire his servants.

[5] He laid the foundations of the earth,

and it will never be moved.

translationWords:

- messenger
- fire
- servant, slave, slavery
- foundation, founded
- earth, earthly

translationNotes:

- **He makes the winds his messengers** - Possible meanings are 1) he causes the wind to be able to carry a message like a messenger, “He makes the winds to be like his messengers” or 2) “He makes his messengers swift like the wind” (See: Personification and Metaphor)
- **flames of fire his servants** - Possible meanings are 1) “he causes flames of fire to be like his servants.” He causes fire to serve him like a servant would or 2) “he makes his servants to be like flames of fire”and (See: Personification and Metaphor)
- **flames of fire his servants** - This can be stated with the implied information from the previous line. AT: “He makes the flames of fire his servants” (See: Ellipsis)
- **He laid the foundations of the earth** - Here the phrase “laid the foundations” means “created.” AT: “He created the whole earth” (See: Idiom)

Links:

- Introduction to Psalms
- Psalm 104 General Notes
- Psalm 104 Translation Questions

Psalm 104:6-7

UDB:

[6] Later, you covered the earth with a flood, like a blanket;

and the water covered the mountains.

[7] But when you rebuked the water, the oceans receded;

your voice spoke like thunder,

and then the waters rushed away.

ULB:

[6] You covered the earth with water like a garment;

the water covered the mountains.

[7] Your rebuke made the waters recede;

at the sound of your thunderous voice they fled.

translationWords:

- rebuke
- water, waters
- voice

translationNotes:

- **You covered the earth with water like a garment** - Here the water that covered the earth is being compared to how a large garment is able to completely cover something. AT: “You completely covered the earth with water” (See: Simile)
- **Your rebuke made the waters ... they fled** - These two phrases have basically the same meaning and are used together to emphasize how God spoke and the waters went away. (See: Parallelism)
- **recede** - “retreat” or “move back”
- **they fled** - Here the psalmist speaks about the waters receding as if they fled like an animal after hearing Yahweh’s voice. The word “fled” means to run away quickly. AT: “rushed away” (UDB) (See: Personification)

Links:

- Introduction to Psalms

- Psalm 104 General Notes
- Psalm 104 Translation Questions

Psalm 104:8-9

UDB:

[8] Mountains rose up from the water,

and the valleys sank down

to the levels that you had determined for them.

[9] Then you set a boundary for the oceans, a boundary that they cannot cross;

their water will never again cover the whole earth.

ULB:

[8] The mountains rose, and the valleys spread out

into the places that you had appointed for them.

[9] You have set a boundary for them that they will not cross;

they will not cover the earth again.

translationWords:

- raise, rise, risen, arise, arose
- appoint, appointed

translationNotes:

- **The mountains rose, and the valleys spread out** - Here the psalmist speaks of God causing the mountains and valleys to move and change as if they chose to move themselves. They are described this way to emphasize God's power. (See: Personification)
- **a boundary for them that they will not cross** - Here the psalmist speaks of God causing the waters not to cross the boundary that he created for them as if the waters themselves chose not to cross it. They are described this way to emphasize God's authority over them. AT: "a boundary for them that they cannot cross" (See: Personification)
- **boundary** - "line" or "border"
- **for them** - The word "them" refers to the waters.

Links:

- Introduction to Psalms
- Psalm 104 General Notes
- Psalm 104 Translation Questions

Psalm 104:10-12

UDB:

10 You make springs to pour water into ravines;

their water flows down between the mountains.

11 Those streams provide water for all the animals to drink;

the wild donkeys drink the water and are no longer thirsty.

12 Birds make their nests alongside the streams,

and they sing among the branches of the trees.

ULB:

10 He made springs flow into the valleys;

the streams flow between the mountains.

11 They supply water for all the animals of the field;

the wild donkeys quench their thirst.

12 By the riverbanks the birds build their nests;

they sing among the branches.

translationWords:

- fountain, spring
- donkey, mule
- quench

translationNotes:

- **streams** - small rivers
- **the wild donkeys quench their thirst** - It can be stated clearly that they quench their thirst by drinking the water. AT: “the wild donkeys drink the water to quench their thirst” (See: Assumed Knowledge and Implicit Information)
- **riverbanks** - the ground at the edges of a river
- **they sing among the branches** - Here David describes birds chirping as if they were singing. AT: “they chirp among the tree branches” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 104 General Notes
- Psalm 104 Translation Questions

Psalm 104:13-15

UDB:

[13] From the heavens you send rain down on the mountains,

and you fill the earth with many good things that you create.

[14] You make grass to grow for the cattle to eat,

and you make plants to grow for people.

In that way, animals and people get their food from what grows in the soil.

[15] We get grapes to make wine to drink and to make us cheerful;

we get olives to make our face shine,

and we get grain to make bread to give us strength.

ULB:

[13] He waters the mountains from his water chambers in the sky.

The earth is filled with the fruit of his labor.

[14] He makes the grass grow for the cattle

and plants for man to cultivate

so that man may produce food from the earth.

[15] He makes wine to make man happy,

oil to make his face shine,

and food to sustain his life.

translationWords:

- heaven, sky, heavens, heavenly
- fruit, fruitful
- labor, laborer
- cow, calf, bull, cattle
- wine, wineskin, new wine
- oil
- life, live, living, alive

translationNotes:

- **He waters the mountains from his water chambers in the sky** - This means that God causes it to rain. The waters are described as residing in chambers in the sky. AT: “He waters the mountains by causing the rains to fall from the sky” (See: Metaphor)
- **the fruit of his labor** - “the many good things that you create” (UDB)
- **and plants for man to cultivate** - The missing words may be added. AT: “and makes the plants grow for man to cultivate” (See: Ellipsis)

Links:

- Introduction to Psalms
- Psalm 104 General Notes
- Psalm 104 Translation Questions

Psalm 104:16-18

UDB:

[16] Yahweh, you send plenty of rain to water your trees,
the cedar trees that you planted in Lebanon.
[17] Birds make their nests in those trees,
and storks make their nests in pine trees.
[18] High up in the mountains the wild goats live,
and hyraxes live in the rocks.

ULB:

[16] The trees of Yahweh get plenty of rain;
the cedars of Lebanon which he planted.
[17] There the birds make their nests.
The stork makes the cypress tree her home.
[18] The wild goats live on the high mountains;
the mountain heights are a refuge for the hyraxes.

translationWords:

- cedar
- Lebanon
- fir
- goat, kid
- life, live, living, alive
- refuge, shelter

translationNotes:

- **The trees of Yahweh get plenty of rain** - This can be stated in active form. AT: “Yahweh provides plenty of rain for his trees” (See: Active or Passive)
- **There the birds make their nests** - They makes their nests in the cedars. This can be stated clearly. AT: “The birds make their nests in the cedars” (See: Assumed Knowledge and Implicit Information)

- **stork** - This is a type of bird. AT: “bird”
- **hyraxes** - I hyrax is a small animal that looks like a large rodent. AT: “rock badger”

Links:

- Introduction to Psalms
- Psalm 104 General Notes
- Psalm 104 Translation Questions

Psalm 104:19-20

UDB:

[19] Yahweh, you made the moon to indicate the times for our festivals,

and you made the sun that knows when to go down.

[20] You bring darkness, and it becomes night

when all the animals in the forest prowl around looking for food.

ULB:

[19] He appointed the moon to mark the seasons;

the sun knows its time for setting.

[20] You make the darkness of the night

when all the beasts of the forest come out.

translationWords:

- appoint, appointed
- darkness
- beast

translationNotes:

- **seasons** - This word refers to different weather changes through the year. Some places have rainy season and dry season, while others have spring, summer, fall, and winter.
- **the sun knows its time** - Here David describes the sun as if it knows what time of day it is. AT: “he made the sun to set when it is time” (See: Personification)
- **You make** - “Yahweh, you make.” Here the authors switches from speaking about Yahweh to speaking to him.

Links:

- Introduction to Psalms
- Psalm 104 General Notes
- Psalm 104 Translation Questions

Psalm 104:21-22

UDB:

[21] At night the young lions roar as they seek their prey,

but they depend on you to give them food.

[22] At dawn, they go back to their dens and lie down.

ULB:

[21] The young lions roar for their prey
and seek their food from God.
[22] When the sun rises, they retreat
and sleep in their dens.

translationWords:

- lion
- prey, to prey on
- God

translationNotes:

- **prey** - This is an animal that is food for another animal.
- **and seek their food from God** - “but they rely on God to provide their food”
- **retreat** - “go back” or “move away”
- **dens** - the homes of some mammals and small animals

Links:

- Introduction to Psalms
- Psalm 104 General Notes
- Psalm 104 Translation Questions

Psalm 104:23-24

UDB:

[23] During the daytime, people go to their work;

they work until it is evening.

[24] Yahweh, you have made so many different kinds of things!

You were very wise as you made them all.

The earth is full of the creatures that you made.

ULB:

[23] Meanwhile, people go out to their work

and labor away until the evening.

[24] Yahweh, how many and varied are your works!

With wisdom you made them all;

the earth overflows with your works.

translationWords:

- works, deeds, work, acts
- labor, laborer
- wise, wisdom
- earth, earthly

translationNotes:

- **overflows with your works** - Here David describes the amount of things that Yahweh had created as if they were a liquid overflowing out of a container. AT: “is filled with your work!” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 104 General Notes
- Psalm 104 Translation Questions

Psalm 104:25-26

UDB:

25 We see the ocean which is very vast!

It is full of many kinds of living creatures,

big ones and little ones.

26 We see the ships which sail along!

We see the huge sea monster which you made to splash around in the sea.

ULB:

25 Over there is the sea, deep and wide,

teeming with innumerable creatures,

both small and great.

26 The ships travel there,

and Leviathan is also there, which you formed to play in the sea.

translationWords:

- creature
- Leviathan

translationNotes:

- **deep and wide** - “it is very deep and very wide.” The depth and width of the sea emphasizes how large it is. (See: Doublet)
- **teeming** - “overflowing”
- **innumerable** - “uncountable”
- **both small and great** - This means creatures of all sizes. (See: Merism)
- **The ships travel there** - “The ships travel on the sea”

Links:

- Introduction to Psalms
- Psalm 104 General Notes
- Psalm 104 Translation Questions

Psalm 104:27-28

UDB:

[27] All of these creatures depend on you
to give them the food that they need.
[28] When you give them the food that they need,
they gather it.
You give them what you have in your hand,
and they eat it and are satisfied.

ULB:

[27] All these look to you to give them
their food on time.
[28] When you give to them, they gather;
when you open your hand, they are satisfied.

translationWords:

- hand, right hand, to hand over

translationNotes:

- **All these** - “All these creatures”
- **give them their food on time** - “give them their food when they need it”
- **When you give to them, they gather** - It may be helpful to state that it is food that is given. AT: “When you give food to them, they gather it” (See: Assumed Knowledge and Implicit Information)
- **gather** - “collect”
- **when you open your hand** - This describes Yahweh as opening his hand to give food to the creatures. AT: “when you open your hand to feed them” (See: Assumed Knowledge and Implicit Information)

Links:

- Introduction to Psalms
- Psalm 104 General Notes
- Psalm 104 Translation Questions

Psalm 104:29-30

UDB:

[29] But if you refuse to give food to them,

they become terrified.

When you cause them to stop breathing, they die;

their bodies decay and become soil again.

[30] When you cause newborn creatures to begin to breathe,

they start to live;

You give new life to all the living creatures on the earth.

ULB:

[29] When you hide your face, they are troubled;

if you take away their breath, they die

and return to dust.

[30] When you send out your Spirit, they are created,

and you renew the countryside.

translationWords:

- face
- trouble, troubles, troubled
- breathe, breath
- death, die, dead
- send, send out, sent
- Holy Spirit, Spirit of God, Spirit of the Lord
- create, creation, Creator

translationNotes:

- **hide your face** - This means that Yahweh does not look at them or pay attention to them. AT: "when you do not look upon them" or "when you ignore them" (See: Assumed Knowledge and Implicit Information)

- **return to dust** - This means that their bodies decay and are and become soil again. AT: “their bodies decay and return to the ground” (See: Assumed Knowledge and Implicit Information)
- **When you send out your Spirit** - This refers to his Spirit being sent to give life to creatures. (See: Idiom)
- **they are created** - It is Yahweh’s spirit that created them. (See: Active or Passive)
- **you renew the countryside** - “you cause the land to be full of new life”

Links:

- Introduction to Psalms
- Psalm 104 General Notes
- Psalm 104 Translation Questions

Psalm 104:31-32

UDB:

[31] May the glory of Yahweh last forever.

May he rejoice about all the things that he has created.

[32] He makes the earth shake just by looking at it!

By merely touching the mountains he makes them pour out fire and smoke!

ULB:

[31] May the glory of Yahweh last forever;

may Yahweh enjoy his creation.

[32] He looks down on the earth, and it shakes;

he touches the mountains, and they smoke.

translationWords:

- glory, glorious
- Yahweh
- forever

translationNotes:

Links:

- Introduction to Psalms
- Psalm 104 General Notes
- Psalm 104 Translation Questions

Psalm 104:33-34

UDB:

[33] I will sing to Yahweh as long as I live.

I will praise my God until the day that I die.

[34] May Yahweh be pleased by all these things that I have thought about him

because I rejoice about knowing him.

ULB:

[33] I will sing to Yahweh all my life;

I will sing praise to my God as long as I live.

[34] May my thoughts be sweet to him;

I will rejoice in Yahweh.

translationWords:

- life, live, living, alive
- praise
- rejoice

translationNotes:

- **my thoughts be sweet** - He is comparing his thoughts to something that tastes sweet. AT: "my thoughts be pleasing" (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 104 General Notes
- Psalm 104 Translation Questions

Psalm 104:35

UDB:

[35] However, may sinners disappear from the earth;

may there will be no more wicked people!

But as for me, I will praise Yahweh!

Praise him!

ULB:

[35] May sinners vanish from the earth,

and let the wicked be no more.

I give praise to Yahweh with all my life.

Praise Yahweh.

translationWords:

- sin, sinful, sinner, sinning
- evil, wicked, wickedness

translationNotes:

- **vanish** - “disappear”
- **let the wicked be no more** - The phrase “the wicked” refers to wicked people. AT: “may wicked people disappear” (See: Nominal Adjectives)

Links:

- Introduction to Psalms
- Psalm 104 General Notes
- Psalm 104 Translation Questions

Psalm 105 General Notes

Type of psalm

Psalm 105 is the third in a series of five psalms of praise to God. (Psalm 103-107)

Special concepts in this chapter

Yahweh's protection

God protected Abraham and Jacob. He has worked all through Israel's history to bring Israel into the Promised Land. (See: Promised Land)

Links:

- **Psalm 105:1-3**

Psalm 105:1-3

UDB:

[1] Give thanks to Yahweh; worship him and pray to him.
Tell everyone in the world what he has done!
[2] Sing to him; praise him as you sing to him;
tell others about his wonderful miracles.
[3] Be proud of Yahweh, who alone is God.
You people who worship Yahweh, rejoice!

ULB:

105 [1] Give thanks to Yahweh, call on his name;
make known his deeds among the nations.
[2] Sing to him, sing praises to him;
speak of all his marvelous deeds.
[3] Boast in his holy name;
let the heart of those who seek Yahweh rejoice.

translationWords:

- Yahweh
- call, calling, called, call out
- name
- know, knowledge, make known
- works, deeds, work, acts
- nation
- praise
- marvel, wonder, amazed, astonished
- boast, boastful
- holy, holiness
- heart
- rejoice

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)

- **call on his name ... Boast in his holy name** - Here “name” represents Yahweh. AT: “call on him ... Boast in Yahweh” (See: Metonymy)
- **the nations** - This refers to the people in the nations. AT: “the people of the nations” (See: Metonymy)
- **let the heart of those who seek Yahweh rejoice** - Here “the heart” represents the person who seeks Yahweh. AT: “let the people who seek Yahweh rejoice” (See: Synecdoche)

Links:

- Introduction to Psalms
- Psalm 105 General Notes
- Psalm 105 Translation Questions

Psalm 105:4-6

UDB:

[4] Ask Yahweh to help you and give you his strength,

and always seek to be with him!

5-6 You people who are descendants of God's servant Abraham,

you descendants of Jacob, the people whom God has chosen,

think about all the wonderful things that he has done;

he performed miracles, and he punished all our enemies.

ULB:

[4] Seek Yahweh and his strength;

seek his presence continually.

[5] Recall the marvelous things he has done,

his miracles and the decrees from his mouth,

[6] you descendants of Abraham his servant,

you people of Jacob, his chosen ones.

translationWords:

- seek, sought
- strength, strengthen
- miracle, wonder, sign
- decree
- descendant, descended from
- Abraham, Abram
- servant, slave, slavery
- people group, peoples, the people, a people
- Jacob, Israel
- chosen one, choose, chosen people, Chosen One, the elect

translationNotes:

- **Seek Yahweh and his strength** - To "seek Yahweh's strength" means to ask him to strengthen you. AT: "(See: Idiom)

- **Recall** - “Remember”
- **his miracles and** - It may be helpful to add the missing words. AT: “remember his miracles and” (See: Ellipsis)
- **decrees from his mouth** - Here “mouth” refers to the things that he spoke. AT: “decrees that he has spoken” (See: Metonymy)
- **you descendants of Abraham ... you people of Jacob** - The author is speaking to the Israelites, calling them these names.
- **Abraham his servant** - “Abraham, Yahweh’s servant”

Links:

- Introduction to Psalms
- Psalm 105 General Notes
- Psalm 105 Translation Questions

Psalm 105:7-8

UDB:

[7] He is Yahweh, our God.

He rules and judges people throughout the earth.

[8] He never forgets the covenant that he made;

he made a promise that will last for a thousand generations.

ULB:

[7] He is Yahweh, our God.

His decrees are on all the earth.

[8] He keeps in mind his covenant forever,

the word that he commanded for a thousand generations.

translationWords:

- God
- earth, earthly
- mind
- covenant
- forever
- word
- command, to command, commandment
- generation

translationNotes:

- **He keeps in mind ... the word that he commanded** - These two phrases share similar meanings and are used together for emphasis. The word "word" refers to the covenant. AT: "He keeps in mind his covenant forever, the promise he made" (See: Parallelism and Metonymy)
- **keeps in mind** - This means to remember and think about something. AT: "remembers" (See: Idiom)
- **a thousand generations** - "1,000 generations" (See: Numbers)

Links:

- Introduction to Psalms
- Psalm 105 General Notes
- Psalm 105 Translation Questions

Psalm 105:9-11

UDB:

[9] That is the covenant that he made with Abraham,

and he repeated that covenant with Isaac.

[10] Later he confirmed it again to Jacob

as a covenant for the Israelite people that would last forever.

[11] What he said was, "I will give you the region of Canaan;

it will belong to you and your descendants forever."

ULB:

[9] He calls to mind the covenant that he made with Abraham

and his oath to Isaac.

[10] This is what he confirmed to Jacob as a statute

and to Israel as an everlasting covenant.

[11] He said, "I will give you the land of Canaan

as your share of your inheritance."

translationWords:

- oath, swear, swear by
- Isaac
- confirm, confirmation
- statute, statutes
- Jacob, Israel
- Israel, Israelites, nation of Israel
- everlasting, eternal, eternity
- Canaan, Canaanite
- inherit, inheritance, heritage, heir

translationNotes:

- **He calls to mind** - The phrase "call to mind" means to remember something. AT: "he remembers" (See: Idiom)

- **the covenant that he made with Abraham ... his oath to Isaac** - Both of these phrases "the covenant" and "the oath" refer to the same promise that Yahweh made to his people. (See: Parallelism)
- **his oath to Isaac** - It may be helpful to add the missing words. AT: "his oath that he gave to Isaac" (See: Ellipsis)

Links:

- Introduction to Psalms
- Psalm 105 General Notes
- Psalm 105 Translation Questions

Psalm 105:12-13

UDB:

[12] He said that to them when there were only a few of them,

a tiny group of people who were living in that land like strangers.

[13] They continued to wander from one place to another,

from one kingdom to another.

ULB:

[12] He said this when they were only few in number,

so very few, and were strangers in the land.

[13] They went from nation to nation

and from one kingdom to another.

translationWords:

- nation
- kingdom

translationNotes:

- **Connecting Statement:** - The psalmist is writing about Israel.
- **when they were only few in number** - The word “they” refers to the Israelites.
- **and were strangers in the land** - It is implied that “the land” refers to Canaan. AT: “and were foreigners in the land of Canaan” (See: Assumed Knowledge and Implicit Information)
- **They went from** - “They continued to wander”
- **from nation to nation and from one kingdom to another** - These two phrases have similar meanings and are used together for emphasis. (See: Parallelism)

Links:

- Introduction to Psalms
- Psalm 105 General Notes
- Psalm 105 Translation Questions

Psalm 105:14-15

UDB:

14 But he did not allow others to oppress them.

He warned those kings by saying to them,

15 "Do not do harm to the people whom I have chosen!

Do not harm my prophets!"

ULB:

14 He did not allow anyone to oppress them;

he rebuked kings for their sakes.

15 He said, "Do not touch my anointed ones,

and do not harm my prophets."

translationWords:

- oppress, oppression, oppressor
- rebuke
- king
- anoint, anointed
- prophet, prophecy, prophesy, seer, prophetess

translationNotes:

- **Connecting Statement:** - The psalmist is writing about Israel.
- **for their sakes** - "for their own well-being." This is referring to Israel.
- **Do not touch my anointed ones** - Here "touch" means to harm, it's an exaggeration Yahweh used to strengthen his warning to not harm his people. AT: "Do not harm the people I have anointed" (See: Hyperbole)

Links:

- Introduction to Psalms
- Psalm 105 General Notes
- Psalm 105 Translation Questions

Psalm 105:16-17

UDB:

16 He sent a famine to Canaan, and as a result all the people had no food to eat.

17 So his people went to Egypt, but first he sent someone there.
He sent Joseph, who had been sold to be a slave.

ULB:

16 He called for a famine on the land;
he cut off the whole supply of bread.
17 He sent a man ahead of them;
Joseph was sold as a servant.

translationWords:

- call, calling, called, call out
- famine
- cut off
- send, send out, sent
- Joseph (OT)
- servant, slave, slavery

translationNotes:

- **He called for** - "He sent." This means that caused a famine to happen in the land. (See: Idiom)
- **the whole supply of bread** - Here "bread" refers to food in general. AT: "the whole supply of food" (See: Metonymy)
- **He sent a man ahead of them; Joseph** - It may be helpful to state that he sent him ahead of them to Egypt. AT: "He sent a man ahead of them to Egypt; he sent Joseph who" (See: Assumed Knowledge and Implicit Information)
- **Joseph was sold as a servant** - This can be stated in active form. AT: "Joseph's brothers sold him as a slave" (See: Active or Passive)

Links:

- Introduction to Psalms
- Psalm 105 General Notes
- Psalm 105 Translation Questions

Psalm 105:18-19

UDB:

[18] Later, while Joseph was in prison in Egypt,

they put his legs in shackles that hurt his feet,

and they put an iron collar around his neck.

[19] Joseph was in prison until the time

the events he predicted came to pass.

This was how Yahweh tested Joseph.

ULB:

[18] His feet were bound by shackles;

on his neck was put an iron collar,

[19] until the time his words came true,

and the word of Yahweh tested him.

translationWords:

- bind, bond, bound
- true, truth, come true
- word of God, word of Yahweh, word of the Lord, scripture

translationNotes:

- **shackles** - metal restraints used to fasten a prisoner's wrists or ankles together
- **His feet were bound by shackles; on his neck was put an iron collar** - These statements can be restated as active. AT: "The Egyptians bound his feet in shackles; they put an iron collar around his neck. (See: Active or Passive and Assumed Knowledge and Implicit Information)
- **the word of Yahweh tested him** - Here "word" refers to the message of Yahweh. AT: "the message of Yahweh tested him" (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 105 General Notes
- Psalm 105 Translation Questions

Psalm 105:20-23

UDB:

[20] The king of Egypt sent servants, who set him free;

this ruler released Joseph from prison.

[21] Then he appointed him to take care of everything in the king's household,

to take care of everything that the king possessed.

[22] Joseph was permitted to command the king's important servants

to do anything that Joseph wanted them to do,

and even to tell the king's advisors the things that they should do for the people of Egypt.

[23] Later, Joseph's father Jacob arrived in Egypt.

He lived like a foreigner in the land that belonged to the descendants of Ham.

ULB:

[20] The king sent servants to release him;

the ruler of the people set him free.

[21] He put him in charge of his house

as ruler of all his possessions

[22] to instruct his princes as he wished

and to teach his elders wisdom.

[23] Then Israel came into Egypt,

and Jacob lived for a time in the land of Ham.

translationWords:

- ruler, rulers, rule
- people group, peoples, the people, a people
- free, freedom, liberty
- house
- possess, possession
- prince, princess
- elder

- wise, wisdom
- Israel, Israelites, nation of Israel
- Egypt, Egyptian
- Jacob, Israel
- life, live, living, alive
- Ham

translationNotes:

- **The king sent servants to release him; the ruler of the people set him free** - These two phrases have basically the same meaning and are used together to emphasize that the king set Joseph free. (See: Parallelism)
- **Then Israel came into Egypt** - Here “Israel” refers to Jacob. Jacob also brought his family with him. AT: “Then Israel and his family came into Egypt” (See: Assumed Knowledge and Implicit Information)

Links:

- Introduction to Psalms
- Psalm 105 General Notes
- Psalm 105 Translation Questions

Psalm 105:24-27

UDB:

[24] Years later Yahweh caused the descendants of Jacob to become very numerous.

As a result, their enemies, the Egyptians, considered that the Israelites were too strong.

[25] So Yahweh caused the rulers of Egypt to turn against the Israelite people,

and they began to oppress his people.

[26] But then Yahweh sent his servant Moses

along with Moses' older brother Aaron, whom Yahweh had also chosen to be his servant.

[27] Those two performed amazing miracles among the people of Egypt

in that land where the descendants of Ham lived.

ULB:

[24] Yahweh made his people fruitful,

and made them stronger than their enemies.

[25] He caused their enemies to hate his people,

to mistreat his servants.

[26] He sent Moses, his servant,

and Aaron, whom he had chosen.

[27] They performed his signs among the Egyptians,

his wonders in the land of Ham.

translationWords:

- God
- people of God, my people
- adversary, enemy
- servant, slave, slavery
- send, send out, sent
- Moses
- Aaron
- chosen one, choose, chosen people, Chosen One, the elect
- miracle, wonder, sign
- Egypt, Egyptian

translationNotes:

- **Yahweh made his people fruitful** - The writer speaks of the increase of Israel as if they were a plant that produced a lot of fruit. "God increased the number of his people greatly" (See: Metaphor)
- **to hate his people, to mistreat his servants** - "to hate his people and to mistreat his servants"
- **They performed his signs ... his wonders in the land of Ham** - These two phrases have basically the same meaning and are used together for emphasis. AT: "Moses and Aaron performed God's miracles in Egypt among the descendants of Ham" (See: Parallelism)
- **his wonders** - The missing words may be added. AT: "and they performed his wonders" (See: Ellipsis)

Links:

- Introduction to Psalms
- Psalm 105 General Notes
- Psalm 105 Translation Questions

Psalm 105:28-30

UDB:

[28] Yahweh sent darkness so that the people of Egypt could not see anything,

but the rulers of Egypt refused to obey when Moses and Aaron commanded them to let the Israelite people leave Egypt.

[29] Yahweh caused all the water in Egypt to become blood,

and his doing that caused all the fish to die.

[30] Then he caused the land to become full of frogs;

the king and his officials even had frogs in their bedrooms.

ULB:

[28] He sent darkness and made that land dark,

but its people did not obey his commands.

[29] He turned their water into blood

and killed their fish.

[30] Their land swarmed with frogs,

even in the rooms of their rulers.

translationWords:

- obey, obedient, obedience
- water, waters
- blood
- ruler, rulers, rule

translationNotes:

- **made that land dark** - “made the sky dark”
- **frogs** - a small jumping reptile
- **even in the rooms of their rulers** - “they were even in the rooms of their rulers”

Links:

- Introduction to Psalms
- Psalm 105 General Notes
- Psalm 105 Translation Questions

Psalm 105:31-33

UDB:

[31] Then Yahweh commanded that flies come, and swarms of them descended on the people of Egypt,

and gnats also swarmed across the whole country.

[32] Yahweh sent rain, rain that became hail that fell upon them,

and he sent wild fires that burned throughout their land.

[33] The hail ruined their grapevines and fig trees

and shattered all the other trees.

ULB:

[31] He spoke, and swarms of flies and gnats came

throughout their country.

[32] He turned their rain into hail,

with fire flaming on their land.

[33] He destroyed their vines and fig trees;

he broke the trees of their country.

translationWords:

- send, send out, sent
- vine
- fig

translationNotes:

- **Connecting Statement:** - The psalmist continues to describe Yahweh's judgment on Egypt.
- **swarms** - large flying groups
- **gnats** - small flying insects like flies but smaller
- **hail** - ice that falls from the sky like rain
- **He destroyed ... he broke** - God caused the hail, rain, and lightning to ruin the vines and trees. AT: "He caused it to destroy ... and to break" (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 105 General Notes
- Psalm 105 Translation Questions

Psalm 105:34-36

UDB:

[34] He commanded locusts to come, and hordes of them came;

so many came that they could not be counted.

[35] The locusts ate every green plant in the land,

ruining all the crops.

[36] Then Yahweh killed the oldest son in every house of the people of Egypt.

ULB:

[34] He spoke, and the locusts came,

so many locusts.

[35] The locusts ate up all of the vegetation in their land;

They ate up all the crops of the ground.

[36] He killed every firstborn in their land,

the firstfruits of all their strength.

translationWords:

- firstborn
- firstfruits

translationNotes:

- **so many locusts** - “there were so many locusts”
- **The locusts ate up all of the vegetation ... They ate up all the crops of the ground** - These two phrase have basically the same meaning and are used together for emphasis. AT: “The insects ate all the plants and all the crops in the land” (See: Parallelism)
- **He killed every firstborn in their land, the firstfruits of all their strength** - Here the second phrase about the “firstfruits” is used to describe the “firstborn” in the first phrase. AT: “He killed every firstborn in their land, which were the firstfruits of all their strength” or “Then Yahweh killed the oldest son in every house of the people of Egypt” (UDB) (See: Parallelism and Metaphor)

Links:

- Introduction to Psalms
- Psalm 105 General Notes
- Psalm 105 Translation Questions

Psalm 105:37-39

UDB:

[37] Then he brought the Israelite people out from Egypt;

they were carrying heavy loads of jewelry made of silver and gold that the people of Egypt had given to them.

No one was left behind because of being sick.

[38] The people of Egypt were glad when the Israelite people left

because they had become very afraid of the Israelites.

[39] Then Yahweh spread a cloud to cover the Israelites;

and at night it became a big fire in the sky to give them light.

ULB:

[37] He brought the Israelites out with silver and gold;

none of his tribes stumbled on the way.

[38] Egypt was glad when they went away,

for the Egyptians were afraid of them.

[39] He spread a cloud for a covering

and made a fire to light up the night.

translationWords:

- Israel, Israelites, nation of Israel
- silver
- gold
- tribe
- Egypt, Egyptian
- fear, afraid, fear of Yahweh
- fire

translationNotes:

- **He brought the Israelites out with silver and gold** - When the Israelites left Egypt they took silver and gold with them. AT: “He brought the Isrealites out of Egypt with silver and gold in their possession” (See: Assumed Knowledge and Implicit Information)

- **none of his tribes stumbled on the way** - No one was left behind. This can be stated positively AT: “all of his tribes was able to make the journey” (See: Double Negatives)
- **Egypt was glad** - Here “Egypt” refers to the people who live in Egypt. AT: The people of Egypt were glad (See: Metonymy)
- **He spread a cloud for a covering** - Here the psalmist describes Yahweh placing a cloud in the sky as if he were spreading out a garment. The cloud was a “covering” to protect them from the sun. AT: “He placed a cloud in the sky to protect them from the sun and heat” (See: Metaphor and Assumed Knowledge and Implicit Information)
- **made a fire to light up the night** - Yahweh placed a pillar of fire in the sky to give light during the night. AT: “placed a fire it the sky to light up the night” (See: Assumed Knowledge and Implicit Information)

Links:

- Introduction to Psalms
- Psalm 105 General Notes
- Psalm 105 Translation Questions

Psalm 105:40-42

UDB:

[40] Later the Israelites asked for meat to eat,

and Yahweh sent flocks of quail to them,

and he gave them plenty of manna, food from the sky, each morning.

[41] One day he caused a rock to open up, and water poured out for them to drink;

it was like a river flowing in that desert.

[42] He did that because he kept thinking about the sacred promise that he had given to his servant, Abraham.

ULB:

[40] The Israelites asked for food, and he brought quail

and satisfied them with bread from heaven.

[41] He split the rock, and waters gushed from it;

they flowed in the wilderness like a river.

[42] For he called to mind his holy promise

that he made to Abraham his servant.

translationWords:

- bread
- heaven, sky, heavens, heavenly
- water, waters
- desert, wilderness
- mind
- holy, holiness
- promise
- Abraham, Abram
- servant, slave, slavery

translationNotes:

- **and he brought quail** - It may be helpful to make clear that quail are small birds Yahweh sent for them to eat. AT: “and Yahweh sent small birds to eat” (See: Assumed Knowledge and Implicit Information)
- **with bread from heaven** - Yahweh caused manna, a type of bread, to fall from the sky. AT: “with bread that fell from the sky” (See: Assumed Knowledge and Implicit Information)
- **they flowed** - “the waters flowed”
- **called to mind** - This means to remember. AT: “remembered” (See: Idiom)

Links:

- Introduction to Psalms
- Psalm 105 General Notes
- Psalm 105 Translation Questions

Psalm 105:43-45

UDB:

[43] So his people were joyful as he brought them out from Egypt;

these people whom he had chosen were shouting joyfully as they went.

[44] He gave to them the land that belonged to the people groups that lived there in Canaan,

and the Israelites took all their wealth.

[45] Yahweh did all these things

so that his people would do all the things that he had commanded them to do.

Praise Yahweh!

ULB:

[43] He led his people out with joy,

his chosen with shouts of triumph.

[44] He gave them the lands of the nations;

they took possession of the wealth of the peoples

[45] so that they might keep his statutes

and obey his laws.

Praise Yahweh.

translationWords:

- people of God, my people
- joy, joyful
- chosen one, choose, chosen people, Chosen One, the elect
- nation
- possess, possession
- people group, peoples, the people, a people
- statute, statutes
- obey, obedient, obedience
- law, law of Moses, God's law, law of Yahweh
- praise
- Yahweh

translationNotes:

- **He led his people out ... his chosen with shouts of triumph** - These two phrases have basically the same meaning and are used together to emphasize that God's people were joyful when he led them out of Egypt. The people were shouting joyfully. AT: "He led his chosen people out with shouts of joy and triumph" (See: Parallelism)
- **his chosen** - Here "chosen" refers to Yahweh's chosen people. AT: "his chosen people" (See: Nominal Adjectives)
- **triumph** - "celebration" or "joy"
- **keep his statutes and obey his laws** - These two phrases have basically the same meaning and are used together for emphasis. "To keep" his statutes means to obey them. AT: "obey his laws and statutes" (See: Parallelism)

Links:

- Introduction to Psalms
- Psalm 105 General Notes
- Psalm 105 Translation Questions

Psalm 106 General Notes

Type of psalm

Psalm 106 is the fourth in a series of five psalms of praise to God. (Psalm 103-107)

Special concepts in this chapter

Israel's sin

Although Israel continually sinned in the desert, but God took them to the Promised Land. (See: sin, sinful, sinner, sinning and Promised Land)

Links:

- **Psalm 106:1-2**

Psalm 106:1-2

UDB:

[1] Praise Yahweh!

Praise Yahweh because he everything he does is good;

he faithfully loves us forever as he promised us!

[2] Because Yahweh has done many great things,

no one can tell all the great things that Yahweh has done,

and no one can praise him enough.

ULB:

106 [1] Praise Yahweh.

Give thanks to Yahweh, for he is good,

for his covenant faithfulness endures forever.

[2] Who can recount the mighty acts of Yahweh

or proclaim in full all his praiseworthy deeds?

translationWords:

- praise
- Yahweh
- good, goodness
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- endure, endurance
- forever
- mighty, might
- proclaim, proclamation
- works, deeds, work, acts

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **Who can recount the mighty acts of Yahweh ... deeds?** - The author asks this question to praise God and does not expect an answer. AT: “No one can recount the mighty acts of Yahweh ... deeds.” (See: Rhetorical Question)
- **praiseworthy deeds** - “deeds that are worthy of praise”

Links:

- Introduction to Psalms
- Psalm 106 General Notes
- Psalm 106 Translation Questions

Psalm 106:3-5

UDB:

[3] How fortunate are those who act fairly,

those who always do what is right.

[4] Yahweh, be kind to me when you help your people;

help me when you rescue them.

[5] Allow me to see your people become prosperous again

and to see all the people of your nation, Israel, become happy again;

allow me to be happy with them!

I want to praise you along with all those others who belong to you.

ULB:

[3] Blessed are those who do what is right,

and whose deeds are always just.

[4] Call me to mind, Yahweh, when you show favor to your people;

help me when you save them.

[5] Then I will see the prosperity of your chosen,

rejoice in the gladness of your nation,

and glory with your inheritance.

translationWords:

- bless, blessed, blessing
- works, deeds, work, acts
- just, justice, justly
- mind
- favor, favorable, favoritism
- people of God, my people
- save, safe
- prosper, prosperity, prosperous
- chosen one, choose, chosen people, Chosen One, the elect

- rejoice
- nation
- glory, glorious
- inherit, inheritance, heritage, heir

translationNotes:

- **Call me to mind** - The phrase “call to mind” means to remember something. AT: “remember me” (See: Idiom)
- **of your chosen** - The word “chosen” refers to Yahweh’s chosen people. AT: “of your chosen people” (See: Nominal Adjectives)
- **rejoice in the gladness ... and glory** - These are things that David says he will do, along with “seeing the prosperity of your chosen.” The missing words may be added. AT: “I will rejoice in the gladness ... and I will glory” (See: Ellipsis)
- **gladness** - “joy” or “delight”
- **glory with your inheritance** - Here the phrase “your inheritance” refers to the Isrealites, who are Yahweh’s chosen people. Here “glory” means “to boast about” something; in this case they are boasting about Yahweh. AT: “boast of your greatness with your people” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 106 General Notes
- Psalm 106 Translation Questions

Psalm 106:6-7

UDB:

[6] We and our ancestors have sinned;

we have done what is wicked and evil.

[7] When our ancestors were in Egypt,

they did not pay attention to the wonderful things that Yahweh did;

they forgot about the many times that he showed that he faithfully loved them.

Instead, when they were at the Sea of Reeds,

they rebelled against God, who is greater than any other god.

ULB:

[6] We have sinned like our ancestors;

we have done wrong, and we have done evil.

[7] Our fathers did not appreciate your marvelous deeds in Egypt;

they ignored your many acts of covenant faithfulness;

they were rebellious at the sea, the Sea of Reeds.

translationWords:

- sin, sinful, sinner, sinning
- evil, wicked, wickedness
- ancestor, father, forefather
- marvel, wonder, amazed, astonished
- works, deeds, work, acts
- Egypt, Egyptian
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- rebel, rebellious, rebellion
- Sea of Reeds, Red Sea

translationNotes:

- **did not appreciate your marvelous deeds** - “were not grateful for the marvelous deed you did”
- **at the sea ... the Sea of Reeds** - These two phrases refer to the same sea. The second is the name of the sea.

Links:

- Introduction to Psalms
- Psalm 106 General Notes
- Psalm 106 Translation Questions

Psalm 106:8-9

UDB:

[8] But he rescued them for the sake of his own reputation

so that he could show that he is very powerful.

[9] He rebuked the Sea of Reeds and it became dry,

and then while he led our ancestors,

they walked through it as though it were as dry as a desert.

ULB:

[8] Nevertheless, he saved them for his name's sake

so that he might reveal his power.

[9] He rebuked the Sea of Reeds, and it dried up.

Then he led them through the depths, as through a wilderness.

translationWords:

- save, safe
- name
- reveal, revelation
- power, powers
- rebuke
- desert, wilderness

translationNotes:

- **Nevertheless** - "Yet" or "Even so"
- **for his name's sake** - Here "his name" refers to Yahweh. AT: "for the sake of his own reputation" (See: Metonymy)
- **through the depths, as through a wilderness** - Here David compares the way that Yahweh led the Isrealites through the Sea of Reeds to the way people can be led across the dry ground of a wilderness. "The depths" refers the riverbed that appeared after Yahweh parted the waters. AT: "through the Seas of Reeds on dry ground" (See: Simile and Metaphor)

Links:

- Introduction to Psalms

- Psalm 106 General Notes
- Psalm 106 Translation Questions

Psalm 106:10-12

UDB:

[10] In that way he rescued them from the power of their enemies.

[11] Then their enemies were drowned in the water of the Sea of Reeds;

not one of them was left.

[12] When that happened, our ancestors believed that Yahweh had truly done for them what he had promised to do,

and they sang to praise him.

ULB:

[10] He saved them from the hand of those who hated them,

and he rescued them from the hand of the enemy.

[11] But the waters covered their adversaries;

not one of them survived.

[12] Then they believed his words,

and they sang his praise.

translationWords:

- hand, right hand, to hand over
- water, waters
- adversary, enemy
- believe, believe in, belief
- word
- praise

translationNotes:

- **He saved them from the hand ... and he rescued them from the hand** - These two phrases mean basically the same thing and are used together to emphasize that Yahweh saved them from their enemies. (See: Parallelism)
- **the hand of those who hated them** - Here “hand” refers to power or control. AT: “the power of those who hated them” or “the control of those who hated them” (See: Metonymy)

- **covered their adversaries** - This is a polite way to talk about them drowning. AT: “drowned their enemies” (See: Euphemism)
- **Then they believed his words** - Here the word “they” refers to “their ancestors” and the word “his” refers to “Yahweh”.

Links:

- Introduction to Psalms
- Psalm 106 General Notes
- Psalm 106 Translation Questions

Psalm 106:13-15

UDB:

[13] But they soon forgot what he had done for them;

they did things without waiting to find out what Yahweh wanted them to do.

[14] They intensely wanted food like they formerly ate in Egypt.

They did evil things to find out whether God would punish them or not.

[15] So he gave them what they requested,

but he also caused a terrible disease to afflict them.

ULB:

[13] But they quickly forgot what he had done;

they did not wait for his instructions.

[14] They had insatiable cravings in the wilderness,

and they challenged God in the desert.

[15] He gave them their request,

but sent a disease that consumed their bodies.

translationWords:

- desert, wilderness
- God
- send, send out, sent
- consume
- body

translationNotes:

- **they did not wait for his instructions** - It is implied that they did things without waiting to find out what Yahweh wanted them to go. AT: “they did things without first waiting for Yahweh’s instructions” (See: Assumed Knowledge and Implicit Information)
- **insatiable cravings** - “cravings that could not be satisfied”

- **they challenged God** - “They rebelled against God”
- **consumed** - “overtook” or “took over”
- **but sent a disease** - Here David speaks about Yahweh causing the people to be afflicted by a disease as if Yahweh sent a disease to them in the same way that someone sends a person or a messenger. AT: “but he caused a disease to consume their bodies” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 106 General Notes
- Psalm 106 Translation Questions

Psalm 106:16-18

UDB:

[16] Later when some of the men became jealous of Moses

and his older brother Aaron, who was dedicated to serve Yahweh by being a priest,

[17] the ground opened up and swallowed Dathan

and also buried Abiram and his family.

[18] God sent down from heaven a fire

which burned up all the wicked people who supported them.

ULB:

[16] In the camp they became jealous of Moses

and Aaron, the holy priest of Yahweh.

[17] The earth opened and swallowed up Dathan

and covered the followers of Abiram.

[18] Fire broke out among them;

the fire consumed the wicked.

translationWords:

- Moses
- Aaron
- holy, holiness
- priest, priesthood
- Yahweh
- earth, earthly
- fire
- consume
- evil, wicked, wickedness

translationNotes:

- **In the camp** - This refers to the Israelites' camp in the wilderness. AT: "In the camp in the wilderness" (See: Assumed Knowledge and Implicit Information)
- **The earth opened and swallowed up** - Here how the ground opens up and buries the people is being compared to how a creature swallows something. AT: "The earth opened and buried" (See: Personification)
- **Dathan** - This was an official who rebelled against Moses. (See: How to Translate Names)
- **and covered the followers of Abiram** - The followers of Abiram were also buried when the earth opened and buried Dathan. AT: "and it also covered the followers of Abiram" or "and it also buried the followers of Abiram" (See: Ellipsis)
- **Abiram** - This was an official who rebelled against Moses. (See: How to Translate Names)
- **Fire broke out among them; the fire consumed the wicked** - These two phrases mean the same things and are written together to emphasize how the wicked people were killed by the fire. (See: Parallelism)

Links:

- Introduction to Psalms
- Psalm 106 General Notes
- Psalm 106 Translation Questions

Psalm 106:19-21

UDB:

[19] Then the Israelite leaders made a gold statue of a calf at Mount Sinai

and worshiped it.

[20] Instead of worshiping our glorious God,

they started to worship a statue of an ox that eats grass!

[21] They forgot about God, who had rescued them by the great miracles that he performed in Egypt.

ULB:

[19] They made a calf at Horeb

and worshiped a cast metal figure.

[20] They traded the glory of God

for the image of a bull that eats grass.

[21] They forgot God their Savior,

who had done great deeds in Egypt.

translationWords:

- cow, calf, bull, cattle
- Horeb
- worship
- image, carved image, carved figure, cast metal figure
- glory, glorious
- Savior
- works, deeds, work, acts
- Egypt, Egyptian

translationNotes:

- **They made a calf at Horeb and worshiped a cast metal figure** - This information can be reordered so that it is clear that the calf was the cast metal figure. AT: “At Horeb, they made a cast metal figure of a calf and worshiped it” (See: Assumed Knowledge and Implicit Information)

- **They traded the glory of God for the image of a bull** - This means that instead of worshiping God they worshiped the image of the bull. AT: “They traded worshiping the glory of God to worship the image of a bull” (See: Assumed Knowledge and Implicit Information)
- **the glory of God** - Here God is referred to by his glory. AT: “their glorious God” or “God who is glorious” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 106 General Notes
- Psalm 106 Translation Questions

Psalm 106:22-23

UDB:

[22] They forgot about the wonderful things that he did for them in Egypt

and the amazing things that he did for them at the Sea of Reeds.

[23] Because of that, God said that he would get rid of the Israelites;

but Moses, whom God had chosen to serve him, stood up to persuade God not to do that.

As a result, God did not destroy them.

ULB:

[22] He had done wonderful things in the land of Ham

and mighty acts at the Sea of Reeds.

[23] He would have decreed their destruction,

had not Moses, his chosen one, intervened with him in the breach

to turn away his anger from destroying them.

translationWords:

- marvel, wonder, amazed, astonished
- Ham
- mighty, might
- Sea of Reeds, Red Sea
- decree
- chosen one, choose, chosen people, Chosen One, the elect
- turn, turn away, turn back
- angry, anger

translationNotes:

- **the land of Ham** - This refers to the land where Ham's descendants lived. AT: "the land where Ham's descendant live" (See: Possession)
- **mighty acts** - "awesome things"

- **intervened with him in the breach ... from destroying them** - Here David speaks about Moses persuading Yahweh not to destroy the Israelites as intervening with him in the breach. AT: “stood between Yahweh and the Israelites and begged Yahweh to not destroy them” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 106 General Notes
- Psalm 106 Translation Questions

Psalm 106:24-25

UDB:

[24] Later, our ancestors refused to enter the beautiful land of Canaan

> because they did not believe that God would do as he promised and would enable them to take the land from the people who were living there.

[25] They stayed in their tents and grumbled

> and would not pay attention to what Yahweh said that they should do.

ULB:

> [24] Then they despised the fruitful land;
>
> they did not believe his promise,
>
> [25] but grumbled in their tents,
>
> and did not obey Yahweh.

translationWords:

- fruit, fruitful
- promise
- tent
- obey, obedient, obedience

translationNotes:

- **grumbled** - “complained”
- **his promise** - This refers to Yahweh’s promise that he would allow them to take the land of Canaan as their possession.

Links:

- Introduction to Psalms
- Psalm 106 General Notes
- Psalm 106 Translation Questions

Psalm 106:26-27

UDB:

[26] So he solemnly told them

> that he would cause them to die there in the wilderness,
>
> [27] that he would scatter their descendants among the people of other nations and groups who did not believe in him,
>
> and that he would allow them to die in those lands.

ULB:

> [26] Therefore he raised his hand and swore to them
>
> that he would let them die in the desert,
>
> [27] scatter their descendants among the nations,
>
> and scatter them in foreign lands.

translationWords:

- oath, swear, swear by
- death, die, dead
- descendant, descended from
- nation
- foreigner, foreign, alien

translationNotes:

- **raised his hand** - The word “his” refers to Yahweh. Also, it was custom to raise a hand when swearing an oath.
- **scatter their descendants ... in foreign lands** - These two phrases have basically the same meaning and are used together for emphasis. AT: “and that he would make their descendants live in foreign lands” (See: Parallelism)
- **scatter** - This means to disperse or spread out something.

Links:

- Introduction to Psalms
- Psalm 106 General Notes
- Psalm 106 Translation Questions

Psalm 106:28-29

UDB:

[28] Later the Israelite people started to worship the idol of Baal at Mount Peor,

and they ate meat that had been sacrificed to Baal and those other lifeless gods.

[29] Yahweh became very angry because of what they had done,

so again he sent a terrible disease to attack them.

ULB:

[28] They worshiped the Baal of Peor

and ate the sacrifices offered to the dead.

[29] They provoked him to anger with their actions,

and a plague broke out among them.

translationWords:

- worship
- Peor, Mount Peor, Baal Peor
- sacrifice, offering
- plague

translationNotes:

- **the sacrifices offered to the dead** - This can be stated in active form. AT: “the sacrifices that they offered to the dead” See: Active or Passive)
- **to the dead** - “The dead” refers to the idols and gods that the Israelites were worshiping. AT: “to gods who are dead” or “to lifeless gods” (See: Nominal Adjectives)
- **a plague broke out** - “a plague spread”
- **provoked him to anger** - “angered him”

Links:

- Introduction to Psalms
- Psalm 106 General Notes
- Psalm 106 Translation Questions

Psalm 106:30-31

UDB:

[30] But Phinehas stood up and punished the ones who had sinned greatly,
and as a result the plague ended.
[31] People have remembered that righteous deed that Phinehas did,
and in future years people will remember it.

ULB:

[30] Then Phinehas rose to intervene,
and the plague subsided.
[31] It was counted to him as a righteous deed
to all generations forever.

translationWords:

- Phinehas
- raise, rise, risen, arise, arose
- righteous, righteousness
- works, deeds, work, acts
- generation
- forever

translationNotes:

- **Then Phinehas rose to intervene** - Phinehas intervened among the people, punishing them for their sin. This can be made clear. AT: “Then Phinehas rose to intervene among the people because of their sin” (See: Assumed Knowledge and Implicit Information)
- **It was counted to him as a righteous deed** - This can be stated in active form. AT: “People credited it to him as a righteous deed” (See: Active or Passive)

Links:

- Introduction to Psalms
- Psalm 106 General Notes
- Psalm 106 Translation Questions

Psalm 106:32-36

UDB:

[32] Then at the springs of Meribah our ancestors caused Yahweh to become angry again,
and as a result Moses had trouble.
[33] They caused Moses to become very angry,
and he said things that were foolish.

[34] Our ancestors did not destroy the other people groups
as he told them to do.
[35] Instead, the men took women from those people groups,
and they started to do the evil things that those people did.
[36] Our ancestors worshiped the idols of those people,
which resulted in their being destroyed.

ULB:

[32] They also angered Yahweh at the waters of Meribah,
and Moses suffered because of them.
[33] They made Moses bitter,
and he spoke rashly.
[34] They did not destroy the nations
as Yahweh had commanded them,
[35] but they mingled with the nations
and learned their ways
[36] and worshiped their idols,
which became a snare to them.

translationWords:

- angry, anger
- water, waters
- Moses
- suffer, suffering

- nation
- Yahweh
- command, to command, commandment
- worship
- idol, idolatrous
- snare, trap

translationNotes:

- **Meribah** - This is a place. (See: How to Translate Names)
- **suffered because of them** - Moses suffered because of the peoples' sin. Here the word "them" is a pronoun for the people and a metonym referring to their sin. AT: "suffered because of their actions" (See: Metonymy)
- **but they mingled with the nations** - Hey David speaks of the people intermarrying with the women from other nations as "mingling" with them. AT: "but they mixed in marriage with the other nations" (See: Metaphor)
- **which became a snare to them** - The idols became a snare to them.

Links:

- Introduction to Psalms
- Psalm 106 General Notes
- Psalm 106 Translation Questions

Psalm 106:37-39

UDB:

[37] Some of the Israelites sacrificed their sons and daughters to the demons that those idols represented.

[38] They killed children who had done nothing wrong,

and offered them as sacrifices to the idols in Canaan.

As a result, the land of Canaan was polluted by those murders.

[39] So by their deeds they made it impossible for God to accept them;

because they did not faithfully worship only God,

they became like women who sleep with other men instead of sleeping only with their husbands.

ULB:

[37] They sacrificed their sons and their daughters to demons.

[38] They shed innocent blood,

the blood of their sons and of their daughters,

whom they sacrificed to the idols of Canaan,

desecrating the land with blood.

[39] They were defiled by their deeds;

in their actions they were like prostitutes.

translationWords:

- sacrifice, offering
- demon, evil spirit, unclean spirit
- innocent
- blood
- Canaan, Canaanite
- desecrate
- defile, be defiled
- prostitute, harlot, whore

translationNotes:

- **They shed innocent blood, the blood of their sons and of their daughters** - The phrase "shedding blood" is a descriptive euphemism used for "killing." AT: "They shed innocent blood when they killed their sons and daughters" (See: Euphemism)
- **They were defiled by their deeds** - This can be stated in active form. AT: "Their deeds defiled them" (See: Active or Passive)
- **in their actions they were like prostitutes** - Here David compares their unfaithfulness to Yahweh to the unfaithfulness of a prostitute. AT: "they were as unfaithful to Yahweh as prostitutes" (See: Assumed Knowledge and Implicit Information)

Links:

- Introduction to Psalms
- Psalm 106 General Notes
- Psalm 106 Translation Questions

Psalm 106:40-41

UDB:

[40] So Yahweh became very angry with his people;

he was completely disgusted with them.

[41] As a result, he allowed people groups who did not believe in him to conquer them,

so those who hated our ancestors started to rule over them.

ULB:

[40] So Yahweh was angry with his people,

and he despised his own people.

[41] He gave them into the hand of the nations,

and those who hated them ruled over them.

translationWords:

- people of God, my people
- hand, right hand, to hand over

translationNotes:

- **So Yahweh was angry with his people ... he despised his own people** - “So Yahweh was angry with his people and despised them”
- **He gave them into the hand of the nations** - Here “hand” refers to power or control. AT: “God allowed the nations to take control of them” (See: Metonymy)
- **those who hated them** - “people who hated them”

Links:

- Introduction to Psalms
- Psalm 106 General Notes
- Psalm 106 Translation Questions

Psalm 106:42-43

UDB:

[42] Their enemies oppressed them

and completely controlled them.

[43] Many times Yahweh rescued his people,

but they continued to rebel against him,

and they were finally destroyed because of the sins that they committed.

ULB:

[42] Their enemies oppressed them,

and they were brought into subjection to their authority.

[43] Many times he came to help them,

but they kept rebelling

and were brought low by their own sin.

translationWords:

- adversary, enemy
- oppress, oppression, oppressor
- subject, be subject to, in subjection to
- authority
- rebel, rebellious, rebellion
- sin, sinful, sinner, sinning

translationNotes:

- **and they were brought into subjection to their authority** - This can be stated in active form. AT: “and their enemies caused them to be subject to their authority” (See: Active or Passive)
- **were brought low by their own sin** - Here the phrase “brought low” means to be destroyed. Also, this can be stated in active form. AT: “their sin ruined them” (See: Idiom and Active or Passive)

Links:

- Introduction to Psalms
- Psalm 106 General Notes
- Psalm 106 Translation Questions

Psalm 106:44-46

UDB:

[44] However, Yahweh always heard them when they cried out to him,

and he listened to them when they were distressed.

[45] For their sake, he thought about the covenant that he had made to bless them;

because he never stopped loving them very much,

he changed his mind about punishing them more.

[46] He caused all those who had taken the Israelites to Babylonia to feel sorry for them.

ULB:

[44] Nevertheless, he paid attention to their distress

when he heard their cry for help.

[45] He called to mind his covenant with them

and relented because of his steadfast love.

[46] He caused all their conquerers

to have pity on them.

translationWords:

- call, calling, called, call out
- mind
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love

translationNotes:

- **Nevertheless** - “Yet” or “Even so.” See how you translated this in 106:8.
- **their distress** - “their affliction” or “their suffering”
- **called to mind** - The phrase “call to mind” means to remember something. AT: “remembered” (See: Idiom)
- **and relented** - “and he had compassion towards them”

- **their conquerers** - “their captors.” This refers to the Isrealites’ enemies who had taken them captive.
- **to have pity on them** - “to be compassionate on them”

Links:

- Introduction to Psalms
- Psalm 106 General Notes
- Psalm 106 Translation Questions

Psalm 106:47-48

UDB:

47 Yahweh our God, rescue us
and bring us back to Israel from among those people groups
so that we may thank you
and joyfully praise you.

48 Praise Yahweh, the God whom we Israelites worship,
praise him now and forever!

All the people should agree!
Praise Yahweh!

ULB:

47 Save us, Yahweh, our God.
Gather us from among the nations
so that we may give thanks to your holy name
and glory in your praises.

48 May Yahweh, the God of Israel, be praised
from everlasting to everlasting.
All the people said, “Amen.”
Praise Yahweh.

translationWords:

- save, safe
- holy, holiness
- name
- glory, glorious
- praise
- Israel, Israelites, nation of Israel
- everlasting, eternal, eternity
- people group, peoples, the people, a people
- amen, truly

translationNotes:

- **General Information:** - Here 106:48 is more than the end of this psalm. It is the closing statement for all of Book 4 of the Psalms, which starts at Psalm 90 and ends with Psalm 106.
- **May Yahweh the God of Israel be praised** - This can be stated in active form. AT: "May people praise Yahweh the God of Israel" (See: Active or Passive)
- **to your holy name** - Here Yahweh is referred to by his "holy name." AT: "to you" (See: Metonymy)
- **from everlasting to everlasting** - This refers to two extremes and means for all time. See how you translated this in 41:13. AT: "for all eternity" (See: Merism)

Links:

- Introduction to Psalms
- Psalm 106 General Notes
- Psalm 106 Translation Questions

Psalm 107 General Notes

Type of psalm

Psalm 107 is the last in a series of five psalms of praise to God (Psalm 103-107).

Special concepts in this chapter

Praise

The psalmist praises Yahweh for saving people lost in the desert, in prison, sick, in a storm at sea, homeless and oppressed. (See: save, safe and oppress, oppression, oppressor)

Links:

- **Psalm 107:1-3**

Psalm 107:1-3

UDB:

[1] Give thanks to Yahweh because he always does good things for us!

His faithful love for us lasts forever, as he has promised us!

[2] Those whom Yahweh has saved should tell others

that he has rescued them from their enemies.

[3] He has gathered those of you who were exiled to many lands;

he has gathered you together from the east and the west,

from the north and from the south.

ULB:

Book Five

107 [1] Give thanks to Yahweh, for he is good,

and his covenant faithfulness endures forever.

[2] Let the redeemed of Yahweh speak out,

those he has rescued from the hand of the enemy.

[3] He has gathered them out of foreign lands,

from the east and from the west,

from the north and from the south.

translationWords:

- Yahweh
- good, goodness
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- endure, endurance
- forever
- redeem, redemption, redeemer
- power, powers
- adversary, enemy
- foreigner, foreign, alien

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **his covenant faithfulness endures forever** - "his faithful love for me will never end"
- **the redeemed of Yahweh** - "The redeemed" refers to the people whom Yahweh has saved. AT: "those whom Yahweh has saved" (See: Nominal Adjectives)
- **speak out** - This means to tell others about something. AT: "tell about what Yahweh has done" (See: Idiom)
- **from the hand of the enemy** - Here "hand" refers to power. AT: "from the power of the enemy" (See: Metonymy)
- **from the east ... and from the south** - Here the four directions are given to emphasize that he gather them from everywhere. AT: "from every direction" or "from every part of the world" (See: Merism)
- **from the east and from the west, from the north and from the south** - This describes the places that Yahweh gather his people from. AT: "he has gathered them from the east and from the west, from the north and from the south" (See: Ellipsis)

Links:

- Introduction to Psalms
- Psalm 107 General Notes
- Psalm 107 Translation Questions

Psalm 107:4-7

UDB:

[4] Some of those who returned from those countries wandered in the desert;
they were lost and had no homes to live in.
[5] They were hungry and thirsty,
and they even collapsed in exhaustion.
[6] When they were in trouble, they called out to Yahweh,
and he rescued them from being distressed.
[7] He led them along a straight road where they walked safely
to cities in Canaan where they could live.

ULB:

[4] They wandered in the wilderness on a desert road
and found no city in which to live.
[5] Because they were hungry and thirsty,
they fainted from exhaustion.
[6] Then they called out to Yahweh in their trouble,
and he rescued them out of their distress.
[7] He led them by a direct path
so that they would go to a city to live in.

translationWords:

- desert, wilderness
- life, live, living, alive
- trouble, troubles, troubled

translationNotes:

- **They wandered** - “Some people wandered”
- **on a desert road** - “on a road that was in the desert”
- **in which to live** - “that they could live in”

- **Then they called out to Yahweh in their trouble** - It is implied that they are praying to Yahweh so that he will help them. AT: “Then they prayed to Yahweh to help them in their trouble” (See: Assumed Knowledge and Implicit Information)
- **distress** - “difficulties” or “afflictions”

Links:

- Introduction to Psalms
- Psalm 107 General Notes
- Psalm 107 Translation Questions

Psalm 107:8-10

UDB:

[8] They should praise Yahweh for loving them faithfully

and for the wonderful things that he does for people.

[9] He gives thirsty people plenty of water to drink,

and he gives hungry people plenty of good things to eat.

[10] Some of them were in very dark prisons;

they were prisoners, suffering because of chains fastened to their hands and feet.

ULB:

[8] Oh that people would praise Yahweh for his covenant faithfulness

and for the amazing things he has done for humanity!

[9] For he satisfies the longings of those who are thirsty,

and the desires of those who are hungry he fills up with good things.

[10] Some sat in darkness and in gloom,

prisoners in affliction and chains.

translationWords:

- praise
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- marvel, wonder, amazed, astonished
- darkness
- prison, prisoner, imprison
- afflict, affliction

translationNotes:

- **Oh that people would praise Yahweh for his covenant faithfulness** - “Let people praise Yahweh because he faithfully loves them” or “People should praise Yahweh because of his faithful love.” Here the word “Oh” is used to convey a strong desire for people to praise him. (See: Exclamations)

- **humanity** - “people” or “humans”
- **For he satisfies the longings of those who are thirsty** - “For he gives water to those who desire it—to those who are thirsty”
- **and the desires of those who are hungry he fills up with good things** - “and to those who are very hungry and desire food, he give them good things to eat”
- **for humanity** - “for all people”
- **Some sat** - It is implied that these are people that Yahweh has rescued. AT: “Yahweh also rescued people who sat” (See: Assumed Knowledge and Implicit Information)
- **in darkness and in gloom** - Both “darkness” and “gloom” have basically the same meaning and are used to emphasize how dark the prison was. AT: “in complete darkness” (See: Doublet)

Links:

- Introduction to Psalms
- Psalm 107 General Notes
- Psalm 107 Translation Questions

Psalm 107:11-13

UDB:

[11] They were in prison because they had rebelled against the message of God;

they were there because they had despised the advice given by God,

who is greater than all other gods.

[12] That is why God made them suffer hardships so that they would no longer be proud;

when they got into trouble, there was no one who would help them.

[13] When they were in trouble, they called out to Yahweh,

and he rescued them from being distressed.

ULB:

[11] This was because they had rebelled against God's word

and rejected the instruction of the Most High.

[12] He humbled their hearts through hardship;

they stumbled and there was no one to help them up.

[13] Then they called out to Yahweh in their trouble,

and he brought them out of their distress.

translationWords:

- rebel, rebellious, rebellion
- word of God, word of Yahweh, word of the Lord, scripture
- reject
- Most High
- humble, humility
- heart
- stumble
- trouble, troubles, troubled

translationNotes:

- **they had rebelled against God's word ... rejected the instruction of the Most High** - These phrases have similar meanings and emphasize how much they had rebelled again God, which is why they had been imprisoned. (See: Parallelism)

- **He humbled their hearts through hardship** - Here the heart represents a person, but specifically his will. AT: “He humbled them by allowing them to suffer hardship” (See: Metonymy)
- **hardship** - Possible meanings are 1) “trouble” or 2) “hard labor.”
- **they stumbled and there was no one to help them up** - The word “stumbled” refers to times when these people got into very difficult situations. AT: “they got into trouble and there was no one to help them out of it” (See: Assumed Knowledge and Implicit Information)
- **Then they called out to Yahweh in their trouble** - It is implied that they are praying to Yahweh so that he will help them. See how you translated this in 107:6. AT: “Then they prayed to Yahweh to help them in their trouble” (See: Assumed Knowledge and Implicit Information)
- **their distress** - “difficulties” or “afflictions.” See how you translated this in 107:6
- **he brought** - Here David describes Yahweh saving them from their distress as if their distress were a physical place that he was bringing them out of. AT: “he saved” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 107 General Notes
- Psalm 107 Translation Questions

Psalm 107:14-16

UDB:

14 He broke the chains that were on their hands and feet
and brought them out of those very dark prisons.
15-16 He broke down the prison gates that were made of bronze;
he cut through the prison bars that were made of iron.
They should praise Yahweh for loving them faithfully
and for the wonderful things that he does for people.

ULB:

14 He brought them out of darkness and gloom
and broke their bonds.
15 Oh that people would praise Yahweh for his covenant faithfulness
and for the amazing things he has done for humanity!
16 For he has broken the gates of bronze
and cut through the bars of iron.

translationWords:

- darkness
- bind, bond, bound
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- marvel, wonder, amazed, astonished
- gate, gate bar
- bronze

translationNotes:

- **He brought them** - “Yahweh brought those in prison”
- **darkness and gloom** - Both “darkness” and “gloom” have basically the same meaning and are used to emphasize how dark the prison was. See how you translated this in 107:10. AT: “complete darkness” (See: Doublet)

- **Oh that people would praise Yahweh for his covenant faithfulness** - “Let people praise Yahweh because he faithfully loves them” or “People should praise Yahweh because of his faithful love.” Here the word “Oh” is used to convey a strong desire for people to praise him. See how you translated this in 107:8. (See: Exclamations)
- **For he** - “because he”
- **For he has broken the gates of bronze and cut through the bars of iron** - Both of these phrases describe Yahweh freeing his people from prison and are used to emphasize that Yahweh truly freed them. AT: “He freed his people from prison” (See: Parallelism and Assumed Knowledge and Implicit Information)

Links:

- Introduction to Psalms
- Psalm 107 General Notes
- Psalm 107 Translation Questions

Psalm 107:17-19

UDB:

17 Some of them foolishly rebelled against God,

so they suffered for their sins.

18 They did not want to eat any food,

and they almost died.

19 When they were in trouble, they called out to Yahweh,

and he rescued them from being distressed.

ULB:

17 They were foolish in their rebellious ways

and afflicted because of their sins.

18 They lost their desire to eat any food,

and they came close to the gates of death.

19 Then they called out to Yahweh in their trouble,

and he brought them out of their distress.

translationWords:

- fool, foolish, folly
- rebel, rebellious, rebellion
- afflict, affliction
- sin, sinful, sinner, sinning
- gate, gate bar
- death, die, dead
- Yahweh
- trouble, troubles, troubled

translationNotes:

- **They were foolish in their rebellious ways** - “They were foolish in the way they rebelled against Yahweh”
- **and afflicted** - “and they suffered.” Specifically they were afflicted by becoming sick. AT: “and they became sick” (See: Assumed Knowledge and Implicit Information)
- **they came close to the gates of death** - Here the act of “dying” is described as a place, “the gates of death” AT: “they almost died” (See: Metaphor)

- **Then they called out to Yahweh in their trouble** - It is implied that they are praying to Yahweh so that he will help them. See how you translated this in 107:6. AT: “Then they prayed to Yahweh to help them in their trouble” (See: Assumed Knowledge and Implicit Information)

Links:

- Introduction to Psalms
- Psalm 107 General Notes
- Psalm 107 Translation Questions

Psalm 107:20-22

UDB:

[20] When he commanded that they be healed, they were healed;

he saved them from dying.

[21] They should praise Yahweh for loving them faithfully

and for the wonderful things that he does for people.

[22] They should give offerings to him to show that they are thankful,

and they should sing joyfully about the miracles that he has performed.

ULB:

[20] He sent his word and healed them,

and he rescued them from their destruction.

[21] Oh that people would praise Yahweh for his covenant faithfulness

and for the amazing things he has done for humanity!

[22] Let them offer the sacrifices of thanksgiving

and proclaim his deeds in singing.

translationWords:

- send, send out, sent
- word of God, word of Yahweh, word of the Lord, scripture
- heal, cure
- sacrifice, offering
- proclaim, proclamation
- works, deeds, work, acts

translationNotes:

- **He sent his word and healed them** - Here David describes Yahweh speaking as sending his words as if they were a messenger. Possible meanings are ‘1) “He commanded for them to be healed and they were healed” or 2) “He encouraged them and healed them” (See: Personification)

- **Oh that people would praise Yahweh for his covenant faithfulness** - “Let people praise Yahweh because he faithfully loves them” or “People should praise Yahweh because of his faithful love.” Here the word “Oh” is used to convey a strong desire for people to praise him. See how you translated this in 107:8. (See: Exclamations)
- **of thanksgiving** - “that show that they are thankful”
- **in singing** - “by singing about them”

Links:

- Introduction to Psalms
- Psalm 107 General Notes
- Psalm 107 Translation Questions

Psalm 107:23-24

UDB:

[23] Some of them sailed in ships;

they were selling things in cities far away.

[24] As they were sailing, they also saw the miracles that Yahweh performed,

the wonderful things that he did when they were on very deep seas.

ULB:

[23] Some travel on the sea in ships

and do business overseas.

[24] These saw the deeds of Yahweh

and his wonders on the seas.

translationWords:

- works, deeds, work, acts
- Yahweh
- miracle, wonder, sign

translationNotes:

- **and do business overseas** - They would sail to places and buy and sell things with the people there. AT: “selling things in cities far away” (UDB) (See: Assumed Knowledge and Implicit Information)

Links:

- Introduction to Psalms
- Psalm 107 General Notes
- Psalm 107 Translation Questions

Psalm 107:25-27

UDB:

25 He gave orders to the winds, and they became strong
and stirred up high waves.
26 The ships in which they were sailing were tossed high in the air,
and then they sank into the troughs between the high waves;
then the sailors were terrified at the danger.
27 They stumbled about and staggered like drunken men,
and they did not know what to do.

ULB:

25 For he commanded and aroused the windstorm
that stirs up the seas.
26 They reached up to the sky; they went down to the depths.
Their lives melted away in distress.
27 They swayed and staggered like drunkards
and were at their wits' end.

translationWords:

- command, to command, commandment
- heaven, sky, heavens, heavenly
- drunk, drunkard

translationNotes:

- **he commanded and aroused the windstorm that stirs up the seas** - "he commanded the wind and caused it become a great windstorm that stirred up the sea"
- **windstorm** - a strong wind, like the wind that accompanies a strong rain storm
- **that stirs up the seas** - Here David describes the winds causing the waves to become high as if the wind was an object fiercely stirring something. AT: "that caused the waves of the sea to become very high" (See: Metaphor)
- **They reached up to the sky; they went down to the depths** - This describes the ships rising and falling with the waves. The extremes of rising to the sky and falling to the depths are an exaggeration to express how horrible the windstorm was. AT: "their ships would rise very high on the waves and then they would fall very low between the waves" (See: Hyperbole)

- **Their lives melted away in distress** - This idiom describes the sailors' great fear. AT: "The men were terrified and greatly distressed" (See: Idiom)
- **were at their wits' end** - The phrase "at their wit's end" means that they did not know what to do. AT: "and they did not know what to do" or "they had no idea what to do" (See: Idiom)

Links:

- Introduction to Psalms
- Psalm 107 General Notes
- Psalm 107 Translation Questions

Psalm 107:28-30

UDB:

[28] When they were in trouble, they called out to Yahweh,

and he rescued them from being distressed.

[29] He calmed the storm

and he stilled the waves.

[30] They were very glad when it became calm;

and Yahweh brought them safely into a harbor as they wished.

ULB:

[28] Then they called out to Yahweh in their trouble,

and he brought them out of their distress.

[29] He calmed the storm,

and the waves were stilled.

[30] Then they rejoiced because the sea was calm,

and he brought them to their desired harbor.

translationWords:

- Yahweh
- trouble, troubles, troubled
- rejoice

translationNotes:

- **Then they called out to Yahweh in their trouble** - It is implied that they are praying to Yahweh so that he will help them. See how you translated this in 107:6. AT: “Then they prayed to Yahweh to help them in their trouble” (See: Assumed Knowledge and Implicit Information)
- **Then they** - The word “they” refers to the sailors.
- **He calmed the storm** - “He made the wind stop”
- **the waves were stilled** - This can be stated in active form. AT: “he made the waves still” (See: Active or Passive)
- **he brought them** - “he guided them”
- **their desired harbor** - “to the harbor where they wanted to go”

Links:

- Introduction to Psalms
- Psalm 107 General Notes
- Psalm 107 Translation Questions

Psalm 107:31-32

UDB:

[31] They should praise Yahweh for loving them faithfully

and for the wonderful things that he does for people.

[32] They should praise him among the Israelite people when they have gathered together,

and they should praise him in front of the leaders of the country.

ULB:

[31] Oh that people would praise Yahweh for his covenant faithfulness

and for the amazing things he has done for humanity!

[32] Let them exalt him in the assembly of the people

and praise him in the council of the elders.

translationWords:

- exalt, exaltation
- assembly, assemble
- people group, peoples, the people, a people
- praise
- council
- elder

translationNotes:

- **Oh that people would praise Yahweh for his covenant faithfulness** - “Let people praise Yahweh because he faithfully loves them” or “People should praise Yahweh because of his faithful love.” Here the word “Oh” is used to convey a strong desire for people to praise him. See how you translated this in 107:8. (See: Exclamations)
- **praise him in the council of the elders** - “when the elders sit together.” The elders sat together to discuss issues in the community and to make decisions for the community.

Links:

- Introduction to Psalms
- Psalm 107 General Notes
- Psalm 107 Translation Questions

Psalm 107:33-35

UDB:

[33] Sometimes Yahweh causes rivers to become dry,

with the result that the land becomes a wilderness,

and springs of water become dry land.

[34] Sometimes he causes land that has produced lots of crops to become salty wastelands,

with the result that they do not produce crops.

He does that because the people who live there are very wicked.

[35] But sometimes he causes pools of water to appear in deserts,

and he causes springs to flow in very dry ground.

ULB:

[33] He turns rivers into a wilderness,

springs of water into dry land,

[34] and a fruitful land into a barren place

because of the wickedness of its people.

[35] He turns the wilderness into a pool of water

and dry land into springs of water.

translationWords:

- desert, wilderness
- fountain, spring
- fruit, fruitful
- barren
- evil, wicked, wickedness

translationNotes:

- **He turns** - “Yahweh makes”
- **because of the wickedness of its people** - “because the people that live there are wicked”
- **He turns the wilderness into a pool of water and dry land into springs of water** - Both of these phrases have similar meaning and emphasize how Yahweh makes water appear in the wilderness. AT: “He make springs and lakes in land that used to be desert” (See: Parallelism)

Links:

- Introduction to Psalms
- Psalm 107 General Notes
- Psalm 107 Translation Questions

Psalm 107:36-38

UDB:

[36] He brings hungry people into that land, to live there and to build cities there.

[37] They plant seeds in their fields,

and they plant grapevines that produce large crops of grapes.

[38] He blesses the people, and the women give birth to many children,

and they have large herds of cattle.

ULB:

[36] He settles the hungry there,

and they build a city to live in.

[37] They build a city to plant fields in, to plant vineyards,

and to bring in an abundant harvest.

[38] He blesses them so they are very numerous.

He does not let their cattle decrease in number.

translationWords:

- vineyard
- harvest
- bless, blessed, blessing

translationNotes:

- **He settles the hungry there** - The word “there” refers to the places where Yahweh made springs and lakes appear. Also, the phrase “the hungry” refers to people who are hungry. AT: “Yahweh makes people who are hungry live there” (See: Nominal Adjectives)
- **to plant vineyards** - “to plant vineyards in”
- **and to bring in an abundant harvest** - “so that they can produce a plentiful harvest”
- **so they are very numerous** - “so that their people are very numerous”
- **He does not let their cattle decrease in number** - This can be stated in positive form. AT: “He keeps their cattle very numerous” (See: Litotes)

Links:

- Introduction to Psalms
- Psalm 107 General Notes
- Psalm 107 Translation Questions

Psalm 107:39-40

UDB:

[39] When the number of people became smaller and they were humiliated by their enemies

by being oppressed and caused to suffer,

[40] Yahweh shows contempt for the leaders who oppress them,

and makes them to wander in a wilderness where there are no roads.

ULB:

[39] They were diminished and brought low

by painful distress and suffering.

[40] He pours contempt on the leaders

and causes them to wander in the wilderness, where there are no roads.

translationWords:

- suffer, suffering
- contempt, contemptible
- desert, wilderness

translationNotes:

- **They** - The word “They” refers to the people who were hungry that Yahweh had settled in the land. This sentence describes how they were before Yahweh settled them in the land.
- **They were diminished and brought low** - This can be stated in active form. AT: “Their leaders diminished their number and brought them low” (See: Active or Passive)
- **were diminished** - “became fewer in number”
- **brought low** - This means to be humiliated. AT: “humiliated” (See: Idiom)
- **pours contempt on** - Here David speaks of Yahweh showing contempt for the leaders as if contempt were a liquid he poured out on them. AT: “shows contempt for” (See: Metaphor)
- **the leaders** - “the nobles.” This refers to the leaders who oppressed the people. AT: “the leaders who oppressed them” (See: Assumed Knowledge and Implicit Information)
- **where there are no roads** - “where people never go”

Links:

- Introduction to Psalms
- Psalm 107 General Notes
- Psalm 107 Translation Questions

Psalm 107:41-43

UDB:

41 But he rescues poor people from being in misery

and causes their families to increase in number like flocks of sheep.

42 People who live rightly see God do these things, and they rejoice;

wicked people hear about these things, too,

but they have nothing to say against Yahweh in reply.

43 Those who are wise should think carefully about these things;

they should consider all the things that Yahweh has done to show that he faithfully loves them.

ULB:

41 But he protects the needy from affliction

and cares for his families like a flock.

42 The upright will see this and rejoice,

and all wickedness shuts its mouth.

43 Whoever is wise should take note of these things

and meditate on Yahweh's acts of covenant faithfulness.

translationWords:

- afflict, affliction
- family
- flock, herd
- upright, uprightness
- rejoice
- evil, wicked, wickedness
- wise, wisdom
- meditate
- Yahweh
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love

translationNotes:

- **But he** - “But Yahweh”
- **the needy** - This refers to needy people. AT: “needy people” or “poor people” (See: Nominal Adjectives)
- **cares for his families like a flock** - Here David compares how Yahweh cares for his people to how a shepherd cares for his sheep. Possible meanings are 1) “makes the number of people in their families increase like flocks” or 2) “takes care of them like a shepherd cares for his sheep” (See: Simile)
- **The upright** - This refers to people who live in an upright way. AT: “Upright people” or “People who do what is right” (See: Nominal Adjectives)
- **all wickedness** - Here wicked people are referred to as “wickedness.” AT: “all wicked people” (See: Metonymy)
- **shuts its mouth** - This means to not say anything in response. AT: “has nothing to say against Yahweh in reply” (See: Idiom)
- **take note of these things** - This means to think about these things. AT: “think about these things” or “remember these things” (See: Idiom)

Links:

- Introduction to Psalms
- Psalm 107 General Notes
- Psalm 107 Translation Questions

Psalm 108 General Notes

Type of psalm

Psalm 108 is a psalm of war.

Special concepts in this chapter

Victory

God promised success to the psalmist, but Yahweh failed to help him conquer the country of Edom. He needed God to give him victory over Edom.

Links:

- **Psalm 108:1-2**

Psalm 108:1-2

UDB:

[1] God, I am very confident in you.

I will sing to praise you.

It is an honor to wake up and praise you.

[2] I will arise before the sun rises,

and I will praise you while I play my harp and my lyre.

ULB:

108

A song, a psalm of David.

[1] My heart is fixed, God;

I will sing, yes, I will sing praises also with my honored heart.

[2] Wake up, lute and harp;

I will wake up the dawn.

translationWords:

- psalm
- David
- heart
- God
- lute, lyre
- harp

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **a psalm of David** - Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.
- **My heart is fixed, God** - Here David is referring to himself by his heart. Also, the word "fixed" means to trust completely. AT: "My heart is fixed on you, God" or "I am trusting completely in you, God" (See: Synecdoche and Idiom)

- **I will sing praises also with my honored heart** - Here David refers to himself as having the honor of praising God. AT: “You honor me by allowing me to sing praises to you” (See: Synecdoche)
- **Wake up, lute and harp** - Here David describes playing his instruments as waking them up from sleep. AT: “I will praise you by playing the lute and the harp” (See: Personification)
- **I will wake up the dawn** - Here David is describing the dawn waking up like a person waking up in the morning. AT: “I will be praising you when the dawn comes” (See: Personification)
- **dawn** - when the sun rises

Links:

- Introduction to Psalms
- Psalm 108 General Notes
- Psalm 108 Translation Questions

Psalm 108:3-4

UDB:

[3] I prayed, "Yahweh, I will thank you among all the people groups;

I will sing to praise you among the nations

[4] because your faithful love for us reaches up to the heavens,

and you are as faithful in keeping your promises as the clouds are high above the earth.

ULB:

[3] I will give thanks to you, Yahweh, among the peoples;

I will sing praises to you among the nations.

[4] For your covenant faithfulness is great above the heavens;

and your trustworthiness reaches to the skies.

translationWords:

- Yahweh
- people group, peoples, the people, a people
- praise
- nation
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- heaven, sky, heavens, heavenly
- trust, trustworthy, trustworthiness

translationNotes:

- **For your covenant faithfulness is great ... your trustworthiness reaches to the skies** - These two phrases have similar meanings. They compare the greatness of Yahweh's covenant faithfulness and trustworthiness to the greatness of how high the heavens are above the earth. AT: "your covenant faithfulness and trustworthiness are greater than the distance between heaven and earth" (See: Parallelism and Metaphor)

Links:

- Introduction to Psalms
- Psalm 108 General Notes
- Psalm 108 Translation Questions

Psalm 108:5-6

UDB:

5 Yahweh, show in the heavens that you are very great!

Show your glory to people all over the earth!

6 Answer our prayers and, by your powe,r help us to defeat our enemies

so that we, the people whom you love, may be saved."

ULB:

5 Be exalted, God, above the heavens,

and may your glory be exalted over all the earth.

6 So that those you love may be rescued,

rescue us with your right hand and answer me.

translationWords:

- exalt, exaltation
- God
- heaven, sky, heavens, heavenly
- glory, glorious
- earth, earthly
- right hand

translationNotes:

- **Be exalted, God, above the heavens** - The psalmist is asking God to show that he is exalted. Being exalted above the heavens represents being great. AT: "God, show that you are exalted above the heavens" or "God, show that you are great in the heavens" (See Metaphor)
- **may your glory be exalted** - Here Yahweh is referred to by his "glory." AT: "may you be exalted" (See: Metonymy)
- **So that those you love may be rescued** - This can be stated in active form. AT: Because those you love need rescuing" or "Rescue those you love" (See: Active or Passive)
- **with your right hand** - Here Yahweh's "right hand" refers to his power. AT: "by your power" (See: Metonymy)
- **answer me** - Answering here represents responding to his request. AT: "respond to my request" or "answer my prayer" (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 108 General Notes
- Psalm 108 Translation Questions

Psalm 108:7-8

UDB:

[7] Yahweh answered our prayers and spoke from his temple, saying, ”Because I have conquered your enemies, I will joyfully divide the city of Shechem,

and I will distribute among my people the land in the Valley of Succoth.

[8] The region of Gilead is mine;

the people of the tribe of Manasseh are mine;

and the tribe of Judah is like my scepter.

ULB:

[7] God has spoken in his holiness; ”I will rejoice;

I will divide Shechem and apportion out the Valley of Succoth.

[8] Gilead is mine, and Manasseh is mine;

Ephraim also is my helmet;

Judah is my scepter.

translationWords:

- God
- holy, holiness
- rejoice
- Shechem
- Succoth
- Gilead
- Manasseh
- Ephraim
- Judah
- scepter

translationNotes:

- **General Information:** These verses are the same as those in 60:6-7.
- **God has spoken in his holiness** - Here David describes God speaking something because he is holy as speaking “in his holiness,” as if his holiness were something that he was physically inside of. AT: “God, because he is holy, has said” (See: Metaphor)

- **I will divide Shechem and apportion out the Valley of Succoth** - Here God is speaking about dividing the land of Shechem and the Valley of Succoth.
- **apportion** - to divide into portions
- **Ephraim also is my helmet** - God speaks of the tribe of Ephraim as if it were his army. The helmet symbolizes equipment for war. AT: “Ephraim is like a helmet I have chosen” or “The tribe of Ephraim is my army” (See: Metaphor)
- **helmet** - a hard hat that soldiers wear to protect their heads from injury
- **Judah is my scepter** - God chose men from the tribe of Judah to be the kings of his people, and he speaks of that tribe as if it were his scepter. AT: “The tribe of Judah is like my scepter” or “Judah is the tribe through whom I rule my people” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 108 General Notes
- Psalm 108 Translation Questions

Psalm 108:9-10

UDB:

[9] The region of Moab is like my washbasin;

I throw my sandal over the region of Edom to show that it belongs to me;

I shout triumphantly because I have defeated the people of the region of Philistia."

[10] Because we want to attack the people of Edom,

who will lead my army to their capital city that has strong walls around it?

ULB:

[9] Moab is my washbasin;

over Edom I will throw my shoe;

I will shout in triumph because of Philistia.

[10] Who will bring me into the strong city?

Who will lead me to Edom?"

translationWords:

- Moab, Moabite, Moabitess
- Edom, Edomite, Idumea
- Philistines

translationNotes:

- **General Information:** These verses are the same as those in 60:8-9.
- **Moab is my washbasin** - God speaks of Moab being unimportant as if Moab were a wash-basin or a lowly servant. AT: "Moab is like a bowl that I use for washing" (See: Metaphor)
- **over Edom I will throw my shoe** - God was probably speaking of taking ownership of Edom as if he were symbolically throwing his shoe onto that land to show that he owns it. However some versions have other interpretations. AT: "I take ownership of the land of Edom" or "I throw my shoe onto the land of Edom to show that it is mine" (See: Metaphor and Symbolic Action)

Links:

- Introduction to Psalms
- Psalm 108 General Notes
- Psalm 108 Translation Questions

Psalm 108:11-13

UDB:

[11] God, we do not want you to abandon us;

we want you to go with us when our army marches out to fight our enemies.

[12] We need you to help us when we fight against our enemies

because the help that humans can give us is worthless.

[13] But with you helping us, we shall win;

you will enable us to defeat our enemies.

ULB:

[11] God, have you not rejected us?

You do not go into battle with our army.

[12] Give us help against the enemy,

for man's help is futile.

[13] We will triumph with God's help;

he will trample down our enemies.

translationWords:

- God
- reject
- adversary, enemy

translationNotes:

- **General Information:** These verses are the same as those in 60:10-12, but notice that 108:11 does not have the phrase "But you," like the beginning of 60:10.
- **God, have you not rejected us?** - The psalmist uses this question to express his sadness that it seems that God has rejected them. AT: "It seems like you have rejected us" or "God, you seem to have abandoned us" (See: Rhetorical Question)
- **You do not go into battle with our army** - The psalmist speaks of God helping their army as if God were to go and fight with them. AT: "you do not help our army when we go into battle" (See: Metaphor)
- **futile** - "worthless"

- **triumph** - “have victory”
- **he will trample down our enemies** - The psalmist speaks of God helping their army defeat their enemies as if God were to trample down the enemies. AT: “he will enable us to trample down our enemies” or ”he will make us able to defeat our enemies. (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 108 General Notes
- Psalm 108 Translation Questions

Psalm 109 General Notes

Type of psalm

Psalm 109 is a psalm of vengeance against an enemy who has lied about him. (See: avenge, revenge, vengeance)

Special concepts in this chapter

Enemies destroyed

This enemy lied about the psalmist. So he asked God to completely destroy his enemy and his enemy's family.

Links:

- **Psalm 109:1-3**

Psalm 109:1-3

UDB:

[1] God, you are the one whom I praise,

so please answer my prayer

[2] because wicked people slander me

and tell lies about me.

[3] They are constantly saying that they hate me,

and they harm me for no reason.

ULB:

109

For the chief musician. A psalm of David.

[1] God whom I praise, do not be silent,

[2] For the wicked and deceitful attack me;

they speak lies against me.

[3] They surround me and say hateful things,

and they attack me without cause.

translationWords:

- chief
- psalm
- David
- God
- praise
- evil, wicked, wickedness
- deceive, deceit, deception, deceptive

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **For the chief musician** - “This is for the director of music to use in worship.”

- **A psalm of David** - Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.
- **For the wicked and deceitful** - The words "wicked" and "deceitful" refer to people. They have similar meanings and emphasize how bad these people are. AT: "For wicked and deceitful men" (See: Nominal Adjectives and Doublet)

Links:

- Introduction to Psalms
- Psalm 109 General Notes
- Psalm 109 Translation Questions

Psalm 109:4-5

UDB:

[4] I show them that I love them

and that I pray for them,

but instead of being kind to me, they say that I have done evil things.

[5] In return for my doing good things for them and loving them,

they do evil things to me and hate me.

ULB:

[4] In return for my love they slander me,

but I pray for them.

[5] They repay me evil for good,

and they hate my love.

translationWords:

- love
- slander, slanderer
- pray, prayer
- evil, wicked, wickedness
- good, goodness

translationNotes:

- **In return for my love they slander me** - “Although I loved them, they accuse me”
- **my love** - “my love for them”
- **they slander me** - The word “they” refers to the people who are wicked and deceitful.

Links:

- Introduction to Psalms
- Psalm 109 General Notes
- Psalm 109 Translation Questions

Psalm 109:6-7

UDB:

[6] So appoint a wicked judge who will judge my enemy,

and bring in one of his enemies who will stand up and accuse him.

[7] When the trial ends,

cause the judge to declare that he is guilty

and cause even his plea for mercy to be considered a sin.

ULB:

[6] Appoint a wicked man over such an enemy as these people;

appoint an accuser to stand at his right hand.

[7] When he is judged, may he be found guilty;

may his prayer be considered sinful.

translationWords:

- appoint, appointed
- evil, wicked, wickedness
- accuse, accusation, accuser
- right hand
- judge, judgment
- guilt, guilty
- pray, prayer
- sin, sinful, sinner, sinning

translationNotes:

- **Appoint a wicked man ... appoint an accuser** - These two phrases are parallel and the phrases “a wicked man” and “an accuser” refer to the same person. (See: Parallelism)
- **at his right hand** - “at my enemy’s right hand”
- **When he is judged, may he be found guilty** - This can be stated in active form. AT: “When he is on trial, may the judge find him guilty” (See: Active or Passive)
- **may his prayer be considered sinful** - This can be stated in active form. AT: “consider his prayer sinful” (See: Active or Passive)

Links:

- Introduction to Psalms
- Psalm 109 General Notes
- Psalm 109 Translation Questions

Psalm 109:8-10

UDB:

[8] Then cause him to die soon;

bring someone else to take over his work.

[9] Cause his children not to have a father anymore,

and cause his wife to become a widow.

[10] Cause his children to leave the ruined homes that they have been living in

and to wander around begging for food.

ULB:

[8] May his days be few;

may another take his office.

[9] May his children be fatherless,

and may his wife be a widow.

[10] May his children wander about and beg,

asking for handouts as they leave their ruined home.

translationWords:

- biblical time: day
- beg, beggar
- ruin, ruins

translationNotes:

- **May his days be few** - The phrase “his days” refers to the length of his life. AT: “May he not live a long time” (See: Idiom)
- **his office** - “his position of authority”
- **handouts** - food or money given to beggars
- **their ruined home** - “their destroyed homes”

Links:

- Introduction to Psalms
- Psalm 109 General Notes
- Psalm 109 Translation Questions

Psalm 109:11-13

UDB:

[11] Cause all the people to whom he owed money to seize his property;

cause strangers to take away everything that he worked to acquire.

[12] Make sure that no one acts with any loyalty toward his memory for the sake of your covenant;

make sure that no one pities his children.

[13] Cause all his children to die,

so that no one will live to carry on his name.

ULB:

[11] May the creditor take all he owns;

may strangers plunder what he earns.

[12] May no one extend any kindness to him;

may no one have pity on his fatherless children.

[13] May his children be cut off;

may their name be blotted out in the next generation.

translationWords:

- cut off
- name
- blot out, wipe out
- generation

translationNotes:

- **the creditor** - someone who lends money to another person but expects that the person will pay the money back
- **plunder** - "steal"
- **May his children be cut off; may their name be blotted out** - These two phrases have similar meanings and emphasize his children being destroyed. (See: Parallelism)
- **May his children be cut off** - This can be stated in active form. AT: "Cause his children to be cut off" of "Cause his children to die" (See: Active or Passive)
- **may their name be blotted out in the next generation** - Here the idea of there being no one to carry on the family name is spoke of as "their name being blotted out." AT: "may there be no one to carry on his name" (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 109 General Notes
- Psalm 109 Translation Questions

Psalm 109:14-16

UDB:

[14] Yahweh, remember and do not forgive his ancestors for the evil things that they did,

and do not even forgive the sins that his mother committed.

[15] Think about his sins continually,

but cause everyone living to completely forget who he was.

[16] I pray these things because that man, my enemy, never acted toward anyone as your covenant says we must;

he persecuted poor and needy people

and even killed helpless people.

ULB:

[14] May his ancestors' sins be mentioned to Yahweh;

and may the sin of his mother not be forgotten.

[15] May their guilt always be before Yahweh;

may Yahweh cut off their memory from the earth.

[16] May Yahweh do this because this man never bothered to show any covenant faithfulness,

but instead harassed the oppressed, the needy,

and the disheartened to death.

translationWords:

- sin, sinful, sinner, sinning
- Yahweh
- guilt, guilty
- cut off
- earth, earthly
- oppress, oppression, oppressor

translationNotes:

- **May his ancestors' sins be mentioned to Yahweh** - This can be stated in active form. AT: "May you remember the sins of his ancestors, Yahweh" (See: Active or Passive)

- **may the sin of his mother not be forgotten** - This can be stated in active form. AT: “May you not forget the sins that his mother committed” (See: Active or Passive)
- **May their guilt always be before Yahweh** - Here David speaks about Yahweh thinking about their guilt as if their guilt is something physically present before him. AT: “May Yahweh continually think about their sins” (See: Metaphor)
- **may Yahweh cut off their memory from the earth** - David uses the word “earth” to refer to all the people that live on the earth. Also, the phrase “their memory” refers to people remembering them after they have died. AT: “may Yahweh make it so that no one on earth remembers them” (See: Metonymy)
- **this man never bothered to show any covenant faithfulness** - This refers to him showing covenant faithfulness to people. AT: “this man never bothered to show any covenant faithfulness to people” (See: Assumed Knowledge and Implicit Information)
- **the oppressed, the needy** - This refers to oppressed and needy people. AT: “oppressed people, needy people” (See: Nominal Adjectives)
- **the disheartened** - This refers to people who are disheartened. AT: “disheartened people” or “people who have lost hope” (See: Nominal Adjectives)
- **to death** - “until they died.” This means that he harassed them until they died.

Links:

- Introduction to Psalms
- Psalm 109 General Notes
- Psalm 109 Translation Questions

Psalm 109:17-18

UDB:

17 He liked to curse people.

So those terrible things that he requested to happen to others—cause them to happen to him!

He did not want to bless others,

so make sure that no one blesses him!

18 He often cursed other people, also;

cause the terrible things that he wanted to happen to others to happen to him and enter his body as water does,

as olive oil soaks into a person's bones when it is rubbed on his skin.

ULB:

17 He loved cursing; may it come back upon him.

He hated blessing; may no blessing come to him.

18 He clothed himself with cursing as his garment,

and his curse came into his inner being like water,

like oil into his bones.

translationWords:

- curse, cursed
- bless, blessed, blessing
- clothe, clothed
- oil

translationNotes:

- **may it come back upon him** - "may his curses come upon him"
- **He clothed himself with cursing as his garment** - David speaks of the wicked person's behavior as if it were his clothing. AT: "He cursed other people as often as he wore clothing" or "He cursed people all the time" (See: Metaphor)
- **as his garment** - "as if they were his clothing"

- **his curse came into his inner being like water, like oil into his bones** - Possible meanings are: 1) He spoke curses so often that they became a part of his identity. “the curses that he speaks are part of who he is” or 2) the curse that he spoke happened to him. “his whole being was cursed by the curse he spoke” (See: Metaphor)
- **like water** - This refers to how a person drinks water. AT: “like water a person drinks” (See: Assumed Knowledge and Implicit Information)
- **like oil into his bones** - This refers to how oil soaks into bones when rubbed on the skin. AT: “like olive oil soaks into a person’s bones when it is rubbed on his skin” (See: Assumed Knowledge and Implicit Information)

Links:

- Introduction to Psalms
- Psalm 109 General Notes
- Psalm 109 Translation Questions

Psalm 109:19-20

UDB:

[19] Cause those terrible things to cling to him like his clothes

and be around him like the belt that he wears every day.

[20] Yahweh, I wish that you will punish all my enemies that way,

those who say evil things about me.

ULB:

[19] May his curses be to him like the clothes he wears to cover himself,

like the belt he always wears.

[20] May this be the reward of my accusers from Yahweh,

of those who say evil things about me.

translationWords:

- curse, cursed
- reward
- accuse, accusation, accuser
- Yahweh
- evil, wicked, wickedness

translationNotes:

- **May his curses be to him like the clothes he wears to cover himself** - People wore their clothes everyday. David speaks of him always being covered with his curses like he is covered by his clothing. AT: “Let his curses be on him every day like the garment he wears” (See: Simile)
- **like the belt he always wears** - This missing words may be added. AT: “and let his curses always be on him like the belt he always wears” (See: Ellipsis)
- **May this be the reward** - “May these curses be the reward”

Links:

- Introduction to Psalms
- Psalm 109 General Notes
- Psalm 109 Translation Questions

Psalm 109:21-23

UDB:

[21] But Yahweh, my God, do good things for me
in order that I may honor you;
rescue me from my enemies
because you faithfully love me as you promised.
[22] I request you to do this because I am poor and needy
and my inner being is full of pain.
[23] I think that my time to remain alive is as short
as an evening shadow that will soon disappear.
I will be blown away as a locust is blown by the wind.

ULB:

[21] Yahweh my Lord, deal kindly with me for your name's sake.
Because your covenant faithfulness is good, save me.
[22] For I am oppressed and needy,
and my heart is wounded within me.
[23] I am fading away like the shadow of the evening;
I am shaken off like a locust.

translationWords:

- Lord
- name
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- good, goodness
- save, safe
- oppress, oppression, oppressor
- heart
- like, likeness
- shadow
- locust

translationNotes:

- **deal kindly with me** - This is a request for Yahweh to treat him kindly. AT: “treat me kindly” (See: Idiom)
- **your name’s sake** - “the sake of your reputation”
- **oppressed and needy** - These two words have similar meanings and emphasize that he is unable to help himself. (See: Doublet)
- **my heart is wounded within me** - Here David speaks of being in great despair as his heart being wounded. AT: “I am full of grief and despair” (See: Metaphor)
- **I am fading away like the shadow ... like a locust** - David feels like he is going to die soon and describes this feeling by comparing himself to a fading shadow and to how the wind blows away locust. AT: “I feel like I am about to die, like an evening shadow that will soon disappear, like a locust is easily blown away by the wind” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 109 General Notes
- Psalm 109 Translation Questions

Psalm 109:24-25

UDB:

[24] My knees are weak because I have fasted very often,

and my body has become very thin.

[25] The people who accuse me make fun of me;

when they see me, they insult me by shaking their heads at me.

ULB:

[24] My knees are weak from fasting;

I am turning to skin and bones.

[25] I am disdained by my accusers;

when they see me, they shake their heads.

translationWords:

- fast
- accuse, accusation, accuser

translationNotes:

- **My knees are weak** - This means that he is weak and it is difficult for him to stand. AT: "I have difficulty standing" or "My body is weak" (See: Assumed Knowledge and Implicit Information)
- **from fasting** - "because I am not eating any food"
- **I am turning to skin and bones** - This means that he has lost a lot of weight. AT: "my body has become very thin" (UDB) (See: Idiom)
- **I am disdained by my accusers** - This can be stated in active form. AT: "My accusers ridicule me" (See: Active or Passive)
- **shake their heads** - This is an act of disapproval.

Links:

- Introduction to Psalms
- Psalm 109 General Notes
- Psalm 109 Translation Questions

Psalm 109:26-27

UDB:

[26] Yahweh, my God, help me!

Because you faithfully love me, rescue me!

[27] When you save me,

cause my enemies to know that you are the one who has done it!

ULB:

[26] Help me, Yahweh my God;

save me by your covenant faithfulness.

[27] May they know that this is your doing,

that you, Yahweh, have done this.

translationWords:

- God
- save, safe
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- know, knowledge, make known

translationNotes:

- **May they know** - The word “they” refers to David’s accusers and the people who say bad things about him.
- **have done this** - “have saved me”

Links:

- Introduction to Psalms
- Psalm 109 General Notes
- Psalm 109 Translation Questions

Psalm 109:28-29

UDB:

[28] They may curse me, but I ask that you bless me.

Cause those who persecute me to be defeated and disgraced,

but cause me to be glad!

[29] Cause those who accuse me to be completely disgraced;

cause other people to see that they are disgraced as easily as they see the clothes that they wear!

ULB:

[28] Though they curse me, please bless me;

when they attack, may they be put to shame,

but may your servant rejoice.

[29] May my adversaries be clothed with shame;

may they wear their shame like a robe.

translationWords:

- curse, cursed
- bless, blessed, blessing
- shame, shameful, ashamed
- servant, slave, slavery
- rejoice
- adversary, enemy
- clothe, clothed
- robe

translationNotes:

- **Though they curse me** - The word “they” refers to the people who accuse David and say bad things about him.
- **may they be put to shame** - This can be stated in active form. AT: “may they be ashamed” or “let them be ashamed” (See: Active or Passive)

- **but may your servant rejoice** - “but may I, your servant, rejoice” or “I am your servant, let me rejoice.” David uses the phrase “your servant” to refer to himself.
- **May my adversaries be clothed ... may they wear** - These two phrase have them same meaning and are used together for emphasize how greatly he wishes for them to be ashamed. (See: Parallelism)
- **be clothed with shame** - Here David speaks of them being ashamed as if were clothing they wore. AT: “be very ashamed” (See: Metaphor)
- **may they wear their shame like a robe** - David speaks of them being ashamed as if it were a robe that they wore. AT: “may their shame cover them just like their robe is wrapped around them” (See: Simile)

Links:

- Introduction to Psalms
- Psalm 109 General Notes
- Psalm 109 Translation Questions

Psalm 109:30-31

UDB:

[30] But I will thank Yahweh very much;

I will praise him when I am among the crowd of people who are worshiping him.

[31] I will do that because he defends poor people like me

and because he saves us from those who have said that we must die.

ULB:

[30] With my mouth I give great thanks to Yahweh;

I will praise him in the midst of a crowd.

[31] For he will stand at the right hand of the one who is needy,

to save him from those who judge him.

translationWords:

- Yahweh
- praise
- right hand
- save, safe

translationNotes:

- **With my mouth I give** - This means that he will speak. AT: “I will speak and give” (See: Idiom)
- **will stand at the right hand of the one who is needy** - This means that he will help and defend the poor person. AT: “will defend the one who is needy” (See: Idiom)

Links:

- Introduction to Psalms
- Psalm 109 General Notes
- Psalm 109 Translation Questions

Psalm 110 General Notes

Type of psalm

Psalm 110 is a psalm honoring the king as he becomes king and also a prophecy about Christ. (See: prophet, prophecy, prophesy, seer, prophetess and Christ, Messiah)

Special concepts in this chapter

King

The king will be able to conquer his enemies. Christ is seen as both high priest and king. (See: high priest)

Links:

- **Psalm 110:1**

Psalm 110:1

UDB:

[1] Yahweh said to my lord the king,

”Sit here, close to me, in the place of highest honor
until I completely defeat your enemies
and make them like a stool for your feet!”

ULB:

110

A psalm of David.

[1] Yahweh says to my master, ”Sit at my right hand
until I make your enemies your footstool.”

translationWords:

- psalm
- David
- Yahweh
- lord, master, sir
- right hand
- adversary, enemy
- footstool

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **A psalm of David** - Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David’s psalms.
- **Sit at my right hand** - The phrase “my right hand” refers to the place of honor. AT: “Sit at the place of honor which I have for you” (See: Idiom)
- **make your enemies your footstool** - Here David describes Yahweh placing his master’s enemies under his power and control as putting them under his feet like a footstool. AT: “put your enemies under your power” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 110 General Notes
- Psalm 110 Translation Questions

Psalm 110:2-3

UDB:

[2] Yahweh will extend your power as king

from Jerusalem to other lands;

you will rule over all your enemies.

[3] On the day that you lead your armies into battle,

many of your people will volunteer to join your army.

Your youthful strength will act for you like the dew that waters the earth early in the morning."

ULB:

[2] Yahweh will hold out the scepter of your strength from Zion;

rule among your enemies.

[3] Your people will follow you in holy garments

of their own free will on the day of your power;

from the womb of the dawn your youth will be to you like the dew.

translationWords:

- scepter
- Zion, Mount Zion
- people group, peoples, the people, a people
- holy, holiness
- power, powers
- womb
- like, likeness

translationNotes:

- **General Information:** David continues speaking to the king.
- **Yahweh will hold out the scepter of your strength** - Here David speaks of Yahweh extending the area that the king rules as holding out his scepter. AT: "Yahweh will extend the area over which you powerfully rule" (See: Assumed Knowledge and Implicit Information)

- **rule among your enemies** - “King, rule among your enemies.” This is spoken to the king as a command.
- **of their own free will** - “by their own choice.” This means that they will chose to follow the king.
- **on the day of your power** - This refers to the day that the king will lead his armies into battle. This can be stated clearly. AT: “on the day that you lead your armies into battle” (UDB) (See: Assumed Knowledge and Implicit Information)
- **from the womb of the dawn ... like the dew** - David describes the dew as a baby to whom the dawn gives birth. AT: “in the morning ... like the dew” (See: Personification)
- **from the womb of the dawn your youth will be to you like the dew** - David is telling the king that he will have youthful strength each morning by comparing it to how the dew appears early each morning. AT: “each morning you will be filled with youthful strength to sustain you just like each morning the dew appears to water and sustain the earth” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 110 General Notes
- Psalm 110 Translation Questions

Psalm 110:4

UDB:

[4] Yahweh has made a solemn promise

and he will never change his mind;

he has said to the king, "You will be a priest forever

like Melchizedek."

ULB:

[4] Yahweh has sworn, and will not change:

"You are a priest forever,

after the manner of Melchizedek."

translationWords:

- oath, swear, swear by
- priest, priesthood
- forever
- Melchizedek

translationNotes:

- **You are** - Yahweh is speaking to the lord.
- **will not change** - This means that he will not change what he has said. AT: "will not change his mind" or "will not change what he has said" (See: Assumed Knowledge and Implicit Information)
- **after the manner of Melchizedek** - The missing words may be added. AT: "after the manner that Melchizedek was priest" or "in the same way that Melchizedek was priest" (See: Ellipsis)

Links:

- Introduction to Psalms
- Psalm 110 General Notes
- Psalm 110 Translation Questions

Psalm 110:5-6

UDB:

[5] The Lord stands at your right side;

when he becomes angry, he will defeat many kings.

[6] He will judge and punish the people of many nations;

many bodies of the killed enemy soldiers will lie on the ground.

He will crush kings all over the earth.

ULB:

[5] The Lord is at your right hand.

He will kill kings on the day of his anger.

[6] He will judge the nations;

he will fill the battlegrounds with dead bodies;

he will kill the leaders in many countries.

translationWords:

- Lord
- right hand
- king
- angry, anger
- judge, judgment
- nation
- death, die, dead

translationNotes:

- **The Lord is at your right hand** - When the lord goes to battle, Yahweh stands at his right hand in order to help him. AT: "The Lord helps you in battle" (See: Idiom and Assumed Knowledge and Implicit Information)
- **The Lord** - The word "Lord" refers to Yahweh.
- **He will kill** - The word "He" refers to Yahweh. He will cause the kings to be defeated and die, but he will allow the king's armies to kill the enemy kings. AT: "He will cause the kings to die" or "He will allow your armies to kill the kings" (See: Metonymy)
- **kings** - This refers to his enemies. AT: "enemy kings" (See: Assumed Knowledge and Implicit Information)

- **on the day of his anger** - Here David speaks of the day when Yahweh will become angry and defeat the kings as "the day of his anger." AT: "on the day of judgment when his patience turns to anger" (See: Assumed Knowledge and Implicit Information)
- **he will fill the battlegrounds with dead bodies** - This means that Yahweh will cause this to happen, not that he will personally kill all of the people who die on the battleground. AT: "he will cause the battlegrounds to be filled with death bodies" (See: Metonymy)
- **he will kill the leaders in many countries** - This means that Yahweh will cause this to happen, not that he will personally kill the leaders. AT: "he will cause the leaders in many countries to be killed" or "he will allow the leaders in many countries to die" (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 110 General Notes
- Psalm 110 Translation Questions

Psalm 110:7

UDB:

[7] But the king will drink from the stream alongside the road;

he will be refreshed after defeating his enemies.

ULB:

[7] He will drink of the brook along the road,

and then he will lift his head up high after victory.

translationWords:

translationNotes:

- **He will drink of the brook along the road** - The king only stops briefly for a drink and then he continues the pursuit of his enemies. AT: “As he pursues his enemies, he will only stop to drink quickly from a brook” (See: Assumed Knowledge and Implicit Information)
- **of the brook** - This means the he will drink water from the brook. A brook is a small stream. AT: “he will drink water from the brook” (See: Synecdoche)
- **and then** - “and so” or “therefore”
- **he will lift his head** - Possible meanings are 1) the king lifts up his own head or 2) Yahweh lifts up the head of the king.
- **he will lift his head up high after victory** - People raised their heads when they are victorious, confident, and joyful. AT: “he will confidently lift his head after victory” or “he will be victorious” (See: Idiom)

Links:

- Introduction to Psalms
- Psalm 110 General Notes
- Psalm 110 Translation Questions

Psalm 111 General Notes

Type of psalm

Psalm 111 is a psalm of praise to God for his miracles and care. (See: miracle, wonder, sign)

Special concepts in this chapter

Yahweh's character

God is great. He has given his people food and a land and always keeps his promises to his people. (See: promise and people of God, my people)

Links:

- **Psalm 111:1-3**

Psalm 111:1-3

UDB:

[1] Praise Yahweh!

I will thank Yahweh with my entire inner being
every time that those who do what is right come together.

[2] The things that Yahweh has done are wonderful!
All those who are delighted with those things
desire to study them.
[3] Because he is a great king and does wonderful things,
people greatly honor him and respect him;
the righteous things that he does will endure forever.

ULB:

111 [1] Praise Yahweh.
I will give thanks to Yahweh with my whole heart
in the assembly of the upright, in their gathering.
[2] The works of Yahweh are great,
eagerly awaited by all those who desire them.
[3] His work is majestic and glorious,
and his righteousness endures forever.

translationWords:

- praise
- Yahweh
- heart
- assembly, assemble
- upright, uprightness
- works, deeds, work, acts
- majesty
- glory, glorious
- righteous, righteousness
- forever

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **with my whole heart** - Here the word "heart" represents the person's entire inner being and emotions. AT: "with all that I am" (See: Metonymy)
- **in the assembly of the upright, in their gathering** - These two phrases mean that same thing and may be combined if necessary. AT: "in the gathering of upright people" (See: Doublet)
- **eagerly awaited by all those who desire them** - The word "them" refers to the "works of Yahweh." This can be stated in active form. AT: "all those who desire the works of Yahweh eagerly await them" (See: Active or Passive)
- **eagerly awaited** - Possible meanings are 1) "sought after" or 2) "studied."

Links:

- Introduction to Psalms
- Psalm 111 General Notes
- Psalm 111 Translation Questions

Psalm 111:4-6

UDB:

[4] He has done wonderful things that people will always remember;

Yahweh always acts kindly and mercifully.

[5] He provides food for those who have an awesome respect for him;

he never forgets the covenant that he made with our ancestors.

[6] By enabling his people to capture the lands that belonged to other people groups,

he has shown to us, his people, that he is very powerful.

ULB:

[4] He does wonderful things that will be remembered;

Yahweh is gracious and merciful.

[5] He gives food to his faithful followers.

He will always call to mind his covenant.

[6] He showed his powerful works to his people

in giving them the inheritance of the nations.

translationWords:

- marvel, wonder, amazed, astonished
- grace, gracious
- mercy, merciful
- faithful, faithfulness
- covenant
- power, powers
- people of God, my people
- inherit, inheritance, heritage, heir
- nation

translationNotes:

- **that will be remembered** - This can be stated in active form. AT: “that people will always remember” (See: Active or Passive)
- **call to mind** - This is an idiom that means to remember. AT: “remember” (See: Idiom)

- **his powerful works** - “his works that demonstrated his power”
- **the inheritance of the nations** - The writer speaks of the land that belonged to the nations in Canaan as if it were their inheritance. AT: “the land that belonged to other nations” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 111 General Notes
- Psalm 111 Translation Questions

Psalm 111:7-9

UDB:

7 He does everything fairly, as he has promised us,

and we can depend on him to help us when he commands us to do things.

8 What he commands must be obeyed forever;

and he acted in a true and righteous manner when he gave us those commands.

9 He rescued us, his people, from being slaves in Egypt,

and he made a covenant with us that will last forever.

He is holy and awesome!

ULB:

7 The works of his hands are trustworthy and just;

all his instructions are reliable.

8 They are established forever,

to be observed faithfully and properly.

9 He gave victory to his people;

he ordained his covenant forever;

holy and awesome is his name.

translationWords:

- works, deeds, work, acts
- hand, right hand, to hand over
- trust, trustworthy, trustworthiness
- just, justice, justly
- forever
- faithful, faithfulness
- people of God, my people
- ordain
- covenant

- holy, holiness
- awe, awesome
- name

translationNotes:

- **The works of his hands** - Here the word “hands” refers to Yahweh, himself. AT: “The works that he does” (See: Synecdoche)
- **They are established forever** - This means that Yahweh’s instructions are unchangeable and will last forever. This can be stated in active form. AT: “He has established them forever” or “They will last forever” (See: Active or Passive)
- **to be observed faithfully and properly** - Possible meanings are 1) Yahweh has given his instructions in a faithful and proper manner or 2) his people are to observe Yahweh’s instructions in a faithful and proper manner. This can be stated in active form. AT: “for his people to observe them faithfully and properly” (See: Active or Passive)
- **holy and awesome is his name** - Here the word “name” refers to Yahweh, himself. AT: “Yahweh is holy and awesome” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 111 General Notes
- Psalm 111 Translation Questions

Psalm 111:10

UDB:

[10] Having an awesome respect for Yahweh is the way to become wise.

> All those who obey his commands will know what is good for them to decide to do.
>
> We should praise him forever!

ULB:

> [10] To honor Yahweh is the beginning of wisdom;
>
> those who carry out his instructions have good understanding.
>
> His praise endures forever.

translationWords:

- honor, to honor
- wise, wisdom
- instruct, instruction
- good, goodness
- teach, teaching, teacher, taught
- praise
- endure, endurance
- forever

translationNotes:

- **the beginning of wisdom** - The word “wisdom” can be translated as a verb. AT: “the first step to becoming wise” or “the most important thing to become wise” (See: Abstract Nouns)
- **those who carry out his instructions** - “those who obey his instructions”
- **His praise endures forever** - The word “praise” can be translated as a verb. AT: “People will praise him forever” (See: Abstract Nouns)

Links:

- Introduction to Psalms
- Psalm 111 General Notes
- Psalm 111 Translation Questions

Psalm 112 General Notes

Type of psalm

Psalm 112 is a wisdom psalm teaching the value of a righteous life. (See: wise, wisdom and righteous, righteousness)

Special concepts in this chapter

Righteous people

The righteous people will be well-known for their generosity and they will not have to worry about bad news because God is taking care of them.

Links:

- **Psalm 112:1-2**

Psalm 112:1-2

UDB:

[1] Praise Yahweh!

How fortunate are those who have an awesome respect for him,
those who happily obey his commands.

[2] Their children will prosper in their land;
God will bless their descedants.

ULB:

112 [1] Praise Yahweh.
Blessed is the man who obeys Yahweh,
who greatly delights in his commandments.
[2] His descendants will be powerful on earth;
the descendants of the godly man will be blessed.

translationWords:

- praise
- Yahweh
- bless, blessed, blessing
- obey, obedient, obedience
- command, to command, commandment
- descendant, descended from
- power, powers
- godly, godliness

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **greatly delights** - “takes great pleasure”
- **the descendants of the godly man will be blessed** - This can be stated in active form. AT: “Yahweh will bless the descendants of the godly man” (See: Active or Passive)

Links:

- Introduction to Psalms
- Psalm 112 General Notes
- Psalm 112 Translation Questions

Psalm 112:3-5

UDB:

[3] Their families will be wealthy,

and their righteous deeds will endure forever.

[4] For those who honor God, it is as if a light were shining on them in the darkness,

on those who are kind, merciful and righteous.

[5] Things will go well for those who generously lend money to others

and who conduct their businesses honestly.

ULB:

[3] Wealth and riches are in his house;

his righteousness will endure forever.

[4] Light shines in the darkness for the godly person;

he is gracious, merciful, and just.

[5] It goes well for the man who deals graciously and lends money,

who conducts his affairs with honesty.

translationWords:

- house
- righteous, righteousness
- endure, endurance
- forever
- light
- darkness
- godly, godliness
- grace, gracious
- mercy, merciful
- just, justice, justly

translationNotes:

- **General Information:** - The person who sings this song continues to describe a person who reveres Yahweh.

- **Wealth and riches are in his house** - Here the word “house” represents the family. The words “Wealth” and “riches” mean basically the same thing and indicate an abundance of wealth. AT: “His family is very wealthy” (See: Metonymy and Doublet)
- **Light shines in the darkness for the godly person** - The writer speaks of God blessing the godly person in difficult times as if it were a light shining in darkness. AT: “The blessings that a godly person receives from God are like a light that shines in the darkness” (See: Metaphor)
- **lends money** - The understood information can be made clear. AT: “lends his money to other people.” (See: Ellipsis)

Links:

- Introduction to Psalms
- Psalm 112 General Notes
- Psalm 112 Translation Questions

Psalm 112:6-7

UDB:

[6] Righteous people will not be overwhelmed because of their troubles;

other people will always treasure their memories of them.

[7] They are not afraid when they receive bad news;

they confidently trust in Yahweh.

ULB:

[6] For he will never be moved;

the righteous person will be remembered forever.

[7] He does not fear bad news;

he is confident, trusting in Yahweh.

translationWords:

- righteous, righteousness
- forever
- fear, afraid, fear of Yahweh
- confidence, confident
- trust, trustworthy, trustworthiness
- Yahweh

translationNotes:

- **General Information:** - The person who sings this song continues to describe a person who reveres Yahweh.
- **For he will never be moved** - he will not be troubled or overwhelmed by circumstances for his trust is in Yahweh? This can be stated in active form. AT: “For nothing will ever move him” (See: Active or Passive)
- **the righteous person will be remembered forever** - This can be stated in active form. AT: “people will remember the righteous person forever” (See: Active or Passive)

Links:

- Introduction to Psalms
- Psalm 112 General Notes
- Psalm 112 Translation Questions

Psalm 112:8-9

UDB:

[8] They are confident and not afraid

because they know that they will see God defeat their enemies.

[9] They give things generously to poor people;

their kind deeds will endure forever,

and they will be exalted and honored.

ULB:

[8] His heart is tranquil, without fear,

until he looks in triumph over his adversaries.

[9] He generously gives to the poor;

his righteousness endures forever;

he will be exalted with honor.

translationWords:

- heart
- fear, afraid, fear of Yahweh
- adversary, enemy
- righteous, righteousness
- endure, endurance
- forever
- exalt, exaltation
- honor, to honor

translationNotes:

- **General Information:** - The person who sings this song continues to describe a person who reveres Yahweh.
- **His heart is tranquil** - “His heart is supported.” Here the word “heart” refers to the person. Possible meanings are 1) “He is at peace” or 2) “He is confident” (See: Synecdoche)

- **his righteousness endures forever** - “his righteous deeds will endure forever.” See how you translated this in 112:3.
- **he will be exalted with honor** - This can be stated in active form. AT: “Yahweh will exalt him by giving him honor” (See: Active or Passive)

Links:

- Introduction to Psalms
- Psalm 112 General Notes
- Psalm 112 Translation Questions

Psalm 112:10

UDB:

[10] Wicked people see those things and are angry;

they gnash their teeth angrily,

but they will disappear and die.

The wicked things that they want to do will never happen.

ULB:

[10] The wicked person will see this and be angry;

he will gnash with his teeth and melt away;

the desire of the wicked people will perish.

translationWords:

- evil, wicked, wickedness
- angry, anger
- gnash teeth, grind teeth
- melt, molten
- perish, perishing, perishable

translationNotes:

- **will see this** - "will see that things go well for the godly person." The word "this" refers to everything good that the writer has described in the previous verses about the godly person.
- **he will gnash with his teeth** - Gnashing one's teeth was a gesture of scorn. See how you translated a similar phrase in 35:16. (See: Symbolic Action)
- **melt away** - The writer speaks of the wicked person's eventual death as if that person were something, such as ice, that can melt. AT: "eventually die" (See: Metaphor)
- **the desire of the wicked people will perish** - Possible meanings of "desire" are 1) the emotional desire that wicked people have. AT: "the things that wicked people want to do will never happen" or 2) it is a metonym for the things that wicked people have desired. AT: "wicked people will lose the things that they desired" (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 112 General Notes
- Psalm 112 Translation Questions

Psalm 113 General Notes

Type of psalm

Psalm 112 is a psalm of praise to God for his goodness. (See: good, goodness)

Special concepts in this chapter

Yahweh's help

God helps the poor and gives children to the wife who cannot conceive children.

Links:

- **Psalm 113:1-2**

Psalm 113:1-2

UDB:

[1] Praise Yahweh!

You people who serve Yahweh, praise him!
Praise him!
[2] Everyone should praise Yahweh now and forever!

ULB:

113 [1] Praise Yahweh.
Praise him, you servants of Yahweh;
praise the name of Yahweh.
[2] Blessed be the name of Yahweh,
both now and forevermore.

translationWords:

- praise
- Yahweh
- servant, slave, slavery
- name
- bless, blessed, blessing
- forever

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **the name of Yahweh** - Here the word “name” represents Yahweh, himself. AT: “Yahweh” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 113 General Notes
- Psalm 113 Translation Questions

Psalm 113:3-4

UDB:

3 People who live in the east and people who live in the west,

everyone, should praise Yahweh!

4 Yahweh rules over all the nations,

and high in the heavens he shows that his glory is very great.

ULB:

3 From the rising of the sun to its setting,

Yahweh's name should be praised.

4 Yahweh is exalted above all nations,

and his glory reaches above the skies.

translationWords:

- Yahweh
- name
- praise
- exalt, exaltation
- nation
- glory, glorious
- heaven, sky, heavens, heavenly

translationNotes:

- **From the rising of the sun to its setting** - This phrase refers to the directions east, where the sun rises, and west, where the sun sets. The writer uses these two extremes to represent everywhere on earth. See how you translated this in 50:1. AT: "Everywhere on earth" (See: Merism)
- **Yahweh's name should be praised** - Here the word "name" represents Yahweh, himself. This can be stated in active form. AT: "people should praise Yahweh" (See: Metonymy and Active or Passive)
- **his glory reaches above the skies** - The glory of God is spoken of as if it was very high. AT: "his glory is higher than the skies" or "his glory is enormously great" (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 113 General Notes
- Psalm 113 Translation Questions

Psalm 113:5-6

UDB:

[5] There is no one who is like Yahweh, our God,

who lives in the highest heaven

[6] and looks far down through the heavens and sees the people on the earth.

ULB:

[5] Who is like Yahweh our God,

who has his seat on high,

[6] who looks down

at the sky and at the earth?

translationWords:

- like, likeness
- God

translationNotes:

- **Who is like Yahweh our God ... at the earth?** - The writer asks this question to emphasize that there is no one like Yahweh. This rhetorical question may be translated as a statement. AT: "There is no one like Yahweh our God ... at the earth." (See: Rhetorical Question)
- **who has his seat on high** - "who is enthroned on high" or "who rules in the highest position"

Links:

- Introduction to Psalms
- Psalm 113 General Notes
- Psalm 113 Translation Questions

Psalm 113:7-8

UDB:

[7] He lifts poor people up so that they no longer sit in the dirt;

he lifts needy people up so that they no longer sit on heaps of ashes

[8] and causes them to be honored by sitting next to leaders,

leaders who rule his own people.

ULB:

[7] He raises up the poor out of the dirt

and lifts up the needy from the ash heap,

[8] so that he may seat him with princes,

with the princes of his people.

translationWords:

- raise, rise, risen, arise, arose
- ash, ashes, dust
- prince, princess
- people group, peoples, the people, a people

translationNotes:

- **He raises up the poor ... from the ash heap** - These two phrases are parallel. The writer speaks of Yahweh helping and honoring people who are poor as if Yahweh caused them to stand up from sitting in dirt and ashes. (See: Parallelism and Metaphor)
- **out of the dirt ... from the ash heap** - Sitting in dirt and ashes represents either poverty or despair. (See: Symbolic Action)
- **so that he may seat him with princes, with the princes of his people** - Here the second phrase clarifies that the first phrase refers to the princes of Yahweh's people. These two statements can be combined. AT: "so that Yahweh may seat him next to rulers of his people" (See: Parallelism)

Links:

- Introduction to Psalms
- Psalm 113 General Notes
- Psalm 113 Translation Questions

Psalm 113:9

UDB:

[9] He also enables women who have no children to live in their houses

as happy as mothers with children.

Praise Yahweh!

ULB:

[9] He gives a home to the barren woman of the house,

he makes her a joyful mother of children.

Praise Yahweh!

translationWords:

- barren
- joy, joyful
- praise

translationNotes:

- **He gives a home to the barren woman of the house** - Here “home” refers to the children that live in a home. AT: “He gives children to the woman who had none” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 113 General Notes
- Psalm 113 Translation Questions

Psalm 114 General Notes

Type of psalm

Psalm 114 is a psalm of praise to God for his miracles in bringing the people of Israel to the promised land. (See: miracle, wonder, sign and Promised Land)

Special concepts in this chapter

Praise

The psalmist praised God for opening up the Red Sea for the people to cross, for providing the earthquake that stopped the Jordan River so the people could cross and provided water from a rock for the people to drink.

Links:

- **Psalm 114:1-2**

Psalm 114:1-2

UDB:

[1] When the Israelite people left Egypt,

when the descendants of Jacob left people who spoke a foreign language,

[2] the land of Judah became the place where people worshiped God;

and Israel became the land that he ruled over.

ULB:

114 [1] When Israel left Egypt,

the house of Jacob from that foreign people,

[2] Judah became his holy place,

Israel his kingdom.

translationWords:

- Israel, Israelites, nation of Israel
- Egypt, Egyptian
- house
- Jacob, Israel
- foreigner, foreign, alien
- people group, peoples, the people, a people
- Judah
- holy place, most holy place
- kingdom

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **When Israel left Egypt, the house of Jacob from that foreign people** - These two lines are parallel, with “Israel” and “the house of Jacob” meaning the same thing and “Egypt” and “that foreign people” referring to the same people. (See: Parallelism)

- **the house of Jacob from that foreign people** - The word “house” here represents the family or descendents. The verb may be supplied to this phrase. AT: “the descendants of Jacob departed from that foreign people” (See: Metonymy and Ellipsis)
- **Judah became his holy place, Israel his kingdom** - Possible meanings for “Judah” and “Israel” are 1) they refer to the land. AT: “The land of Judah became Yahweh’s holy place, the land of Israel became his kingdom” or 2) they are metonyms for the people of Judah and Israel. AT: “The people of Judah became those among whom Yahweh lived, the people of Israel became those over whom he ruled” (See: Metonymy and Ellipsis)

Links:

- Introduction to Psalms
- Psalm 114 General Notes
- Psalm 114 Translation Questions

Psalm 114:3-4

UDB:

[3] When they came to the Sea of Reeds,

it was as though the water saw them and ran away!

When they came to the Jordan River,

the water in the river stopped flowing so that the Israelites could cross it.

[4] When they came to Mount Sinai and there was a big earthquake,

it was as though the mountains skipped like goats

and the hills jumped around like lambs.

ULB:

[3] The sea looked and fled;

the Jordan turned back.

[4] The mountains skipped like rams,

the hills skipped like lambs.

translationWords:

- Jordan River
- like, likeness
- sheep, ram, ewe
- lamb, Lamb of God

translationNotes:

- **The sea looked and fled** - The writer speaks of the Sea of Reeds as if it were a person who fled away as Yahweh led the people of Israel through on dry ground. AT: “It was as though the sea looked and fled” (See: Personification)
- **the Jordan turned back** - The writer speaks of the Jordan River as if it were a person who retreated as Yahweh led the people of Israel through on dry ground. AT: “it was as though the Jordan retreated” (See: Personification)

- **The mountains skipped like rams, the hills skipped like lambs** - The writer speaks of the mountains and hills as if they are alive. He is probably speaking of an earthquake when he describes their fear at the presence of Yahweh as if they were jumping like rams and lambs. AT: “It was as if the mountains shook like jumping rams and the hills shook like jumping lambs” (See: Personification and Metaphor)

Links:

- Introduction to Psalms
- Psalm 114 General Notes
- Psalm 114 Translation Questions

Psalm 114:5-7

UDB:

[5] If someone asks, "What happened at the Sea of Reeds that caused the water to run away?

What happened that caused the water in the Jordan River to stop flowing?

[6] What happened that caused the mountains to skip like goats

and caused the hills to jump around like lambs?"

[7] Indeed, all the earth will tremble before the Lord!

Everyone will tremble in the presence of the God whom Jacob worshiped!

ULB:

[5] Why did you flee, sea?

Jordan, why did you turn back?

[6] Mountains, why did you skip like rams?

You little hills, why did you skip like lambs?

[7] Tremble, earth, before the Lord,

at the presence of the God of Jacob.

translationWords:

- earth, earthly
- Lord
- God
- Jacob, Israel

translationNotes:

- **General Information:** - Verses 5-6 contain four rhetorical questions. The expected answer to each question is found in verse 7, "because of the presence of the Lord." (See: Rhetorical Question)
- **skip like rams ... skip like lambs** - The writer speaks of the mountains and hills as if they are alive. He is probably speaking of an earthquake when he describes their fear at the presence of Yahweh as if they were jumping like rams and lambs. See how you translated similar phrases in 114:3-4. AT: "shake like jumping rams ... shake like jumping lambs" (See: Personification and Metaphor)

- **Tremble, earth, before the Lord, at the presence of the God of Jacob** - The last two phrases are parallel. The verb may be supplied in the second line. AT: “Tremble, earth, before the Lord, tremble at the presence of the God of Jacob” (See: Parallelism and Ellipsis)
- **Tremble, earth** - Possible meanings are 1) the writer is speaking to the earth as if it were a person and commands it to tremble with fear before God or 2) the word “earth” is a metonym for those who live on the earth. AT: “Tremble, everyone one earth” (See: Personification and Metonymy)

Links:

- Introduction to Psalms
- Psalm 114 General Notes
- Psalm 114 Translation Questions

Psalm 114:8

UDB:

[8] He is the one who caused pools of water to flow from a rock for the Israelite people to drink,

and he is the one who caused a spring to flow from a solid rock cliff!

ULB:

[8] He turned the rock into a pool of water,

the hard rock into a spring of water.

translationWords:

- fountain, spring

translationNotes:

- **He turned the rock into a pool of water, the hard rock into a spring of water** - These two phrases are parallel. The writer describes Yahweh causing water to flow from the rock as if he turned the rock into water. (See: Parallelism and Metaphor)
- **the hard rock into a spring of water** - The verb may be supplied from the previous phrase. AT: “He turned the hard rock into a spring of water” (See: Ellipsis)

Links:

- Introduction to Psalms
- Psalm 114 General Notes
- Psalm 114 Translation Questions

Psalm 115 General Notes

Type of psalm

Psalm is a psalm of praise.

Special concepts in this chapter

Yahweh's power

God is in heaven and is able to do whatever he wants. Idols can not do anything. Therefore, people and priests should trust God for their protection. (See: heaven, sky, heavens, heavenly, priest, priesthood and trust, trustworthy, trustworthiness)

Links:

- **Psalm 115:1-2**

Psalm 115:1-2

UDB:

[1] Yahweh, people should praise you alone;

they must praise you, not us,

because you faithfully love us and always do what you have promised to do.

[2] It is not right that other people groups should say about us,

"They claim that their God is very powerful,

but if that is true, why does he not help them?"

ULB:

115 [1] Not to us, Yahweh, not to us,

but to your name bring honor,

for your covenant faithfulness and for your trustworthiness.

[2] Why should the nations say,

"Where is their God?"

translationWords:

- Yahweh
- name
- honor, to honor
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- trust, trustworthy, trustworthiness
- nation
- God

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **Not to us, Yahweh, not to us** - The writer repeats the phrase "Not to us" in order to emphasize that they are not worthy to receive the honor that is due only to Yahweh. If necessary, a verbal phrase may be supplied here. AT: "Do not bring honor to us, Yahweh" (See: Doublet and Ellipsis)

- **to us** - The word “us” refers to the people of Israel.
- **but to your name bring honor** - Here the word “name” represents Yahweh, himself. AT: “but bring honor to yourself” (See: Metonymy)
- **for your covenant faithfulness** - “because of your covenant faithfulness”
- **Why should the nations say, “Where is their God?”** - This rhetorical question emphasizes that there should be no reason for the nations to say what they say. This question can be translated as a statement. AT: “The people of the nations should not be able to say, ‘Where is their God?’ ” (See: Rhetorical Question)
- **Where is their God?** - The people of other nations use this question to mock the people of Israel and to express that they do not see Yahweh helping them. This question can be translated as a statement. AT: “Your God is not here to help you.” (See: Rhetorical Question)

Links:

- Introduction to Psalms
- Psalm 115 General Notes
- Psalm 115 Translation Questions

Psalm 115:3-4

UDB:

[3] Our God is in heaven,

and he does whatever he wants!

[4] But their idols are only statues made of silver and gold,

things that humans have made.

ULB:

[3] Our God is in heaven;

he does whatever he pleases.

[4] The nations' idols are silver and gold,

the work of men's hands.

translationWords:

- God
- heaven, sky, heavens, heavenly
- nation
- idol, idolatrous
- silver
- gold
- works, deeds, work, acts

translationNotes:

- **the work of men's hands** - Here the word "hands" represents the people who made the idols. AT: "things which men have made" (See: Synecdoche)

Links:

- Introduction to Psalms
- Psalm 115 General Notes
- Psalm 115 Translation Questions

Psalm 115:5-6

UDB:

[5] Their idols have mouths, but they cannot say anything;
they have eyes, but they cannot see anything.
[6] They have ears, but they cannot hear anything;
they have noses, but they cannot smell anything.

ULB:

[5] Those idols have mouths, but they do not speak;
they have eyes, but they do not see;
[6] they have ears, but they do not hear;
they have noses, but they do not smell.

translationWords:

- idol, idolatrous

translationNotes:

- **Those idols have mouths** - The idols do not have real mouths, eyes, ears, or noses. Rather, people made them with the likeness of mouths, eyes, ears, and noses. The writer is emphasizing that these idols are not really alive. You can make clear the implied information. AT: "People have given mouths to those idols" (See: Assumed Knowledge and Implicit Information)

Links:

- Introduction to Psalms
- Psalm 115 General Notes
- Psalm 115 Translation Questions

Psalm 115:7-8

UDB:

7 They have hands, but they cannot feel anything;

they have feet, but they cannot walk,

and they cannot even make any sounds in their throats!

8 The people who make those idols are as powerless as those idols,

and those who trust in those idols can accomplish nothing, just like their idols!

ULB:

7 Those idols have hands, but do not feel;

they have feet, but they cannot walk;

nor do they speak from their mouths.

8 Those who make them are like them,

as is everyone who trusts in them.

translationWords:

- like, likeness
- trust, trustworthy, trustworthiness

translationNotes:

- **Those idols have hands** - The idols do not have real hands, feet, or mouths. Rather, people made them with the likeness of hands, feet, and mouths. The writer is emphasizing that these idols are not really alive. You can make this implicit information clear. AT: “People have given hands to those idols” (See: Assumed Knowledge and Implicit Information)
- **but do not feel** - “but those hands do not feel”
- **Those who make them are like them, as is everyone who trusts in them** - Those who make and worship idols become lifeless and powerless, just like those idols. The full meaning of this statement can be made clear. AT: “Those who make them become lifeless like they are, as does everyone who trusts in them” (See: Assumed Knowledge and Implicit Information)

Links:

- Introduction to Psalms
- Psalm 115 General Notes
- Psalm 115 Translation Questions

Psalm 115:9-11

UDB:

[9] You, my fellow Israelite people, trust in Yahweh!

He is the one who helps you and protects you like a shield.

[10] You priests, descendants of Aaron, trust in Yahweh!

He is the one who helps you and protects you like a shield.

[11] All you who have a reverential respect for Yahweh, trust in him!

He is the one who helps you and protects you like a shield.

ULB:

[9] Israel, trust in Yahweh;

he is your help and shield.

[10] House of Aaron, trust in Yahweh;

he is your help and shield.

[11] You who honor Yahweh, trust in him;

he is your help and shield.

translationWords:

- Israel, Israelites, nation of Israel
- trust, trustworthy, trustworthiness
- Yahweh
- shield
- house
- Aaron
- honor, to honor

translationNotes:

- **Israel, trust in Yahweh** - The word “Israel” represents the people of Israel. AT: “People of Israel, trust in Yahweh” (See: Metonymy)

- **your help and shield** - The writer speaks of Yahweh as if he were a shield because he protects his people as a shield would protect them from harm. AT: “the one who helps you and protects you” (See: Metaphor)
- **House of Aaron** - Here the word “House” represents the family or descendants. This phrase refers to the priests, who were descendants of Aaron. AT: “Descendants of Aaron” or “Priests” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 115 General Notes
- Psalm 115 Translation Questions

Psalm 115:12-14

UDB:

[12] Yahweh has not forgotten us;

he will bless us Israelite people!

He will bless the priests,

[13] and he will bless all those who have a reverential respect for him;

he will bless important people and people who are considered to be unimportant, everyone!

[14] I wish that Yahweh may give many children

to you, my fellow Israelite people, and to your descendants.

ULB:

[12] Yahweh takes notice of us and will bless us;

he will bless the family of Israel;

he will bless the family of Aaron.

[13] He will bless those who honor him,

both young and old.

[14] May Yahweh increase your numbers more and more,

yours and your descendants'.

translationWords:

- Yahweh
- bless, blessed, blessing
- family
- Israel, Israelites, nation of Israel
- Aaron
- honor, to honor
- descendant, descended from

translationNotes:

- **takes notice of us** - "has paid attention to us"

- **the family of Israel** - This refers to the people of Israel, who are descendants of Jacob, who also called Israel. AT: “the people of Israel” (See: Metonymy)
- **the family of Aaron** - This refers to the priests, who are descendants of Aaron. AT: “the descendants of Aaron” or “the priests” (See: Metonymy)
- **both young and old** - “both small and great.” Possible meanings are that this refers 1) to social status or 2) to age. In either case, the two extremes represent every person, regardless of age or social status. (See: Merism)
- **May Yahweh increase your numbers more and more** - The writer is speaking of the number of children that the people of Israel would have. AT: “May Yahweh increase the number of your children more and more” (See: Assumed Knowledge and Implicit Information)
- **yours and your descendants’** - “both your children and your descendants’ children.” The writer clarifies that his request for more children applies not only to the present generation, but to their descendants, as well.

Links:

- Introduction to Psalms
- Psalm 115 General Notes
- Psalm 115 Translation Questions

Psalm 115:15-16

UDB:

15 I wish that Yahweh, the one who made heaven and the earth, may bless all of you!

16 The highest heavens belong to Yahweh,
but he gave everything that is on the earth to us people.

ULB:

15 May you be blessed by Yahweh,
who made heaven and earth.
16 The heavens belong to Yahweh;
but the earth he has given to mankind.

translationWords:

- bless, blessed, blessing
- Yahweh
- heaven, sky, heavens, heavenly
- earth, earthly

translationNotes:

- **May you be blessed by Yahweh, who made heaven and earth** - This can be stated in active form. AT: “May Yahweh, who made heaven and earth, bless you” (See: Active or Passive)
- **the earth he has given to mankind** - This does not mean that the earth does not belong to Yahweh, but that has given the earth to mankind as a dwelling place.

Links:

- Introduction to Psalms
- Psalm 115 General Notes
- Psalm 115 Translation Questions

Psalm 115:17-18

UDB:

17 Dead people are not able to praise Yahweh;

when they descend into the place where dead people are,

they are unable to speak and cannot praise him.

18 But we who are alive will thank him,

now and forever.

Praise Yahweh!

ULB:

17 The dead do not praise Yahweh,

nor do any who go down into silence;

18 But we will bless Yahweh

now and forevermore.

Praise Yahweh.

translationWords:

- death, die, dead
- praise
- bless, blessed, blessing
- forever

translationNotes:

- **The dead** - The adjective “dead” may be translated with a noun phrase. AT: “People who are dead” (See: Nominal Adjectives)
- **nor do any who go down into silence** - This parallel phrase has a similar meaning to phrase before it. The verb may be supplied from that previous phrase to make the meaning clear. AT: “nor do any who go down into silence praise Yahweh” (See: Ellipsis and Parallelism)
- **nor do any who go down into silence** - The writer speaks of the grave or the place of the dead as a place of silence where no one can speak. This is a euphemism for death. AT: “nor do any who go to the place of the dead” (See: Metaphor and Euphemism)
- **But we** - The word “we” refers to the people of Israel who are still alive.

Links:

- Introduction to Psalms
- Psalm 115 General Notes
- Psalm 115 Translation Questions

Psalm 116 General Notes

Type of psalm

Psalm 116 is a psalm of praise for saving the psalmist's life. (See: save, safe

Special concepts in this chapter

Healing

The author was very sick and expected to die but God healed him. So he will pay his vow and sacrifice a offering of thanks. (See: vow)

Links:

- **Psalm 116:1-2**

Psalm 116:1-2

UDB:

[1] I love Yahweh

because he hears me when I cry to him for help.

[2] He listens to me,

so I will call out to him all during my life.

ULB:

116 [1] I love Yahweh because he hears

my voice and my pleas for mercy.

[2] Because he listened to me,

I will call on him as long as I live.

translationWords:

- love
- Yahweh
- voice
- plead, pleading, plea
- mercy, merciful
- call, calling, called, call out
- life, live, living, alive

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **he hears my voice and my pleas for mercy** - Here the word “voice” represents the person who is speaking. The phrase “my pleas for mercy” explains what he is speaking and can be translated with a verbal phrase. AT: “he hears me when I plead with him for mercy” (See: Synecdoche and Abstract Nouns)

Links:

- Introduction to Psalms
- Psalm 116 General Notes
- Psalm 116 Translation Questions

Psalm 116:3-4

UDB:

[3] Everything around me caused me to think that I would die;

> I was very afraid that I would die and go to the place where dead people are.

I was very distressed and afraid.

[4] But then I called out to Yahweh, saying,

> "Yahweh, I plead with you to save me!"

ULB:

> [3] The cords of death surrounded me,
>
> and the snares of Sheol confronted me;
>
> I felt anguish and sorrow.
>
> [4] Then I called on the name of Yahweh:
>
> "Please Yahweh, rescue my life."

translationWords:

- death, die, dead
- snare, trap
- hades, sheol
- anguish
- call, calling, called, call out
- name
- life, live, living, alive

translationNotes:

- **General Information:** - The person who composed this psalm continues to speak.
- **The cords of death surrounded me** - The writer speaks of death as if it were a person who could capture him and bind him with ropes. See how you translated this in 18:4. AT: "I felt like I was about to die" (See: Personification and Metaphor)

- **the snares of Sheol confronted me** - The writer speaks of “Sheol,” the place of the dead, as if it were a person who could trap him with snares. AT: “I felt as if I were ready to enter the grave” (See: Personification and Metaphor)
- **called on the name of Yahweh** - Here the word “name” represents Yahweh himself. AT: “called out to Yahweh” (See: Metonymy)
- **rescue my life** - Here the word “life” represents the person. AT: “rescue me” or “keep me from dying” (See: Synecdoche)

Links:

- Introduction to Psalms
- Psalm 116 General Notes
- Psalm 116 Translation Questions

Psalm 116:5-6

UDB:

[5] Yahweh is kind and does what is right;

he is our God, and he acts mercifully to us.

[6] He protects those who are helpless;

when I thought that I would die, he saved me.

ULB:

[5] Yahweh is merciful and fair;

our God is compassionate.

[6] Yahweh protects the naive;

I was brought low, and he saved me.

translationWords:

- mercy, merciful
- God
- compassion, compassionate
- save, safe

translationNotes:

- **General Information:** - The person who made this song continues to speak.
- **the naive** - This refers to people who are inexperienced or who cannot care for themselves. The adjective can be translated as a noun phrase. AT: “those who are naive” or “those who are helpless” (UDB) (See: Nominal Adjectives)
- **I was brought low** - The writer speaks of being humbled as in being in a lower position. AT: “I was helpless” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 116 General Notes
- Psalm 116 Translation Questions

Psalm 116:7-8

UDB:

7 I must encourage myself
because Yahweh has done very good things for me.

8 Yahweh has saved me from dying
and has kept me from troubles that would cause me to cry.
He has kept me from disaster.

ULB:

7 My soul can return to its resting place,
for Yahweh has been good to me.
8 For you rescued my life from death,
my eyes from tears,
and my feet from stumbling.

translationWords:

- soul
- return
- rest
- good, goodness
- death, die, dead
- stumble

translationNotes:

- **General Information:** - The person who composed this psalm continues to speak.
- **My soul can return to its resting place** - The writer speaks of having peace and confidence as if it were a place where his soul can rest. The word "soul" represents the person. AT: "I can rest in peace again" (See: Metaphor and Synecdoche)
- **you rescued my life from death** - Here the word "you" refers to Yahweh. The word "life" represents the person. AT: "you have saved me from death" or "you have kept me from dying" (See: Metonymy)

- **my eyes from tears** - The verbal phrase may be supplied from the previous phrase to make the meaning clear. AT: “you have rescued my eyes from tears” or “you have kept me from crying” (See: Ellipsis)
- **my feet from stumbling** - The verbal phrase may be supplied from the previous phrase to make the meaning clear. The feet here represent the person. Stumbling here probably represents being killed by his enemies. AT: “you have rescued me from stumbling” or “you have kept me from being killed by my enemies” (See: Synecdoche and Metaphor and Ellipsis)

Links:

- Introduction to Psalms
- Psalm 116 General Notes
- Psalm 116 Translation Questions

Psalm 116:9-11

UDB:

[9] So here on the earth where people are still alive,
I live, knowing that Yahweh is directing me.
[10] I continued to believe in Yahweh,
even when I said, “I am greatly afflicted.”
[11] Even when I was distressed and said, “I cannot trust anyone,”
I continued to trust in Yahweh.

ULB:

[9] I will serve Yahweh
in the land of the living.
[10] I believed in him, even when I said,
“I am greatly afflicted.”
[11] I rashly said,
“All men are liars.”

translationWords:

- serve, service
- Yahweh
- life, live, living, alive
- believe, believe in, belief
- afflict, affliction

translationNotes:

- **General Information:** - The person who composed this psalm continues to speak.
- **in the land of the living** - “in this world where people are alive.” This is in contrast to the place of the dead.
- **I am greatly afflicted** - This can be stated in active form. AT: “I suffer greatly” or “People afflict me very much” (See: Active or Passive)
- **I rashly said** - “I said too quickly” or “I said without considering”
- **All men are liars** - “Every person is a liar” or “All people are liars”

Links:

- Introduction to Psalms
- Psalm 116 General Notes
- Psalm 116 Translation Questions

Psalm 116:12-15

UDB:

[12] So now I will tell you what I will offer to Yahweh

because of all the good things that he has done for me.

[13] I will offer to him a cup of wine

to thank him for saving me.

[14] When I am together with many people who belong to Yahweh,

I will give to him the offerings that I solemnly promised to give to him.

[15] Yahweh is very grieved when one of his people dies.

ULB:

[12] How can I repay Yahweh

for all his kindnesses to me?

[13] I will raise the cup of salvation,

and call on the name of Yahweh.

[14] I will fulfill my vows to Yahweh

in the presence of all his people.

[15] Precious in the sight of Yahweh

is the death of his saints.

translationWords:

- raise, rise, risen, arise, arose
- salvation
- fulfill
- vow
- people of God, my people
- precious
- death, die, dead
- saints

translationNotes:

- **General Information:** - The person who made this song continues to speak.
- **How can I repay Yahweh ... to me?** - The writer asks this leading question to introduce how he will respond to what Yahweh has done for him. This question can be translated as a statement. AT: "This is how I will repay Yahweh ... to me." (See: Rhetorical Question)
- **I will raise the cup of salvation** - This is probably a reference to a drink offering, which was a sacrifice that involved pouring wine on the altar, and which the writer will offer in response to Yahweh saving him. The full meaning of this statement can be made explicit. AT: "I will present a drink offering to Yahweh because he saved me" (See: Assumed Knowledge and Implicit Information)
- **call on the name of Yahweh** - Here the word "name" represents Yahweh himself. AT: "call on Yahweh" (See: Metonymy)
- **Precious in the sight of Yahweh is the death of his saints** - The word "Precious" here does not imply that Yahweh values the death of his saints, but that the death of his saints is costly to him and grieves him. The phrase "in the sight of" represents Yahweh's disposition towards the thing that he sees. The full meaning of this statement can be made clear. AT: "Yahweh considers the death of his saints to be a costly thing" (See: Assumed Knowledge and Implicit Information and Metonymy)

Links:

- Introduction to Psalms
- Psalm 116 General Notes
- Psalm 116 Translation Questions

Psalm 116:16-17

UDB:

16 I am one of those who serves Yahweh;

I serve him like my mother did.

He has ended my troubles.

17 So I will offer to him a sacrifice to thank him,

and I will pray to him.

ULB:

16 Yahweh, indeed, I am your servant;

I am your servant, the son of your servant woman;

you have taken away my bonds.

17 I will offer to you the sacrifice of thanksgiving

and will call on the name of Yahweh.

translationWords:

- Yahweh
- servant, slave, slavery
- bind, bond, bound
- sacrifice, offering
- call, calling, called, call out
- name

translationNotes:

- **General Information:** - The person who composed this psalm continues to speak.
- **the son of your servant woman** - This is likely a reference to the writer's mother and indicates that she faithfully worshiped Yahweh. The full meaning of this can be made clear. AT: "as my mother was" (See: Assumed Knowledge and Implicit Information)
- **you have taken away my bonds** - The writer speaks of being in danger of dying as if he had been chained in prison. AT: "you have saved me from death" (See: Metaphor)
- **the sacrifice of thanksgiving** - "a sacrifice to express my thankfulness"
- **will call on the name of Yahweh** - Here the word "name" represents Yahweh himself. AT: "will call on Yahweh" (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 116 General Notes
- Psalm 116 Translation Questions

Psalm 116:18-19

UDB:

18-19 When I am together with many of the people who belong to Yahweh

in the courtyard outside his temple in Jerusalem,

I will give to him the offerings that I solemnly promised to give to him.

Praise Yahweh!

ULB:

[18] I will fulfill my vows to Yahweh

in the presence of all his people,

[19] in the courts of Yahweh's house,

in your midst, Jerusalem.

Praise Yahweh.

translationWords:

- courtyard, court
- house
- Jerusalem
- praise

translationNotes:

- **General Information:** - The person who made this song continues to speak.
- **I will fulfill ... all his people** - Translate this verse in the same way you translated 116:14.
- **in the courts of Yahweh's house** - The word "house" refers to Yahweh's temple. AT: "in the courtyards of Yahweh's temple" (See: Metonymy)
- **in your midst, Jerusalem** - The writer speaks to Jerusalem as though it were a person. AT: "in Jerusalem" (See: Personification and Apostrophe)

Links:

- Introduction to Psalms
- Psalm 116 General Notes
- Psalm 116 Translation Questions

Psalm 117 General Notes

Type of psalm

Psalm 117 is a psalm of praise.

Special concepts in this chapter

Praise

Everyone should praise God for his love and unending faithfulness. (See: love and faithful, faithfulness)

Links:

- **Psalm 117:1-2**

Psalm 117:1-2

UDB:

[1] You people of all nations, praise Yahweh!

All you people groups, praise him

[2] because he faithfully loves us as he promised to do,

and he will forever do for us what he promised that he would do.

Praise Yahweh!

ULB:

117 [1] Praise Yahweh, all you nations;

exalt him, all you peoples.

[2] For his covenant faithfulness is great toward us,

and the trustworthiness of Yahweh endures forever.

Praise Yahweh.

translationWords:

- praise
- Yahweh
- nation
- exalt, exaltation
- people group, peoples, the people, a people
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- trust, trustworthy, trustworthiness
- endure, endurance
- forever

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **For his** - “Because his”
- **his covenant faithfulness is great toward us** - “his covenant faithfulness toward us is great”
- **endures forever** - “lasts forever”

Links:

- Introduction to Psalms
- Psalm 117 General Notes
- Psalm 117 Translation Questions

Psalm 118 General Notes

Type of psalm

Psalm 118 is a psalm of war and is about Christ. (See: Christ, Messiah)

Special concepts in this chapter

Rejected stone

The author praised Yahweh for his rescuing him. God enabled him to overpower his enemies. The new Testament, and even Jesus himself, saw the rejected stone as a reference to the messiah's rejection by the Jewish leaders. (See: Christ, Messiah)

Links:

- **Psalm 118:1-2**

Psalm 118:1-2

UDB:

[1] Tell Yahweh that you thank him very much for the good things that he has done for you!

He faithfully loves us, his people, forever.

[2] You Israelite people should repeatedly shout,

"He faithfully loves us, his people, forever!"

ULB:

118 [1] Give thanks to Yahweh, for he is good,

for his covenant faithfulness endures forever.

[2] Let Israel say,

"His covenant faithfulness endures forever."

translationWords:

- Yahweh
- good, goodness
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- endure, endurance
- forever
- Israel, Israelites, nation of Israel

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **Give thanks to Yahweh, for he is good** - "Thank Yahweh because of the good things he does"
- **His covenant faithfulness endures forever** - "He faithfully loves us forever"
- **Let Israel say** - The word "Israel" represents the people of Israel. AT: "Let the people of Israel say" (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 118 General Notes
- Psalm 118 Translation Questions

Psalm 118:3-4

UDB:

[3] You priests who are descendants of Aaron should repeatedly shout,

"He faithfully loves us, his people, forever!"

[4] All you who revere him should repeatedly shout,

"He faithfully loves us, his people, forever!"

ULB:

[3] Let the house of Aaron say,

"His covenant faithfulness endures forever."

[4] Let the loyal followers of Yahweh say,

"His covenant faithfulness endures for ever."

translationWords:

- house
- Aaron

translationNotes:

- **Let the house of Aaron say** - Here the word "house" represents the family and descendants of a person. This phrase refers to the priests, who were descendants of Aaron. AT: "Let the descendants of Aaron say" or "Let the priests say" (See: and Metonymy)
- **His covenant faithfulness endures forever** - "He faithfully loves us forever." See how you translated this in 118:1-2.
- **the loyal followers of Yahweh** - "those who fear Yahweh" or "those who worship Yahweh"

Links:

- Introduction to Psalms
- Psalm 118 General Notes
- Psalm 118 Translation Questions

Psalm 118:5-7

UDB:

[5] When I was distressed, I called out to Yahweh,

and he answered me and set me free from my worries.

[6] Yahweh is on my side,

so I will not be afraid of anything.

No one can do anything that will prevent God from blessing me forever.

[7] Yes, Yahweh is on my side,

so I will look triumphantly at my enemies while he defeats them.

ULB:

[5] In my distress I called out to Yahweh;

Yahweh answered me and set me free.

[6] Yahweh is with me; I will not be afraid;

what can man do to me?

[7] Yahweh is on my side as my helper;

I will look in triumph on those who hate me.

translationWords:

- call, calling, called, call out
- free, freedom, liberty
- fear, afraid, fear of Yahweh

translationNotes:

- **set me free** - The writer speaks of Yahweh saving him from distress as if Yahweh had taken him from a place of confinement to a wide open space where he could move about freely. (See: Metaphor)

- **what can man do to me?** - The writer asks this rhetorical question to emphasize that there is nothing that man can do to hurt him since Yahweh is with him. This question can be translated as a statement. AT: "people cannot do anything to harm me." (See: Rhetorical Question)
- **Yahweh is on my side as my helper** - To be on one's side is an idiomatic expression that indicates that that person approves of and will help another. AT: "Yahweh approves of me and will help me" (See: Idiom)
- **I will look in triumph on those who hate me** - It is implied that Yahweh is the one who will defeat the writer's enemies, while the writer looks on. The full meaning of this can be made clear. AT: "I will see Yahweh defeating all those who hate me" (See: Assumed Knowledge and Implicit Information)

Links:

- Introduction to Psalms
- Psalm 118 General Notes
- Psalm 118 Translation Questions

Psalm 118:8-9

UDB:

[8] It is better to trust in Yahweh

than to depend on people.

[9] It is better to trust Yahweh to protect us

than to trust that influential people will protect us.

ULB:

[8] It is better to take shelter in Yahweh

than to put confidence in man.

[9] It is better to take refuge in Yahweh

than to put one's trust in a princes.

translationWords:

- confidence, confident
- refuge, shelter
- trust, trustworthy, trustworthiness

translationNotes:

- **to take shelter in Yahweh** - God is spoken of as if he were a shelter, a place where people can be protected. AT: "to seek protection from Yahweh" (See: Metaphor)
- **to take refuge in Yahweh** - This verse is parallel to the one preceding it. God is spoken of as if he were a refuge, a place where people can be protected. AT: "to seek protection from Yahweh" (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 118 General Notes
- Psalm 118 Translation Questions

Psalm 118:10-12

UDB:

[10] Armies of many nations surrounded us,

but Yahweh enabled us to defeat them by his power.

[11] They completely surrounded us,

but we defeated them all by Yahweh's power.

[12] They swarmed around me like angry bees;

they were like a fire that flares up in a thornbush,

but we defeated them by Yahweh's power.

ULB:

[10] All the nations surrounded me;

in Yahweh's name I cut them off.

[11] They surrounded me; yes, they surrounded me;

in Yahweh's name I cut them off.

[12] They surrounded me like bees;

they disappeared as quickly as fire among thorns;

in Yahweh's name I cut them off.

translationWords:

- nation
- name
- cut off
- fire

translationNotes:

- **All the nations** - Here the word "nations" represents the armies of those nations. The writer uses hyperbole to emphasize the great number of armies that surrounded him. AT: "The armies of many nations" (See: Metonymy and Hyperbole)

- **in Yahweh's name** - Here the word "name" represents Yahweh's power. AT: "by Yahweh's power" (See: Metonymy)
- **I cut them off** - The writer speaks of defeating the enemy armies as if he were cutting them off like a person would cut a branch off of a plant. AT: "I defeated them" (See: Metaphor)
- **They surrounded me like bees** - The writer compares the enemy armies to a swarm of bees. AT: "They surrounded me like a swarm of bees would surround a person" (See: Simile)
- **they disappeared as quickly as fire among thorns** - Just like dry thorns burn out quickly, the attack of the enemy armies was quickly over. AT: "their attack lasted only a short time, as a fire that consumes thorns quickly dies" (See: Simile)

Links:

- Introduction to Psalms
- Psalm 118 General Notes
- Psalm 118 Translation Questions

Psalm 118:13-14

UDB:

13 Our enemies attacked us fiercely and almost defeated us,

but Yahweh helped us.

14 Yahweh is the one who makes me strong,

and he is the one about whom I always sing;

he has saved us from my enemies.

ULB:

13 They attacked me to knock me down,

but Yahweh helped me.

14 Yahweh is my strength and joy,

and he is the one who rescues me.

translationWords:

- joy, joyful

translationNotes:

- **to knock me down** - The writer speaks of the enemy armies trying to defeat him as if they were trying to push him down onto the ground. AT: “in order to defeat me” (See: Metaphor)
- **Yahweh is my strength and joy** - “Yahweh gives me strength and joy”

Links:

- Introduction to Psalms
- Psalm 118 General Notes
- Psalm 118 Translation Questions

Psalm 118:15-16

UDB:

15 Listen to the joyful songs of victory being sung in the tents of the people who honor God!

They sing, "Yahweh has defeated our enemies by his mighty power;

16 he has raised his strong right arm to show he is happy over defeating his enemies.

Yahweh has completely defeated them!"

ULB:

15 The joyful shout of victory is heard in the tents of the righteous;

the right hand of Yahweh conquers.

16 The right hand of Yahweh is exalted;

the right hand of Yahweh conquers.

translationWords:

- joy, joyful
- tent
- righteous, righteousness
- right hand
- exalt, exaltation

translationNotes:

- **The joyful shout of victory is heard in the tents of the righteous** - This can be stated in active form. AT: "People hear the joyful shout of victory in the tents of the righteous" or "The righteous shout joyfully for victory in their tents" (See: Active or Passive)
- **the right hand of Yahweh conquers** - Here the word "hand" represents Yahweh's power. AT: "Yahweh has conquered by his great strength" (See: Metonymy)
- **The right hand of Yahweh is exalted** - Here, to raise one's hand is a gesture of victory. This can be stated in active form. AT: "Yahweh has exalted his right hand" or "Yahweh has raised his right hand in victory" (See: Symbolic Action and Active or Passive)

Links:

- Introduction to Psalms
- Psalm 118 General Notes
- Psalm 118 Translation Questions

Psalm 118:17-18

UDB:

17 I will not be killed in battle;

I will live to proclaim the great things that Yahweh has done.

18 Yahweh has punished me severely,

but he has not allowed me to die.

ULB:

17 I will not die, but live

and declare the deeds of Yahweh.

18 Yahweh has punished me harshly;

but he has not handed me over to death.

translationWords:

- death, die, dead
- life, live, living, alive
- declare, declaration
- works, deeds, work, acts
- punish, punishment
- hand, right hand, to hand over

translationNotes:

- **I will not die, but live** - The writer states the same idea both negatively and positively to emphasize that he will certainly live. (See: Doublet)
- **Yahweh has punished me** - “Yahweh has disciplined me”
- **he has not handed me over to death** - The writer speaks of death as if it were a person under whose power Yahweh could place the writer. AT: “he has not allowed me to die” or “he has not allowed my enemies to kill me” (See: Personification and Idiom)

Links:

- Introduction to Psalms
- Psalm 118 General Notes
- Psalm 118 Translation Questions

Psalm 118:19-21

UDB:

[19] You gatekeepers, open for me the gates of the temple

so that I may enter and thank Yahweh.

[20] Those are the gates through which we enter the temple to worship Yahweh;

those who honor God enter through those gates.

[21] Yahweh, I thank you that you answered my prayer

and that you saved me from my enemies.

ULB:

[19] Open to me the gates of righteousness;

I will enter them and I will give thanks to Yahweh.

[20] This is the gate of Yahweh;

the righteous enter through it.

[21] I will give thanks to you, for you answered me,

and you have become my salvation.

translationWords:

- gate, gate bar
- salvation

translationNotes:

- **Open to me the gates of righteousness** - "Open to me the gates through which the righteous people enter." This is a reference to the gates of the temple, and the writer is addressing the gatekeepers. The full meaning of this can be made clear. AT: "Open for me the temple gates" (See: Assumed Knowledge and Implicit Information)
- **the gate of Yahweh** - "the gate that leads to Yahweh's presence" or "Yahweh's gate"
- **I will give thanks to you** - Here the writer begins to speak to Yahweh.
- **you have become my salvation** - The word "salvation" can be translated with a verbal phrase. AT: "you have saved me" (See: Abstract Nouns)

Links:

- Introduction to Psalms
- Psalm 118 General Notes
- Psalm 118 Translation Questions

Psalm 118:22-23

UDB:

[22] Yahweh's chosen king is like a stone that the builders rejected
when they were building a house,
but that stone became the cornerstone.
[23] This was done by Yahweh,
and it is a wonderful thing for us to see.

ULB:

[22] The stone that the builders rejected
has become the cornerstone.
[23] This is Yahweh's doing;
it is marvelous in our eyes.

translationWords:

- reject
- cornerstone
- marvel, wonder, amazed, astonished

translationNotes:

- **The stone that the builders rejected has become the cornerstone** - This is likely a proverb that the writer has used to describe either the king or the nation of Israel. That which others have considered worthless, Yahweh has made to be the most important. (See: Proverbs)
- **it is marvelous in our eyes** - Possible meanings are 1) "it is a marvelous thing for us to see" or 2) "we consider it to be a marvelous thing." (See: Idiom)

Links:

- Introduction to Psalms
- Psalm 118 General Notes
- Psalm 118 Translation Questions

Psalm 118:24-25

UDB:

[24] This is the day on which we remember that Yahweh acted powerfully to defeat our enemies;

we will rejoice and be glad today.

[25] Yahweh, we plead with you to keep rescuing us from our enemies.

Yahweh, please help us accomplish what we want to do.

ULB:

[24] This is the day on which Yahweh has acted;

we will rejoice and be glad in it.

[25] Please, Yahweh, give us victory!

Please, Yahweh, give us success!

translationWords:

- rejoice

translationNotes:

- **rejoice and be glad** - These two phrases mean basically the same thing and emphasize the intensity of joy. AT: “be very glad” (See: Doublet)

Links:

- Introduction to Psalms
- Psalm 118 General Notes
- Psalm 118 Translation Questions

Psalm 118:26-28

UDB:

[26] Yahweh, bless the one who will come with your power.

From the temple we bless all of you.

[27] Yahweh is God,

and he has caused his light to come to us.

Come, bring animal sacrifice and tie it to the horns of the altar.

[28] Yahweh, you are the God whom I worship, and I will praise you!

You are my God, and I will tell everyone that you are great!

ULB:

[26] Blessed is he who comes in the name of Yahweh;

we bless you from the house of Yahweh.

[27] Yahweh is God, and he has given us light;

bind the sacrifice with cords to the horns of the altar.

[28] You are my God, and I will give thanks to you;

you are my God; I will exalt you.

translationWords:

- bless, blessed, blessing
- name
- house of God, Yahweh's house
- light
- bind, bond, bound
- sacrifice, offering
- horn, horns
- altar

translationNotes:

- **Blessed is he who comes in the name of Yahweh** - Here the priests begin to address the king.
- **he who comes in the name of Yahweh** - Here the word “name” represents Yahweh’s power. AT: “the one who comes in the power of the Yahweh” (See: Metonymy)
- **we bless you from the house of Yahweh** - Here the priests address the people.
- **the house of Yahweh** - The word “house” refers to the temple. AT: “Yahweh’s temple” (See: Metonymy)
- **he has given us light** - The writer speaks of Yahweh blessing his people as if Yahweh were shining a light on them. AT: “he has blessed us” (See: Metaphor)
- **bind the sacrifice with cords** - “tie the sacrifice with rope”
- **You are my God** - Here the writer begins to speak again and addresses Yahweh directly.

Links:

- Introduction to Psalms
- Psalm 118 General Notes
- Psalm 118 Translation Questions

Psalm 118:29

UDB:

[29] Thank Yahweh because he does good things for us!

He will faithfully love us forever as he has promised.

ULB:

[29] Oh, give thanks to Yahweh; for he is good;

for his covenant faithfulness endures forever.

translationWords:

- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- endure, endurance
- forever

translationNotes:

- **Oh** - This is an exclamation that should be translated with whatever exclamation of emphasis you have in your language to make it sound natural. (See: Exclamations)
- **give thanks to Yahweh; for he is good** - "thank Yahweh because of the good things he does." See how you translated this in 118:1.
- **his covenant faithfulness endures forever** - "he faithfully loves us forever." See how you translated this in 118:1.

Links:

- Introduction to Psalms
- Psalm 118 General Notes
- Psalm 118 Translation Questions

Psalm 119 General Notes

Formatting in this chapter

This is an alphabetic psalm with twenty-two groups of eight verses each all beginning with the same letter of the alphabet in the alphabetical order of the Hebrew alphabet.

Type of psalm

Psalm 119 is a wisdom psalm about the Law of God. (See: wise, wisdom and law, law of Moses, God's law, law of Yahweh)

Special concepts in this chapter

The Law

The author loved the law of God and was blessed by obeying it. (See: love and bless, blessed, blessing)

Links:

- **Psalm 119:1-2**

Psalm 119:1-2

UDB:

[1] How fortunate are those about whom no one can say truthfully that they have done things that are wrong,

those who always obey the laws of Yahweh.

[2] How fortunate are those who obey his weighty commands,

those who request him with their entire inner beings to help them to do that.

ULB:

119

ALEPH.

[1] Blessed are those whose ways are blameless,

who walk in the law of Yahweh.

[2] Blessed are they who keep his solemn commands,

who seek him with all their heart.

translationWords:

- bless, blessed, blessing
- blameless
- walk
- law, law of Moses, God's law, law of Yahweh
- Yahweh
- command, to command, commandment
- heart

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **ALEPH** - This is the name of the first letter of the Hebrew alphabet.
- **Blessed are those** - "How good it is for those"
- **those whose ways are blameless** - How a person behaves is spoken of as "ways" or "paths." AT: "those whose behavior is blameless" or "those whom no one can blame for doing wrong" (See: Metaphor)

- **who walk in the law of Yahweh** - The way a person lives or behaves is spoken of as walking. AT: “who live according to the law of Yahweh” or “who obey the law of Yahweh.” This phrase clarifies the meaning of “whose ways are blameless.” (See: Metaphor)
- **who seek him with all their heart** - To “seek” God means to want to know him.
- **with all their heart** - This is an idiom which means intensely or sincerely. AT: “with all their being” or “with everything in them” or “sincerely” (See: Idiom)

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:3-4

UDB:

[3] They do not do things that are wrong;

they behave as Yahweh wants them to.

[4] Yahweh, you have given us your principles of behavior,

and you told us to obey them faithfully.

ULB:

[3] They do no wrong;

they walk in his ways.

[4] You have commanded us to keep your instructions

so that we should carefully observe them.

translationWords:

translationNotes:

- **General Information:** - Most of this psalm is addressed to God, and the words “you” and “your” almost always refer to him.
- **They do no wrong** - They do not disobey Yahweh.
- **they walk in his ways** - “they walk in Yahweh’s ways.” Here their behavior is spoken of as “walking,” and the way God wants them to behave is spoken of as “his ways.” AT: “they behave as Yahweh wants them to” (UDB)
- **keep your instructions** - “obey all the things that you have declared that we should do”
- **carefully observe them** - This is to carefully know and understand the commandments and to obey those commandments.

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:5-6

UDB:

[5] I want so much to faithfully keep everything that you command.

[6] If I did that, I would not be ashamed

when I thought about your commands.

ULB:

[5] Oh, that I would be firmly established

in the observance of your statutes!

[6] Then I would not be put to shame

when I think of all your commandments.

translationWords:

- statute, statutes
- shame, shameful, ashamed

translationNotes:

- **I would be firmly established** - The writer speaks of being established in God's commandments as if no one could physically make him move. (See: Metaphor)
- **observance of your statutes** - "in obeying your statutes"
- **I would not be put to shame** - The writer does not want to be ashamed when he is in God's presence.
- **all your commandments** - "all that you have commanded us"

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:7-8

UDB:

[7] When I learn all of your just regulations,

I will praise you with a pure inner being.

[8] I will obey all your statutes;

do not desert me!

ULB:

[7] I will give thanks to you with an upright heart

when I learn your righteous decrees.

[8] I will observe your statutes;

do not leave me alone.

translationWords:

- heart
- righteous, righteousness
- decree

translationNotes:

- **an upright heart** - “a sincere heart.” A person who is sincere will do what is right. The heart refers to the center of emotions in a person. See how you translated “uprightness” in 25:21. (See: Idiom and (See: Metonymy)
- **your statutes** - “Statutes” refers to God’s laws or commands.

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:9-10

UDB:

[9] I know how a young person can live in a pure way;

it is by obeying your commands.

[10] I try to serve you with my entire inner being;

do not allow me to wander away from what you have commanded.

ULB:

BETH.

[9] How can a young person keep his path pure?

By obeying your word.

[10] With my whole heart I seek you;

Do not let me stray from your commandments.

translationWords:

- pure, purify, purification
- obey, obedient, obedience
- word of God, word of Yahweh, word of the Lord, scripture
- heart
- command, to command, commandment

translationNotes:

- **BETH** - This is the name of the second letter of the Hebrew alphabet. In the Hebrew language, each line of verses 9-16 begins with this letter.
- **How can a young person keep his path pure?** - This question is used to introduce a new value to the word of God. This rhetorical question can be translated as a statement. AT: “This is how a young person can keep his path pure” (See: Rhetorical Question)
- **keep his path pure** - The writer compares living according to God’s law as a path kept clear of obstructions. (See: Metaphor)
- **With my whole heart** - This is an idiom. The heart refers to all of one’s emotions, feelings, desires, and will. AT: “with all my being” or “with everything in me” or “sincerely” (See: Idiom)
- **Do not let me stray from your commandments** - Here to disobey God’s commandments is described as straying off a path. AT: “Do not let me disobey your commandments” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:11-12

UDB:

[11] I have memorized your commands

so that I will not sin against you.

[12] Yahweh, I praise you;

teach me your statutes.

ULB:

[11] I have stored up your word in my heart

so that I might not sin against you.

[12] Blessed you are, Yahweh;

teach me your statutes.

translationWords:

- word of God, word of Yahweh, word of the Lord, scripture
- sin, sinful, sinner, sinning
- bless, blessed, blessing
- Yahweh
- statute, statutes

translationNotes:

- **I have stored up your word in my heart** - "I have put your words in my heart." This is a metaphor that means "I have memorized your word." The heart is pictured as a container that can hold what people think. (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:13-14

UDB:

[13] I have announced to the people all the things that you have commanded us to do.

[14] I delight in obeying your requirements;

I enjoy that more than being very rich.

ULB:

[13] With my mouth I have declared

all the righteous decrees that you have revealed.

[14] I rejoice in the way of your covenant decrees

more than in all riches.

translationWords:

- declare, declaration
- righteous, righteousness
- decree
- reveal, revelation
- rejoice
- covenant

translationNotes:

- **more than in all riches** - “more than all the wealth”

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:15-16

UDB:

15 I will study everything you have commanded,

and I will pay attention to how you have shown me to live.

16 I will be happy to obey your statutes,

and I will not forget your words.

ULB:

15 I will meditate on your instructions

and pay attention to your ways.

16 I delight in your statutes;

I will not forget your word.

translationWords:

- meditate

translationNotes:

- **I will meditate ... and pay attention** These are parallel thoughts that have similar meanings, which are repeated for emphasis. (See: Parallelism)
- **meditate on your instructions** - “think carefully about what you have instructed us”
- **pay attention** - This idiom refers to thinking clearly about what is being discussed. AT: “give careful thought” (See: Idiom)
- **I delight** - to take pleasure

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:17-18

UDB:

[17] Do good things for me, the one who serves you,

so that I may continue to live and obey your words during all my life.

[18] Help me to understand with my mind,

to know the wonderful things that are written in your laws.

ULB:

GIMEL.

[17] Be kind to your servant so that I may live

and keep your word.

[18] Open my eyes so that I may see

marvelous things in your law.

translationWords:

- servant, slave, slavery
- life, live, living, alive
- word of God, word of Yahweh, word of the Lord, scripture
- marvel, wonder, amazed, astonished
- law, law of Moses, God's law, law of Yahweh

translationNotes:

- **GIMEL** - This is the name of the third letter of the Hebrew alphabet. In the Hebrew language, each line of verses 17-24 begins with this letter.
- **your servant** - The writer called himself "your servant" to show his humility.
- **Open my eyes so that I may see** - The author speaks of gaining understanding, knowledge and wisdom as being able to see. AT: Help me to understand" (See: Metaphor)
- **marvelous things in your law** - The author speaks of insight into the law as objects to marvel at. (See: Metaphor)
- **in your law** - "in your instructions" or "in your commands"

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:19-20

UDB:

[19] I am living here on the earth for only a short time;

do not keep me from understanding.

[20] In my inner being I strongly desire to know your decrees all the time.

ULB:

[19] I am a foreigner in the land;

do not hide your commandments from me.

[20] My desires are crushed by the longing to know

your righteous decrees at all times.

translationWords:

- foreigner, foreign, alien
- command, to command, commandment
- know, knowledge, make known
- righteous, righteousness
- decree

translationNotes:

- **I am a foreigner in the land** - Possible meanings are 1) the writers speaks of his short life on earth as if he were a foreigner who would not stay long in the land. AT: “I am like a foreigner living a short time in the land” or 2) the writer’s ignorance of God’s law as if he were a foreigner who did not know the laws of the land. AT: “I am ignorant like a foreigner in the land” (See: Metaphor)
- **My desires are crushed by the longing** - The writer speaks of his desires being very strong as if they were in pain. AT: “My inner being strongly desires to know” or “My soul aches because I want so much to know” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:21-22

UDB:

[21] You rebuke those who are proud;

you curse those who disobey your commands.

[22] Do not allow them to continue to insult and scorn me;

I request this because I have obeyed your requirements.

ULB:

[21] You rebuke the proud, who are cursed,

who wander from your commandments.

[22] Spare me from disgrace and humiliation,

for I have obeyed your covenant decrees.

translationWords:

- rebuke
- proud, pride, prideful
- curse, cursed
- obey, obedient, obedience
- covenant

translationNotes:

- **who are cursed** - Possible meanings are that 1) God will curse them or 2) they deserve God's punishment. AT: "who deserve your punishment"
- **who wander from your commandments** - The writer speaks of disobeying God's commandments as if they were a path that can be wandered off from. AT: "who go away from the path of your commandments" or "who disobey your commandments" (See: Metaphor)
- **Spare me from** - "Keep me from" or "Rescue me from"
- **and humiliation** - "and feeling ashamed and foolish"

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:23-24

UDB:

[23] Rulers gather together and plan ways to harm me,

but I will meditate on what you have commanded.

[24] I am delighted with your requirements;

it is as though they were my advisors.

ULB:

[23] Though rulers plot and slander me,

your servant meditates on your statutes.

[24] Your covenant decrees are my delight,

and they are my counselors.

translationWords:

- ruler, rulers, rule
- slander, slanderer
- servant, slave, slavery
- meditate
- statute, statutes
- delight
- counsel, counselor, advice, advisor

translationNotes:

- **Though rulers plot and slander me** - “Though rulers make plans to harm me and say bad things about me”
- **Your covenant decrees are my delight** - “Your covenant decrees make me very happy.”
- **and they are my counselors** - God’s decrees are spoken of as if they were people. AT: “and they are like wise counselors to me” or “and they give me wise counsel” (See Personification)

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:25-26

UDB:

[25] I think that I will soon die;

save my life as you have promised me that you would.

[26] When I told you about all the things I did, you answered me;

teach me your statutes.

ULB:

DALETH.

[25] My life clings to the dust!

Give me life by your word.

[26] I told you my ways, and you answered me;

teach me your statutes.

translationWords:

- life, live, living, alive
- word of God, word of Yahweh, word of the Lord, scripture
- statute, statutes

translationNotes:

- **DALETH** - This is the name of the fourth letter of the Hebrew alphabet. In the Hebrew language, each line of verses 25-32 begins with this letter.
- **My life clings to the dust** - This is an idiom. Possible meanings are that 1) he thought that he would die soon, or 2) he lay in the dust because he was very sad, or 3) he realized that he desired the worthless things of the earth. (See: Idiom)
- **Give me life by your word** - This is an idiom. Here "life" refers to purpose and significance, not just biological life. (See: Idiom)
- **by your word** - God's "word" represents what he has said. Here it refers to what he has promised. AT: "according to your promise" (See: Metonymy)
- **my ways** - What a person does or how he behaves is spoken of as if it were a road or way. AT: "what I have done" (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:27-28

UDB:

[27] Help me to understand how you want me to behave,

and then I will meditate on your amazing instructions.

[28] I am very sad, with the result that I have no strength;

enable me to be strong again as you promised me that you would do.

ULB:

[27] Make me understand the ways of your instructions,

so that I can meditate on your wondrous teachings.

[28] I am overwhelmed with grief!

Strengthen me by your word.

translationWords:

- meditate

translationNotes:

- **wondrous teachings** - “amazing teachings”
- **with grief** - “because I am so sad”
- **Strengthen me** - “Make me strong.” This may refer to physical strength or spiritual strength.

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:29-30

UDB:

[29] Prevent me from telling lies,

and be kind to me by teaching me your laws.

[30] I have decided that I will faithfully obey you;

I am determined to follow your commands.

ULB:

[29] Turn from me the path of deceit;

graciously teach me your law.

[30] I have chosen the way of faithfulness;

I have always kept your righteous decrees before me.

translationWords:

- turn, turn away, turn back
- deceive, deceit, deception, deceptive
- grace, gracious
- faithful, faithfulness
- righteous, righteousness
- decree

translationNotes:

- **Turn from me the path of deceit** - The word “path” here refers to a way of behaving. AT: “Keep me from following the path of deceit” or “Prevent me from being deceptive” (See: Metaphor)
- **deceit** - Possible meanings are 1) “lying” or 2) “believing lies” or “following lies.”
- **the way of faithfulness** - How a person behaves or acts is spoken as if it were a road or way. AT: “to be faithful to you” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:31-32

UDB:

[31] Yahweh, I try to carefully cling to your requirements;

do not abandon me or let me be disgraced.

[32] I will eagerly obey your commands

because you have helped me understand better and better what you want me to do.

ULB:

[31] I cling to your covenant decrees;

Yahweh, do not let me be shamed.

[32] I will run in the path of your commandments,

for you enlarge my heart to do so.

translationWords:

- covenant
- Yahweh
- shame, shameful, ashamed
- command, to command, commandment
- heart

translationNotes:

- **I cling to your covenant decrees** - Holding tightly to them refers to being committed to obeying them. AT: “I hold tightly to your covenant decrees” or “I am committed to obeying your covenant decrees” (See: Metaphor)
- **covenant decrees** - This refers to the Law of Moses.
- **I will run in the path of your commandments** - The writer speaks of being focused or committed to obeying God’s commands as if one is running on a path. AT: “I will be committed to obey your commands” (See: Metaphor)
- **you enlarge my heart** - This is an idiom. Possible meanings are 1) “you help me gain greater understanding of your commands” or 2) “you give me greater desire to obey your commands” (See: Idiom)

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:33-34

UDB:

[33] Yahweh, teach me the meaning of your statutes,

and then I will completely obey them.

[34] Help me to understand your laws

so that I may obey them with all my inner being.

ULB:

HE.

[33] Teach me, Yahweh, the way of your statutes,

and I will keep them to the end.

[34] Give me understanding, and I will keep your law;

I will observe it with all my heart.

translationWords:

- Yahweh
- statute, statutes
- law, law of Moses, God's law, law of Yahweh
- heart

translationNotes:

- **HE** - This is the name of the fifth letter of the Hebrew alphabet. In the Hebrew language, each line of verses 33-40 begins with this letter.
- **your statutes** - This is another way of describing the Law of Moses.
- **to the end** - Possible meanings are 1) "completely" or 2) "to the end of my life" or 3) "to the end of time."
- **keep your law** - "obey your law"
- **I will observe it with all my heart** - "I will surely observe your law" or "I am completely committed to doing what it says"
- **with all my heart** - This is an idiom. AT: "with all my being" or "with everything in me" or "sincerely" (See: Idiom)

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:35-36

UDB:

[35] I am happy with your commands,

so lead me along the paths that you have chosen for me.

[36] Cause me to want to do what you command

and not to want to become rich.

ULB:

[35] Guide me in the path of your commandments,

for I delight to walk in it.

[36] Direct my heart toward your covenant decrees

and away from unrighteous gain.

translationWords:

- command, to command, commandment
- walk
- heart
- covenant
- decree
- unrighteous, unrighteousness

translationNotes:

- **Guide me in the path of your commandments** - “Guide me according to your commandments” or “Teach me to obey your commandments.” God’s commandments are compared to a path that a person walks in obedience to God. (See: Metaphor)
- **Direct my heart toward** - This is an idiom. The “heart” here refers to the will, desires, and choices that directs one’s life. AT: “Make me want” (See: Idiom)
- **your covenant decrees** - “to obey your covenant decrees”. This is referring to obeying the Law of Moses.
- **unrighteous gain** - “the desire for riches.” This is referring to wealth gained by illegal methods or wrongdoing towards others.

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:37-38

UDB:

[37] Do not allow me to look at things that are worthless;

make me able to live as you want me to live.

[38] Because I am one who serves you, do what you promised to do for me,

which is what you also promise to do for all those who honor you.

ULB:

[37] Turn my eyes from looking at worthless things;

revive me in your ways.

[38] Carry out for your servant your promise

that you made to those who honor you.

translationWords:

- turn, turn away, turn back
- worthy, worth, unworthy, worthless
- servant, slave, slavery
- promise
- honor, to honor

translationNotes:

- **Turn my eyes from looking at worthless things** - This is a metaphor that refers to one desiring things that have no eternal value. (See: Metaphor)
- **revive me in your ways** - “make me able to live as you wish me to live”
- **revive me** - “make my life strong” or “give me strength”
- **Carry out for your servant your promise that you made to those who honor you** - “Do for your servant what you promised to do for those who honor you”
- **your servant** - The writer referred to himself as God’s servant to show his humility. AT: “me, your servant” (See: Assumed Knowledge and Implicit Information)

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:39-40

UDB:

[39] I become afraid when my enemies insult me;

stop them!

But you are right when you punish my enemies.

[40] I very much desire to obey your principles of behavior;

because you are righteous, allow me to continue to live.

ULB:

[39] Take away the insults I dread,

for your righteous judgments are good.

[40] See, I have longed for your instructions;

revive me in your righteousness.

translationWords:

- righteous, righteousness
- judge, judgment
- life, live, living, alive

translationNotes:

- **I dread** - "I am very afraid of"
- **your righteous judgments are good** - God judges rightly and his decisions are good. AT: "Your judgments are righteous and good" (See: Abstract Nouns)
- **See** - This is an idiom. Here "see" refers to being aware of the situation. The focus is on knowledge or understanding, rather than just observing. (See: Idiom)
- **I have longed for your instructions** - Possible meanings are 1) "I want very much to know your instructions" or 2) "I want very much to obey what you teach us to do."
- **revive me in your righteousness** - The word "righteousness" is an abstract noun and refers to being righteous. AT: "revive me because you are righteous" (See: Abstract Nouns)
- **revive me** - Possible meanings are 1) "Keep me alive" or 2) "Make me strong."

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:41-42

UDB:

41 Yahweh, show me that you faithfully love me,

and rescue me as you promised you would.

42 After you do that, I will be able to reply to those who insult me

because I trust in your word.

ULB:

VAV.

41 Yahweh, give me your unfailing love—

your salvation, according to your promise;

42 then I will have a reply for the one who mocks me,

for I trust in your word.

translationWords:

- Yahweh
- love
- salvation
- promise
- mock, ridicule, scoff at
- trust, trustworthy, trustworthiness
- word of God, word of Yahweh, word of the Lord, scripture

translationNotes:

- **VAV** - This is the name of the sixth letter of the Hebrew alphabet. In the Hebrew language, each line of verses 41-48 begins with this letter.
- **give me your unfailing love** - This is a request. AT: “please give me your unfailing love” (See: Assumed Knowledge and Implicit Information)
- **your salvation** - You may make clear the understood information. AT: “give me your salvation” or “save me” (See: Ellipsis)
- **a reply** - “an answer” or “a response”

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:43-44

UDB:

43 Never prevent me from speaking your truth
because I have confidence in your regulations.
44 I will always obey your laws
forever and ever.

ULB:

43 Do not take the word of truth from my mouth,
for I have waited for your righteous decrees.
44 I will observe your law continually,
forever and ever.

translationWords:

- word
- true, truth, come true
- righteous, righteousness
- decree
- forever

translationNotes:

- **Do not take the word of truth from my mouth** - “my mouth” refers to speaking about God’s word. AT: “Never prevent me from speaking your truth” (See: Metonymy)
- **for I have waited for your righteous decrees** - “waiting” has the concept of trusting, having confidence that God will do as he decrees.
- **I will observe** - “I will obey”

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:45-46

UDB:

[45] I will always be safe

because I have tried to obey your principles of behavior.

[46] I will tell to kings what you require,

and because they are unable to prove me wrong, they will not cause me to be ashamed.

ULB:

[45] I will walk securely,

for I seek your instructions.

[46] I will speak of your solemn commands before kings

and will not be ashamed.

translationWords:

- walk
- command, to command, commandment
- king
- shame, shameful, ashamed

translationNotes:

- **I will walk securely** - To walk securely is to live one's life securely. AT: "I will live securely in God" (See: Metaphor and Assumed Knowledge and Implicit Information)
- **I seek your instructions** - To "seek" is to perceive, or gain understanding of God's instructions as if one can see them. (See: Idiom)
- **solemn commands before kings** - "serious commands to kings" or "instructions to kings"

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:47-48

UDB:

[47] I am delighted to obey your commands,

and I love them.

[48] I respect your commandments,

and I love them;

I will meditate on everything you require us to do.

ULB:

[47] I delight in your commandments,

which I love dearly.

[48] I will lift up my hands to your commandments, which I love;

I will meditate on your statutes.

translationWords:

- love
- hand, right hand, to hand over
- statute, statutes

translationNotes:

- **I delight in your commandments** - Possible meanings are 1) "I find delight in studying your commandments" or 2) "I am delighted that I have the opportunity to study your commandments."
- **lift up my hands to** - This is an idiom which means to honor, cherish or respect God's commandments. (See: Idiom)

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:49-50

UDB:

[49] Do not forget what you said you would do for me, the one who serves you,

because what you have said has caused me to confidently expect good things from you.

[50] When I have been suffering, you comforted me;

you did what you promised me, and that kept me alive.

ULB:

ZAYIN.

[49] Call to mind your promise to your servant

because you have given me hope.

[50] This is my comfort in my affliction:

that your promise has kept me alive.

translationWords:

- call, calling, called, call out
- mind
- promise
- servant, slave, slavery
- hope
- comfort, comforter
- afflict, affliction
- life, live, living, alive

translationNotes:

- **ZAYIN** - This is the name of the seventh letter of the Hebrew alphabet. In the Hebrew language, each line of verses 49-56 begins with this letter.
- **Call to mind your promise** - "Remember your promise." See how you translated this in 20:3
- **This is my comfort in my affliction: that your promise has kept me alive** - This clause can be restructured. AT: "The reason for my comfort is that your promise has kept me alive in my affliction" (See: Sentence Structure)

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:51-52

UDB:

[51] Proud people are always making fun of me,

but I do not turn away from obeying your laws.

[52] Yahweh, when I think about your regulations that you gave to us long ago,

I am comforted.

ULB:

[51] The proud have scoffed at me,

yet I have not turned away from your law.

[52] I have thought about your righteous decrees from ancient times, Yahweh,

and I comfort myself.

translationWords:

- proud, pride, prideful
- turn, turn away, turn back
- law, law of Moses, God's law, law of Yahweh
- righteous, righteousness
- decree
- Yahweh

translationNotes:

- **The proud** - This nominal adjective can be stated as an adjective. AT: "The proud people" (See: Nominal Adjectives)
- **scoffed at** - to mock someone or something that is looked down on, doubted, or not honored
- **from ancient times** - This is a reference to when the decrees, the Law, were given to Moses many years before. (See: Assumed Knowledge and Implicit Information)

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:53-54

UDB:

[53] When I see wicked people disregard your laws,

I become very angry.

[54] While I have been living here on the earth for a short time,

I have written songs about your statutes.

ULB:

[53] Hot anger has taken hold of me

because of the wicked who reject your law.

[54] Your statutes have been my songs

in the house where I temporarily live.

translationWords:

- angry, anger
- evil, wicked, wickedness
- reject
- law, law of Moses, God's law, law of Yahweh
- statute, statutes
- life, live, living, alive

translationNotes:

- **Hot anger has taken hold of me** - This is an idiom. Anger is expressed as if it is a person that can grab another person. AT: "I have become very angry" (See: Idiom and Personification)
- **Your statutes have been my songs** - "I have used your statutes as lyrics to my music" or "I have created songs from your statutes"

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:55-56

UDB:

55 Yahweh, during the night I think about you,

and so I obey your laws.

56 What I have always done is to obey your principles of behavior.

ULB:

55 I think about your name during the night, Yahweh,

and I keep your law.

56 This has been my practice

because I have observed your instructions.

translationWords:

- name
- Yahweh
- law, law of Moses, God's law, law of Yahweh

translationNotes:

- **I think about your name** - Here the word "name" represents Yahweh himself. AT: "I think about you, Yahweh" (See: Metonymy)
- **I keep your law** - This is an idiom which means to obey the law. AT: "I obey your law" (See: Idiom)
- **my practice** - "my habit"
- **I have observed your instructions** - This is an idiom which means to follow or to obey those instructions. AT: "I have obeyed your instructions" (See: Idiom)

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:57-58

UDB:

[57] Yahweh, you are the one whom I have chosen,

and I promise to obey your words.

[58] With all my inner being I plead with you to be good to me;

act kindly to me as you promised that you would do.

ULB:

HETH.

[57] Yahweh is my portion;

I have determined to observe your words.

[58] I earnestly request your favor with my whole heart;

be merciful to me, as your word promised.

translationWords:

- Yahweh
- word of God, word of Yahweh, word of the Lord, scripture
- favor, favorable, favoritism
- heart
- mercy, merciful
- promise

translationNotes:

- **HETH** - This is the name of the eighth letter of the Hebrew alphabet. In the Hebrew language, each line of verses 57-64 begins with this letter.
- **Yahweh is my portion** - This means Yahweh is all he wants. Just as the Levites did not receive vast territories of land for the Lord was to be their portion so the writer claims Yahweh as the satisfier of his needs. (See: Assumed Knowledge and Implicit Information)

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:59-60

UDB:

59 I have thought about my behavior,

and I have decided to return to obeying your requirements.

60 I hurry to obey your commands;

I do not delay at all.

ULB:

59 I examined my ways

and turned my feet to your covenant decrees.

60 I hurry and do not delay

to keep your commandments.

translationWords:

- turn, turn away, turn back
- covenant
- decree
- command, to command, commandment

translationNotes:

- **turned my feet** - Here “feet” represent the whole person. To repent and choose to obey God’s laws is like turning one’s feet on a path to head in another direction. AT: “changed my direction” (See: Synecdoche and Metaphor)
- **I hurry and do not delay** - The writer expresses the same idea both positively and negatively in order to emphasize the urgency with which he obeys Yahweh’s commands. (See: Doublet)

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:61-62

UDB:

61 Wicked people have tried to seize me as a hunter tries to catch an animal with a net,

but I do not forget your laws.

62 In the middle of the night I awake,

and I praise you for your commands

because they are fair.

ULB:

61 The cords of the wicked have ensnared me;

I have not forgotten your law.

62 At midnight I rise to give thanks to you

because of your righteous decrees.

translationWords:

- evil, wicked, wickedness
- raise, rise, risen, arise, arose
- righteous, righteousness

translationNotes:

- **The cords of the wicked have ensnared me** - In this metaphor, wicked or evil people tried to cause the writer to sin like a hunter seeking to catch an animal with a trap. AT: “My enemies have tried to catch me” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:63-64

UDB:

[63] I am a friend of all those who have an awesome respect for you,
those who obey your principles of behavior.
[64] Yahweh, you faithfully love people all over the earth;
teach me your statutes.

ULB:

[63] I am a companion of all who honor you,
to all who observe your instructions.
[64] The earth, Yahweh, is full of your covenant faithfulness;
teach me your statutes.

translationWords:

- honor, to honor
- earth, earthly
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- statute, statutes

translationNotes:

- **I am a companion of all who honor you** - “I am a friend of all who honor you”

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:65-66

UDB:

[65] Yahweh, you have done good things for me
as you promised that you would do.
[66] Teach me to think carefully before I decide what to do,
and teach me other things that I need to know
because I believe that it is right for us to obey your commands.

ULB:

TETH.

[65] You have done good to your servant,
Yahweh, by means of your word.
[66] Teach me proper discernment and understanding,
for I have believed in your commandments.

translationWords:

- good, goodness
- servant, slave, slavery
- Yahweh
- word of God, word of Yahweh, word of the Lord, scripture
- discern, discernment
- believe, believe in, belief
- command, to command, commandment

translationNotes:

- **TETH** - This is the name of the ninth letter of the Hebrew alphabet. In the Hebrew language, each line of verses 65-72 begins with this letter.
- **to your servant** - The writer refers to himself as "your servant." AT: "to me, your servant" or "to me" (See: First, Second or Third Person)
- **by means of your word** - This is an idiom. "Your word" refers to the promises Yahweh has made to the writer. AT: "as you have promised" (See: Idiom)
- **Teach me proper discernment and understanding, for I have believed in your commandments** - Some languages may require change in logical progression. AT: "Since I have believed in your commandments, teach me proper discernment and understanding" (See: Sentence Structure and Writing Styles)

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:67-68

UDB:

67 Before you afflicted me, I did things that were wrong,

but now I obey your words.

68 You are very good, and what you do is good;

teach me your statutes.

ULB:

67 Before I was afflicted I went astray,

but now I observe your word.

68 You are good, and you are one who does good;

teach me your statutes.

translationWords:

- afflict, affliction
- astray, go astray, led astray, stray
- statute, statutes

translationNotes:

- **Before I was afflicted** - This can be stated in active form. AT: “Before you afflicted me” or “Before you punished me” (See: Active or Passive)
- **I went astray** - Disobeying God is spoken of as if the person walked on the wrong path. AT: “I disobeyed you” (See: Metaphor)
- **I observe your word** - Here “word” represents commandments. AT: “I obey your commandments” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:69-70

UDB:

[69] Proud people have told many lies about me,

but as for me, I obey your principles of behavior.

[70] Those people are stubborn,

but as for me, I am delighted with your laws.

ULB:

[69] The arrogant have smeared me with lies,

but I keep your instructions with my whole heart.

[70] Their hearts are hardened,

but I delight in your law.

translationWords:

- arrogant
- instruct, instruction
- heart
- delight
- law, law of Moses, God's law, law of Yahweh

translationNotes:

- **The arrogant** - This nominal adjective can be stated as an adjective. AT: "Arrogant people" (See: Nominal Adjectives)
- **smeared me with lies** - People telling many lies about a person is spoken of as if they made the person dirty by spreading lies over him. (See: Metaphor)
- **with my whole heart** - Here "heart" represents a person's will. AT: "with complete commitment" or "completely" (See: Metonymy)
- **Their hearts are hardened** - Here "hearts" represents the people's wills. A person being stubborn is spoken of as if their hearts or wills were hard like a rock. AT: "They are stubborn" (See: Metonymy and Metaphor)

Links:

- Introduction to Psalms

- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:71-72

UDB:

71 It was good for me that you afflicted me
because the result was that I learned your statutes.
72 The laws that you give to us are worth more to me than gold,
more than thousands of pieces of gold and silver.

ULB:

71 It is good for me that I have suffered
so that I would learn your statutes.
72 Instruction from your mouth is more precious to me
than thousands of pieces of gold and silver.

translationWords:

- good, goodness
- suffer, suffering
- statute, statutes
- gold
- silver

translationNotes:

- **Instruction from your mouth is** - Here “mouth” represents what God says. AT: “The instructions you have spoken are” or “Your instructions are” (See: Metonymy)
- **than thousands of pieces of gold and silver** - This can be stated more generally. AT: “than a large amount of money” or “than great wealth”

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:73-74

UDB:

[73] You created me and formed my body;

help me to be wise so that I may learn your commands.

[74] Those who have an awesome respect for you will see what you have done for me,

because they have confidence in the promises of your word.

ULB:

YOD.

[73] Your hands have made and fashioned me;

give me understanding so that I may learn your commandments.

[74] Those who honor you will be glad when they see me

because I find hope in your word.

translationWords:

- hand, right hand, to hand over
- understand, understanding
- command, to command, commandment
- honor, to honor
- hope
- word of God, word of Yahweh, word of the Lord, scripture

translationNotes:

- **YOD** - This is the name of the tenth letter of the Hebrew alphabet. In the Hebrew language, each line of verses 73-80 begins with this letter.
- **Your hands have made and fashioned me** - God creating a person is spoken of as if God used his hands to shape the person the way someone may shape clay into an object. (See: Metaphor)
- **Your hands** - Here “hands” represents God’s power or action. AT: “You” (See: Metonymy)
- **because I find hope in your word** - Here “word” represents what God says. AT: “because I trust what you say” or “I confidently believe what you say” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:75-76

UDB:

[75] Yahweh, I know that your regulations are right

and that you have made me suffer because you love me without end.

[76] Comfort me by showing that you faithfully love me

as you said to me that you would do.

ULB:

[75] I know, Yahweh, that your decrees are just,

and that in faithfulness you afflicted me.

[76] Let your covenant faithfulness comfort me,

as you promised your servant.

translationWords:

- know, knowledge, make known
- Yahweh
- decree
- just, justice, justly
- faithful, faithfulness
- afflict, affliction
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- comfort, comforter
- promise
- servant, slave, slavery

translationNotes:

- **in faithfulness you afflicted me** - "you punished me because you are faithful." God promises to reward the righteous and punish wrongdoers, so he is faithful to do what he says he will.
- **your servant** - The writer refers to himself as "your servant." AT: "me, your servant" or "me" (See: First, Second or Third Person)

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:77-78

UDB:

[77] Act mercifully to me so that I may continue to live

because I am delighted with your laws.

[78] Cause the proud people who falsely accuse me to be shamed;

but as for me, I will continue meditating on what you have commanded I should do.

ULB:

[77] Show me compassion so that I may live,

for your law is my delight.

[78] Let the proud be put to shame,

for they have slandered me;

but I will meditate on your instructions.

translationWords:

- compassion, compassionate
- life, live, living, alive
- law, law of Moses, God's law, law of Yahweh
- delight
- proud, pride, prideful
- shame, shameful, ashamed
- slander, slanderer
- meditate

translationNotes:

- **Let the proud be put to shame** - This can be stated in active form. AT: "Put the proud to shame" or "Cause those who are proud to be ashamed" (See: Active or Passive)
- **the proud** - This nominal adjective can be stated as an adjective. AT: "proud people" or "those who are proud" (See: Nominal Adjectives)

Links:

- Introduction to Psalms

- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:79-80

UDB:

[79] Cause those who have an awesome respect for you to come back to me
so that they may learn what you command.
[80] Enable me to perfectly obey your statutes
so that I may not be ashamed because of not doing that.

ULB:

[79] May those who honor you turn to me,
those who know your covenant decrees.
[80] May my heart be blameless with respect to your statutes
so that I may not be put to shame.

translationWords:

- honor, to honor
- turn, turn away, turn back
- covenant
- decree
- blameless
- statute, statutes
- shame, shameful, ashamed

translationNotes:

- **turn to me** - People returning in friendship to the writer is spoken of as if they physically turn towards him. AT: “come to me” or “unite with me” (See: Metaphor)
- **those who know your covenant decrees** - Possible meanings are 1) this further describes those who honor God or 2) this indicates the purpose for those who honor God to return to the writer. The words “so that” could be added to indicate this. AT: “so that they may learn what you command” (UDB) (See: Connecting Words)
- **May my heart be blameless** - Here “heart” represents a person’s thoughts and motives. AT: “May I be blameless” (See: Metonymy)

- **I may not be put to shame** - This can be stated in active form. AT: “I may not be ashamed” (See: Active or Passive)

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:81-82

UDB:

[81] I am waiting for you to save me from my enemies;

I confidently expect that you will tell me what you will do.

[82] My eyes are tired from waiting a long time for you to do what you promised that you would do,

and I ask, “When will you help me?”

ULB:

KAPH.

[81] I faint with longing that you might rescue me!

I have hope in your word.

[82] My eyes long to see your promise;

when will you comfort me?

translationWords:

- hope
- word of God, word of Yahweh, word of the Lord, scripture
- promise
- comfort, comforter

translationNotes:

- **KAPH** - This is the name of the eleventh letter of the Hebrew alphabet. In the Hebrew language, each line of verses 81-88 begins with this letter.
- **I have hope in your word** - Here “word” represents what God says. AT: “I confidently trust in what you say” (See: Metonymy)
- **My eyes long to see your promise** - Here “eyes” represents the whole person. AT: “I wait and wait for you to do what you promised to do” (See: Synecdoche)

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:83-84

UDB:

[83] I have become as useless as a wineskin that is shriveled from hanging a long time in the smoke inside a house,

but I have not forgotten your statutes.

[84] How long must I wait?

When will you punish those who persecute me?

ULB:

[83] For I have become like a wineskin in the smoke;

I do not forget your statutes.

[84] How long must your servant endure this;

when will you judge those who persecute me?

translationWords:

- wine, wineskin, new wine
- statute, statutes
- servant, slave, slavery
- endure, endurance
- judge, judgment
- persecute, persecution

translationNotes:

- **I have become like a wineskin in the smoke** - A wineskin is ruined when it hangs for a long time in a smoke-filled place. The writer compares himself to a wineskin that has been ruined by smoke to emphasize that he feels useless. (See: Simile)
- **How long must your servant endure this; when will you judge those who persecute me?** - The writer uses a question to request God to punish those who persecute him. This rhetorical question can be translated as a statement. AT: "Please do not make wait any longer. Punish those who persecute me." (See: Rhetorical Question)
- **must your servant** - The writer refers to himself as "your servant." AT: "must I, your servant" or "must I" (See: First, Second or Third Person)

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:85-86

UDB:

85 It is as though proud people, those who do not obey your laws, have dug deep pits for me to fall into.

86 All your commands are trustworthy;

but people are persecuting me by telling lies about me, so please help me.

ULB:

85 The proud have dug pits for me,

defying your law.

86 All your commandments are reliable;

those people persecute me wrongfully; help me.

translationWords:

- proud, pride, prideful
- pit
- command, to command, commandment
- persecute, persecution
- wrong, mistreat, hurt

translationNotes:

- **The proud have dug pits for me** - The proud are seeking to capture the writer or cause him to do wrong. This is spoken of as if they were hunters digging holes to trap the writer like an animal. (See: Metaphor)
- **The proud** - This nominal adjective can be stated as an adjective. AT: “Proud people” or “Those who are proud” (See: Nominal Adjectives)

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:87-88

UDB:

87 Those people almost killed me,

but I have not stopped obeying your principles of behavior.

88 Because you faithfully love me, allow me to continue to live

so that I may continue to obey your requirements that you have spoken.

ULB:

87 They have almost made an end to me on earth,

but I do not reject your instructions.

88 By your steadfast love, keep me alive,

so that I may obey your commands.

translationWords:

- reject
- instruct, instruction
- life, live, living, alive
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- promise
- covenant
- decree

translationNotes:

- **They have almost made an end to me on earth** - This is a polite way of speaking about someone killing someone else. AT: “They have almost killed me” (See: Euphemism)
- **By your steadfast love** - “According to your steadfast love.” The phrase “steadfast love” or “faithfulness” can be stated as an adverb. AT: “because you faithfully love me” (See: Abstract Nouns)

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:89-90

UDB:

89 Yahweh, your word will last forever;

it is firmly fixed in heaven.

90 You will faithfully continue to act for people who are not yet born;

you have put the earth in its place, and it remains firmly there.

ULB:

LAMEDH.

89 Yahweh, your word stands forever;

your word is established firmly in heaven.

90 Your faithfulness lasts for all generations;

you have established the earth, and it remains.

translationWords:

- Yahweh
- word of God, word of Yahweh, word of the Lord, scripture
- forever
- heaven, sky, heavens, heavenly
- faithful, faithfulness
- generation

translationNotes:

- **LAMEDH** - This is the name of the twelfth letter of the Hebrew alphabet. In the Hebrew language, each line of verses 89-96 begins with this letter.
- **your word stands forever** - Here "word" represents anything God has communicated to people. AT: "what you have said will be true forever" (See: Metonymy)
- **your word is established firmly in heaven** - Here "word" represents anything God has communicated to people. This speaks about what God has said as if it were an object that stands firmly upright. AT: "what you have said will be true in heaven forever" (See: Metonymy and Metaphor)
- **for all generations** - "for all future generations." This is an idiom that means "forever." (See: Idiom)

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:91-92

UDB:

[91] To this day, all things on the earth remain because you decided that they should remain;

everything on the earth serves you.

[92] If I had not been delighted in obeying your laws,

I would have died because of what I was suffering.

ULB:

[91] All things continue to this day, just as you said in your righteous decrees,

for all things are your servants.

[92] If your law had not been my delight,

I would have perished in my affliction.

translationWords:

- righteous, righteousness
- decree
- servant, slave, slavery
- law, law of Moses, God's law, law of Yahweh
- delight
- perish, perishing, perishable
- afflict, affliction

translationNotes:

- **all things are your servants** - All created things are spoken of as if they were persons who can serve God. AT: "all things serve you" or "all things obey your commands" (See: Personification)

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:93-94

UDB:

[93] I will never forget your principles of behavior

because as a result of my obeying them, you have enabled me to continue to live.

[94] I belong to you; save me from my enemies

because I have tried to obey your principles of behavior.

ULB:

[93] I will never forget your instructions,

for through them you have kept me alive.

[94] I am yours; save me,

for I seek your instructions.

translationWords:

- instruct, instruction
- life, live, living, alive
- save, safe
- seek, sought

translationNotes:

- **I will never forget** - This can be stated in positive form. AT: “I will always remember” (See: Litotes)
- **for through them you have kept me alive** - It is implied that the writer obeys God’s instructions. The full meaning of this statement can be made explicit. AT: “for you have kept me alive because I obey them” (See: Assumed Knowledge and Implicit Information)
- **for I seek your instructions** - Trying hard to obey God’s instructions is spoken of as if instructions were an object for which a person must search. (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:95-96

UDB:

[95] Wicked men are waiting to kill me,

but I will think about your requirements.

[96] I have learned that there is a limit for everything,

but your commands have no limit.

ULB:

[95] The wicked prepare to destroy me,

but I will seek to understand your covenant decrees.

[96] I have seen that everything has its limits,

but your commandments are broad, beyond limits.

translationWords:

- evil, wicked, wickedness
- seek, sought
- covenant
- decree
- command, to command, commandment

translationNotes:

- **I will seek to understand** - “I will try hard to understand”
- **everything has its limits** - “all things have an end”
- **but your commandments are broad, beyond limits** - God’s commandments always being true and perfect is spoken of as if God’s commandments were an object that is so wide that it never ends. AT: “but your commandments are without limits” or “but your commandments are eternal” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:97-98

UDB:

[97] I love your laws very much.

I meditate on them all during the day.

[98] Because I know your commands

and because I think about them all the time,

I have become wiser than my enemies.

ULB:

MEM.

[97] Oh how I love your law!

It is my meditation all day long.

[98] Your commandments make me wiser than my enemies,

for your commandments are always with me.

translationWords:

- love
- law, law of Moses, God's law, law of Yahweh
- meditate
- command, to command, commandment
- wise, wisdom

translationNotes:

- **MEM** - This is the name of the thirteenth letter of the Hebrew alphabet. In the Hebrew language, each line of verses 97-104 begins with this letter.
- **your commandments are always with me** - Constantly thinking about God's commandments is spoken of as if the commandments were an object that the writer keeps with him always. (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:99-100

UDB:

[99] I understand more than my teachers do
because I meditate on what you command.
[100] I understand more than many old people do
because I obey your principles of behavior.

ULB:

[99] I have more understanding than all my teachers,
for I meditate on your covenant decrees.
[100] I understand more than those older than I am;
this is because I have kept your instructions.

translationWords:

- understand, understanding
- teacher, Teacher
- meditate
- covenant
- decree
- instruct, instruction

translationNotes:

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:101-102

UDB:

101 I have avoided all evil behavior

so that I may obey your words.

102 I have not refused to obey them

because you have taught me while I have studied them.

ULB:

101 I have kept my feet back from every evil path

so that I might observe your word.

102 I have not turned aside from your righteous decrees,

for you have instructed me.

translationWords:

- evil, wicked, wickedness
- word of God, word of Yahweh, word of the Lord, scripture
- turn, turn away, turn back
- righteous, righteousness
- decree

translationNotes:

- **I have kept my feet back from every evil path** - Avoiding doing what is evil is spoken of as if it were avoiding walking on paths that are evil. AT: “I have avoided doing what is evil” (See: Metaphor)
- **kept my feet** - Here “feet” represents the whole person. AT: “kept myself” (See: Synecdoche)
- **observe your word** - “obey your word”
- **your word** - Here “word” represents God’s commands. (See: Metonymy)
- **I have not turned aside from your righteous decrees** - Continuing to obey God’s righteous decrees is spoken of as if the writer has not physically turned away from the righteous decrees. This can be stated in positive form. AT: “I always obey your righteous decrees” (See: Metaphor and Litotes)

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:103-104

UDB:

[103] When I read your words,

they are like honey that I eat;

yes, they are even sweeter than honey.

[104] Because I have learned your principles of behavior,

I am able to understand many things;

therefore I hate all evil things that some people do.

ULB:

[103] How sweet are your words to my taste,

yes, sweeter than honey to my mouth!

[104] Through your instructions I gain discernment;

therefore I hate every false way.

translationWords:

- discern, discernment

translationNotes:

- **How sweet are your words to my taste, yes, sweeter than honey to my mouth!** - The writer delighting in what God says is spoken of as if God's words were food that tasted sweet to the writer. AT: "Your words are good and delightful!" (See: Metaphor)
- **I gain discernment** - The abstract noun "discernment" can be stated as a verb. AT: "I learn to discern what is right" (See: Abstract Nouns)
- **therefore I hate every false way** - Evil behavior is spoken of as if it were a false way or road. (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:105-106

UDB:

[105] Your word is a lamp to guide me;

it is like a light that shows me where to walk.

[106] I have solemnly promised, and I am solemnly promising it again,

that I will always obey your regulations;

they are all fair.

ULB:

NUN.

[105] Your word is a lamp to my feet

and a light for my path.

[106] I have sworn and have confirmed it,

that I will observe your righteous decrees.

translationWords:

- word of God, word of Yahweh, word of the Lord, scripture
- light
- oath, swear, swear by
- confirm, confirmation
- decree

translationNotes:

- **NUN** - This is the name of the fourteenth letter of the Hebrew alphabet. In the Hebrew language, each line of verses 105-112 begins with this letter.
- **Your word is a lamp to my feet and a light for my path** - These two phrases have similar meanings. They speak about God telling a person how to live as if the person were walking on a path and God's words were a light that helps the person see where to go. AT: "Your words tell me how to live my life" (See: Doublet and Metaphor)
- **Your word** - Here "word" represents all that God communicates to people. (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:107-108

UDB:

[107] Yahweh, I am suffering very much;
cause me to be strong again as you have promised to do.
[108] Yahweh, when I thank you while I pray, it is like a sacrifice to you;
please accept it,
and teach me your regulations.

ULB:

[107] I am very afflicted;
keep me alive, Yahweh, as you have promised in your word.
[108] Yahweh, please accept the freewill offerings of my mouth,
and teach me your righteous decrees.

translationWords:

- afflict, affliction
- life, live, living, alive
- Yahweh
- promise
- freewill offering
- righteous, righteousness
- decree

translationNotes:

- **as you have promised in your word** - Here “word” represents what God communicates to people. AT: “as you have promised to do” (UDB) (See: Metonymy)
- **freewill offerings of my mouth** - The writer speaks of his prayer as if it were a sacrifice that he is offering to God. AT: “my prayer as a sacrifice to you” (See: Metaphor)
- **of my mouth** - Here “mouth” represents the whole person. (See: Synecdoche)

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:109-110

UDB:

[109] My enemies are often trying to kill me,

but I do not forget your laws.

[110] Wicked people have tried to seize me as a hunter tries to catch little animals with a trap,

but I have not disobeyed your principles of behavior.

ULB:

[109] My life is always in my hand,

yet I do not forget your law.

[110] The wicked have set a snare for me,

but I have not strayed from your instructions.

translationWords:

- law, law of Moses, God's law, law of Yahweh
- evil, wicked, wickedness
- snare, trap
- astray, go astray, led astray, stray

translationNotes:

- **My life is always in my hand** - This is an idiom that means the writer's life is always in danger. AT: "My enemies are often trying to kill me" (UDB) (See: Idiom)
- **I do not forget your law** - This can be stated in positive form. AT: "I always remember your laws" (See: Litotes)
- **The wicked have set a snare for me** - Wicked people trying to capture and kill the writer is spoken of as if they were hunters setting a trap to catch an animal. (See: Metaphor)
- **The wicked** - This nominal adjective can be stated as an adjective. AT: "Wicked people" (See: Nominal Adjectives)
- **I have not strayed from your instructions** - Not disobeying God's instructions is spoken of as if the writer has not walked away from God's instructions. This can be stated in positive form. AT: "I obey your instructions" (See: Metaphor and Litotes)

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:111-112

UDB:

111 I have your requirements forever;

because of them, I am joyful in my inner being.

112 I have decided to always obey your commands, every one of them.

ULB:

111 I claim your covenant decrees as my heritage forever,

for they are the joy of my heart.

112 My heart is set on obeying your statutes

forever to the very end.

translationWords:

- inherit, inheritance, heritage, heir
- forever
- joy, joyful
- heart
- obey, obedient, obedience
- statute, statutes

translationNotes:

- **I claim your covenant decrees as my heritage forever** - The writer always cherishing and obeying God's decrees is spoken of as if the decrees are land or a possession that the writer will inherit. AT: "Your laws will belong to me forever" or "Your covenant decrees are like a heritage I will keep forever" (See: Metaphor)
- **they are the joy of my heart** - Here "heart" represents the whole person. AT: "they make me joyful" or "I delight in them" (See: Synecdoche)
- **My heart is set on obeying** - Here "heart" represents the writer's will. The phrase "heart is set" is an idiom. It is a way of saying the writer is determined. AT: "I am determined to obey" (See: Metonymy and Idiom)
- **to the very end** - Possible meanings are 1) "every one of them" (UDB) 2) "to the very end of my life" or 3) "to the very end of time"

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:113-114

UDB:

113 I hate people who only say they love you,

but I love your laws.

114 You are like a place where I can hide from my enemies,

and you are like a shield behind which I am protected from them;

I trust in your promises.

ULB:

SAMEKH.

113 I hate those who have a double mind,

but I love your law.

114 You are my hiding place and my shield;

I wait for your word.

translationWords:

- mind
- love
- law, law of Moses, God's law, law of Yahweh
- shield

translationNotes:

- **SAMEKH** - This is the name of the fifteenth letter of the Hebrew alphabet. In the Hebrew language, each line of verses 113-120 begins with this letter.
- **who have a double mind** - A person who is not sincere and not fully committed to obeying God is spoken of as if the person has two minds. AT: "who are not completely committed to obeying you" or "who are insincere" (See: Metaphor)
- **my hiding place** - God making the writer safe is spoken of as if God were a place where the writer could go and hide. (See: Metaphor)
- **my shield** - God protecting the writer is spoken of as if God were the writer's shield. (See: Metaphor)
- **I wait for your word** - Here "wait" means to wait expectantly. This has the idea of hope and trust. AT: "I trust in your word"
- **your word** - Here "word" represents what God communicates to people. (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:115-116

UDB:

115 You evil people, go away from me

so than I may obey my God's commands!

116 Enable me to be strong as you promised that you would do,

so that I may continue to live.

I am confidently expecting that you will restore me;

do not disappoint me.

ULB:

115 Get away from me, you evil doers,

so that I may observe the commandments of my God.

116 Sustain me by your word so that I may live

and not be ashamed of my hope.

translationWords:

- evil, wicked, wickedness
- command, to command, commandment
- God
- life, live, living, alive
- shame, shameful, ashamed
- hope

translationNotes:

- **Sustain me by your word** - "Support me by your word." Here "word" represents what God communicates to people. AT: "Give me strength as you said you would" or "Enable me to be strong as you promised" (See: Metonymy)
- **and not be ashamed of my hope** - Here "my hope" represents the writer's trust in God and his promises. This can be stated as a complete sentence. AT: "Do not disappoint me." (UDB) or "Do not cause me shame by not doing what you promised to do."

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:117-118

-

UDB:

[117] Hold me up so that I may be safe

and always pay attention to your commands.

[118] You reject all those who disobey your statutes;

because they make deceitful plans and they do not keep their word.

ULB:

[117] Support me, and I will be safe;

I will always meditate on your statutes.

[118] You reject all those who stray from your statutes,

for those people are deceptive and unreliable.

translationWords:

- meditate
- statute, statutes
- reject
- astray, go astray, led astray, stray
- deceive, deceit, deception, deceptive

translationNotes:

- **Support me** - “Help me” or “Strengthen me”
- **those people are deceptive and unreliable** - Possible meanings are 1) “those people lie and no one can trust them” or 2) “those people make deceitful plans but they will fail”

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:119-120

UDB:

[119] You get rid of all the wicked people on the earth as people get rid of trash;

therefore I love your requirements.

[120] I tremble because I am afraid of you;

I am afraid because you punish those who do not obey your regulations.

ULB:

[119] You remove all the wicked of the earth like slag;

therefore I love your solemn commands.

[120] My body trembles in fear of you,

and I am afraid of your righteous decrees.

translationWords:

- evil, wicked, wickedness
- earth, earthly
- love
- command, to command, commandment
- body
- tremble
- fear, afraid, fear of Yahweh
- righteous, righteousness
- decree

translationNotes:

- **You remove all the wicked of the earth like slag** - Slag is the waste or undesired leftovers in the process of refining gold or other metals. Yahweh removes the wicked people as if they were trash. (See: Simile)
- **the wicked** - This nominal adjective can be stated as an adjective. AT: “the wicked people” (See: Nominal Adjectives)

- **like slag** - “like trash” or “like waste”
- **My body trembles in fear of you** - Here “body” represents the whole person. AT: “I shake because I fear you” (See: Synecdoche)
- **I am afraid of your righteous decrees** - It is implied that the writer is afraid of God’s righteous decrees because the writer knows that God punishes those who disobey his decrees. You can make the full meaning of this statement explicit. (See: Assumed Knowledge and Implicit Information)

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:121-122

UDB:

[121] But I have done what is right and fair;
so do not allow people to oppress me.
[122] Be responsible for doing good things for me,
and do not allow proud people to oppress me.

ULB:

AYIN.

[121] I do what is just and right;
do not abandon me to my oppressors.
[122] Guarantee the welfare of your servant;
do not let the proud oppress me.

translationWords:

- just, justice, justly
- oppress, oppression, oppressor
- servant, slave, slavery
- proud, pride, prideful

translationNotes:

- **AYIN** - This is the name of the sixteenth letter of the Hebrew alphabet. In the Hebrew language, each line of verses 121-128 begins with this letter.
- **do not abandon me to my oppressors** - "do not allow people to oppress me"
- **Guarantee the welfare of your servant** - The writer speaks about himself as "your servant." AT: "Guarantee my welfare" or "Help and protect me, your servant" (See: First, Second or Third Person)
- **the proud** - This nominal adjective can be stated as an adjective. AT: "those who are proud" or "proud people" (See: Nominal Adjectives)

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:123-124

UDB:

123 My eyes are tired from waiting a long time for you to rescue me,

for you to save me as you promised that you would.

124 Do something for me to show that you faithfully love me,

and teach me your statutes.

ULB:

123 My eyes grow tired as I wait for your salvation

and for your righteous word.

124 Show your servant your covenant faithfulness,

and teach me your statutes.

translationWords:

- salvation
- righteous, righteousness
- word of God, word of Yahweh, word of the Lord, scripture
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- statute, statutes

translationNotes:

- **My eyes grow tired as I wait** - Here “eyes” represents the whole person. AT: “I grow tired because I wait and wait” (See: Synecdoche)
- **for your salvation and for your righteous word** - The abstract noun “salvation” can be stated as a verb. AT: “for you to save me as you promised to do” (See: Abstract Nouns)
- **your righteous word** - Here “word” represents what God communicates to people. AT: “your righteous promise” (Metonymy)
- **Show your servant** - The writer speaks about himself as “your servant.” AT: “Show me” or “Show me, your servant” (See: First, Second or Third Person)
- **your covenant faithfulness** - The abstract noun “faithfulness” can be stated as an adverb or adjective. AT: “that you faithfully love me” or “that you are faithful to me because of your covenant” (See: Abstract Nouns)

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:125-126

UDB:

[125] I am one who serves you;
enable me to understand what you want me to know
so that I may learn your requirements.
[126] Yahweh, now is the time for you to punish people
because they have disobeyed your laws.

ULB:

[125] I am your servant; give me understanding
so that I may know your covenant decrees.
[126] It is time for Yahweh to act,
for people have broken your law.

translationWords:

- understand, understanding
- know, knowledge, make known
- covenant
- decree
- law, law of Moses, God's law, law of Yahweh

translationNotes:

- **give me understanding** - The abstract noun "understanding" can be stated as a verb. AT: "enable me to understand what you want me to know" (UDB) (See: Abstract Nouns)
- **It is time for Yahweh to act** - The writer is speaking to Yahweh in the third person. This can be stated in second person. AT: "It is time for you to act, Yahweh" (See: First, Second or Third Person)
- **people have broken your law** - This is an idiom. Here "have broken" means "disobeyed." This is a way of saying the people have disobeyed God's law. (See: Idiom)

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:127-128

UDB:

[127] Truly, I love your commands more than I love gold;

I love them more than I love very pure gold.

[128] So I conduct my life by your principles of behavior,

and I hate all the evil things that some people do.

ULB:

[127] Truly I love your commandments

more than gold, more than fine gold.

[128] Therefore I carefully follow all your instructions,

and I hate every path of falsehood.

translationWords:

- love
- command, to command, commandment
- gold
- instruct, instruction

translationNotes:

- **I carefully follow all your instructions** - A person carefully obeying all of God's instructions is spoken of as if as if the instructions were leading a person and that person follows behind. AT: I carefully obey all of your instructions" (See: Metaphor)
- **every path of falsehood** - People doing what is evil is spoken of as if they are walking on the wrong path. AT: "all the bad ways some people live" (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:129-130

UDB:

[129] Your requirements are wonderful,

so I obey them with all my inner being.

[130] When someone explains your words,

it is as though they are lighting a light;

what they say causes even people who have not learned your laws to be wise.

ULB:

PE.

[129] Your rules are wonderful,

that is why I obey them.

[130] The unfolding of your words gives light;

it gives understanding to the untrained.

translationWords:

- word of God, word of Yahweh, word of the Lord, scripture
- light

translationNotes:

- **PE** - This is the name of the seventeenth letter of the Hebrew alphabet. In the Hebrew language, each line of verses 129-136 begins with this letter.
- **The unfolding of your words gives light** - The writer speaks of Yahweh's words as if those words were fabric that is folded, and of the person who explains Yahweh's words as if they are unfolding that fabric. AT: "The explanation of your words gives light" or "When someone explains your words, they give light" (See: Metaphor)
- **The unfolding of your words gives light** - The writer speaks of Yahweh's words giving wisdom to a person as if his words were shining a light on them. AT: "The explanation of your words gives people wisdom" (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:131-132

UDB:

131 I eagerly desire to know your commands

as a dog pants with its mouth open, wanting to be fed.

132 Listen to me and act kindly to me

as you do to all those who love you.

ULB:

131 I open my mouth and pant,

for I long for your commandments.

132 Turn to me and have mercy on me,

as you always do for those who love your name.

translationWords:

- command, to command, commandment
- turn, turn away, turn back
- mercy, merciful
- love
- name

translationNotes:

- **I open my mouth and pant, for I long for your commandments** - The writer speaks of his desire for Yahweh's commandments as if he were a dog panting for water. AT: "I earnestly long for your commandments" (See: Metaphor)
- **Turn to me** - To turn towards someone means to pay attention to that person. AT: "Pay attention to me" (See: Symbolic Action)
- **love your name** - Here the word "name" represents Yahweh himself. AT: "love you" (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:133-134

UDB:

[133] Guide me as you promised;

do not allow evil people to control what I do.

[134] Rescue me from those who oppress me

so that I may obey your principles of behavior.

ULB:

[133] Direct my footsteps by your word;

do not let any sin rule me.

[134] Redeem me from human oppression

so that I may observe your instructions.

translationWords:

- word of God, word of Yahweh, word of the Lord, scripture
- sin, sinful, sinner, sinning
- redeem, redemption, redeemer
- oppress, oppression, oppressor
- instruct, instruction

translationNotes:

- **Direct my footsteps** - Here the word “footsteps” represents the writer as he is walking. He speaks of the way he lives, or his conduct, as if he were walking on a path. AT: “Direct me” or “Teach me how to live” (See: Synecdoche and Metaphor)
- **do not let any sin rule me** - The writer speaks of sin as if it were a person who has authority over him. Possible meanings are 1) “do not let me habitually commit any sin” or 2) “do not let sinful men rule me” (See: Personification)
- **Redeem me from human oppression** - The word “oppression” can be translated as a verb. AT: “Save me from people who oppress others” (See: Abstract Nouns)

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:135-136

UDB:

135 Act kindly toward me
and teach me your statutes.
136 I cry very much
because many people do not obey your laws.

ULB:

135 Let your face shine on your servant,
and teach me your statutes.
136 Streams of tears run down from my eyes
because people do not observe your law.

translationWords:

- face
- servant, slave, slavery
- statute, statutes
- law, law of Moses, God's law, law of Yahweh

translationNotes:

- **Let your face shine on your servant** - The writer speaks of Yahweh acting favorably towards him as if Yahweh's face shone a light on him. AT: "Act favorably towards your servant" (See: Metaphor)
- **Streams of tears** - The writer speaks of his many tears as if they were streams of water. AT: "Many tears" (See: Metaphor)
- **observe your law** - "obey your law"

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:137-138

UDB:

[137] Yahweh, you are righteous

and your regulations are just.

[138] You did what was right when you gave us the laws of your covenant promise,

and you can be trusted when you made those promises to us.

ULB:

TSADHE.

[137] You are righteous, Yahweh,

and your decrees are fair.

[138] You have given your covenant decrees righteously

and faithfully.

translationWords:

- righteous, righteousness
- Yahweh
- decree
- covenant
- faithful, faithfulness

translationNotes:

- **TSADHE** - This is the name of the eighteenth letter of the Hebrew alphabet. In the Hebrew language, each line of verses 137-144 begins with this letter
- **covenant decrees** - Other possible meanings are “testimonies” or “laws.” See how you translated this in 78:5.

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:139-140

UDB:

[139] I am furious

because my enemies disregard your words.

[140] I have found that your promises are dependable,

and I love them.

ULB:

[139] Anger has destroyed me

because my adversaries forget your words.

[140] Your word has been tested very much,

and your servant loves it.

translationWords:

- angry, anger
- adversary, enemy
- word of God, word of Yahweh, word of the Lord, scripture
- test
- servant, slave, slavery
- love

translationNotes:

- **Anger has destroyed me** - This is an idiom. The phrase is an exaggeration and is hyperbole for “I am extremely angry.” (See: Idiom and Hyperbole)
- **has been tested very much** - This can be stated in active form. AT: “I have tested your word many times” (See: Active or Passive)
- **your servant loves** - The writer speaks of himself as if he were another person. AT: “I, your servant, love” or “I love” (See: Pronouns)

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:141-142

UDB:

[141] I am not important, and people despise me,
but I do not forget your principles of behavior.
[142] You are righteous and you will be righteous forever,
and your laws will never be changed.

ULB:

[141] I am insignificant and despised,
yet I do not forget your instructions.
[142] Your justice is forever right,
and your law is trustworthy.

translationWords:

- just, justice, justly
- forever
- law, law of Moses, God's law, law of Yahweh
- trust, trustworthy, trustworthiness

translationNotes:

- **I am ... despised** - This can be stated in active form. AT: "People despise me" (See: Active or Passive)

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:143-144

UDB:

143 I constantly have troubles and I am worried,

but your commands cause me to be happy.

144 Your requirements are always fair;

help me to understand them so that I may continue to live.

ULB:

143 Though distress and anguish have found me,

your commandments are still my delight.

144 Your covenant decrees are righteous forever;

give me understanding that I may live.

translationWords:

- command, to command, commandment
- covenant
- righteous, righteousness
- forever
- life, live, living, alive

translationNotes:

- **distress and anguish have found me** - The psalmist speaks of distress and anguish as if they were people. AT: “I have become distressed and anguished” or “my body and my mind are suffering” (See: Personification)

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:145-146

UDB:

145 Yahweh, with all my inner being I call out to you;

answer me and I will obey your statutes.

146 I call out to you,

"Save me, and I will keep your commandments."

ULB:

QOPH.

145 I cried out with my whole heart, "Answer me, Yahweh,

I will keep your statutes.

146 I call to you; save me,

and I will observe your covenant decrees."

translationWords:

- heart
- Yahweh
- statute, statutes
- call, calling, called, call out
- save, safe
- covenant
- decree

translationNotes:

- **QOPH** - This is the name of the nineteenth letter of the Hebrew alphabet. In the Hebrew language, each of verses 145-152 begins with this letter.
- **with my whole heart** - The psalmist speaks of his whole being as if it were only his heart. AT: "completely" (See: Synecdoche)
- **covenant decrees** - Other possible meanings are "testimonies" or "laws."See how you translated this in 78:5.

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:147-148

UDB:

147 Each morning I arise before dawn and call to you to help me;
I confidently expect you to do what you have promised.
148 All during the night I am awake,
and I meditate on your commands and your promises.

ULB:

147 I rise before the dawn of the morning and cry for help.
I hope in your words.
148 My eyes are open before the night watches change
so that I might meditate on your word.

translationWords:

- raise, rise, risen, arise, arose
- hope
- meditate
- word of God, word of Yahweh, word of the Lord, scripture

translationNotes:

- **dawn of the morning** - “before the sun first appears”
- **My eyes are open before the night watches change** - This is an idiom. In Hebrew culture, the night was usually divided into three “watches” or periods. AT: “I am awake all night” (See: Idiom)

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:149-150

UDB:

149 Yahweh, because you faithfully love me,

listen to me while I pray;

keep me safe because I keep your regulations.

150 Those evil people who oppress me are coming closer to me;

they do not pay any attention to your laws.

ULB:

149 Hear my voice in your covenant faithfulness;

keep me alive, Yahweh, as you have promised in your righteous decrees.

150 Those who are persecuting me are coming closer to me,

but they are far from your law.

translationWords:

- voice
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- life, live, living, alive
- Yahweh
- promise
- righteous, righteousness
- decree
- persecute, persecution
- law, law of Moses, God's law, law of Yahweh

translationNotes:

- **Hear my voice in your covenant faithfulness** - The psalmist speaks of what he says as if it were the voice he uses to speak. AT: "hear what I say because of your covenant faithfulness" (See: Metonymy)
- **they are far from your law** - "they have strayed from your law" or "they do not pay any attention to your laws" (UDB)

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:151-152

UDB:

151 But Yahweh, you are near to me,

and I know that your commands will never be changed.

152 Long ago I found out about your requirements,

and I know that you intended them to last forever.

ULB:

151 You are near, Yahweh,

and all your commandments are trustworthy.

152 Long ago I learned from your covenant decrees

that you had set them in place forever.

translationWords:

- command, to command, commandment
- trust, trustworthy, trustworthiness
- covenant
- decree
- forever

translationNotes:

- **all your commandments are trustworthy** - The abstract noun “trustworthy” can be translated using the verb “trust.” AT: “I can trust your commandments” (See: Abstract Nouns)
- **covenant decrees** - Other possible meanings are “testimonies” or “laws.” See how you translated this in 78:5
- **set them in place** - The psalmist speaks of Yahweh’s commands as if they were posts set in the ground. AT: “given them for people to obey” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:153-154

UDB:

153 Look at me, see that I am suffering very much, and heal me
because I do not forget your laws.
154 Defend me when others accuse me and rescue me from them;
allow me to continue to live as you promised that you would.

ULB:

RESH.

153 Look on my affliction and help me,
for I do not forget your law.
154 Plead my cause and redeem me;
keep me, as you have promised in your word.

translationWords:

- afflict, affliction
- law, law of Moses, God's law, law of Yahweh
- redeem, redemption, redeemer
- promise
- word of God, word of Yahweh, word of the Lord, scripture

translationNotes:

- **RESH** - This is the name of the twentieth letter of the Hebrew alphabet. In the Hebrew language, each line of verses 153-160 begins with this letter.
- **Look on my affliction** - The psalmist speaks of affliction as if it were an object that people could see. AT: "Look at how much I am suffering" (See: Metaphor)
- **Plead my cause** - "Defend me against those who accuse me"
- **keep me** - "protect my life" or "give me life"

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:155-156

UDB:

155 Wicked people do not obey your statutes,

so you will certainly not save them.

156 Yahweh, you have been merciful by helping me in many ways;

allow me to continue to live as you have done until now.

ULB:

155 Salvation is far from the wicked,

for they do not love your statutes.

156 Great are your merciful actions, Yahweh;

keep me alive, as you always do.

translationWords:

- salvation
- evil, wicked, wickedness
- love
- statute, statutes
- mercy, merciful
- life, live, living, alive

translationNotes:

- **Salvation is far from the wicked** - The psalmist speaks of salvation as if it were a physical object. The abstract noun “salvation” can be translated using the verb “save.” AT: “You will certainly not save the wicked” (See: Metaphor and Abstract Nouns)
- **Great are your merciful actions** - Here “great” means “many.” “You have shown mercy to people many times” or “You have done many merciful things”
- **as you always do** - Another possible meaning is “because you do what is just.”

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:157-158

UDB:

157 Many people are my enemies; many people cause me to suffer,
but I do not neglect your commands.
158 When I look at those who are not faithful to you, I am disgusted
because they do not obey your requirements.

ULB:

157 My persecutors and my foes are many,
yet I have not turned from your covenant decrees.
158 I view the treacherous with disgust
because they do not keep your word.

translationWords:

- persecute, persecution
- turn, turn away, turn back
- covenant
- decree

translationNotes:

- **My persecutors** - The abstract noun “persecutors” can be translated using the verb “persecute.” AT: “Those who persecute me” (See: Abstract Nouns)
- **I have not turned from** - This is an idiom. “I have not stopped obeying” or “I have not stopped believing” (See: Idiom)
- **covenant decrees** - Other possible meanings are “testimonies” or “laws.” See how this is translated in 78:5.
- **the treacherous** - The adjective “treacherous” can be translated as a noun phrase. AT: “treacherous people” or “those who betray me” or “my enemies” (See: Nominal Adjectives)
- **do not keep** - “do not obey”

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:159-160

UDB:

159 Yahweh, notice that I love your principles of behavior;

because you faithfully love me, allow me to continue to live.

160 I can rely on everything that you have said;

all your regulations will endure forever.

ULB:

159 See how I love your instructions;

keep me alive, Yahweh, as you have promised by your covenant faithfulness.

160 The essence of your word is truth;

every one of your righteous decrees lasts forever.

translationWords:

- love
- life, live, living, alive
- promise
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- trust, trustworthy, trustworthiness
- forever

translationNotes:

- **See** - “Notice” or “Look at me so you can see”
- **The essence of your word is truth** - “Your word is completely true” or “Your word can be trusted”

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:161-162

UDB:

161 Rulers persecute me for no reason,

but in my inner being I have a very awesome respect for your words.

162 I am happy about your words,

as happy as someone who has found a great treasure.

ULB:

SHIN.

161 Princes persecute me without cause;

my heart trembles, afraid of disobeying your word.

162 I rejoice at your word

like one who finds great plunder.

translationWords:

- prince, princess
- persecute, persecution
- heart
- fear, afraid, fear of Yahweh
- disobey, disobedient, disobedience
- word of God, word of Yahweh, word of the Lord, scripture
- rejoice

translationNotes:

- **SHIN** - This is the name of the twenty-first letter of the Hebrew alphabet. In the Hebrew language, each line of verses 161-168 begins with this letter.
- **my heart trembles, afraid of disobeying your word** - The psalmist speaks of the heart as if it could tremble and be afraid. The heart is a synecdoche for the whole person. AT: “I am shaking because I am afraid that I will disobey your word” (See: Synecdoche and Personification)
- **plunder** - Possible meanings are 1) things that soldiers and robbers take from those they have defeated in battle or 2) things of great value or “treasure.”

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:163-164

UDB:

163 I thoroughly hate all lies

but I love your laws.

164 I praise you seven times a day

for your commandments because they are all just.

ULB:

163 I hate and despise falsehood,

but I love your law.

164 Seven times a day I praise you

because of your righteous decrees.

translationWords:

- love
- law, law of Moses, God's law, law of Yahweh
- praise
- righteous, righteousness
- decree

translationNotes:

- **hate and despise** - These two words mean almost the same thing. AT: "hate very strongly" (See: Doublet)
- **falsehood** - Possible meanings are this is a metonym for 1) "people who lie" or 2) "the false words that people say." (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:165-166

UDB:

165 Things go well for those who love your laws;

nothing will make them abandon your laws.

166 Yahweh, I confidently expect that you will rescue me from my troubles,

and I obey your commands.

ULB:

165 Great peace they have, those who love your law;

nothing makes them stumble.

166 I wait for your salvation, Yahweh,

and I obey your commandments.

translationWords:

- peace, peaceful
- stumble
- salvation
- obey, obedient, obedience
- command, to command, commandment

translationNotes:

- **nothing makes them stumble** - Possible meanings are 1) “nothing makes them do wrong” or 2) “nothing causes them trouble.”

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:167-168

UDB:

167 I obey what you require us to do;

I love it all very much.

168 I obey your principles of behavior,

and you see everything that I do.

ULB:

167 I observe your solemn commands,

and I love them greatly.

168 I keep your instructions and your solemn commands,

for you are aware of everything I do.

translationWords:

- command, to command, commandment

translationNotes:

- **I observe your solemn commands** - “I obey your solemn commands”
- **solemn commands** - Other possible meanings are “testimonies” or “laws.” See how you translated this in 119:2.
- **I keep your instructions** - “I obey your instructions”

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:169-170

UDB:

169 Yahweh, listen while I pray for you to help me;

help me to understand your words.

170 Hear me while I pray,

and rescue me as you said you would.

ULB:

TAV.

169 Listen to my cry for help, Yahweh;

give me understanding into your word.

170 May my plea come before you;

help me, as you have promised in your word.

translationWords:

- Yahweh
- understand, understanding
- word of God, word of Yahweh, word of the Lord, scripture
- plead, pleading, plea
- promise

translationNotes:

- **TAV** - This is the name of the twenty-second letter of the Hebrew alphabet. In the Hebrew language, each line of verses 169-176 begins with this letter.
- **give me understanding into your word** - The psalmist speaks of the ability to understand as if it were a solid object. AT: “help me understand your word” (See: Metaphor)
- **May my plea come before you** - The psalmist speaks of the words he says in prayer as if they were people who want to speak to a king. AT: “May you hear my prayer” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:171-172

UDB:

171 I will always praise you

because you teach me your rules.

172 I will sing about your words

because all your commands are just.

ULB:

171 May my lips pour out praise,

for you teach me your statutes.

172 Let my tongue sing about your word,

for all your commandments are right.

translationWords:

- praise
- statute, statutes
- word of God, word of Yahweh, word of the Lord, scripture
- command, to command, commandment

translationNotes:

- **May my lips pour out praise** - The psalmist speaks of his lips as if they were a container and his praise a liquid that could be poured out. Here the word “lips” is a synecdoche which represents the whole person. AT: “I desire to praise you much” (See: Metaphor and Synecdoche)
- **my tongue sing** - The psalmist speaks of his tongue either 1) as if it were a person or 2) as a synecdoche for his whole being. AT: “me sing” (See: Metaphor and Synecdoche)

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:173-174

UDB:

173 I request you to always be ready to help me
because I have chosen to obey your principles of behavior.
174 Yahweh, I eagerly desire for you to rescue me from my enemies;
I am delighted with your laws.

ULB:

173 May your hand help me,
for I have chosen your instructions.
174 I long for your rescue, Yahweh,
and your law is my delight.

translationWords:

- hand, right hand, to hand over
- law, law of Moses, God's law, law of Yahweh
- delight

translationNotes:

- **May your hand help me** - The hand is a synecdoche for the whole person. AT: "Please help me" (See: Synecdoche)
- **have chosen** - "have chosen to obey"
- **your rescue** - The abstract noun "rescue" can be stated as a verb. AT: "you to rescue me" (See: Abstract Nouns)
- **your law is my delight** - The abstract noun "delight" can be stated as a verb. "I very much enjoy obeying your law" (See: Abstract Nouns)

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 119:175-176

UDB:

175 Allow me to continue to live in order that I can continue to praise you

so that your regulations will continue to help me.

176 I have sinned and turned away from you like a sheep that has left its flock;

search for me because I have not forgotten your commands.

ULB:

175 May I live and praise you,

and may your righteous decrees help me.

176 I have wandered off like a lost sheep;

seek your servant,

for I have not forgotten your commandments.

translationWords:

- life, live, living, alive
- praise
- righteous, righteousness
- decree
- sheep, ram, ewe
- servant, slave, slavery
- command, to command, commandment

translationNotes:

- **may your righteous decrees help me** - The psalmist speaks of Yahweh's decrees as if they were a person who could help him. AT: "may I listen to your righteous decrees and so become wise and strong" (See: Metaphor)
- **I have wandered off like a lost sheep** - "I have left your way like a sheep that has left its flock" (See: Simile)
- **seek your servant** - "because I am your servant, come and search for me"

Links:

- Introduction to Psalms
- Psalm 119 General Notes
- Psalm 119 Translation Questions

Psalm 120 General Notes

Type of psalm

Psalm 120 is a psalm of deliverance from liars. (See: deliver, deliverer, deliverance)

Special concepts in this chapter

Fighting

The author did not want to fight, but the people he lived with wanted to fight him.

Links:

- **Psalm 120:1-2**

Psalm 120:1-2

UDB:

[1] When I was distressed, I called out to Yahweh

and he answered me.

[2] I prayed,

"Yahweh, rescue me from those who lie to me and try to deceive me!"

ULB:

120

A song of ascents.

[1] In my distress I called out to Yahweh,

and he answered me.

[2] Rescue my life, Yahweh, from those who lie with their lips

and deceive with their tongues.

translationWords:

- call, calling, called, call out
- Yahweh
- deceive, deceit, deception, deceptive
- tongue

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **A song of ascents** - Possible meanings are 1) "A song people sang while going up to Jerusalem for a celebration" or 2) "A song people sang while going up the steps into the temple" or 3) "A song whose words are like steps."
- **In my distress** - "In my trouble" or "When I was in trouble"

- **Rescue my life** - Here the word “life” represents the person. AT: “Rescue me” (See: Metonymy)
- **those who lie with their lips and deceive with their tongues** - Here the phrases “their lips” and “their tongues” represent the people who speak lies and deceit. AT: “those who lie to me and try to deceive me” (UDB) (See: Synecdoche)

Links:

- Introduction to Psalms
- Psalm 120 General Notes
- Psalm 120 Translation Questions

Psalm 120:3-4

UDB:

3 You people who lie to me, I will tell you what God will do to you
and what he will do to punish you.
4 He will punish you when soldiers shoot sharp arrows at you;
arrows that were hardened and made sharp
over hot coals from the wood of a broom tree.

ULB:

3 How will he punish you, and what more will he do to you,
you who have a lying tongue?
4 He will punish you with the arrows of a warrior
sharpened over burning coals of the broom tree.

translationWords:

- bow and arrow

translationNotes:

- **How will he punish you, and what more will he do to you, you who have a lying tongue?** - The writer asks this as a leading question to explain what God will do to liars. This question can be translated as a statement. AT: "This is how God will punish you, and this is what he will do to you, you who have a lying tongue." (See: Rhetorical Question)
- **you who have a lying tongue** - Here "a lying tongue" represents the person who speaks lies. AT: "you who tell lies" (See: Synecdoche)
- **He will punish you with the arrows of a warrior** - The writer speaks of God severely punishing liars as if God were shooting them with arrows. AT: "He will punish you severely, as if he were shooting you with warrior's arrows" (See: Metaphor)
- **sharpened over burning coals of the broom tree** - This refers to how people forged the tip of the arrow in a fire. This can be stated in active form. AT: "that he sharpened over burning coals of the broom tree" (See: Active or Passive)

Links:

- Introduction to Psalms
- Psalm 120 General Notes
- Psalm 120 Translation Questions

Psalm 120:5-7

UDB:

5 It is terrible for me, living among cruel people

like those who live in the regions of Meshech or Kedar.

6 I have lived for a long time among people who hate to live with others peacefully.

7 Every time I talk about living together peacefully,

they talk about starting a war.

ULB:

5 Woe is me because I temporarily live in Meshech;

I lived previously among the tents of Kedar.

6 For too long I have lived

with those who hate peace.

7 I am for peace,

but when I speak, they are for war.

translationWords:

- woe
- life, live, living, alive
- Meshech
- tent
- Kedar
- peace, peaceful

translationNotes:

- **I temporarily live in Meshech; I lived previously among the tents of Kedar** - These two places were far away from each other. The writer is likely using the names metaphorically to represent living among cruel and barbaric people. AT: “It is as if I live in Meshech or among the tents of Kedar” (See: Metaphor)
- **the tents of Kedar** - This phrase represents the people of Kedar who live in those tents. AT: “the people who live in Kedar” (See: Metonymy)
- **I am for peace** - “I want peace”
- **they are for war** - “they want war”

Links:

- Introduction to Psalms
- Psalm 120 General Notes
- Psalm 120 Translation Questions

Psalm 121 General Notes

Type of psalm

Psalm 121 is a worship psalm.

Special concepts in this chapter

Yahweh's protection

God always watches over those who believe in him and protects them from harm. (See: believe, believe in, belief)

Links:

- **Psalm 121:1-2**

Psalm 121:1-2

UDB:

[1] When we travel toward Jerusalem,

I look up toward the hills and I ask myself, “Who will help me?”

[2] My answer is that Yahweh is the one who helps me;

he is the one who made heaven and the earth.

ULB:

121

A song of ascents.

[1] I will lift up my eyes to the mountains.

From where will my help come?

[2] My help comes from Yahweh,

who made heaven and earth.

translationWords:

- Yahweh
- heaven, sky, heavens, heavenly
- earth, earthly

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **A song of ascents** - Possible meanings are 1) “song people sang while going up to Jerusalem for a celebration” or 2) “song people sang while going up the steps into the temple” or 3) “song whose words are like steps.” See how you translated this in 120:1.
- **lift up my eyes** - This expression means “look at” or “focus my attention on.” (See: Metonymy)

- **From where will my help come?** - The writer uses this question to focus attention on the source of his help. This rhetorical question can be translated as a statement. AT: "I will tell you from where my help comes." (See: Rhetorical Question)
- **My help comes from Yahweh** - This is the answer to the previous question.

Links:

- Introduction to Psalms
- Psalm 121 General Notes
- Psalm 121 Translation Questions

Psalm 121:3-4

UDB:

[3] He will not allow us to fall;

God, who protects us, will not fall asleep.

[4] The one who protects us Israelite people

never gets sleepy or sleeps.

ULB:

[3] He will not allow your foot to slip;

he who protects you will not slumber.

[4] See, the guardian of Israel

never slumbers or sleeps.

translationWords:

- Israel, Israelites, nation of Israel

translationNotes:

- **General Information:** - There is a shift here to the second person. This may mean 1) the writer begins speaking to the people of Israel or 2) the writer is quoting another person speaking to the writer. (See: First, Second or Third Person)
- **your foot to slip** - The slipping of a foot is associated with falling. AT: "you to fall" (See: Metonymy)
- **he who protects ... the guardian** - These two phrases means the same thing, and emphasize God's role as a protector. (See: Parallelism)
- **he who protects you will not slumber** - Here to "slumber" means he would stop protecting. The negative form strengthens the statement. AT: "God will not fall asleep and stop protecting you" or "God will always protect you" (See: Metonymy and Double Negatives)
- **will not slumber ... never slumbers or sleeps** - These two phrases have similar meanings. The second one strengthens the thought in the first. (See: Parallelism)
- **See** - This word alerts us to pay attention to the important information that follows.

- **never slumbers or sleeps** - These two words mean the same thing. Here to "slumber" means to stop protecting. The negative form strengthens the statement. AT: "will not sleep and stop protecting you" or "will always protect you" (See: Doublet and Metonymy and Double Negatives)

Links:

- Introduction to Psalms
- Psalm 121 General Notes
- Psalm 121 Translation Questions

Psalm 121:5-6

UDB:

[5] Yahweh watches over us;

he is like the shade that protects us from the sun.

[6] He will not allow the sun to harm us during the day,

and he will not allow the moon to harm us during the night.

ULB:

[5] Yahweh is your guardian;

Yahweh is the shade at your right hand.

[6] The sun will not harm you by day,

nor the moon by night.

translationWords:

translationNotes:

- **Yahweh is the shade at your right hand** - Here “shade” refers to protection. AT: “God is beside you to protect you from things that would hurt you” (See: Metonymy)
- **at your right hand** - Here this expression means to be beside or near to the writer.
- **The sun will not harm you by day, nor the moon by night** - The contrasting terms “day” and “night” refer to those extremes and everything in between. AT: “God protects you from the elements at all times” (See: Merism)
- **nor the moon by night** - It is implies that “will not harm you” is implied here. The full meaning of this statement may be made clear. AT: “nor will the moon harm you by night” (See: Ellipsis)

Links:

- Introduction to Psalms
- Psalm 121 General Notes
- Psalm 121 Translation Questions

Psalm 121:7-8

UDB:

[7] Yahweh will protect us from being harmed in any manner;

he will keep us safe.

[8] He will protect us from the time that we leave our houses in the morning until we return in the evening;

he will protect us now and he will protect us forever.

ULB:

[7] Yahweh will protect you from all harm,

and he will protect your life.

[8] Yahweh will protect you in all you do

now and forevermore.

translationWords:

- forever

translationNotes:

- **Yahweh will protect you ... he will protect your life ... Yahweh will protect you** - These phrases all have similar meanings. The repetition strengthens the ideas. (See: Parallelism)
- **your life** - This refers to the writer. AT: “you” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 121 General Notes
- Psalm 121 Translation Questions

Psalm 122 General Notes

Type of psalm

Psalm 122 is a psalm about Jerusalem.

Special concepts in this chapter

Jerusalem

Jerusalem is an important city, the center of government and religious activities; so the author prays for peace for the city.

Links:

- **Psalm 122:1-3**

Psalm 122:1-3

UDB:

[1] I was glad when people said to me,

"We should go to the temple of Yahweh in Jerusalem!"

[2] Now we are here,

standing inside the gates of Jerusalem.

[3] We can see that Jerusalem was a carefully built city.

Every part of the city was built to fit together

within the city as a whole.

ULB:

122

A song of ascents, of David.

[1] I was glad when they said to me,

"Let us go to the house of Yahweh."

[2] Jerusalem, our feet are standing

within your gates!

[3] Jerusalem, built

as a city carefully planned!

translationWords:

- David
- house of God, Yahweh's house
- gate, gate bar
- Jerusalem

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)

- **A song of ascents** - Possible meanings are 1) “song people sang while going up to Jerusalem for a celebration” or 2) “song people sang while going up the steps into the temple” or 3) “song whose words are like steps.” See how you translated this in 120:1
- **Jerusalem, our feet are standing within your gates!** - The writer briefly stops speaking to his audience and speaks directly to the city of Jerusalem. Jerusalem is spoken to as if it was a person who could hear the writer. (See: Apostrophe and Personification)
- **our feet are standing** - Here “feet” refers to the whole person. AT: “we are standing” (See: Synecdoche)
- **within your gates** - Here “gates” refers to the city. AT: “inside you, Jerusalem” (See: Synecdoche)

Links:

- Introduction to Psalms
- Psalm 122 General Notes
- Psalm 122 Translation Questions

Psalm 122:4-5

UDB:

[4] We people of the tribes of Israel
who belong to Yahweh can now go up there,
as Yahweh commanded that we should do,
so we can thank him.
[5] There are the thrones,
the thrones that the kings of Israel sat
when they ruled Israel.
These are the thrones of the descendants of King David.

ULB:

[4] The tribes go up to Jerusalem—the tribes of Yahweh—
as a testimony for Israel,
to give thanks to the name of Yahweh.
[5] There thrones of judgment were set,
thrones of the house of David.

translationWords:

- tribe
- Yahweh
- law, law of Moses, God's law, law of Yahweh
- Israel, Israelites, nation of Israel
- name
- throne
- judge, judgment
- house of David

translationNotes:

- **the name of Yahweh** - Here "name" refers to Yahweh himself. AT: "Yahweh" (See: Metonymy)

- **the house of David** - Here “house” refers to the descendants of David. AT: “the descendants of David” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 122 General Notes
- Psalm 122 Translation Questions

Psalm 122:6-7

UDB:

6 Pray that there will be peace in Jerusalem!

"I pray that those who love Jerusalem will succeed in life.

7 I pray that there may be peace inside the walls of the city

and that people who are inside the palaces may be safe."

ULB:

6 Pray for the peace of Jerusalem!

"May those who love you have peace.

7 May there be peace within the walls that defend you,

and may they have peace within your fortresses."

translationWords:

- pray, prayer
- peace, peaceful
- Jerusalem
- prosper, prosperity, prosperous
- love
- watchtower, tower

translationNotes:

- **May those who love you have peace ... peace within your fortresses** - This section states the content of the prayer that the writer wants his audience to pray. He asks them to speak directly to the city of Jerusalem, as if the city was a person who could hear them. (See: Apostrophe and Personification)
- **May there be peace within ... may they have peace within** - These two phrases have the same meanings and are used together to strengthen each other. AT: "May the people in Jerusalem live in peace" (See: Parallelism)
- **within the walls that defend you ... within your fortresses** - Here Jerusalem is referred to by the fortress walls that protects it. The terms "walls" and "fortress" refer to the same thing. AT: "within Jerusalem" (See: Synecdoche and Parallelism)

Links:

- Introduction to Psalms
- Psalm 122 General Notes
- Psalm 122 Translation Questions

Psalm 122:8-9

UDB:

[8] For the sake of my relatives and friends,

"I pray that people will live peacefully inside Jerusalem."

[9] And because I love the temple of Yahweh our God,

"I pray that things will go well for the people who live in Jerusalem."

ULB:

[8] For the sake of my brothers and my friends

I will say, "May there be peace within you."

[9] For the sake of the house of Yahweh our God,

I will seek good for you.

translationWords:

- brother
- companion
- peace, peaceful
- house of God, Yahweh's house
- God
- pray, prayer
- good, goodness

translationNotes:

- **General Information:** - In this section, the writer speaks directly to the city of Jerusalem, as if the city was a person who could hear them. (See: Apostrophe and Personification)

- **For the sake** - "For the well-being"
- **May there be peace within you** - "I pray that the people in you will live in peace" (See: Metonymy)
- **seek good for you** - The abstract noun "good" can be stated as an action. AT: "desire that people treat you well" (See: Abstract Nouns)

Links:

- Introduction to Psalms
- Psalm 122 General Notes
- Psalm 122 Translation Questions

Psalm 123 General Notes

Type of psalm

Psalm 123 is a psalm asking for deliverance from the contempt of proud people. (See: deliver, deliverer, deliverance)

Special concepts in this chapter

Trust

Just as a servant trusts his master to protect him, so the author is trusting God to stop proud people from insulting them. (See: trust, trustworthy, trustworthiness)

Links:

- **Psalm 123:1-2**

Psalm 123:1-2

UDB:

[1] Yahweh, I look up toward you,

up to heaven, from where you rule.

[2] As servants ask their masters for what they need

and as maids ask their mistresses for what they need,

we ask you, Yahweh our God, for what we need,

until you act mercifully toward us.

ULB:

123

A song of ascents.

[1] To you I lift up my eyes,

you who are enthroned in the heavens.

[2] See, as the eyes of servants look to their master's hand,

as the eyes of a maid look to her mistress's hand,

so our eyes look to Yahweh our God

until he has mercy on us.

translationWords:

- heaven, sky, heavens, heavenly
- servant, slave, slavery
- lord, master, sir
- hand, right hand, to hand over
- Yahweh
- God
- mercy, merciful

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **song of ascents** - Possible meanings are 1) “song people sang while going up to Jerusalem for a celebration” or 2) “song people sang while going up the steps into the temple” or 3) “song whose words are like steps.” See how you translated this in 120:1
- **I lift up my eyes** - Here the author refers to his eyes because that is the part of the body used for seeing. AT: “I look to you” (See: Metonymy)
- **enthroned** - sitting on a throne and ruling as king
- **as the eyes of servants ... as the eyes of a maid ... so our eyes look** - These three phrases have similar meanings. The third phrase, about the Israelites, is being compared to how the servants and maids look to their masters and mistresses for help. In each case “eyes” refers to the whole person. (See: Parallelism and Synecdoche)
- **master’s hand ... mistress’s hand** - Here “hand” refers to the provision for needs. AT: “master’s provision ... mistress’s provision” (See: Metonymy)
- **maids** - “servant girls”
- **mistress** - the woman who has authority over the servant girls
- **has mercy on us** - The abstract noun “mercy” can be stated as an action. AT: “act mercifully toward us” (UDB) (See: Abstract Nouns)

Links:

- Introduction to Psalms
- Psalm 123 General Notes
- Psalm 123 Translation Questions

Psalm 123:3-4

UDB:

[3] Yahweh, act very mercifully toward us

because our enemies have acted very contemptuously toward us.

[4] Arrogant people have made fun of us for a long time,

and proud people have oppressed us and have acted as though we were worthless.

ULB:

[3] Have mercy on us, Yahweh, have mercy on us,

for we are filled with humiliation.

[4] We are more than full

of the scoffing of the insolent

and with the contempt of the proud.

translationWords:

- mercy, merciful
- humiliate, humiliation
- contempt, contemptible
- proud, pride, prideful

translationNotes:

- **Have mercy on us** - The abstract noun “mercy” can be stated as an action. See how you translated a similar phrase in 123:2. AT: “act mercifully toward us” (See: Abstract Nouns)
- **we are filled ... We are more than full** - These two phrases have similar meaning, with the second increasing the intensity of the first. (See: Parallelism)
- **we are filled with humiliation** - Here humiliation is spoken of as if it were something that could be fill up a person. “we are very disgraced” (See: Metaphor)
- **We are more than full** - This idiom means that the amount is excessive, in a negative sense. AT: “We have had too much” (See: Idiom)
- **of the scoffing ... and with the contempt** - There two phrases have very similar meanings and are used together to emphasize how much they have been mocked by the people. (See: Parallelism)
- **scoff** - to mock or insult

- **the insolent** - This refers to the insolent people. AT: “rude and arrogant people” (See: Nominal Adjectives)
- **the proud** - This refers to the proud people. AT: “the people who are proud” (See: Nominal Adjectives)

Links:

- Introduction to Psalms
- Psalm 123 General Notes
- Psalm 123 Translation Questions

Psalm 124 General Notes

Type of psalm

Psalm 124 is a psalm of praise for God's delivering the Israelites from their enemy's attack. (See: deliver, deliverer, deliverance)

Special concepts in this chapter

Yahweh saves

God saved the Israelites from their enemy who wanted to completely destroy them. (See: save, safe)

Links:

- **Psalm 124:1-3**

Psalm 124:1-3

UDB:

[1] You Israelite people, answer this question:

What would have happened to us if Yahweh had not been helping us?

[2] When our enemies attacked us,

if Yahweh had not been fighting for us,

[3] we would have all been killed

because they were very angry with us!

ULB:

124

A song of ascents; of David.

[1] "If Yahweh had not been on our side,"

let Israel say now,

[2] "if it had not been Yahweh who was on our side

when men rose up against us,

[3] then they would have swallowed us up alive

when their anger raged against us.

translationWords:

- David
- Yahweh
- Israel, Israelites, nation of Israel
- raise, rise, risen, arise, arose
- life, live, living, alive
- angry, anger
- rage

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)

- **song of ascents** - Possible meanings are 1) “song people sang while going up to Jerusalem for a celebration” or 2) “song people sang while going up the steps into the temple” or 3) “song whose words are like steps.” See how you translated this in 120:1
- **If Yahweh had not been on our side ... then they would have swallowed us up alive** - This is a hypothetical statement that describes a result that did not happen, because Yahweh was actually on their side. AT: “Yahweh was on our side ... so they were not able to swallow us up alive” (See: Hypothetical Situations)
- **If Yahweh had not been on our side ... if it had not been Yahweh who was on our side** - These two phrases mean the same thing. AT: “Without Yahweh’s help ... without Yahweh’s help” (See: Parallelism)
- **swallowed us up alive** - This metaphor describes how the Israelites could have died to how a fierce animal would attack a smaller animal to eat. AT: “killed us” (See: Metaphor)
- **their anger raged against us** - Here “their anger” refers to the enemies who were angry. AT: “they were very angry with us!” (UDB) (See: Synecdoche)

Links:

- Introduction to Psalms
- Psalm 124 General Notes
- Psalm 124 Translation Questions

Psalm 124:4-5

UDB:

[4] They would have been like a flood of water sweeping us away;

it would have been as though the water had covered us,

[5] and we would all have drowned in the flood.

ULB:

[4] The water would have swept us away;

the torrent would have overwhelmed us.

[5] Then the raging waters would have drowned us."

translationWords:

- water, waters

translationNotes:

- **General Information:** - In these two verses the author compares the enemies of Israel to a flood of water.
- **The water would have swept us away ... would have drowned us** - This continues the hypothetical statement from the previous verse. It describes a result that did not happen, because Yahweh was actually on their side. AT: "The water did not sweep us away ... did not drown us" (See: Hypothetical Situations)
- **The water ... the torrent ... the raging waters** - These phrases mean the same thing. (See: Parallelism)
- **swept us away ... overwhelmed us ... drowned us** - These phrases mean the same thing. (See: Parallelism)
- **The water would have swept us away** - Here the enemies of the writer are spoken of as if they were a flood of water. AT: "Our enemies would have easily defeated us" (See: Metaphor)
- **the torrent would have overwhelmed us** - Here the enemies of the writer are spoken of as if they were a flood of water that would have drowned the Israelites. AT: "our enemies would have overwhelmed us" (See: Metaphor)
- **the raging waters would have drowned us** - Here the enemies of the writer are spoken of as if they were a raging river that would have drowned the Israelites. AT: "our enemies would have destroyed us" (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 124 General Notes
- Psalm 124 Translation Questions

Psalm 124:6-7

UDB:

[6] But we praise Yahweh

because he has not allowed our enemies to destroy us.

[7] We have escaped from our enemies as a bird escapes from the trap that hunters have set;

it is as though the trap that our enemies set for us was broken

and we have escaped from it!

ULB:

[6] Blessed be Yahweh,

who has not allowed us to be torn by their teeth.

[7] We have escaped like a bird out of the snare of the fowlers;

the snare has been broken, and we have escaped.

translationWords:

- bless, blessed, blessing

translationNotes:

- **torn by their teeth** - The enemies are spoken of as if they were wild animals that would destroy the Israelites by eating them. AT: “destroyed as if we were eaten by wild animals” (See: Metaphor)
- **escaped like a bird out of the snare of the fowlers** - The writer describes his escape from the enemies as if he was a bird that had escaped from the snare of the hunters. AT: “escaped from our enemies as a bird escapes from the trap that hunters have set” (UDB) (See: Metaphor)
- **snare** - a small trap of string or wire made for catching small animals or birds
- **the snare has been broken** - The plot of the enemies to catch the writer failed as if it was a snare that had broken. (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 124 General Notes
- Psalm 124 Translation Questions

Psalm 124:8

UDB:

[8] Yahweh is the one who helps us;

he is the one who made heaven and the earth.

ULB:

[8] Our help is in Yahweh,

who made heaven and earth.

translationWords:

- heaven, sky, heavens, heavenly

translationNotes:

Links:

- Introduction to Psalms
- Psalm 124 General Notes
- Psalm 124 Translation Questions

Psalm 125 General Notes

Type of psalm

Psalm 125 is a psalm of praise.

Special concepts in this chapter

Yahweh's protection

God protects good people. He will not allow the evil people to rule over the good people because they might make them do evil. (See: good, goodness and evil, wicked, wickedness)

Links:

- **Psalm 125:1-3**

Psalm 125:1-3

UDB:

[1] Those who trust in Yahweh are like Mount Zion,

which cannot be shaken or moved out of its place.

[2] As the hills that surround Jerusalem protect it,

so Yahweh protects us, his people,

and he will protect us forever.

[3] Wicked people should not be allowed to rule over the land where righteous people live.

If they did that, those righteous people would think of doing wrong themselves.

ULB:

125

A song of ascents.

[1] Those who trust in Yahweh

are like Mount Zion, unshakable, forever enduring.

[2] As the mountains surround Jerusalem,

so Yahweh surrounds his people

now and forever.

[3] The scepter of wickedness must not rule in the land of the righteous.

Otherwise the righteous might do what is wrong.

translationWords:

- trust, trustworthy, trustworthiness
- Yahweh
- Zion, Mount Zion
- forever

- endure, endurance
- Jerusalem
- people of God, my people
- scepter
- evil, wicked, wickedness
- righteous, righteousness
- wrong, mistreat, hurt

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **song of ascents** - Possible meanings are 1) "song people sang while going up to Jerusalem for a celebration" or 2) "song people sang while going up the steps into the temple" or 3) "song whose words are like steps." See how you translated this in 120:1
- **Those who trust in Yahweh are like Mount Zion, unshakable, forever enduring** - People who trust in Yahweh are spoken of as if they they were Mount Zion. Mountains are unable to be moved. (See: Simile)
- **As the mountains surround Jerusalem, so Yahweh surrounds his people** - Yahweh's protection is spoken of as if he was the mountains surrounding Jerusalem. Jerusalem was surrounded by several mountains, which protected it from attack. AT: "As the hills that surround Jerusalem protect it, so Yahweh protects his people" (UDB) (See: Simile)
- **now and forever** - Here, this phrase means "always." (See: Merism)
- **The scepter of wickedness** - Here the scepter of wickedness represents the rule of wicked people. AT: "Wicked people" or "Wicked rulers" (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 125 General Notes
- Psalm 125 Translation Questions

Psalm 125:4-5

UDB:

[4] Yahweh, do good things to those who do good things to others

and to those who sincerely obey your commands.

[5] But when you punish the Israelites who no longer obey you,

you will punish them the same as you punish all the other evildoers.

I wish that things may go well for people in Israel!

ULB:

[4] Do good, Yahweh, to those who are good

and to those who are upright in their hearts.

[5] But as for those who turn aside to their crooked ways,

Yahweh will lead them away with the evildoers.

May peace be on Israel.

translationWords:

- good, goodness
- upright, uprightness
- heart
- turn, turn away, turn back
- evildoer
- peace, peaceful
- Israel, Israelites, nation of Israel

translationNotes:

- **Do good, Yahweh** - This is a request. The abstract noun “good” can be stated as an action. AT: “Yahweh, Please do good things” or “Yahweh, I beg you to do good things” (See: Abstract Nouns)
- **are upright in their hearts** - Here, “hearts” refers to their desires. AT: “desire to do the right” (See: Metonymy)
- **turn aside** - Refusing to obey Yahweh is spoken of as turning away from a good path. AT: “leave good and go” (See: Metaphor)

- **their crooked ways** - Here wicked ways are spoken of as if they were a path that is not straight. AT: “their wicked ways” (See: Metaphor)
- **lead them away** - People are lead away in order to punish them. The full meaning of this statement can be made clear. AT: “lead them away to punish them” (See: Assumed Knowledge and Implicit Information)

Links:

- Introduction to Psalms
- Psalm 125 General Notes
- Psalm 125 Translation Questions

Psalm 126 General Notes

Type of psalm

Psalm 126 is a psalm of praise for Yahweh bringing captives home.

Special concepts in this chapter

Sorrow and joy

People may have sorrow now; but later it will turn into joy. (See: joy, joyful)

Links:

- **Psalm 126:1**

Psalm 126:1

UDB:

[1] When Yahweh made Jerusalem prosperous again,

it was wonderful;

it seemed as though we were dreaming.

ULB:

126

A song of ascents.

[1] When Yahweh restored the fortunes of Zion,

we were like those who dream.

translationWords:

- Yahweh
- Zion, Mount Zion
- dream

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **song of ascents** - Possible meanings are 1) “song people sang while going up to Jerusalem for a celebration” or 2) “song people sang while going up the steps into the temple” or 3) “song whose words are like steps.” See how you translated this in 120:1
- **restored the fortunes of Zion** - “made Zion prosperous again”

Links:

- Introduction to Psalms
- Psalm 126 General Notes
- Psalm 126 Translation Questions

Psalm 126:2-3

UDB:

[2] We were extremely happy,

and we continued shouting joyfully.

Then the other people groups said about us,

"Yahweh has done great things for them!"

[3] We said, "Yes, Yahweh truly has done great things for us,

and we are very happy."

ULB:

[2] Then our mouths were filled with laughter

and our tongues with singing.

Then they said among the nations,

"Yahweh has done great things for them."

[3] Yahweh did great things for us;

how glad we were!

translationWords:

- nation

translationNotes:

- **our mouths were filled with laughter** - Laughing is spoken of as if their mouths were a container and their laughter was in it. It can be made clear that this laughter was a response to their joy. AT: "we laughed for joy" (See: Metaphor and Assumed Knowledge and Implicit Information)
- **our tongues with singing** - The verbs "were filled" can be stated clearly. Singing is spoken of as if their tongues were containers and singing was in them. AT: "our tongues were filled with singing" or "we sang songs of joy" (See: Ellipsis and Metaphor)
- **they said among the nations** - "the people of the nations said among themselves." The pronoun is used before introducing what it references. This is very unusual.
- **Yahweh did great things for us; how glad we were!** - "How glad we were, because Yahweh did these great things for us!"

Links:

- Introduction to Psalms
- Psalm 126 General Notes
- Psalm 126 Translation Questions

Psalm 126:4-6

UDB:

4 Restore us, O Yahweh, like the rains that fill the streams in the southern Judean wilderness.

Enable our nation to become great again like it was before.

5 We cried when we planted seeds because it was hard work preparing the soil that had not been plowed for many years;

now we want to shout joyfully because we are gathering a big harvest.

6 Those who cried as they carried the bags of seeds to the fields will shout joyfully

when they bring the crops to their houses at harvest time.

ULB:

4 Restore our fortunes, Yahweh,

like the streams in the Negev.

5 Those who sow in tears will reap with shouts of joy.

6 He who goes out weeping, carrying seed for sowing,

will return again with shouts of joy, bringing his sheaves with him.

translationWords:

- restore, restoration
- Negev
- sow, sower, plant
- joy, joyful

translationNotes:

- **Those who sow in tears ... He who goes out weeping ... bringing his sheaves with him** - These two verses parallel each other. The second sentence has the same meaning as first sentence, but it gives more details. (See: Parallelism)
- **Those who sow in tears** - “Those who sow with tears”

Links:

- Introduction to Psalms
- Psalm 126 General Notes
- Psalm 126 Translation Questions

Psalm 127 General Notes

Type of psalm

Psalm 127 is a wisdom psalm. (See: wise, wisdom)

Special concepts in this chapter

Blessings

God wants his people to have rest. It is a blessing to have many children. (See: rest and bless, blessed, blessing)

Links:

- **Psalm 127:1-2**

Psalm 127:1-2

UDB:

[1] If people are building a house without Yahweh helping them,

they are building it in vain.

Similarly, if Yahweh does not protect a city,

it is useless for guards to stay awake at night.

[2] It is also useless to arise very early and go to sleep late at night

so that you can work hard all day to earn money to buy food

because Yahweh gives food to those whom he loves even while they sleep.

ULB:

127

A song of ascents, of Solomon.

[1] Unless Yahweh builds the house,

they work uselessly, those who build it.

Unless Yahweh guards the city,

the watchman stands guard uselessly.

[2] It is useless for you to rise up early,

to come home late,

or to eat the bread of hard work,

for Yahweh provides for his beloved as they sleep.

translationWords:

- Solomon
- Yahweh
- raise, rise, risen, arise, arose
- bread
- works, deeds, work, acts
- beloved

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **song of ascents** - Possible meanings are 1) "song people sang while going up to Jerusalem for a celebration" or 2) "song people sang while going up the steps into the temple" or 3) "song whose words are like steps." See how you translated this in 120:1
- **to rise up early, to come home late** - A person who works hard often has to wake up earlier in the morning and return home late at night.
- **eat the bread of hard work** - This is an idiom. Bread often represents the food a person needs every day in order to live. AT: "work hard for your daily needs" (See: Idiom and Metonymy)

Links:

- Introduction to Psalms
- Psalm 127 General Notes
- Psalm 127 Translation Questions

Psalm 127:3-5

UDB:

[3] Children are a gift that comes to parents from Yahweh;

they are a reward from him.

[4] If a man has sons while he is still young,

when they grow up, they will be able to help him defend his family

as a soldier can defend himself if he has a bow and arrows in his hand.

[5] How fortunate is a man who has many sons;

he is like a soldier who has many arrows in his quiver.

If a man with his many grown sons is taken by his enemies to the place where they decide matters, his enemies will never be able to defeat that man

because his sons will help to defend him.

ULB:

[3] See, children are a heritage from Yahweh,

and the fruit of the womb is a reward from him.

[4] Like arrows in the hand of a warrior,

so are the children of one's youth.

[5] How blessed is the man that has his quiver full of them.

He will not be put to shame

when he confronts his enemies in the gate.

translationWords:

- children, child
- fruit, fruitful
- womb
- reward
- bow and arrow
- warrior, soldier
- bless, blessed, blessing
- shame, shameful, ashamed
- adversary, enemy
- gate, gate bar

translationNotes:

- **heritage** - “gift” or “valued possession”. Children normally receive an inheritance from their parents. Inheritance goes from parents to children. This passage refers to children as the inheritance of their parents.
- **Like arrows in the hand of a warrior, so are the children of one’s youth** - Arrows are very important to a warrior because they protect him in battle. Children are spoken of as if they are a warrior’s arrow. AT: “Having many children will help to protect you” (See: Simile)
- **his quiver full of them** - A quiver is a container for arrows. Having many children is spoken of as if the children were arrows in a quiver. AT: “a home full of children” or “many children” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 127 General Notes
- Psalm 127 Translation Questions

Psalm 128 General Notes

Type of psalm

Psalm 128 is a wisdom psalm. (See: wise, wisdom)

Special concepts in this chapter

Respect

Those people who respect God will live well and have many children. (See: life, live, living, alive)

Links:

- **Psalm 128:1-2**

Psalm 128:1-2

UDB:

[1] How fortunate are you who have an awesome respect for him

and do what he wants you to do.

[2] You will be able to enjoy the food you provide yourself with;

you will be fortunate and prosperous.

ULB:

128

A song of ascents.

[1] Blessed is everyone who honors Yahweh,

who walks in his ways.

[2] What your hands provide, you will enjoy;

you will be blessed and prosper.

translationWords:

- bless, blessed, blessing
- honor, to honor
- Yahweh
- walk
- hand, right hand, to hand over
- prosper, prosperity, prosperous

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **song of ascents** - Possible meanings are 1) “song people sang while going up to Jerusalem for a celebration” or 2) “song people sang while going up the steps into the temple” or 3) “song whose words are like steps.” See how you translated this in 120:1
- **Blessed is everyone who honors Yahweh** - This phrase occurs in the passive voice to avoid implying that Yahweh is obligated to bless those who honor him. This can be stated in active form. AT: “Yahweh will bless everyone who honors him” (See: Active or Passive)

- **What your hands provide** - A man can be referred to by his hands because that is the part of the body he works with. AT: “What you provide” or “What you work for” (See: Synecdoche)
- **you will be blessed and prosper** - The words “be blessed” and “prosper” share similar meanings and emphasize God’s favor. AT: “Yahweh will bless you and prosper you” or “Yahweh will make you blessed and prosperous” (See: Doublet)

Links:

- Introduction to Psalms
- Psalm 128 General Notes
- Psalm 128 Translation Questions

Psalm 128:3-6

UDB:

[3] Your wife will be like a grapevine that bears many grapes;

she will give birth to many children.

Your children who sit around your table;

you will be like a strong olive tree that has many shoots growing up around it.

[4] Like that, Yahweh will bless every man who has an awesome respect for him.

[5] I wish that God in his temple on Mount Zion may help you greatly,

and that you will see the people of Jerusalem prospering every day that you live!

[6] I wish that you may live many years

and that you may have grandchildren and be able to see them.

I wish that things may go well for people in Israel!

ULB:

[3] Your wife will be like a fruitful vine

in your house;

your children will be like olive plants

as they sit around your table.

[4] Yes, indeed, the man will be blessed

who honors Yahweh.

[5] May Yahweh bless you from Zion;

may you see the prosperity of Jerusalem all the days of your life.

[6] May you live to see your children's children.

May peace be on Israel.

translationWords:

- fruit, fruitful
- vine
- house
- olive
- honor, to honor
- Zion, Mount Zion
- Jerusalem
- life, live, living, alive
- peace, peaceful
- Israel, Israelites, nation of Israel

translationNotes:

- **like a fruitful vine in your house** - The wife is spoke of as a vine producing a lot of fruit. This implies that children are like fruit and the wife will have many children. AT: “very productive and give you many children” (See: Simile)
- **your children will be like olive plants** - Children are compared to olive plants because of the way they grow to surround something. Children will surround the table and make it full. AT: “you will have many children who will grow and prosper” (See: Simile)
- **around your table** - This refers to the place where a family gathers to eat. Often, all those who eat a man’s table are under his authority or control.
- **the man will be blessed who honors Yahweh** - This can be stated as an active verb. “Yahweh will bless the man who honors him” (See: Active or Passive)
- **all the days of your life** - “throughout your lifetime”
- **May peace be on Israel** - “May Israel have peace”

Links:

- Introduction to Psalms
- Psalm 128 General Notes
- Psalm 128 Translation Questions

Psalm 129 General Notes

Type of psalm

Psalm 129 is a psalm of deliverance from Israel's many enemies. (See: deliver, deliverer, deliverance)

Special concepts in this chapter

Yahweh saves

Israel's enemies have always persecuted them but God has saved them from their enemies. He prays that this enemies will be destroyed with no one to wish them well. (See: save, safe)

Links:

- **Psalm 129:1-3**

Psalm 129:1-3

UDB:

[1] I say that my enemies have afflicted me ever since I was young.

Now I ask you, my fellow Israelites, to repeat those same words:

[2] "Our enemies have afflicted us since our nation began,

but they have not defeated us!

[3] Our enemies struck us with whips that cut into our backs

as a farmer uses a plow to cuts deep furrows into the ground."

ULB:

129

A song of ascents.

[1] "Often since my youth they have attacked me,"

let Israel say.

[2] "Often since my youth they have attacked me,

yet they have not defeated me.

[3] The plowers plowed on my back;

they made their furrows long.

translationWords:

- Israel, Israelites, nation of Israel

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **song of ascents** - Possible meanings are 1) "song people sang while going up to Jerusalem for a celebration" or 2) "song people sang while going up the steps into the temple" or 3) "song whose words are like steps." See how you translated this in 120:1
- **The plowers plowed on my back** - The cuts from a whipping are spoken of as the plow of a plowman. A farmer plowed deep lines into a field. AT: "My enemies have cut me deeply on my back" (See: Metaphor)

- **they made their furrows long** - This is a continuation of the plowing metaphor. The “furrow” is the line the farmer plowed. AT: “they made their cuts long” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 129 General Notes
- Psalm 129 Translation Questions

Psalm 129:4-5

UDB:

4 But Yahweh is righteous,

and he has freed us from being slaves to wicked people.

5 I wish that they may all be shamed because we will defeat them—all of Jerusalem's enemies.

ULB:

4 Yahweh is righteous;

he has cut the ropes of the wicked."

5 May they all be put to shame and turned back,

those who hate Zion.

translationWords:

- Yahweh
- righteous, righteousness
- evil, wicked, wickedness
- shame, shameful, ashamed
- turn, turn away, turn back
- Zion, Mount Zion

translationNotes:

- **he has cut the ropes of the wicked** - Israel is spoken of as being bound by evil people. AT: "he has freed us from our enemies" (See: Metaphor)
- **May they all be put to shame and turned back** - Yahweh is not explicitly mentioned as the one who does these things. This can be stated in active form. AT: "May Yahweh shame them and defeat them" (See: Active or Passive and Idiom)

Links:

- Introduction to Psalms
- Psalm 129 General Notes
- Psalm 129 Translation Questions

Psalm 129:6-8

UDB:

[6] I hope that they may be of no value, like grass that grows on the roofs of houses,

that dries up and does not grow tall;

[7] no one wants to cut it and tie it up as bundles and carry it away.

[8] People who pass by and see men harvesting grain usually greet them by saying to them,

"We wish that Yahweh may bless you!"

But this will not happen to the enemies of Israel.

We, acting as Yahweh's representatives, bless you, our fellow Israelites!

ULB:

[6] May they be like the grass on the housetops

that withers before it grows up,

[7] that cannot fill the reaper's hand

or the chest of the one who binds sheaves.

[8] May those who pass by not say,

"May the blessing of Yahweh be on you;

we bless you in the name of Yahweh."

translationWords:

- reap, reaper
- bless, blessed, blessing
- name

translationNotes:

- **May they be like ... sheaves** - The psalmist speaks of his enemies dying and being few in number. They are compare to the little bit of grass that grows on the roof of a house and withers and is not enough to cut or bundle. AT: "May they die and may there be so few of them that they would be like the grass ... sheaves" (See: Simile)
- **the blessing of Yahweh be on you** - "Yahweh bless you"

Links:

- Introduction to Psalms
- Psalm 129 General Notes
- Psalm 129 Translation Questions

Psalm 130 General Notes

Type of psalm

Psalm 130 is a psalm of praise that God forgives sins. (See: forgive, forgiveness and sin, sinful, sinner, sinning)

Special concepts in this chapter

Forgive

God forgives sin and helps the sinner. So Israel should trust in God for his forgiveness. (See: trust, trustworthy, trustworthiness)

Links:

- **Psalm 130:1-2**

Psalm 130:1-2

UDB:

[1] Yahweh, I have great troubles, so I call out to you.

[2] Yahweh, hear me

while I call out to you to have mercy on me!

ULB:

130

A song of ascents.

[1] Out of the depths I cry to you, Yahweh.

[2] Lord, hear my voice;

let your ears be attentive

to my pleas for mercy.

translationWords:

- Yahweh
- Lord
- voice
- mercy, merciful

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **song of ascents** - Possible meanings are 1) “song people sang while going up to Jerusalem for a celebration” or 2) “song people sang while going up the steps into the temple” or 3) “song whose words are like steps.” See how you translated this in 120:1
- **Out of the depths** - The author’s sadness is spoken of as if it were a container. His sadness comes from the bottom of the container. Sadness is often spoken of as being a container that fills from the top to the bottom. AT: “Because I am very sad,” (See: Metaphor)

- **let your ears be attentive** - The ears represent Yahweh, but because the author knows that Yahweh hears everything, he is really asking for Yahweh to respond. AT: “please listen” or “please respond” (See: Synecdoche)
- **to my pleas for mercy** - “Mercy” is not something that can physically be given to anyone. The author is asking for Yahweh to be merciful to him. AT: “to my pleas and be merciful to me” (See: Abstract Nouns)

Links:

- Introduction to Psalms
- Psalm 130 General Notes
- Psalm 130 Translation Questions

Psalm 130:3-4

UDB:

[3] Yahweh, if you kept a record of the sins that we have committed,

not one of us would escape from being condemned and punished!

[4] But you forgive us,

with the result that we have an awesome respect for you.

ULB:

[3] If you, Yahweh, would mark iniquities,

Lord, who could stand?

[4] But there is forgiveness with you,

that you may be revered.

translationWords:

- iniquity
- forgive, forgiveness
- reverence

translationNotes:

- **who could stand?** - The speaker uses this question to express the futility of thinking that anyone could stand in this situation. This rhetorical question can be translated as a statement. AT: “no one could stand.” (See: Rhetorical Question)
- **who could stand** - “Stand” often represents escaping or surviving when someone attacks. In this case, it would be to escape from being being punished. AT: “no one could escape from your punishment” or “no one could survive your punishment” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 130 General Notes
- Psalm 130 Translation Questions

Psalm 130:5-6

UDB:

[5] Yahweh has said that he would help me;

I trust what he said, and I wait eagerly for him to do that.

[6] I wait for Yahweh to help me

more than watchmen wait for the morning to come;

yes, I wait more eagerly than they do!

ULB:

[5] I wait for Yahweh, my soul waits,

and in his word I hope.

[6] My soul waits for the Lord

more than watchmen wait for the morning.

translationWords:

- soul
- word of God, word of Yahweh, word of the Lord, scripture
- hope
- watch, watchman

translationNotes:

- **My soul** - “My soul” represents the psalmist. AT: “I” (See: Synecdoche)
- **My soul waits** - The psalmist is spoken of as if he were waiting on something with expectation. AT: “I hope” or “I trust” or “I desire for something” (See: Metonymy)
- **My soul waits ... more than watchmen wait for the morning** - The psalmist speaks of his desire for the Lord to help him as being greater than the desire that those who work all night have for the morning to come. (See: Simile)
- **watchmen** - These are men who guard towns or fields against enemies or robbers. Here it refers to men who have to stay awake at night doing this.

Links:

- Introduction to Psalms
- Psalm 130 General Notes
- Psalm 130 Translation Questions

Psalm 130:7-8

UDB:

7 You, my fellow Israelites, confidently expect that Yahweh will bless us.

He will bless us because he has mercy on us,

and he is very willing to save us.

8 It is he who will save us Israelite people from being punished for all the sins that we have committed.

ULB:

7 Israel, hope in Yahweh.

Yahweh is merciful,

and he is very willing to forgive.

8 It is he who will redeem Israel

from all his sins.

translationWords:

- Israel, Israelites, nation of Israel
- mercy, merciful
- redeem, redemption, redeemer
- sin, sinful, sinner, sinning

translationNotes:

- **Israel ... his sins** - The people of Israel are spoken of as if they were a man. AT: “the people of Israel ... their” or “us people of Israel ... our” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 130 General Notes
- Psalm 130 Translation Questions

Psalm 131 General Notes

Type of psalm

Psalm 131 is a wisdom psalm teaching trust in Yahweh. (See: wise, wisdom and trust, trustworthy, trustworthiness)

Special concepts in this chapter

Trust

This psalm focuses on the concept of trust. A quiet trust in Yahweh is best.

Links:

- **Psalm 131:1**

Psalm 131:1

UDB:

[1] Yahweh, I am not proud;

I do not deserve to achieve impressive things in life.

I do not worry about problems that are too difficult for me to solve.

ULB:

131

A song of ascents; of David.

[1] Yahweh, my heart is not proud or my eyes haughty.

I do not have great hopes for myself

or concern myself with things that are beyond me.

translationWords:

- David
- Yahweh
- heart
- proud, pride, prideful
- haughty
- hope

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **song of ascents** - Possible meanings are 1) “song people sang while going up to Jerusalem for a celebration” or 2) “song people sang while going up the steps into the temple” or 3) “song whose words are like steps.” See how you translated this in 120:1
- **my heart is not proud or my eyes haughty** - The heart and the eyes represent the person. AT: “I am not proud or haughty” (See: Metonymy)
- **I do not have great hopes for myself** - Possible meanings are “I do not expect to do great things” or “I do not think I am great.”
- **things that are beyond me** - Things that are too hard for a person to understand are spoken of as if they are beyond the person or too far away from the person to be able to reach them. AT: “things that are too hard to understand” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 131 General Notes
- Psalm 131 Translation Questions

Psalm 131:2-3

UDB:

[2] Instead, I am calm and peaceful in my inner being

like a small child who no longer nurses but is happy to be with its mother.

In the same way, I am peaceful within my inner being.

[3] You, my fellow Israelites, confidently expect that Yahweh will do good things for you

now and forever!

ULB:

[2] Indeed I have stilled and quieted my soul;

like a weaned child with his mother,

my soul within me is like a weaned child.

[3] Israel, hope in Yahweh

now and forever.

translationWords:

- soul
- Israel, Israelites, nation of Israel
- hope
- forever

translationNotes:

- **I have stilled and quieted my soul** - The soul represents the person or his emotions. Being calm and peaceful is spoken of has having making one's soul still and quiet. AT: "I am calm and peaceful" (See: Metonymy and Metaphor)
- **my soul within me** - The soul represents the person or his emotions. AT: "I" (See: Metonymy)
- **a weaned child with his mother** - The psalmist speaks of himself being content and resting as if he were a young child that no longer demands breast milk from his mother. AT: "content like a young child that no longer cries for breast milk but rests in his mother's arms" or "content and resting" (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 131 General Notes
- Psalm 131 Translation Questions

Psalm 132 General Notes

Type of psalm

Psalm 132 is a royal psalm praising David. It might have been sung when David brought the ark to Jerusalem.

Special concepts in this chapter

Ark

The Ark had been moved from one place to another several times. David wanted to make a permanent home for it. God had promised David that his son would be king after him. (See: promise)

Links:

- **Psalm 132:1-2**

Psalm 132:1-2

UDB:

[1] Yahweh, do not forget King David
and all the hardships he endured!

[2] He made a solemn promise to you,
the mighty God whom our ancestor Jacob worshiped.

ULB:

132

A song of ascents.

[1] Yahweh, for David's sake call to mind
all his afflictions.
[2] Call to mind how he swore to Yahweh,
how he vowed to the Mighty One of Jacob.

translationWords:

- Yahweh
- David
- call, calling, called, call out
- mind
- afflict, affliction
- oath, swear, swear by
- vow
- mighty, might
- Jacob, Israel

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **song of ascents** - Possible meanings are 1) "song people sang while going up to Jerusalem for a celebration" or 2) "song people sang while going up the steps into the temple" or 3) "song whose words are like steps." See how you translated this in 120:1

- **for David's sake** - "because of what happened to David"
- **call to mind** - "remember" or "think about"
- **the Mighty One of Jacob** - This refers to God.

Links:

- Introduction to Psalms
- Psalm 132 General Notes
- Psalm 132 Translation Questions

Psalm 132:3-5

UDB:

[3] He said, ”I will not go home,

I will not rest on my bed,

[4] and I will not sleep at all

[5] until I build a place for Yahweh,

a home for the mighty God whom Jacob worshiped.”

ULB:

[3] He said, ”I will not enter my house

or get into my bed,

[4] I will not give sleep to my eyes

or rest to my eyelids

[5] until I find a place for Yahweh,

a tabernacle for the Mighty One of Jacob.”

translationWords:

- sleep, asleep, fall asleep
- rest
- tabernacle

translationNotes:

- **He said** - “King David said”
- **I will not give sleep to my eyes or rest to my eyelids** - Sleep and rest are spoken of as if they are things that can be given. Here eyes and eyelids represent the whole person. AT: “I will not allow my eyes to sleep or my eyelids to rest” or “I will not sleep or close my eyes and rest” (See: Metaphor and Synecdoche)
- **until I find a place for Yahweh** - Building a place for Yahweh is spoken of as finding a place for him. AT: “until I build a place for Yahweh” (See: Metonymy)
- **the Mighty One of Jacob** - This refers to God.

Links:

- Introduction to Psalms
- Psalm 132 General Notes
- Psalm 132 Translation Questions

Psalm 132:6-8

UDB:

[6] In Ephrathah we heard where the sacred chest was.

So we went and found it near the city of Kiriath Jearim, and we took it to Jerusalem.

[7] Later we said, "Let us go to the sacred tent of Yahweh in Jerusalem;

let us worship there in front of the throne where he is sitting."

[8] Yahweh, come to the place where you live eternally,

to the place where your sacred chest is,

to the place that shows that you are very powerful.

ULB:

[6] See, we heard about it in Ephrathah;

we found it in the fields of Jaar.

[7] We will go into God's tabernacle;

we will worship at his footstool.

[8] Arise, Yahweh, to your resting place,

you and the ark of your strength!

translationWords:

- Bethlehem, Ephrathah
- God
- tabernacle
- worship
- footstool
- raise, rise, risen, arise, arose

translationNotes:

- **we heard about it in Ephrathah** - The word "it" probably refers to where God's sacred chest was. The phrase "in Ephrathah" probably refers to where they were when they heard about it. This can be stated clearly. AT: "we who were in Ephrathah heard about where the sacred chest was" or "we in Ephrathah heard that the holy box was in Jaar" (See: Assumed Knowledge and Implicit Information)

- **fields of Jaar** - Jaar is probably another name for the city of Kiriath Jearim. This probably refers to the fields surrounding the city. (See: How to Translate Names)
- **we will worship at his footstool** - Worshiping God at the covenant box is spoken of as bowing at the feet of the king who is sitting on his throne. This communicates humility and submission to God. AT: "we will go to God's covenant box and worship him as king" (See: Metaphor)
- **Arise, Yahweh, to your resting place** - The verb "come" can be stated clearly. "Arise, Yahweh, and come to your resting place" (See: Assumed Knowledge and Implicit Information)
- **your resting place** - The place God chose for people to worship him is spoken of as if it were a place where he rests or lives eternally. AT: "the place where you stay" or "your tabernacle" (See: Metaphor)
- **you and the ark of your strength!** - Possible meanings are 1) "come to the ark of your strength" or 2) "come, and make the ark of your strength come." (See: Ellipsis)
- **the ark of your strength** - "the ark that shows your great power"

Links:

- Introduction to Psalms
- Psalm 132 General Notes
- Psalm 132 Translation Questions

Psalm 132:9-10

UDB:

[9] I want that the righteous behavior of your priests will always be evident,
and that your people will always shout joyfully.

[10] You chose David to serve you as king of Israel;
do not reject him!

ULB:

[9] May your priests be clothed with integrity;
may your faithful ones shout for joy.
[10] For your servant David's sake,
do not turn away from your anointed king.

translationWords:

- priest, priesthood
- clothe, clothed
- integrity
- faithful, faithfulness
- joy, joyful
- servant, slave, slavery
- David
- turn, turn away, turn back
- anoint, anointed
- king

translationNotes:

- **May your priests be clothed with integrity** - Integrity is spoken of as if it were clothing. AT: "May people recognize that your priests have integrity" or "I want people see how your priests always do what is right" (See: Metaphor)
- **For your servant David's sake** - "Because of what happened to your servant David." See how you translated a similar phrase in 132:1.

- **do not turn away from your anointed king** - Here “turning away” means to reject someone. AT: “do not abandon the king that you anointed” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 132 General Notes
- Psalm 132 Translation Questions

Psalm 132:11-12

UDB:

[11] Yahweh, you made a solemn promise to David,

a promise that you will not break.

You said, "I will cause your descendants to rule as kings like you.

[12] If they obey my covenant with them

and obey all the commands that I will give them,

the line of kings descended from you will never end."

ULB:

[11] Yahweh swore a sure oath to David,

a sure oath that he will not revoke:

"I will place one of your descendants on your throne.

[12] If your sons keep my covenant

and the laws that I will teach them,

their children also will sit on your throne forevermore."

translationWords:

- oath, swear, swear by
- descendant, descended from
- throne
- son, son of
- covenant
- law, law of Moses, God's law, law of Yahweh
- children, child
- forever

translationNotes:

- **I will place one of your descendants on your throne** - Making a king's descendant become king in his place is spoken of as placing him on that king's throne. AT "I will cause one of your descendants to rule Israel in your place" (See: Metaphor)

- **sit on your throne** - Ruling as king is spoken of as sitting on the throne. AT: “rule as king” (See: Metaphor)
- **your sons** - Here “your sons” represents the descendants of David that would become king. AT: “your descendants” (See: Synecdoche)

Links:

- Introduction to Psalms
- Psalm 132 General Notes
- Psalm 132 Translation Questions

Psalm 132:13-14

UDB:

[13] Yahweh has chosen Jerusalem;

that is where he wants to rule from.

[14] He said, "This is the city where I will live forever;

this is the place where I want to stay.

ULB:

[13] Certainly Yahweh has chosen Zion,

he has desired her for his seat.

[14] "This is my resting place forever.

I will live here, for I desire her.

translationWords:

- Zion, Mount Zion
- rest
- life, live, living, alive

translationNotes:

- **General Information:** - "He", "my" and "I" refer to Yahweh and "her" refers to Zion. (See: Pronouns)
- **Zion ... her ... her** - The author writes as though the city of Zion were a woman. (See: Personification)
- **he has desired her for his seat** - Here "seat" represents either 1) his throne where he would rule, or 2) the place where he would stay. (See: Metonymy)
- **he has desired her for his seat** - "Yahweh has desired Zion for Yahweh's seat." This shows the actual participants.
- **my resting place** - The place God chose for people to worship him is spoken of as if it were a place where he rests or lives eternally. AT: "the place where I stay" or "my tabernacle" (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 132 General Notes
- Psalm 132 Translation Questions

Psalm 132:15-16

UDB:

15 I will give to the people of Jerusalem all that they need;

I will give enough food to satisfy even the poor people there.

16 I will cause the priests to behave in a manner worthy of ones whom I have saved;

and all my people who live there will shout joyfully.

ULB:

15 I will abundantly bless her with provisions.

I will satisfy her poor with bread.

16 I will clothe her priests with salvation,

her faithful ones will shout aloud for joy.

translationWords:

- bless, blessed, blessing
- bread
- priest, priesthood
- salvation
- faithful, faithfulness

translationNotes:

- **Connecting Statement:** - God continues to speak about the city of Zion as if Zion was a woman. (See: Personification)
- **will abundantly bless her** - “will abundantly bless Zion”
- **will satisfy her poor with bread** - Here “poor” refers to the poor people in Zion. Here “bread” probably represents food in general. AT: “will satisfy the poor people in Zion with food” (See: Nominal Adjectives) (See: Synecdoche)
- **I will clothe her priests with salvation** - Salvation is spoken of as if it is clothing. Possible meanings are 1) “I will cause the priests to behave in a manner worthy of ones whom I have saved” (UDB) or 2) “I will save her priests” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 132 General Notes
- Psalm 132 Translation Questions

Psalm 132:17-18

UDB:

17 There in Jerusalem I will cause one of David's descendants to become a great king;

he also will be my chosen king,

It is there that I will make David's line of descendants continue.

18 I will defeat his enemies and cause them to be very ashamed;

but the crown that my king wears will always shine."

ULB:

17 There I will make a horn to sprout for David

and set up a lamp for my anointed one.

18 I will clothe his enemies with shame,

but on him his crown will shine."

translationWords:

- horn, horns
- lamp
- anoint, anointed
- adversary, enemy
- shame, shameful, ashamed
- crown, to crown

translationNotes:

- **I will make a horn to sprout for David** - God speaks of a powerful descendant of David as if he was the powerful horn of an animal. AT: "I will make a descendant of David become king after him" or "I will cause David to have a descendant who will be a powerful king" (See: Metaphor)
- **set up a lamp for my anointed one** - God speaks of causing David's descendants to continue to rule as king as if they were a lamp that would continue to shine. AT: "I will cause my anointed one's descendants to continue to rule as king" (See: Metaphor)
- **my anointed one** - "my chosen king" or "the king I have chosen"
- **I will clothe his enemies with shame** - Shame is spoken of as if it was clothing. This shame would result from losing in war. AT: "I will cause his enemies to be ashamed" or "I will cause his enemies to be defeated and ashamed" (See: Metaphor)

- **his crown will shine** - The crown represents his rule, and greatness is spoken of as shining. AT: “he will be a great king” or “his greatness will shine” (See: Metonymy and Metaphor)

Links:

- Introduction to Psalms
- Psalm 132 General Notes
- Psalm 132 Translation Questions

Psalm 133 General Notes

Type of psalm

Psalm 133 is a wisdom psalm about harmony. (See: wise, wisdom)

Special concepts in this chapter

Harmony

Harmony between relatives is refreshing and brings a blessings from God. (See: bless, blessed, blessing)

Links:

- **Psalm 133:1**

Psalm 133:1

UDB:

[1] It is very good and very pleasant

for God's people to gather together in peace.

ULB:

133

A song of ascents, of David.

[1] Behold, how good and how pleasant it is

for brothers to live together!

translationWords:

- David
- good, goodness
- brother

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **song of ascents** - Possible meanings are 1) "song people sang while going up to Jerusalem for a celebration" or 2) "song people sang while going up the steps into the temple" or 3) "song whose words are like steps." See how you translated this in 120:1
- **Behold** - This word is used to stress the importance of the statement that follows.
- **for brothers to live together** - The relationships among fellow God's people is spoken of as if they were brothers. AT: "for God's people to live together peacefully as brothers" (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 133 General Notes
- Psalm 133 Translation Questions

Psalm 133:2-3

UDB:

[2] It is as delightful as the precious oil

that ran down from the high priest Aaron's head onto his beard when Moses anointed him,

that ran down onto the collar of his robes.

[3] Gathering together in peace is as delightful as the dew that falls on Mount Hermon

and the dew that falls on Mount Zion.

Yahweh has promised to bless his people there in Jerusalem

by making their nation last forever.

ULB:

[2] It is like fine oil on the head

pouring down on the beard—

Aaron's beard,

and then it pours down on the collar of his robes.

[3] It is like the dew of Hermon

which falls on the mountains of Zion.

For there Yahweh commanded the blessing—

life forevermore.

translationWords:

- precious
- oil
- Aaron
- Zion, Mount Zion
- Yahweh
- decree
- bless, blessed, blessing
- life, live, living, alive
- forever

translationNotes:

- **It is like fine oil on the head** - The goodness of unity among God's people is spoken of as if it were like the fine oil that was poured on Aaron's head. AT: "This unity is precious like the oil that was poured on Aaron's head" (See: Simile)
- **like the dew of Hermon** - The goodness of unity among God's people is spoken of as it if it were refreshing like dew. AT: "refreshing like the dew of Hermon" (See: Simile)
- **Hermon** - This is a mountain in Israel that has snow on its peak year-round.

Links:

- Introduction to Psalms
- Psalm 133 General Notes
- Psalm 133 Translation Questions

Psalm 134 General Notes

Type of psalm

Psalm 134 is a temple psalm. (See: temple)

Special concepts in this chapter

Watchmen

The watchmen who work at night should praise God. Then he will bless them. (See: bless, blessed, blessing)

Links:

- **Psalm 134:1-2**

Psalm 134:1-2

UDB:

[1] All you people who serve Yahweh,

who stand up and serve him at night in his temple,

come and praise him!

[2] Lift up your hands to pray to him in the temple

and praise him!

ULB:

134

A song of ascents.

[1] Come, bless Yahweh, all you servants of Yahweh,

you who serve during the night in Yahweh's house.

[2] Lift up your hands to the holy place

and bless Yahweh.

translationWords:

- bless, blessed, blessing
- Yahweh
- servant, slave, slavery
- serve, service
- house of God, Yahweh's house
- holy, holiness

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **song of ascents** - Possible meanings are 1) "song people sang while going up to Jerusalem for a celebration" or 2) "song people sang while going up the steps into the temple" or 3) "song whose words are like steps." See how you translated this in 120:1

- **all you servants of Yahweh** - “all you who serve Yahweh”
- **Lift up your hands** - This is how people prayed or praised God. (See: Symbolic Action)
- **to the holy place** - Possible meanings are 1) “to the temple” or 2) “to the holy place in the temple.”

Links:

- Introduction to Psalms
- Psalm 134 General Notes
- Psalm 134 Translation Questions

Psalm 134:3

UDB:

[3] I hope that Yahweh, who created heaven and the earth,

may bless you from where he lives in the temple on Mount Zion!

ULB:

[3] May Yahweh bless you from Zion,

he who made heaven and earth.

translationWords:

- Zion, Mount Zion
- heaven, sky, heavens, heavenly
- earth, earthly

translationNotes:

- **heaven and earth** - The phrase “heaven and earth” here represents all things. AT: “everything in heaven and earth” (See: Merism)

Links:

- Introduction to Psalms
- Psalm 134 General Notes
- Psalm 134 Translation Questions

Psalm 135 General Notes

Type of psalm

Psalm 135 is a worship psalm focusing on worshiping God because his greatness.

Special concepts in this chapter

Praise

The people, priests and their helpers should praise God because he is so great. He defeated the Egyptians and led his people to the promise land. Idols have no power. (See: priest, priesthood and Promised Land)

Links:

- **Psalm 135:1-2**

Psalm 135:1-2

UDB:

[1] Praise Yahweh!

You who worship Yahweh,

praise him!

[2] You who stand at the temple of Yahweh our God in its courtyards, ready to serve him,

praise him !

ULB:

135 [1] Praise Yahweh.

Praise the name of Yahweh.

Praise him, you servants of Yahweh,

[2] you who stand in Yahweh's house,

in the courtyards of the house of our God.

translationWords:

- praise
- Yahweh
- name
- servant, slave, slavery
- courtyard, court
- house of God, Yahweh's house
- God

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **Praise the name of Yahweh** - Yahweh's name represents him. "Praise Yahweh" or "Praise him" (See: Metonymy)
- **stand in Yahweh's house** - This represents serving Yahweh in his temple. (See: Metonymy)
- **Yahweh ... our God** - Make sure that people can understand that the phrase "our God" refers to Yahweh.

Links:

- Introduction to Psalms
- Psalm 135 General Notes
- Psalm 135 Translation Questions

Psalm 135:3-4

UDB:

[3] Praise Yahweh because he does good things for us;

sing to him because it is a joyful thing to do so.

[4] He has chosen us, the descendants of Jacob;

he has chosen us Israelites to belong to him.

ULB:

[3] Praise Yahweh, for he is good;

sing praises to his name, for it is pleasant to do so.

[4] For Yahweh has chosen Jacob for himself,

Israel as his possession.

translationWords:

- good, goodness
- chosen one, choose, chosen people, Chosen One, the elect
- Jacob, Israel
- Israel, Israelites, nation of Israel
- possess, possession

translationNotes:

- **for it is pleasant to do so** - "because we get pleasure from praising his name"
- **Yahweh has chosen Jacob** - "Jacob" here refers to his descendants, the people of Israel. AT: "Yahweh has chosen Jacob's descendants" (See: Metonymy)
- **Israel as his possession** - The beginning of the sentence can be stated clearly. AT: "he has chosen Israel to be his possession" (See: Ellipsis)

Links:

- Introduction to Psalms
- Psalm 135 General Notes
- Psalm 135 Translation Questions

Psalm 135:5-6

UDB:

[5] I say these things because I know that Yahweh is great;

he is greater than all the gods.

[6] Yahweh does whatever he desires to do

in heaven, on the earth,

and in the seas, down to the bottom of the seas.

ULB:

[5] I know that Yahweh is great,

that our Lord is above all gods.

[6] Whatever Yahweh desires, he does

in heaven, on earth, in the seas and all the ocean depths.

translationWords:

- know, knowledge, make known
- Lord Yahweh, Yahweh God
- false god, foreign god, god, goddess
- heaven, sky, heavens, heavenly

translationNotes:

- **that our Lord is above all gods** - "I know that our Lord is above all gods." Being greater than something is spoken of as being above it. AT: "that our Lord is greater than all gods" (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 135 General Notes
- Psalm 135 Translation Questions

Psalm 135:7

UDB:

7 He is the one who causes clouds to appear from very distant places on the earth;

he makes lightning bolts to flash with the rain,

and he brings the winds from the places where he stores them.

ULB:

7 He brings the clouds from far away,

making lightning bolts accompany the rain

and bringing the wind out of his storehouse.

translationWords:

- storehouse

translationNotes:

- **bringing the wind out of his storehouse** - A storehouse is a place where things are kept for future use. This imagery shows God's power to control the wind. AT: "causing the wind to blow by his power" (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 135 General Notes
- Psalm 135 Translation Questions

Psalm 135:8-9

UDB:

[8] He is the one who killed all the firstborn males in Egypt,
the firstborn of people and of animals.
[9] There he performed many kinds of miracles
to punish the king and all his officials.

ULB:

[8] He killed the firstborn of Egypt,
both of man and animals.
[9] He sent signs and wonders into your midst, Egypt,
against Pharaoh and all his servants.

translationWords:

- firstborn
- Egypt, Egyptian
- send, send out, sent
- miracle, wonder, sign
- Pharaoh, king of Egypt
- servant, slave, slavery

translationNotes:

- **signs and wonders** - These two words mean basically the same thing and refer to the miraculous troubles that God had caused in Egypt. (See: Doublet)
- **into your midst, Egypt** - The psalmist speaks as if the people of Egypt were listening to him. AT: “among you people of Egypt” or “among the people of Egypt” (See: Apostrophe)
- **against Pharaoh** - “to punish Pharaoh”

Links:

- Introduction to Psalms
- Psalm 135 General Notes
- Psalm 135 Translation Questions

Psalm 135:10-11

UDB:

10 He attacked many nations

and killed the powerful kings who ruled them:

11 Sihon, the king of the Amor people group,

Og, the king of Bashan,

and all the other kings in the land of Canaan.

ULB:

10 He attacked many nations

and killed mighty kings,

11 Sihon king of the Amorites

and Og king of Bashan

and all the kingdoms of Canaan.

translationWords:

- nation
- mighty, might
- king
- Amorite
- Bashan
- kingdom
- Canaan, Canaanite

translationNotes:

- **Sihon ... Og** - These are the names of two men. (See: How to Translate Names)

Links:

- Introduction to Psalms
- Psalm 135 General Notes
- Psalm 135 Translation Questions

Psalm 135:12-14

UDB:

12 Yahweh gave us their land,

so that it would belong to us, his people Israel, forever.

13 Yahweh, your name will endure forever,

and people who are not yet born will remember the great things that you have done.

14 Yahweh declares that we, his people, are innocent,

and he acts mercifully toward us.

ULB:

12 He gave us their land as an inheritance,

an inheritance to Israel his people.

13 Your name, Yahweh, endures forever;

your renown, Yahweh, endures throughout all generations.

14 For Yahweh defends his people

and has compassion on his servants.

translationWords:

- inherit, inheritance, heritage, heir
- people of God, my people
- name
- endure, endurance
- forever
- renown, renowned
- generation
- compassion, compassionate

translationNotes:

- **He gave us their land as an inheritance** - God's gift of the land to the Israelites is spoken of as if it were inheritance from father to son. AT: "He gave us their land to have forever" or "He gave us their land to be ours forever" (See: Metaphor)
- **Your name** - His name here represents his fame or reputation. AT: "Your fame" or "Your reputation" (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 135 General Notes
- Psalm 135 Translation Questions

Psalm 135:15-18

UDB:

15 But the idols that the other people groups worship are only statues made of silver and gold,

things that humans have made.

16 Their idols have mouths, but they cannot say anything;

they have eyes, but they cannot see anything.

17 They have ears, but they cannot hear anything,

and they are not even able to breathe.

18 The people who make those idols are as powerless as those idols,

and those who trust in those idols can accomplish no more than their idols can!

ULB:

15 The nations' idols are silver and gold,

the work of men's hands.

16 Those idols have mouths, but they do not speak;

they have eyes, but they do not see;

17 they have ears, but they do not hear,

nor is there breath in their mouths.

18 Those who make them are like them,

as is everyone who trusts in them.

translationWords:

- nation
- idol, idolatrous
- silver
- gold
- works, deeds, work, acts
- trust, trustworthy, trustworthiness

translationNotes:

- **Those who make them are like them** - Being ignorant and powerless is spoken of as being like idols, which cannot speak, see, hear, or breathe. AT: “Those who make them are stupid and powerless like their idols” (See: Simile)
- **as is everyone who trusts in them** - “and so are those who trust in the idols”

Links:

- Introduction to Psalms
- Psalm 135 General Notes
- Psalm 135 Translation Questions

Psalm 135:19-21

UDB:

[19] My fellow Israelites, praise Yahweh!

You priests who are descended from Aaron, praise Yahweh!

[20] You men who are descended from Levi, you who assist the priests, praise Yahweh!

All you who have a reverential respect for Yahweh, praise him!

[21] Praise Yahweh in the temple on Mount Zion in Jerusalem

where he lives!

Praise Yahweh!

ULB:

[19] Descendants of Israel, bless Yahweh;

descendants of Aaron, bless Yahweh.

[20] Descendants of Levi, bless Yahweh;

you who honor Yahweh, bless Yahweh.

[21] Blessed be Yahweh in Zion,

he who lives in Jerusalem.

Praise Yahweh.

translationWords:

- descendant, descended from
- bless, blessed, blessing
- Aaron
- Levite, Levi
- honor, to honor
- Zion, Mount Zion
- life, live, living, alive
- Jerusalem
- praise

translationNotes:

- **he who lives in Jerusalem** - God is spoken of as if he lived in Jerusalem because the temple where the Israelites worshiped him was there. AT: “he whose temple is in Jerusalem” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 135 General Notes
- Psalm 135 Translation Questions

Psalm 136 General Notes

Type of psalm

Psalm 136 is a worship psalm. It was written to be sung by two parts of the choir. One part would sing the first part of each of the lines and then the other part of the choir would sing the repeated refrain.

Special concepts in this chapter

Israel blessed

God has blessed Israel throughout its history and taken care of the needy people. (See: bless, blessed, blessing)

Links:

- **Psalm 136:1-3**

Psalm 136:1-3

UDB:

[1] Thank Yahweh because he does good things for us;

he will love us forever as he has promised.

[2] Thank God, the one who is greater than all other gods;

he will love us forever as he has promised.

[3] Thank the Lord who is greater than all other lords;

he will love us forever as he has promised.

ULB:

136

[1] Oh, give thanks to Yahweh; for he is good,

for his covenant faithfulness endures forever.

[2] Oh, give thanks to the God of gods,

for his covenant faithfulness endures forever.

[3] Oh, give thanks to the Lord of lords,

for his covenant faithfulness endures forever.

translationWords:

- Yahweh
- good, goodness
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- endure, endurance
- forever
- God
- false god, foreign god, god, goddess
- Lord

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **Oh** - This is an exclamation that should be translated with whatever exclamation of emphasis you have in your language to make it sound natural. (See: Exclamations)
- **the God of gods** - the God who is greater than the gods that other people worship (See: Idiom)

Links:

- Introduction to Psalms
- Psalm 136 General Notes
- Psalm 136 Translation Questions

Psalm 136:4-5

UDB:

[4] He is the only one who performs great miracles;

he will love us forever as he has promised.

[5] He is the one who, by being very wise, created the heavens;

he will love us forever as he has promised.

ULB:

[4] Give thanks to him who alone does great wonders,

for his covenant faithfulness endures forever—

[5] to him who by wisdom made the heavens,

for his covenant faithfulness endures forever.

translationWords:

- miracle, wonder, sign
- wise, wisdom
- heaven, sky, heavens, heavenly

translationNotes:

- **by wisdom** - That is, because he is wise.

Links:

- Introduction to Psalms
- Psalm 136 General Notes
- Psalm 136 Translation Questions

Psalm 136:6-7

UDB:

[6] He is the one who caused the ground to rise up above the deep waters;

he will love us forever as he has promised.

[7] He is the one who created great lights in the sky;

he will love us forever as he has promised.

ULB:

[6] Give thanks to him who spread out the earth above the waters,

for his covenant faithfulness endures forever—

[7] to him who made great lights,

for his covenant faithfulness endures forever.

translationWords:

- earth, earthly
- water, waters
- light

translationNotes:

- **spread out the earth above the waters** - The ancient Israelites thought that the earth's dry land was on top of the sea. AT: "placed the earth over the waters"
- **great lights** - This is a reference to the sources of light for the earth, especially the sun and the moon. AT: "the sun and the moon and the stars"

Links:

- Introduction to Psalms
- Psalm 136 General Notes
- Psalm 136 Translation Questions

Psalm 136:8-9

UDB:

[8] He created the sun to shine in the daytime;

he will love us forever as he has promised.

[9] He created the moon and stars to shine during the nighttime;

he will love us forever as he has promised.

ULB:

[8] Give thank to him who gave the sun to rule by day,

for his covenant faithfulness endures forever—

[9] the moon and stars to rule by night,

for his covenant faithfulness endures forever.

translationWords:

- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- forever

translationNotes:

- **to rule by day ... to rule by night** - The sun, moon, and stars are spoken of as if they were kings. AT: “to mark the time of day ... to mark the time of night” (See: Metaphor and Personification)

Links:

- Introduction to Psalms
- Psalm 136 General Notes
- Psalm 136 Translation Questions

Psalm 136:10-12

UDB:

10 He is the one who killed the firstborn males in Egypt;

he will love us forever as he has promised.

11 He led the Israelite people out of Egypt;

he will love us forever as he has promised.

12 With his strong hand he led them out;

he will love us forever as he has promised.

ULB:

10 Give thanks to him who killed the firstborn of Egypt,

for his covenant faithfulness endures forever—

11 and brought out Israel from among them,

for his covenant faithfulness endures forever—

12 with a strong hand and a raised arm,

for his covenant faithfulness endures forever.

translationWords:

- firstborn
- Egypt, Egyptian
- Israel, Israelites, nation of Israel
- hand, right hand, to hand over
- raise, rise, risen, arise, arose

translationNotes:

- **from among them** - “from among the people of Egypt”
- **with a strong hand and a raised arm** - Here “hand” and “arm” represent power. AT: “with great power” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 136 General Notes
- Psalm 136 Translation Questions

Psalm 136:13-15

UDB:

[13] He is the one who caused the Sea of Reeds to divide;

he will love us forever as he has promised.

[14] He enabled the Israelite people to walk through it on dry land;

he will love us forever as he has promised.

[15] But he caused the king of Egypt and his army to drown in it;

he will love us forever as he has promised.

ULB:

[13] Give thanks to him who divided the Sea of Reeds,

for his covenant faithfulness endures forever—

[14] and made Israel to pass through the middle of it,

for his covenant faithfulness endures forever—

[15] but overthrew Pharaoh and his army in the Sea of Reeds,

for his covenant faithfulness endures forever.

translationWords:

- Sea of Reeds, Red Sea
- Israel, Israelites, nation of Israel
- Pharaoh, king of Egypt

translationNotes:

- **the Sea of Reeds** - The soldiers of Pharaoh drowned in the Sea of Reeds.
- **overthrew Pharaoh** - Here defeat is spoken of as if it were tipping someone over. AT: "defeated Pharaoh" or "defeated the king of Egypt" (See: Metaphor)
- **Pharaoh** - That is, the army of Pharaoh. (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 136 General Notes
- Psalm 136 Translation Questions

Psalm 136:16-17

UDB:

16 He is the one who led his people safely through the wilderness;

he will love us forever as he has promised.

17 He killed powerful kings;

he will love us forever as he has promised.

ULB:

16 Give thanks to him who led his people through the wilderness,

for his covenant faithfulness endures forever—

17 to him who killed great kings,

for his covenant faithfulness endures forever.

translationWords:

- people of God, my people
- desert, wilderness
- king

translationNotes:

Links:

- Introduction to Psalms
- Psalm 136 General Notes
- Psalm 136 Translation Questions

Psalm 136:18-20

UDB:

18 He killed kings who were famous;

he will love us forever as he has promised.

19 He killed Sihon, the king of the Amor people group;

he will love us forever as he has promised.

20 He killed Og, the king of the region of Bashan;

he will love us forever as he has promised.

ULB:

18 Give thanks to him who killed famous kings,

for his covenant faithfulness endures forever—

19 Sihon king of the Amorites,

for his covenant faithfulness endures forever—

20 and Og king of Bashan,

for his covenant faithfulness endures forever.

translationWords:

- Amorite
- Bashan

translationNotes:

- **Sihon ... Og** - These kings were just two of the many kings that God enabled the Israelites to defeat. (See: How to Translate Names)

Links:

- Introduction to Psalms
- Psalm 136 General Notes
- Psalm 136 Translation Questions

Psalm 136:21-23

UDB:

21 He gave their lands to us, his people;

he will love us forever as he has promised.

22 He gave those lands to us people of Israel, who serve him;

he will love us forever as he has promised.

23 He is the one who did not forget about us when our enemies had defeated us;

he will love us forever as he has promised.

ULB:

21 Give thanks to him who gave their land as an inheritance,

for his covenant faithfulness endures forever—

22 an inheritance to Israel his servant,

for his covenant faithfulness endures forever—

23 to him who called us to mind and helped us in our humiliation,

for his covenant faithfulness endures forever.

translationWords:

- inherit, inheritance, heritage, heir
- Israel, Israelites, nation of Israel
- servant, slave, slavery
- call, calling, called, call out
- mind

translationNotes:

- **called us to mind** - “thought about us”
- **helped us in our humiliation** - The condition of feeling shame is spoken of as if it were a place that the Israelites had been in. This is a reference to the many times when the Israelites’ enemies had defeated them in battle and shamed them. AT: “cared when we were shamed” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 136 General Notes
- Psalm 136 Translation Questions

Psalm 136:24-26

UDB:

[24] He rescued us from our enemies;

he will love us forever as he has promised.

[25] He is the one who gives food to all living creatures;

he will love us forever as he has promised.

[26] So thank God, who lives in heaven

because he will love us forever as he has promised.!

ULB:

[24] Give thanks to him who has given us victory over our enemies,

for his covenant faithfulness endures forever—

[25] who gives food to all living beings,

for his covenant faithfulness endures forever.

[26] Oh, give thanks to the God of heaven,

for his covenant faithfulness endures forever.

translationWords:

- adversary, enemy
- life, live, living, alive
- heaven, sky, heavens, heavenly

translationNotes:

- **has given us victory over our enemies** - Causing people to be victorious and defeat their enemies is spoken of as giving them victory, as if victory were an object that can be given. AT: “has made us victorious over our enemies” or “has made us able to defeat our enemies” (See: Metaphor)
- **the God of heaven** - “the God who lives in heaven” or “the God whom the heavenly beings worship”

Links:

- Introduction to Psalms
- Psalm 136 General Notes
- Psalm 136 Translation Questions

Psalm 137 General Notes

Type of psalm

Psalm 137 is a psalm of mourning and vengeance. (See: avenge, revenge, vengeance)

Special concepts in this chapter

Songs of Zion

The captives are told to sing songs of Zion there in Babylon but they felt too unhappy to want to sing. The army from Babylon was cruel when it destroyed Jerusalem and the people of Edom encouraged them to destroy Jerusalem. They prayed that God will be cruel to the people of Edom and Babylon.

Links:

- **Psalm 137:1-2**

Psalm 137:1-2

UDB:

[1] When we had been taken to Babylonia far from Jerusalem,

we sat down by the rivers there,

and we cried when we thought about the temple on Mount Zion in Jerusalem.

[2] On the willow trees alongside the rivers we hung our harps

because we did not want to play them anymore and because we were very sad.

ULB:

137 [1] By the rivers of Babylon

we sat down and wept

when we thought about Zion.

[2] On the poplars there

we hung our harps.

translationWords:

- Babylon, Babylonian
- Zion, Mount Zion
- harp

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **By the rivers of Babylon** - "Next to one of the rivers near Babylon"
- **we sat ... wept ... we thought ... we hung** - The writer does not include the readers. (See: Exclusive "We")
- **On the poplars there** - Poplar trees do not grow in Israel. "Poplars" may here stand for all the trees in Babylon. AT: "On the trees in Babylon" (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 137 General Notes
- Psalm 137 Translation Questions

Psalm 137:3-4

UDB:

3 The soldiers who had captured us and taken us to Babylonia forced us to sing for them;

they told us to entertain them; they said,

"Sing for us one of the songs that you previously sang in Jerusalem!"

4 But we thought to ourselves,

"We are sad because we have been punished by Yahweh and brought to this foreign land;

we cannot sing songs about Yahweh while we are here!"

ULB:

3 There our captors required songs from us,

and those who mocked us required us to be happy, saying,

"Sing us one of the songs of Zion."

4 How could we sing a song about Yahweh

in a foreign land?

translationWords:

- captive, captivity
- mock, ridicule, scoff at
- Zion, Mount Zion
- Yahweh
- foreigner, foreign, alien

translationNotes:

- **our captors required songs from us** - Here "songs" represents acts of singing. AT: "our captors required us to sing" (See: Abstract Nouns)
- **required us to be happy** - "made us pretend to be happy"
- **one of the songs of Zion** - This probably refers to songs that the Israelites had used in worship at the temple in Jerusalem.

Links:

- Introduction to Psalms
- Psalm 137 General Notes
- Psalm 137 Translation Questions

Psalm 137:5-6

UDB:

[5] If I forget about Jerusalem, I hope that my right hand will wither

so that I will be unable to play my harp!

[6] I hope that I will not be able to sing again

if I forget about Jerusalem,

if I do not consider that Jerusalem causes me to be more joyful than anything else does.

ULB:

[5] If I ignore the memory of you, Jerusalem,

let my right hand forget her skill.

[6] Let my tongue cling to the roof of my mouth

if I think about you no more,

if I do not prefer Jerusalem

more than my greatest delights.

translationWords:

- Jerusalem
- tongue

translationNotes:

- **If I ignore the memory of you, Jerusalem** - The writer speaks as if Jerusalem is listening to him. AT: “If I act as if I did not remember you, Jerusalem” or “If I try to forget you, Jerusalem” (See: Personification and Apostrophe)
- **right hand** - the hand most people use most often

Links:

- Introduction to Psalms
- Psalm 137 General Notes
- Psalm 137 Translation Questions

Psalm 137:7

UDB:

[7] Yahweh, punish the people of the Edom people group

> for what they did on the day that the army of Babylon captured Jerusalem.
>
> Do not forget that they said,
>
> > "Tear down all the buildings! Destroy them completely! Leave only the foundations!"

ULB:

> [7] Call to mind, Yahweh, what the Edomites did
>
> on the day Jerusalem fell.
>
> They said, "Tear it down, tear it down
>
> to its foundations."

translationWords:

- Edom, Edomite, Idumea
- foundation, founded

translationNotes:

- **Call to mind** - "Remember" or "Think about"
- **Call to mind, Yahweh, what the Edomites did** - Here remembering what the Edomites did represents punishing them for what they did. AT: "Punish the Edomites, Yahweh, for what they did" (See: Metonymy)
- **the day Jerusalem fell** - Jerusalem being captured by an enemy army is spoken of as if it had fallen. Who captured Jerusalem can be stated clearly. AT: "the day Jerusalem was captured" or "the day the Babylonian army entered Jerusalem" (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 137 General Notes
- Psalm 137 Translation Questions

Psalm 137:8-9

UDB:

[8] You people of Babylon, you will certainly be destroyed!

How fortunate are those who punish you for what you did to us;

[9] How fortunate are those who take your babies

and smash them to pieces on the rocks.

ULB:

[8] Daughter of Babylon, soon to be destroyed—

may the person be blessed, whoever pays you back

for what you have done to us.

[9] May the person be blessed, whoever takes and dashes your little ones

against a rock.

translationWords:

- Babylon, Babylonian
- bless, blessed, blessing

translationNotes:

- **General Information:** - The psalmist addresses the people of Babylon as if they were there listening to him. (See: Apostrophe)
- **Daughter of Babylon** - This represents the city of Babylon and its people. (See: Metonymy)
- **may the person be blessed** - This can be stated in active form. AT: “may God bless the person” (See: Active or Passive)
- **pays you back for what you have done to us** - The writer speaks of someone doing to others what they have done as if were payment. AT: “does to you what you did to us” (See: Metaphor)
- **dashes your little ones against a rock** - “smashes your babies’ heads against rocks”

Links:

- Introduction to Psalms
- Psalm 137 General Notes
- Psalm 137 Translation Questions

Psalm 138 General Notes

Type of psalm

Psalm is a psalm of praise.

Special concepts in this chapter

Answered prayers

God answers prayers and he protects the psalmist from his enemies.

Links:

- **Psalm 138:1-2**

Psalm 138:1-2

UDB:

[1] Yahweh, I thank you with all my inner being.

I sing to praise you, even though many people worship idols.

[2] When I look toward your sacred temple, I bow down

and thank you because you faithfully love us and do all that you have promised.

You have given cause for people everywhere to honor you and what you have said more than anything else.

ULB:

138

A psalm of David.

[1] I will give you thanks with my whole heart;

before the gods I will sing praises to you.

[2] I will bow down toward your holy temple

and give thanks to your name for your covenant faithfulness and for your trustworthiness.

You have made your word and your name more important than anything else.

translationWords:

- psalm
- David
- heart
- false god, foreign god, god, goddess
- praise
- bow, bow down
- holy, holiness
- temple
- name
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- trust, trustworthy, trustworthiness
- magnify
- word of God, word of Yahweh, word of the Lord, scripture

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **A psalm of David** - Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.
- **I will give you thanks with my whole heart** - The heart here represents the emotions. Doing something sincerely or completely is spoken of as doing it with all one's heart. AT: "I will sincerely thank you" (See: Metonymy)
- **before the gods** - Possible meanings are 1) "in spite of the false idols that exist" or 2) "before the heavenly assembly," which means "in the knowledge of the angels in heaven."
- **I will bow down** - Bowing down is a symbolic action that represents worship and giving honor. AT: "I will worship you" (See: Symbolic Action)
- **give thanks to your name** - "give thanks to you" (See: Metonymy)
- **your word** - This refers to what God has said. AT: "what you have said" or "your commands and promises" (See: Metonymy)
- **your name** - Possible meanings are 1) "yourself" or 2) "your fame." (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 138 General Notes
- Psalm 138 Translation Questions

Psalm 138:3-4

UDB:

[3] When I called out to you, you answered me;

you enabled me to be strong and brave.

[4] Yahweh, someday all the kings of this earth will praise you

because they will have heard what you have said.

ULB:

[3] On the day that I called you, you answered me;

you encouraged and strengthened my soul.

[4] All the kings of the earth will give you thanks, Yahweh,

for they will hear the words from your mouth.

translationWords:

- call, calling, called, call out
- encourage, encouragement
- soul
- king
- earth, earthly

translationNotes:

- **All the kings of the earth** - “All the leaders in the world” (See: Idiom)
- **your mouth** - This expression stands for God himself. AT: “you” (See: Synecdoche)

Links:

- Introduction to Psalms
- Psalm 138 General Notes
- Psalm 138 Translation Questions

Psalm 138:5-6

UDB:

[5] They will sing about what you have done;

they will sing and say that you are very great.

[6] Yahweh, you are supreme,

but you take care of people who are considered to be unimportant.

However, you do not show yourself to proud people as faithful.

ULB:

[5] Indeed, they will sing of the deeds of Yahweh,

for great is the glory of Yahweh.

[6] For though Yahweh is high, yet he cares for the lowly,

but the proud he knows from far off.

translationWords:

- works, deeds, work, acts
- glory, glorious
- proud, pride, prideful
- know, knowledge, make known

translationNotes:

- **Yahweh is high, yet he cares for the lowly** - Yahweh is above all creation in power, position, and authority. Yet his interest is in those who are humble in spirit, servants to all. This is a simple contrast.
- **the proud he knows from far off** - This expression probably means that God is not faithful to those who are proud. (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 138 General Notes
- Psalm 138 Translation Questions

Psalm 138:7-8

UDB:

7 When I am in the middle of many troubles,

you save me.

With your hand you rescue me from my enemies who are angry at me.

8 Yahweh, you will do for me everything that you promised;

you faithfully love us forever.

Finish what you started to do for us, your Israelite people!

ULB:

7 Though I walk in the middle of danger, you will preserve my life;

you will reach out with your hand against the anger of my enemies,

and your right hand will save me.

8 Yahweh is with me to the end;

your covenant faithfulness, Yahweh, endures forever.

Do not forsake the ones whom your hands have made.

translationWords:

- walk
- life, live, living, alive
- hand, right hand, to hand over
- angry, anger
- adversary, enemy
- right hand
- save, safe
- forever
- forsake, forsaken, forsook

translationNotes:

- **walk** - live, exist
- **in the middle of danger** - Being in danger is spoken of as being in a physical place. (See: Metaphor)
- **you will reach out with your hand against the anger of my enemies** - God is spoken of as if he will strike the enemies with his hand. (See: Metaphor)

- **anger of my enemies** - Anger is spoken of as if it were an object instead of an emotion. AT: “my enemies, who are angry” (See: Abstract Nouns)
- **your hands have made** - God is spoken of as if he had physically used hands to create. AT: “you have created” (See: Metaphor)
- **the ones whom your hands have made** - This expression probably refers to the nation of Israel.

Links:

- Introduction to Psalms
- Psalm 138 General Notes
- Psalm 138 Translation Questions

Psalm 139 General Notes

Type of psalm

Psalm 139 is a psalm of praise.

Special concepts in this chapter

God's care

God created the psalmist in his mother's womb and has taken care of him all of his life. No matter where he goes, God is always with him.

Links:

- **Psalm 139:1-2**

Psalm 139:1-2

UDB:

[1] Yahweh, you have examined what is in my inner being,

and you know everything about me.

[2] You know when I sit down and when I stand up.

Even though you are far away from me,

you know what I am thinking.

ULB:

139

For the chief musician. A psalm of David.

[1] Yahweh, you have examined me, and you know me.

[2] You know when I sit down and when I get up;

you understand my thoughts from far away.

translationWords:

- psalm
- David
- Yahweh
- know, knowledge, make known

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **For the chief musician** - "This is for the director of music to use in worship."
- **A psalm of David** - Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.
- **examined** - "tested"
- **when I sit down and when I get up** - The psalmist uses these two actions to represent everything he does. AT: "everything I do" or "everything about me" (See: Idiom) (See: Merism)

Links:

- Introduction to Psalms
- Psalm 139 General Notes
- Psalm 139 Translation Questions

Psalm 139:3-6

UDB:

[3] From the time that I rise in the morning until I lie down to sleep at night,

you know everything that I do.

[4] Yahweh, even before I say anything,

you know everything that I am going to say!

[5] You protect me on all sides;

you put your hand on me to protect me with your power.

[6] I am not able to understand that you know everything about me.

That is too hard for me to really understand.

ULB:

[3] You observe my path and my lying down;

you are familiar with all my ways.

[4] For before there is a word on my tongue,

you know it completely, Yahweh.

[5] Behind me and before me you surround me

and place your hand upon me.

[6] Such knowledge is too much for me;

it is too high, and I cannot reach it.

translationWords:

- word
- rest
- hand, right hand, to hand over
- know, knowledge, make known

translationNotes:

- **my path and my lying down** - Here “path” stands for one’s behavior. “My path and my lying down” together represent everything about the psalmist. (See: Metaphor and Merism)
- **before there is a word on my tongue** - Here “word on the tongue” represents speech. AT: “before I say anything” (See: Metaphor)
- **Behind me and before me you surround me** - This expression refers to God’s presence everywhere.
- **place your hand upon me** - This expression refers to guidance and help. AT: “you guide and help me” (See: Metaphor)
- **too much for me** - “too much for me to understand”
- **it is too high, and I cannot reach it** - Being high and out of reach is an expression, in this case, about some knowledge that human beings cannot have. AT: “it is too difficult to understand” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 139 General Notes
- Psalm 139 Translation Questions

Psalm 139:7-8

UDB:

7 Where could I go to escape from your Spirit?

Where could I go to get away from you?

8 If I go up to heaven, you will be there.

If I lie down in the place where the dead people are, you will be there.

ULB:

7 Where can I go from your Spirit?

Where can I flee from your presence?

8 If I ascend up to the heavens, you are there;

if I make my bed in Sheol, behold, you are there.

translationWords:

- Holy Spirit, Spirit of God, Spirit of the Lord
- heaven, sky, heavens, heavenly
- hades, sheol

translationNotes:

- **Where can I go from your Spirit? ... Where can I flee from your presence?** - These two questions are in parallel. The psalmist says that he cannot go away from God's presence. AT: "I cannot escape from your Spirit." (See: Rhetorical Question and Parallelism)
- **if I make my bed in Sheol** - "Making one's bed" refers to staying somewhere. AT: "even if I stay in Sheol" (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 139 General Notes
- Psalm 139 Translation Questions

Psalm 139:9-10

UDB:

[9] If the sun could carry me across the sky,

if I flew west and made a place to live on an island in the ocean,

[10] you would be there also to lead me by your hand,

and you would help me.

ULB:

[9] If I fly away on the wings of the morning

and go to live in the uttermost parts across the sea,

[10] even there your hand will lead me,

your right hand will hold on to me.

translationWords:

- life, live, living, alive
- hand, right hand, to hand over
- right hand

translationNotes:

- **If I fly away on the wings of the morning and go to live in the uttermost parts across the sea** - The author is explaining that wherever he is, God is there too. (See: Hyperbole and Hypothetical Situations)
- **If I fly away on the wings of the morning** - In the ancient near east, the sun was often imagined as if it had wings which enabled it to fly across the sky. AT: “If the sun could carry me with itself across the sky” (See: Metaphor)
- **in the uttermost parts across the sea** - “very far away to the west”
- **will hold on to me** - “will help me”

Links:

- Introduction to Psalms
- Psalm 139 General Notes
- Psalm 139 Translation Questions

Psalm 139:11-12

UDB:

[11] I could wish for the darkness to hide me,

or I could wish for the light around me to become darkness.

[12] But even if that happened, you would still see me.

For you the night is as bright as the daytime,

because daylight and darkness are no different to you.

ULB:

[11] If I said, ”Surely the darkness will cover me,

and the light will become night around me,”

[12] even the darkness would not be dark to you.

The night would shine like the day,

for the darkness and the light are both alike to you.

translationWords:

- darkness
- light

translationNotes:

- **If I said, ”Surely the darkness will cover me** - The psalmist speaks of the night as if it were a blanket that could conceal him. (See: Metaphor)
- **The night would shine like the day** - The night, which is dark, is spoken of as if it were bright with light. (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 139 General Notes
- Psalm 139 Translation Questions

Psalm 139:13-14

UDB:

[13] You created all the parts of my body;

you put the parts of my body together when I was still in my mother's womb.

[14] I praise you because you made my body very awesomely and wonderfully.

Everything that you do is amazing!

I certainly know that very well.

ULB:

[13] You formed my inner parts;

you formed me in my mother's womb.

[14] I will praise you,

for I am wonderfully made.

My soul knows this very well.

translationWords:

- womb
- works, deeds, work, acts
- awe, awesome
- soul

translationNotes:

- **You formed my inner parts** - "Inner parts" refers to the interior organs of a person, but here the expression probably stands for the entire body. AT: "You made my entire body (See: Synecdoche)
- **My soul knows this very well** - Here "soul" probably refers to the psalmist's innermost ability to be certain about God's love and guidance. The translator may, however, treat "soul" here as metonymy for the psalmist's mind and heart. AT: "I know this with all my heart" (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 139 General Notes
- Psalm 139 Translation Questions

Psalm 139:15-16

UDB:

15 When my body was being formed,

while it was being put together where no one else could see it,

you saw it!

16 You saw me before I was born.

You wrote in your book the number of days that you had decided that I would live.

You did that before any of those days had even started!

ULB:

15 My bones were not hidden from you

when I was made in private,

when I was intricately made in the depths of the earth.

16 You saw me inside the womb;

all the days assigned to me were recorded

in your book even before the first one happened.

translationWords:

- body
- ordain

translationNotes:

- **intricately made** - “made with great complexity”
- **the depths of the earth** - This is probably a way of speaking about a mother’s womb (See: Metaphor)
- **all the days assigned to me were recorded in your book even before the first one happened** - This expression implies that ancient Israelites imagined that God wrote down his plans in a book.

Links:

- Introduction to Psalms
- Psalm 139 General Notes
- Psalm 139 Translation Questions

Psalm 139:17-18

UDB:

[17] God, what you think about me is very valuable.

There are a huge amount of things that you think about.

[18] If I could count them, I would see that they are more than the grains of sand at the seashore.

When I awake, I am still with you.

ULB:

[17] How precious are your thoughts to me, God!

How vast is their sum!

[18] If I tried to count them, they would be more in number than the sand.

When I awake, I am still with you.

translationWords:

- God

translationNotes:

- **precious** - “important” or “valued”
- **How vast is their sum!** - “Your thoughts are so many.”
- **they would be more in number than the sand** - “they are uncountable” (See: Idiom)

Links:

- Introduction to Psalms
- Psalm 139 General Notes
- Psalm 139 Translation Questions

Psalm 139:19-20

UDB:

[19] God, I wish that you would kill the wicked people!

I wish that violent men would all leave me.

[20] They say wicked things about you;

they slander your name.

ULB:

[19] If only you would kill the wicked, God;

get away from me, you violent men.

[20] They rebel against you and act deceitfully;

your enemies tell lies.

translationWords:

- evil, wicked, wickedness
- rebel, rebellious, rebellion
- deceive, deceit, deception, deceptive
- adversary, enemy

translationNotes:

- **get away from me, you violent men** - The psalmist is only pretending to speak directly to the violent men whom he has in mind. Translators may decide to express this command as a wish (See UDB). (See: Apostrophe)
- **They rebel against you** - “They rebel against your authority, God”
- **your enemies tell lies** - “your enemies lie about you”

Links:

- Introduction to Psalms
- Psalm 139 General Notes
- Psalm 139 Translation Questions

Psalm 139:21-22

UDB:

[21] Yahweh, I certainly hate those who hate you!

I despise those who rebel against you.

[22] I hate them completely,

and I consider that they are my enemies.

ULB:

[21] Do I not hate those, Yahweh, who hate you?

Do I not despise those who rise up against you?

[22] I hate them completely;

they have become my enemies.

translationWords:

- raise, rise, risen, arise, arose

translationNotes:

- **Do I not hate those, Yahweh, who hate you? Do I not despise those who rise up against you?** - These two sentences have similar meanings. The second one strengthens the thought in the first. Both of these questions actually make statements. (See UDB) (See: Parallelism and Rhetorical Question)
- **rise up against** - rebel against

Links:

- Introduction to Psalms
- Psalm 139 General Notes
- Psalm 139 Translation Questions

Psalm 139:23-24

UDB:

[23] God, search my inner being;

find out what I am thinking!

[24] Find out whether there is anything evil in my inner being,

and lead me along the road that leads to my being with you forever.

ULB:

[23] Examine me, God, and know my heart;

test me and know my thoughts.

[24] See if there is any wicked way in me,

and lead me in the everlasting way.

translationWords:

- know, knowledge, make known
- heart
- test
- evil, wicked, wickedness
- everlasting, eternal, eternity

translationNotes:

- **Examine me** - This is a request for God to tell the psalmist about any sinful thoughts that he may have. AT: “Please search me” or “I beg you to search me” (See: Assumed Knowledge and Implicit Information)
- **Examine me, God, and know my heart; test me and know my thoughts** - These two sentences have similar meanings. The second one strengthens the thought in the first. (See: Parallelism)
- **any wicked way** - Here “way” stands for behavior. (See: Metaphor)
- **the everlasting way** - Here “way” refers to trust and obedience in God. Anyone who “walks” this way will have everlasting life. (See: Metaphor)

Links:

- Introduction to Psalms

- Psalm 139 General Notes
- Psalm 139 Translation Questions

Psalm 140 General Notes

Type of psalm

Psalm 140 is a deliverance psalm. (See: deliver, deliverer, deliverance)

Special concepts in this chapter

Yahweh's protection

He prayed that God would save him from his enemies who are lying about him. (See: save, safe)

Links:

- **Psalm 140:1-3**

Psalm 140:1-3

UDB:

[1] Yahweh, rescue me from being attacked by evil men;

even more, keep me safe from being attacked by violent people.

[2] They are always planning to do evil things,

and they are always encouraging people to start quarrels.

[3] By what they say, they injure people as poisonous snakes do.

ULB:

140

For the chief musician. A psalm of David.

[1] Yahweh, rescue me from the wicked;

preserve me from violent men.

[2] They plan evil in their hearts;

they cause battles every day.

[3] Their tongues wound like serpents;

vipers' poison is on their lips. *Selah*

translationWords:

- psalm
- David
- Yahweh
- evil, wicked, wickedness
- heart
- tongue
- serpent, snake, viper
- selah

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **For the chief musician** - This is for the director of music to use in worship."
- **A psalm of David** - Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.
- **they cause battles** - Here "battles" probably refers to conflict of any kind, including quarrels.
- **Their tongues wound like serpents** - People who cause conflict by what they say are spoken of as if they had tongues of serpents. Of course, snakes do not do damage with their tongues, but with their bites and especially with poison. Neither can a person make his tongue sharp. Instead, here the idea of a sharp tongue stands for speaking in a way to cause trouble. And the idea the snakes have sharp tongues stands for the fact that many of them have poison. (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 140 General Notes
- Psalm 140 Translation Questions

Psalm 140:4-5

UDB:

[4] Yahweh, protect me from the power of wicked people.

Keep me safe from violent men who plan to ruin me.

[5] It is as though proud people have set a trap for me;

it is as though they have spread their nets to catch me;

it is as though they have put these things along the road to catch me.

ULB:

[4] Keep me from the hands of the wicked, Yahweh;

preserve me from violent men

who plan to knock me over.

[5] The proud have set a trap for me;

they have spread a net;

they have set a snare for me. *Selah*

translationWords:

- hand, right hand, to hand over
- evil, wicked, wickedness
- proud, pride, prideful
- selah

translationNotes:

- **the hands of the wicked** - That is, the power of the wicked (See: Metaphor)
- **set a trap ... spread a net ... set a snare** - The exact kinds of traps are less important than the idea that the "wicked ... violent men" are planning to make trouble for the psalmist. If your readers do not know much about trapping, you may need to reduce this down to one line, as the UDB reduces two lines of ULB to one in 140:3. (See: Metaphor and Doublet)

Links:

- Introduction to Psalms
- Psalm 140 General Notes
- Psalm 140 Translation Questions

Psalm 140:6-8

UDB:

[6] I say to you, "Yahweh, you are my God.

Listen to me while I cry out to you to help me."

[7] Yahweh, my Lord, you are the one who strongly defends me;

you have protected me during battles as though you had put a helmet on my head.

[8] Yahweh, do not give to wicked people the things that they desire,

and do not allow them to do the evil things that they plan to do.

ULB:

[6] I said to Yahweh, "You are my God;

listen to my cries for mercy."

[7] Yahweh, my Lord, you are powerfully able to save me;

you shield my head in the day of battle.

[8] Yahweh, do not grant the desires of the wicked;

do not let their plots succeed. *Selah*

translationWords:

- God
- mercy, merciful
- Lord
- save, safe
- shield

translationNotes:

- **listen to my cries** - This is a call for help. AT: "listen to me as I call to you now for help" (See: Metonymy)
- **you shield my head in the day of battle** - A person's head is in great danger during battle. AT: "you protect me when I go to war" (See Synecdoche and Metaphor)
- **battle** - Here "battle" probably stands for any kind of severe trouble (See: Metaphor)

- **do not grant the desires of the wicked** - “please do not allow the wicked to have what they desire”
- **the wicked** - The adjective “wicked” can be translated as a noun phrase. AT: “wicked people” (See: Nominal Adjectives)

Links:

- Introduction to Psalms
- Psalm 140 General Notes
- Psalm 140 Translation Questions

Psalm 140:9-11

UDB:

[9] Do not allow my enemies to become proud;

cause the evil things that they say they will do to me to happen to them instead.

[10] Cause burning coals to fall on their heads!

Cause them to be thrown into deep pits from which they cannot climb out!

[11] Do not allow those who slander others to succeed;

cause evil things to happen to violent men and destroy them!

ULB:

[9] Those who surround me raise their heads;

let the mischief of their own lips cover them.

[10] Let burning coals fall on them;

throw them into the fire,

into bottomless pits, never more to rise.

[11] May men of tongues not be made secure on the earth;

may evil hunt down the violent man to strike him dead.

translationWords:

- raise, rise, risen, arise, arose
- fire
- pit
- earth, earthly

translationNotes:

- **raise their heads** - This is a sign of being arrogant. AT: “are arrogant” (See: Symbolic Action)
- **let the mischief of their own lips cover them** - This is a prayer that God would make the evildoers suffer from the trouble that they caused by the things they said.

- **the mischief of their own lips** - The trouble that they themselves caused by what they said. (See: Metaphor)
- **cover them** - That is, stop them from causing any more trouble. (See: Metaphor)
- **Let burning coals fall on them; throw them into the fire** - Images of fire stand for severe punishment for the wicked. (See: Metaphor)
- **bottomless pits** - This is probably a reference to Sheol, the world of the dead.
- **men of tongues** - those who speak evil of others without cause (See: Idiom)
- **secure on the earth** - “safe in this life”
- **may evil hunt down the violent man** - Here evil is spoken of as if it were someone taking revenge on another person. (See: Personification)

Links:

- Introduction to Psalms
- Psalm 140 General Notes
- Psalm 140 Translation Questions

Psalm 140:12-13

UDB:

12 Yahweh, I know that you will defend those who are oppressed,
and that you will do what is just.
13 Righteous people will surely thank you,
and they will live in your presence.

ULB:

12 I know that Yahweh will judge in favor of the afflicted,
and that he will give justice to the needy.
13 Surely the righteous people will give thanks to your name;
the upright people will live in your presence.

translationWords:

- afflict, affliction
- just, justice, justly
- righteous, righteousness
- upright, uprightness

translationNotes:

- **he will give justice to the needy** - Here justice is spoken of as if it were an object that could be given to someone. AT: “He will act in a just manner to help the needy” (See: Abstract Nouns)
- **to your name** - to you (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 140 General Notes
- Psalm 140 Translation Questions

Psalm 141 General Notes

Type of psalm

Psalm 141 is a psalm of deliverance from his enemies and from sin. (See: deliver, deliverer, deliverance)

Special concepts in this chapter

Yahweh's correction

The author prayed that God would keep him from sinning. He is glad to be corrected by good people. He asked God to show that he is right by destroying the evil leaders of the people. (See: sin, sinful, sinner, sinning, good, goodness, righteous, righteousness and evil, wicked, wickedness)

Links:

- **Psalm 141:1-2**

Psalm 141:1-2

UDB:

[1] Yahweh, I call out to you;

please help me quickly!

Listen to me when I am calling to you.

[2] Accept my prayer as though it were incense being burned as an offering to you.

Accept me while I lift up my hands to pray to you,

just as you accept sacrifices that are offered to you in the evening.

ULB:

141

A psalm of David.

[1] Yahweh, I am crying out to you; come quickly to me.

Listen to me when I call to you.

[2] May my prayer be like incense before you;

may my lifted hands be like the evening sacrifice.

translationWords:

- psalm
- David
- Yahweh
- call, calling, called, call out
- pray, prayer
- incense
- sacrifice, offering

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)

- **A psalm of David** - Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms. See how you translated this in 3:1.
- **crying out** - "asking you for help"
- **come quickly to me** - The psalmist speaks as if Yahweh were a person who needed to come from another place to help him. What the psalmist wanted Yahweh to do can be stated clearly. AT: "come quickly to help me" (See: Personification and Assumed Knowledge and Implicit Information)
- **Listen to me when I call** - "Please hear me when I call" or "I beg you to hear me when I call"
- **May my prayer be like incense** - "May the my prayer please you the way the sweet smell of incense pleases people" (See: Simile)
- **my prayer** - The psalmist wants Yahweh to be pleased with him because he is praying and because of the words of his prayer. (See: Metonymy)
- **my lifted hands** - "the hands that I have lifted up." Lifted hands are a metonym for prayer. People lifted their hands when they prayed or praised Yahweh. See how you translated "lift up your hands" in 134:2.
- **be like the evening sacrifice** - be like the animal that was burned on the altar in the evening. The psalmist speaks as if he wants Yahweh to be as pleased with him as he is with those who bring animals to sacrifice. He wants Yahweh to be pleased because the psalmist is praying or because of the words of his prayer. (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 141 General Notes
- Psalm 141 Translation Questions

Psalm 141:3-4

UDB:

[3] Yahweh, do not allow me to say things that are wrong;

guard what I say as a sentry guards a door.

[4] Prevent me from wanting to do anything that is wrong

and from joining with wicked men when they want to do evil deeds.

Do not even allow me to share in eating delightful food with them!

ULB:

[3] Yahweh, place a guard over my mouth;

guard the door of my lips.

[4] Do not let my heart desire any evil thing

or participate in sinful activities

with men who behave wickedly.

May I not eat any of their delicacies.

translationWords:

- heart
- evil, wicked, wickedness
- sin, sinful, sinner, sinning

translationNotes:

- **place a guard over my mouth** - The psalmist speaks as if evil words were prisoners trying to escape from his mouth. AT: “please help me not to say things that are evil” (See: Metonymy and Metaphor)
- **place a guard over** - “tell someone to guard”
- **guard the door of my lips** - The psalmist speaks as if evil words were prisoners trying to escape from his mouth. AT: “please help me not to say things when I should not” (See: Metonymy and Metaphor)
- **participate in sinful activities** - “do sinful deeds”
- **delicacies** - “special foods”

Links:

- Introduction to Psalms
- Psalm 141 General Notes
- Psalm 141 Translation Questions

Psalm 141:5-7

UDB:

[5] It is all right if righteous people strike me or rebuke me

> because they are trying to act kindly toward me to teach me to do what is right;

if they do that, it will be as if someone honored me by anointing my head with olive oil;

> but I am always praying that you will punish the wicked because of the wicked deeds that they do.

[6] When their rulers are thrown down from the top of rocky cliffs,

> they will know that what I am saying here is good.

[7] They will know one day that their bodies will lie scattered on the ground in the place of the dead,

> just as one scatters clods of earth when he plows a field.

ULB:

[5] Let a righteous man hit me; it will be a kindness to me.

Let him correct me; it will be like oil on my head;

may my head not refuse to accept it.

But my prayer is always against their wicked deeds.

[6] Their leaders will be thrown down from the top of cliffs;

they will hear that my own words are pleasant.

[7] They will have to say, "As when one plows and breaks up the ground,

so our bones have been scattered at the mouth of Sheol."

translationWords:

- righteous, righteousness
- oil
- pray, prayer

- works, deeds, work, acts
- evil, wicked, wickedness
- word
- plow
- hades, sheol

translationNotes:

- **hit me** - The psalmist speaks as if giving a rebuke were physically hitting someone. AT: "rebuke me" (UDB) or "hit me so I will listen when he corrects me" (See: Metaphor)
- **it will be a kindness to me** - "when he hits me, I will know that the one who hits me is being kind to me" (See: Simile)
- **it will be like oil on my head** - Possible meanings are that the psalmist speaks as if a person correcting him were putting oil on his head 1) to honor him. AT: "when he corrects me, I will know that the one who corrects me is doing a good deed to me" or 2) to make his head feel better. (See: Simile and Metaphor and Metonymy)
- **may my head not refuse to accept it** - The head is a synecdoche for the person. The litotes can be translated as a positive statement. AT: "may I accept it gladly" (See: Synecdoche and Litotes)
- **my prayer is always against their wicked deeds** - The words "wicked deeds" are a metonym for the people who do the wicked deeds. AT: "I always pray that Yahweh will stop wicked people from doing evil deeds" (See: Metonymy)
- **Their leaders will be thrown down** - Possible meanings are 1) "Someone will throw their leaders down" or 2) "Their leaders will throw them down." (See: Active or Passive)
- **cliffs** - ground that goes straight down a long way
- **our bones have been scattered** - Possible meanings are 1) "people have thrown our bones around in different directions" or 2) as a result of the fall from the cliffs (141:6) "our bodies are broken and our bones lie in disorder"

Links:

- Introduction to Psalms
- Psalm 141 General Notes
- Psalm 141 Translation Questions

Psalm 141:8-10

UDB:

[8] But Yahweh God, I continue to request that you help me.

I ask you to protect me;

do not allow me to die now!

[9] It is as though people have set traps for me;

protect me from falling into those traps.

It is as though they have spread nets to catch me;

keep me from being caught in those nets.

[10] I wish that wicked people may fall into the traps they have set to catch me

while I escape from them.

ULB:

[8] Surely my eyes are on you, Yahweh, Lord;

in you I take refuge; do not leave my soul defenseless.

[9] Protect me from the snares that they have laid for me,

from the traps of evildoers.

[10] Let the wicked fall into their own nets

while I escape.

translationWords:

- Lord
- refuge, shelter
- soul
- evil, wicked, wickedness

translationNotes:

- **my eyes are on you** - The eyes are a synecdoche for the whole person. AT: “I am looking to see what you will do” or “I expect you to help me” (See: Synecdoche)
- **in you I take refuge** - “I am asking you to protect me” See how “take refuge” is translated in 118:9. (See: Metaphor)
- **my soul** - The soul is a metonym for the whole person. AT: “me” (See: Metonymy)

- **the snares that they have laid for me** - The psalmist speaks of deceiving a good man so the good man will sin or so that the evil people can defeat him as if it were laying a trap for an animal. The word "snares" is a metonym for the people themselves. AT: "people who are looking for ways to harm me" (See: Metaphor and Metonymy)
- **snares ... traps** - Bible experts disagree on the exact meanings of these words. It would be best either to translate one of them with the word for a net or cage that contains the prey and the other as a rope or vine that catches the prey by the leg or neck or to translate both with the general word for "traps." See how these words are translated in 140:5.
- **traps of evildoers** - "the traps that those who do evil have set" (See: Assumed Knowledge and Implicit Information)
- **Let the wicked fall into their own nets** - The psalmist speaks of evil people deceiving good people as if hunters were trapping animals. AT: "Let the wicked fall into the net traps they have made to trap other people" or "Let the bad things the wicked planned for the righteous happen to the wicked instead"

Links:

- Introduction to Psalms
- Psalm 141 General Notes
- Psalm 141 Translation Questions

Psalm 142 General Notes

Type of psalm

Psalm 142 is a psalm of deliverance from his enemies. (See: deliver, deliverer, deliverance)

Special concepts in this chapter

Yahweh's help

The psalmist is alone, and has many enemies surrounding him. Despite this, Yahweh will help him. Then, good people will join the author. (See: good, goodness)

Links:

- **Psalm 142:1-2**

Psalm 142:1-2

UDB:

[1] Yahweh, I cry out to you;

I plead for you to help me.

[2] I am bringing to you all my problems;

I am telling you all my troubles.

ULB:

142

A maschil of David, when he was in the cave; a prayer.

[1] With my voice I cry out for help to Yahweh;

with my voice I plead for Yahweh's favor.

[2] I pour out my lament before him;

I tell him my troubles.

translationWords:

- David
- pray, prayer
- Yahweh
- voice
- plead, pleading, plea
- lament, lamentation
- trouble, troubles, troubled

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **A maschil** - This may refer to a style of music. See how you translated this in 32:1.
- **cave** - open place under the earth large enough for people to walk around in
- **I cry out for help to Yahweh ... I plead for Yahweh's favor** - If these two lines are so much the same that the reader will get the wrong meaning, you can translate them as one line. (See: Doublet)

- **with my voice** - “using my voice” -
- **pour out my lament before him ... I tell him my troubles** - If these two lines are so much the same that the reader will get the wrong meaning, you can translate them as one line. (See: Doublet)
- **pour out my lament before him** - The psalmist speaks of telling Yahweh why he is sad as if he were pouring all of a liquid out of a container. AT: “I tell him all about why I am sad” (See: Metaphor)
- **tell him my troubles** - “tell him about everything that makes me worry”

Links:

- Introduction to Psalms
- Psalm 142 General Notes
- Psalm 142 Translation Questions

Psalm 142:3-5

UDB:

[3] When I am very discouraged,

you know what I should do.

Wherever I walk, it is as though my enemies have hidden traps for me to fall into.

[4] I look around,

but there is no one who sees me,

no one who will protect me,

and no one who cares about what happens to me.

[5] So Yahweh, I cry out to you to help me;

you are the one who protects me;

you are all that I need while I am alive.

ULB:

[3] When my spirit is weak within me,

you know my path.

In the way that I walk

they have hidden a trap for me.

[4] I look to my right and and see

that there is no one who cares about me.

There is no escape for me;

no one cares about my life.

[5] I called out to you, Yahweh;

I said, ”You are my refuge,

my portion in the land of the living.

translationWords:

- spirit, spiritual
- walk
- life, live, living, alive
- refuge, shelter

translationNotes:

- **my spirit is weak within me** - “I am weak” or “I am extremely discouraged”
- **you know my path** - “you know the path I should take.” The psalmist speaks as if what a person does were a path that that person walked along. AT: “you know the way I should live” (See: Assumed Knowledge and Implicit Information)
- **In the way that I walk they have hidden a trap for me** - The psalmist speaks of people wanting to harm him as if they were trying to trap an animal. AT: “They are making plans so that whatever I do they can harm me” (See: Metaphor)
- **my life** - This is a metonym for “me.” (See: Metonymy)
- **called out to you** - This is a call for help. AT: “called to you now for help” (See: Metonymy)
- **my portion** - Possible meanings are 1) “all I want” or 2) “all I need” or 3) “all I have.”
- **in the land of the living** - “while I am living” (See: Idiom)

Links:

- Introduction to Psalms
- Psalm 142 General Notes
- Psalm 142 Translation Questions

Psalm 142:6-7

UDB:

[6] Listen to me while I cry out to you for help

because I am very distressed.

Rescue me

because those who make me suffer are very strong;

I cannot escape from them.

[7] Free me from my troubles

so that I may thank you.

If you do that, when I am with others who live rightly,

I will praise you for having been very good to me.

ULB:

[6] Listen to my call,

for I have been brought very low;

rescue me from my persecutors,

for they are stronger than I.

[7] Bring my soul out of prison

so that I may give thanks to your name.

The righteous will gather around me

because you have been good to me."

translationWords:

- persecute, persecution
- soul
- prison, prisoner, imprison
- name
- righteous, righteousness
- good, goodness

translationNotes:

- **Listen to my call** - This is a call for help. See how you translated this in 5:1. AT: “Listen to me as I call to you now for help” (See: Metonymy)
- **I have been brought very low** - Possible meanings are 1) “I am very needy” and 2) “I am very weak.” See how “we are very low” is translated in 78:8.
- **Bring my soul out of prison** - This is a request. AT: “bring me out of prison” (See: Synecdoche)
- **give thanks to your name** - The word “name” is a metonym for the person. See how you translated this in 5:11. AT: “give thanks to you” See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 142 General Notes
- Psalm 142 Translation Questions

Psalm 143 General Notes

Type of psalm

Psalm 143 is a deliverance psalm. The author prays for deliverance from his enemies. (See: deliver, deliverer, deliverance)

Special concepts in this chapter

Yahweh's help

The author prayed for help from Yahweh against his enemies because he is God's servant.

Links:

- **Psalm 143:1-2**

Psalm 143:1-2

UDB:

[1] Yahweh, hear me while I pray to you!

Because you are righteous

and because you faithfully do what you have promised,

listen to what I am pleading for you to do for me.

[2] I am one who worships you;

do not judge me

because you do not consider anyone to be completely innocent.

ULB:

143

A psalm of David.

[1] Hear my prayer, Yahweh; listen to my pleas.

Because of your faithfulness and righteousness, answer me!

[2] Do not enter into judgment with your servant,

for in your sight no one is righteous.

translationWords:

- psalm
- David
- pray, prayer
- Yahweh
- plead, pleading, plea
- faithful, faithfulness
- righteous, righteousness
- judge, judgment
- servant, slave, slavery

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **A psalm of David** - Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.
- **Hear my prayer** - The words "my prayer" are a metonym for the person who is praying. See how these words are translated in 39:12. AT: "Listen to me as I pray to you" or "Be willing to do what I ask you to do" (See: Metonymy)
- **answer me** - "please do what I ask you to do" (See: Idiom)
- **Do not enter into judgment** - "Please do not judge" or "I beg you not to judge" (See: Idiom)
- **your servant** - The psalmist speaks of himself as if he were speaking of another person. AT: "me" (See: First, Second or Third Person)
- **in your sight no one is righteous** - "you do not think anyone is righteous" (See: Synecdoche)

Links:

- Introduction to Psalms
- Psalm 143 General Notes
- Psalm 143 Translation Questions

Psalm 143:3-4

UDB:

[3] My enemies have pursued me;

they have completely defeated me.

It is as though they have put me in a dark prison

where I have nothing good to hope for.

[4] So I am very discouraged in my inner being;

I am very dismayed.

ULB:

[3] The enemy has pursued my soul;

he has pushed me down to the ground;

he has made me to live in darkness like those who have been dead for ages.

[4] My spirit is overwhelmed within me;

my heart despairs.

translationWords:

- adversary, enemy
- soul
- life, live, living, alive
- darkness
- death, die, dead
- spirit, spiritual
- heart

translationNotes:

- **pursued my soul** - “chased me to try to catch me” (See: Metonymy)
- **has pushed me down to the ground** - “has completely defeated me” (see UDB)
- **My spirit is overwhelmed within me** - “I am weak” or “I am extremely discouraged”
- **my heart despairs** - “I no longer have any hope”

Links:

- Introduction to Psalms
- Psalm 143 General Notes
- Psalm 143 Translation Questions

Psalm 143:5-6

UDB:

[5] I remember what has happened previously;

I meditate on all the things that you have done;

I consider all the great deeds that you have performed.

[6] I lift up my hands to you while I pray;

I want very much to be with you as much as I would thirst for water in a vast wilderness.

ULB:

[5] I call to mind the old days;

I meditate on all your deeds;

I reflect on your accomplishments.

[6] I spread my hands out to you in prayer;

my soul thirsts for you in a parched land. *Selah*

translationWords:

- meditate
- works, deeds, work, acts
- pray, prayer
- soul
- selah

translationNotes:

- **call to mind** - “think about”
- **your accomplishments** - The abstract noun “accomplishments” can be translated using the verb “accomplish.” AT: “all that you have accomplished” or “all the great things you have done” (See: Abstract Nouns)
- **spread my hands out to you in prayer** - “pray to you with my hands lifted up at my sides”
- **my soul thirsts for you in a parched land** - The psalmist speaks of wanting to be with God as if he were in a parched land and he also was about to die of thirst. AT: “I want to be with you the way a person in a parched land who is very thirsty wants water.”

- **my soul thirsts for you** - The psalmist desires to know Yahweh. The intensity of his desire to know Yahweh is like one who is very thirsty. AT: “I long for you” (See: Metaphor)
- **my soul** - The soul is a metonym for the person. (See: Metonymy)
- **parched land** - A land where everything has died because there is no water.
- **Selah** - This may be a musical term that tells people how to sing or play their instruments here. Some translations write the Hebrew word, and some translations do not include it. See how you translated this in 3:2. (See: Copy or Borrow Words)

Links:

- Introduction to Psalms
- Psalm 143 General Notes
- Psalm 143 Translation Questions

Psalm 143:7-8

UDB:

[7] Yahweh, I am very discouraged,

so please answer me right now!

Do not keep away from me

because if you do that, I will soon be among those who descend to where the dead people are.

[8] Every morning cause me to remember that you faithfully love me

because I trust in you.

I pray to you;

show me the things that I should do.

ULB:

[7] Answer me quickly, Yahweh, because my spirit faints.

Do not hide your face from me,

or I will become like those who go down into the pit.

[8] Let me hear your covenant faithfulness in the morning,

for I trust in you.

Show me the way where I should walk,

for I lift up my soul to you.

translationWords:

- spirit, spiritual
- face
- pit
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- trust, trustworthy, trustworthiness
- walk
- soul

translationNotes:

- **my spirit faints** - “I am weak” or “I am very discouraged” (UDB) (See: Personification and Synecdoche)
- **Do not hide your face from me** - This is a request. “I beg you not to hide from me” or “Please, do not hide from me”
- **Do not hide your face from me** - The psalmist speaks of Yahweh refusing to do what the psalmist asks as if Yahweh were refusing to even look at the psalmist. This litotes can be stated as a positive. AT: “Do not refuse to listen to me” or “Please listen to me” (See: Metaphor and Litotes)
- **I will become like those who go down into the pit** - “I will become just another dead person” (See: Euphemism)
- **Let me hear your covenant faithfulness** - “Cause me to hear of your covenant faithfulness” or “Tell me of your covenant faithfulness”
- **in the morning** - Possible meanings are 1) “in the morning,” at the time many people thought was the best time to pray, or 2) “morning by morning,” every day.
- **Show me** - “Tell me”
- **the way where I should walk** - The psalmist speaks of the way people live as if it were a path on which they walk. AT: “how you want me to live” (See: Metaphor)
- **for I lift up my soul to you** - Possible meanings are 1) “I pray to you” or 2) “I believe that you will guide and protect me.”

Links:

- Introduction to Psalms
- Psalm 143 General Notes
- Psalm 143 Translation Questions

Psalm 143:9-10

UDB:

[9] Yahweh, I have gone to you for you to protect me,

so rescue me from my enemies.

[10] You are my God;

teach me to do what you want me to do.

I want your good Spirit to show me the right things to do.

ULB:

[9] Rescue me from my enemies, Yahweh;

I flee to you to hide.

[10] Teach me to do your will,

for you are my God.

May your good Spirit

lead me in the land of uprightness.

translationWords:

- will of God
- God
- good, goodness
- Holy Spirit, Spirit of God, Spirit of the Lord
- upright, uprightness

translationNotes:

- **I flee to you to hide** - Possible meanings are 1) “I flee to you so I can hide” and 2) “I flee to you so you will hide and protect me.”
- **to do your will** - “to do what you want me to do”
- **lead me in the land of uprightness** - Possible meanings are 1) “help me to live righteously” or 2) “may my life be free of trouble” (See: Metaphor)
- **the land of uprightness** - Possible meanings are 1) this is a metaphor for righteous living or 2) “a level land,” a metaphor for life free of trouble. (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 143 General Notes
- Psalm 143 Translation Questions

Psalm 143:11-12

UDB:

[11] Yahweh, restore me when I am close to dying as you promised to do

because you are righteous!

[12] I am one who serves you;

so because you faithfully love me as you promised to do,

kill my enemies

and get rid of all those who oppress me.

ULB:

[11] Yahweh, for your name's sake, keep me alive;

in your righteousness bring my soul out of trouble.

[12] In your covenant faithfulness cut off my enemies

and destroy all the enemies of my life,

for I am your servant.

translationWords:

- name
- trouble, troubles, troubled
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- cut off
- servant, slave, slavery

translationNotes:

- **for your name's sake** -
- **the enemies of my life** - "the enemies who want to take my life"
- **In your covenant faithfulness cut off my enemies** - "Show your covenant faithfulness by cutting off my enemies"
- **the enemies of my life** - "the enemies of my soul" or, taking "my life" as a metonym for "me," "my enemies" (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 143 General Notes
- Psalm 143 Translation Questions

Psalm 144 General Notes

Type of psalm

Psalm 144 is a worship psalm. It is the first worship psalm in a series consisting of the final seven psalms (Psalms 144-150).

Special concepts in this chapter

Safety

Psalm 144 is a prayer for safety and prosperity for the nation of Israel.

Links:

- **Psalm 144:1-2**

Psalm 144:1-2

UDB:

[1] I praise Yahweh, who is like a huge rock on which I am safe!

He trains my hands so that I can use them to fight battles;

he trains my fingers so that I can shoot arrows in a war.

[2] He is the one who protects me as he promised;

he is like a fortress in which I am safe,

he protects me as shields protect soldiers,

and he gives me refuge.

He defeats other nations and then puts them under my power.

ULB:

144

A psalm of David.

[1] Blessed be Yahweh, my rock,

who trains my hands for war

and my fingers for battle.

[2] You are my covenant faithfulness and my fortress,

my high tower and the one who rescues me,

my shield and the one in whom I take refuge,

the one who subdues nations under me.

translationWords:

- psalm
- David
- bless, blessed, blessing
- Yahweh
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- stronghold, fortress, fortified

- watchtower, tower
- shield
- refuge, shelter
- nation

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **A psalm of David** - Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.
- **my rock** - Possible meanings are 1) "the one who keeps me safe" or 2) "the one who gives me strength" (See: Metaphor)
- **who trains my hands for war and my fingers for battle** - The words "hands" and "fingers" are synecdoches for "me." If "war" and "battle" are the same word in your language, you can translate this as one line. AT: "who trains me for war and trains me for battle" or "who trains me for war" (See: Synecdoche and Doublet and Ellipsis)
- **my covenant faithfulness** - "the one who shows me covenant faithfulness" (See: Metonymy)
- **my fortress ... take refuge** - The psalmist uses many metaphors to emphasize that Yahweh will protect him. (See: Metaphor)
- **my high tower** - David speaks of Yahweh as if he were a fortress that protects him from attack. Yahweh is the one who protects David from harm. (See: Metaphor)
- **my shield** - David speaks of Yahweh as if he were a shield that protects a soldier. Yahweh is the one who protects David from harm. See how this is translated in 18:2. (See: Metaphor)
- **the one in whom I take refuge** - Going to Yahweh for protection is spoken of as taking refuge in him. AT: "the one to whom I go so he will protect me" (See: Metaphor)
- **the one who subdues nations under me** - "the one who enables me to defeat other nations"

Links:

- Introduction to Psalms
- Psalm 144 General Notes
- Psalm 144 Translation Questions

Psalm 144:3-4

UDB:

[3] Yahweh, we people are so insignificant! Why do you notice us?

It is amazing to me that you pay attention to humans.

[4] The time that we live is as short as a puff of wind;

our time to live disappears as a shadow does.

ULB:

[3] Yahweh, what is man that you take notice of him

or the son of man that you think about him?

[4] Man is like a breath;

his days are like a passing shadow.

translationWords:

- Son of Man, son of man
- breathe, breath
- shadow

translationNotes:

- **Yahweh, what is man that you take notice of him or the son of man that you think about him?** - These questions can be translated as statements. AT: "Man is so small compared to everything else you have made that I am surprised that you take notice of man and that you think about the son of man" (See: Rhetorical Question)
- **man ... son of man** - two words for human beings. (See: Doublet)
- **like a breath ... like a passing shadow** - The writer compares humans to these thing to emphasize how short their lives are. (See: Simile)

Links:

- Introduction to Psalms
- Psalm 144 General Notes
- Psalm 144 Translation Questions

Psalm 144:5-6

UDB:

[5] Yahweh, tear open the sky and come down!

Touch the mountains so that smoke may pour out from them!

[6] Cause lightning to flash with the result that your enemies will run away!

Shoot your arrows at them and cause them to run away in panic.

ULB:

[5] Cause the sky to sink and come down, Yahweh;

touch the mountains and make them smoke.

[6] Send flashes of lightning and scatter my enemies;

shoot your arrows and drive them back in confusion.

translationWords:

- heaven, sky, heavens, heavenly
- send, send out, sent
- bow and arrow
- adversary, enemy

translationNotes:

- **Cause ... come down ... touch ... make ... Send ... scatter ... shoot ... drive** - These should probably be translated as requests, not commands, since the psalmist considers God greater than him.
- **Cause the sky to sink** - Possible meanings are 1) tear the sky open or 2) bend the heavens like a tree branch bends when someone walks on it or as one bends a bow before shooting arrows.
- **in confusion** - "so they do not know what to think or what to do"

Links:

- Introduction to Psalms
- Psalm 144 General Notes
- Psalm 144 Translation Questions

Psalm 144:7-8

UDB:

7 It is as though my enemies are like a flood around me;

reach your hand down from heaven

and rescue me from them.

They are men from foreign countries

8 who always tell lies.

Even when they swear to tell the truth,

they tell lies.

ULB:

7 Reach out your hand from above;

rescue me out of many waters,

from the hand of foreigners.

8 Their mouths speak lies,

and their right hand is falsehood.

translationWords:

- hand, right hand, to hand over
- water, waters
- foreigner, foreign, alien
- right hand

translationNotes:

- **Reach out your hand from above; rescue me out of many waters** - David speaks as if God were on land above a flood and had physical hands with which he could pull David out of a flood. The flood is a metaphor for the troubles caused by the "foreigners." AT: "You who are able to act, help me overcome my troubles" (See: Metaphor)
- **from the hand of foreigners** - Here "hand" refers to power. AT: "from the power of foreigners" (See: Metonymy)
- **Their mouths speak lies** - "They speak lies" (See: Metonymy)

- **their right hand is falsehood** - Possible meanings are 1) David speaks of the custom of raising the right hand to swear that what one is about to say in court is true, “they lie even when they swear to tell the truth,” or 2) the “right hand” is a metaphor for power, “everything they have gotten, they have gotten by telling lies.” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 144 General Notes
- Psalm 144 Translation Questions

Psalm 144:9-11

UDB:

[9] God, I will sing a new song to you,

and I will play my ten-stringed harp while I sing to you.

[10] You enable kings to defeat their enemies;

you rescue those who serve you as I did.

[11] So I ask you to save me from being killed by the swords that those evil people carry.

Rescue me from the power of those men from foreign countries

who always tell lies.

Even when they swear to tell the truth,

they tell lies.

ULB:

[9] I will sing a new song to you, God;

on a lute of ten strings I will sing praises to you,

[10] who give salvation to kings,

who rescued David your servant from an evil sword.

[11] Rescue me and free me from the hand of foreigners.

Their mouths speak lies,

and their right hand is falsehood.

translationWords:

- lute, lyre
- praise
- salvation
- king
- David

- servant, slave, slavery
- evil, wicked, wickedness
- sword
- free, freedom, liberty
- hand, right hand, to hand over
- foreigner, foreign, alien
- right hand

translationNotes:

- **new song** - Possible meanings are 1) “a song no one has ever sung before” or 2) “a song I have never sung before.”
- **you, who give ... kings, who rescued** - “you. It is you who give ... kings. It is you who rescued”
- **David your servant** - David speaks of himself as if he were someone else. “me, David, your servant”
- **from an evil sword** - David speaks of evil people as if they were the swords they use as weapons. AT: “from evil people who were trying to kill him” (See: Metonymy)
- **Rescue me and free me** - “Please rescue me and free me”
- **from the hand of foreigners** - Here “hand” refers to power. Translate these words as you translated them in 144:7-8. AT: “from the power of foreigners” (See: Metonymy)
- **Their mouths speak lies** - “They speak lies.” Translate these words as you translated them in 144:7-8. (See: Metonymy)
- **their right hand is falsehood** - Possible meanings are 1) David speaks of the custom of raising the right hand to swear that what one is about to say in court is true, “they lie even when they swear to tell the truth,” or 2) the “right hand” is a metaphor for power, “everything they have gotten, they have gotten by telling lies.”Translate these words as you translated them in 144:7-8. (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 144 General Notes
- Psalm 144 Translation Questions

Psalm 144:12-13

UDB:

12 I wish that our sons may all grow to full adulthood;

I wish that our daughters may grow up to be as straight and tall

as the pillars that stand in the corners of palaces.

13 I wish that our barns may be full of many different crops.

I wish that the sheep in our fields may give birth to tens of thousands of baby lambs.

ULB:

12 May our sons be like plants who grow to full size in their youth

and our daughters like carved corner pillars, shapely like those of a palace.

13 May our storehouses be full with every kind of produce,

and may our sheep produce thousands and ten thousands in our fields.

translationWords:

- son, son of
- pillar, column
- palace
- storehouse
- kind, kinds
- sheep, ram, ewe

translationNotes:

- **like plants who grow to full size** - healthy and strong
- **in their youth** - the time when people develop
- **our daughters like carved corner pillars** - “may our daughters be like carved corner pillars”
- **carved corner pillars** - “beautiful posts that hold up the corners of a large house”
- **pillars, shapely like those of a palace** - “pillars that are carved to make a palace beautiful”
- **thousands and ten thousands in our fields** - “thousands—even tens of thousands!—and fill up our fields” (See: Numbers)

Links:

- Introduction to Psalms
- Psalm 144 General Notes
- Psalm 144 Translation Questions

Psalm 144:14-15

UDB:

[14] I wish that our cattle may give birth to many calves

without having any miscarriages or deaths when they are born.

I wish that there may not be any time when the people in our streets cry out in distress

because foreign armies are invading.

[15] If good things like that happen to a nation,

the people will be very fortunate.

How fortunate are those who worship Yahweh as God!

ULB:

[14] Then our oxen will have many young.

No one will break through our walls; there will be no exile

and no outcry in our streets.

[15] Blessed is the people with such blessings;

happy is the people whose God is Yahweh.

translationWords:

- ox, oxen
- exile, the Exile
- bless, blessed, blessing
- people group, peoples, the people, a people

translationNotes:

- **No one will break through our walls** - “No one will be able to invade our city”
- **no outcry** - “no one crying in pain” or “no one begging for food” or “no one calling out for justice” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 144 General Notes
- Psalm 144 Translation Questions

Psalm 145 General Notes

Type of psalm

Psalm 145 is a worship psalm. This is the second in a series of worship psalm consisting of the final seven psalms (Psalms 144-150).

Special concepts in this chapter

Praise

God is worthy of all praise. This is in part because he does such wonderful things for all who worship him.

Links:

- **Psalm 145:1-3**

Psalm 145:1-3

UDB:

[1] My God and King, I will proclaim that you are very great;

I will praise you now and forever.

[2] Every day I will praise you;

Yes, I will praise you forever.

[3] Yahweh, you are great, and you ought to be praised very much;

we cannot fully realize how great you are.

ULB:

145

A psalm of praise. Of David.

[1] I will extol you, my God, King;

I will bless your name forever and ever.

[2] Every day will I bless you;

I will praise your name forever and ever.

[3] Great is Yahweh and greatly to be praised;

his greatness is unsearchable.

translationWords:

- psalm
- praise
- David
- God
- king
- bless, blessed, blessing
- name
- forever
- Yahweh

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **A psalm of praise. Of David** - "This is a psalm of praise that David wrote."
- **extol you** - "tell people how wonderful you are"
- **bless your name** - The word "name" is a metonym for Yahweh himself. See how "may his glorious name be blessed" is translated in 72:19. AT: "bless you" or "do what makes you happy" (See: Metonymy)
- **praise your name** - The word "name" is a metonym for Yahweh himself. AT: "praise you" or "tell people how great you are" (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 145 General Notes
- Psalm 145 Translation Questions

Psalm 145:4-5

UDB:

[4] Parents will tell their children the things that you have done;
they will tell their children about your mighty deeds.
[5] I will think about how you are very glorious and majestic,
and I will meditate on all your wonderful deeds.

ULB:

[4] One generation will praise your deeds to the next
and will proclaim your mighty actions.
[5] I will meditate on the majesty of your glory
and on your marvelous deeds.

translationWords:

- generation
- works, deeds, work, acts
- proclaim, proclamation
- mighty, might
- meditate
- majesty
- glory, glorious
- marvel, wonder, amazed, astonished

translationNotes:

- **your mighty actions** - “the things you can do because you are strong”

Links:

- Introduction to Psalms
- Psalm 145 General Notes
- Psalm 145 Translation Questions

Psalm 145:6-7

UDB:

[6] People will speak about your powerful and awesome deeds,

and I will proclaim that you are very great.

[7] People will remember and proclaim that you are very good to us,

and they will sing joyfully that you always act justly.

ULB:

[6] They will speak of the power of your awesome works,

and I will declare your greatness.

[7] They will declare your abounding goodness,

and they will sing about your righteousness.

translationWords:

- power, powers
- mighty, might
- declare, declaration
- good, goodness
- righteous, righteousness

translationNotes:

- **declare your abounding goodness** - “tell others how very good you are”

Links:

- Introduction to Psalms
- Psalm 145 General Notes
- Psalm 145 Translation Questions

Psalm 145:8-9

UDB:

[8] Yahweh, you act kindly and mercifully toward us;

you do not quickly become angry;

you faithfully love us very much as you have promised to do.

[9] Yahweh, you are good to everyone,

and you act mercifully to everything that you have made.

ULB:

[8] Yahweh is gracious and merciful,

slow to anger and abounding in covenant faithfulness.

[9] Yahweh is good to all;

his tender mercies are over all his works.

translationWords:

- grace, gracious
- mercy, merciful
- angry, anger
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- works, deeds, work, acts

translationNotes:

- **abounding in covenant faithfulness** - The psalmist speaks of covenant faithfulness as if it were a physical object of which one could possess a large amount. AT: “totally faithful to his covenant” (See: Metaphor)
- **his tender mercies are over all his works** - “people can see him showing mercy in everything he does”

Links:

- Introduction to Psalms
- Psalm 145 General Notes
- Psalm 145 Translation Questions

Psalm 145:10-12

UDB:

10 Yahweh, all the creatures that you made will thank you,

and all your people will praise you.

11 They will tell others that you rule very gloriously as our king

and that you are very powerful.

12 They will do that so that everyone will know about your powerful deeds

and that you rule over us gloriously.

ULB:

10 All you have made will give thanks to you, Yahweh;

your faithful ones will bless you.

11 Your faithful ones will speak of the glory of your kingdom,

and they will tell of your power.

12 They will make known to mankind God's mighty deeds

and the glorious splendor of his kingdom.

translationWords:

- faithful, faithfulness
- glory, glorious
- kingdom
- power, powers
- know, knowledge, make known
- mighty, might
- splendor

translationNotes:

- **All you have made will give thanks** - "All the people you have made will give thanks" or "It will be as if everything you have made will give you thanks"

Links:

- Introduction to Psalms
- Psalm 145 General Notes
- Psalm 145 Translation Questions

Psalm 145:13

UDB:

[13] You will never stop being king;

you will rule throughout all generations.

ULB:

[13] Your kingdom is an everlasting kingdom,

and your dominion endures throughout all generations.

translationWords:

- everlasting, eternal, eternity
- dominion
- endure, endurance
- generation

translationNotes:

- **endures throughout all generations** - “remains forever” (See: Metaphor and Idiom)

Links:

- Introduction to Psalms
- Psalm 145 General Notes
- Psalm 145 Translation Questions

Psalm 145:14-16

UDB:

14 Yahweh, you help all those who are discouraged,

and you lift up all those who have lost hope.

15 All of the creatures that you made expect that you will provide food for them,

and you give them food when they need it.

16 You give food to all living creatures generously,

and you cause them to be satisfied.

ULB:

14 Yahweh supports all who are falling

and raises up all those who are bent over.

15 The eyes of all wait for you;

you give them their food at the right time.

16 You open your hand

and satisfy the desire of every living thing.

translationWords:

- raise, rise, risen, arise, arose
- hand, right hand, to hand over
- life, live, living, alive

translationNotes:

- **supports all who are falling ... raises up all those who are bent over** - The psalmist speaks of Yahweh encouraging people as if he were helping people who were physically weak. You may need to translate both lines using only one line. AT “encourages those who are discouraged” (See: Metaphor)
- **The eyes of all wait** - “Everyone waits” (See: Synecdoche)
- **You open your hand** - “You generously provide”
- **satisfy the desire of every living thing** - “you give everyone more than they need and as much as they want”

Links:

- Introduction to Psalms
- Psalm 145 General Notes
- Psalm 145 Translation Questions

Psalm 145:17-19

UDB:

17 Everything that Yahweh does, he does justly;

all that he does, he does mercifully.

18 Yahweh comes near to all those who call out to him,

to those who call to him sincerely.

19 To all those who have an awesome respect for him he gives what they need.

He hears them when they cry out to him and saves them.

ULB:

17 Yahweh is righteous in all his ways

and gracious in all he does.

18 Yahweh is near to all those who call to him,

to all who call to him in trustworthiness.

19 He fulfills the desire of those who honor him;

he hears their cry and saves them.

translationWords:

- righteous, righteousness
- grace, gracious
- call, calling, called, call out
- trust, trustworthy, trustworthiness
- fulfill
- honor, to honor
- save, safe

translationNotes:

- **Yahweh is righteous in all his ways** - “People can see from everything that Yahweh does that he is righteous”
- **gracious in all he does** - “and he is gracious in all he does” or “people can see from everything that Yahweh does that he is gracious”
- **is near to all those who call to him** - “acts quickly to help those who pray” (See: Metaphor)
- **to all who call to him in trustworthiness** - “to all who tell only the truth when they pray” or “to all whom he trusts when they pray” (See: Abstract Nouns)

Links:

- Introduction to Psalms
- Psalm 145 General Notes
- Psalm 145 Translation Questions

Psalm 145:20-21

UDB:

[20] Yahweh protects all those who love him,

but he will get rid of all the wicked people.

[21] I will always praise Yahweh;

I wish that all people everywhere may praise him forever, for he does everything perfectly.

ULB:

[20] Yahweh watches over all those who love him,

but he will destroy all the wicked.

[21] My mouth will speak out the praise of Yahweh;

let all mankind bless his holy name forever and ever.

translationWords:

- watch, watchman
- love
- evil, wicked, wickedness
- holy, holiness
- name

translationNotes:

- **My mouth will** - “I will” (See: Synecdoche)
- **will speak out the praise of Yahweh** - “tell everyone how good Yahweh is”
- **let all mankind bless his holy name** - The word “name” is a metonym for Yahweh himself. See how “may his glorious name be blessed” is translated in 72:19. AT: “let all people bless him” or “let all people do what makes him happy” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 145 General Notes
- Psalm 145 Translation Questions

Psalm 146 General Notes

Type of psalm

Psalm 146 is a worship psalm. It is the third in series of seven worship psalms. (Psalms 144-150)

Special concepts in this chapter

Trust

Trusting people to save is useless because they just die. But God blesses everyone who trusts in him. He provides everything people need. (See: trust, trustworthy, trustworthiness, save, safe and bless, blessed, blessing)

Links:

- **Psalm 146:1-2**

Psalm 146:1-2

UDB:

[1] Praise Yahweh.

With my whole inner being I will praise Yahweh.

[2] I will praise Yahweh as long as I am alive;

I will sing to praise my God all the rest of my life.

ULB:

146 [1] Praise Yahweh.

Praise Yahweh, my soul.

[2] I give praise to Yahweh with all my life;

I will sing praises to my God as long as I exist.

translationWords:

- praise
- Yahweh
- soul
- life, live, living, alive
- God

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **Praise Yahweh, my soul** - Here "soul" represents the writer's inner being. The writer is commanding his inner being to praise Yahweh. This can be translated as a statement. AT: "I will praise Yahweh with all my soul" or "I give praise to Yahweh with all my life" (See: Metonymy)
- **with all my life** - "until I die" or "while I live"

Links:

- Introduction to Psalms
- Psalm 146 General Notes
- Psalm 146 Translation Questions

Psalm 146:3-4

UDB:

[3] You people, do not trust in your leaders;

do not trust humans because they cannot save.

[4] When they die, their corpses decay and become soil again.

After they die, they can no longer do the things that they planned to do.

ULB:

[3] Do not put your trust in princes

or in mankind, in whom there is no salvation.

[4] When a person's life's breath stops, he returns to the ground;

on that day his plans end.

translationWords:

- trust, trustworthy, trustworthiness
- prince, princess
- salvation

translationNotes:

- **in princes** - Here "princes" represents all human leaders. (See: Synecdoche)
- **in mankind, in whom there is no salvation** - The abstract noun "salvation" can be stated as "save." AT: "in any person because they cannot save you" (See: Abstract Nouns)
- **in mankind** - "in humankind" or "in people"
- **When a person's life's breath stops** - This is a polite way to refer to someone dying. AT: When a person dies" (See: Euphemism)
- **he returns to the ground** - This means that just as God made the first human, Adam, from the soil, so will a person's body decay and become soil again when he dies. (See: Assumed Knowledge and Implicit Information)

Links:

- Introduction to Psalms
- Psalm 146 General Notes
- Psalm 146 Translation Questions

Psalm 146:5-6

UDB:

[5] But how fortunate are those whom God helps, the God whom Jacob worshiped.

These are the people who confidently expect Yahweh, their God, to help them.

[6] He is the one who created the heavens and the earth,

the oceans and all the creatures that are in them.

He always does what he has promised to do.

ULB:

[5] Blessed is he who has the God of Jacob for his help,

whose hope is in Yahweh his God.

[6] Yahweh made heaven and earth,

the sea, and all that is in them;

he observes trustworthiness forever.

translationWords:

- bless, blessed, blessing
- Jacob, Israel
- hope
- heaven, sky, heavens, heavenly
- trust, trustworthy, trustworthiness
- forever

translationNotes:

- **Yahweh made heaven and earth** - The words “heaven” and “earth” represent everything that exists in the physical universe. (See: Merism)
- **observes trustworthiness** - The abstract noun “trustworthiness” can be stated as an adjective. AT: “remains trustworthy” or “remains faithful” (See: Abstract Nouns)

Links:

- Introduction to Psalms
- Psalm 146 General Notes
- Psalm 146 Translation Questions

Psalm 146:7-8

UDB:

7 He decides matters fairly for those who are treated unfairly,

and he provides food for those who are hungry.

He frees those who are in prison.

8 Yahweh enables those who are blind to see again.

He lifts up those who have fallen down.

He loves the righteous people.

ULB:

7 He executes justice for the oppressed

and gives food to the hungry.

Yahweh frees the prisoners;

8 Yahweh opens the eyes of the blind;

Yahweh raises up those who are bowed down;

Yahweh loves the righteous people.

translationWords:

- just, justice, justly
- oppress, oppression, oppressor
- free, freedom, liberty
- prison, prisoner, imprison
- raise, rise, risen, arise, arose
- bow, bow down
- love
- righteous, righteousness
- people group, peoples, the people, a people

translationNotes:

- **He executes justice** - “He decides matters fairly” (UDB)
- **for the oppressed** - This nominal adjective can be stated as adjectives. AT: “for oppressed people” or “for those whom other people oppress” (See: Nominal Adjectives)
- **to the hungry** - This nominal adjective can be stated as adjectives. AT: “to hungry people” or “to those who are hungry” (See: Nominal Adjectives)

- **opens the eyes of the blind** - Causing a blind person to see is spoken of as if Yahweh were opening the person's eyes. AT: "causes the blind to see" (See: Metaphor)
- **the blind** - This nominal adjective can be stated as adjectives. AT: "blind people" or "those who are blind" (See: Nominal Adjectives)
- **Yahweh raises up those who are bowed down** - Yahweh helping someone is spoken of as if he were physically helping someone to stand up. AT: "Yahweh helps those who are discouraged" or "Yahweh helps those who are weak" (See: Metaphor)
- **who are bowed down** - This action is a sign of distress or mourning. (See: Symbolic Action)

Links:

- Introduction to Psalms
- Psalm 146 General Notes
- Psalm 146 Translation Questions

Psalm 146:9-10

UDB:

[9] Yahweh takes care of those from other countries who live in our land,

and he helps widows and orphans.

But he stops wicked people from what they are doing.

[10] Yahweh will continue to be our king forever;

you people of Israel, your God will rule forever!

Praise Yahweh!

ULB:

[9] Yahweh protects the foreigners in the land;

he lifts up the fatherless and widow,

but he opposes the wicked.

[10] Yahweh will reign forever,

your God, Zion, for all generations.

Praise Yahweh.

translationWords:

- foreigner, foreign, alien
- evil, wicked, wickedness
- reign
- Zion, Mount Zion
- generation
- praise

translationNotes:

- **he lifts up** - God helping someone is spoken of as if he were physically lifting them up. (See: Metaphor)
- **your God, Zion** - Here “Zion” represents all the people of Israel. The writer is speaking to the people of Israel as if they were there listening to him. AT: “your God, people of Israel” (See: Metonymy and Apostrophe)

- **for all generations** - The words “will reign” are understood. AT: “will reign for all generations” or “will reign forever” (See: Ellipsis)

Links:

- Introduction to Psalms
- Psalm 146 General Notes
- Psalm 146 Translation Questions

Psalm 147 General Notes

Type of psalm

Psalm 147 is a worship psalm. It is the fourth in a series of seven worship psalms. (Psalms 144-150)

Special concepts in this chapter

Yahweh's control

Yahweh has created everything and controls all of nature. He provides for the animals and people.

Links:

- **Psalm 147:1**

Psalm 147:1

UDB:

[1] Praise Yahweh!

It is good to sing praises to our God.

It is a delightful thing to do and the right thing to do.

ULB:

147 [1] Praise Yahweh,

for it is good to sing praises to our God,

it is pleasant, and praise is suitable.

translationWords:

- praise
- Yahweh
- good, goodness
- God

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **it is pleasant** - The object may be supplied from the previous phrase. AT: “it is pleasant to sing praises” (See: Ellipsis)
- **praise is suitable** - “praise is fitting” or “praise is appropriate”

Links:

- Introduction to Psalms
- Psalm 147 General Notes
- Psalm 147 Translation Questions

Psalm 147:2-3

UDB:

[2] Jerusalem was destroyed, but Yahweh is enabling us to build Jerusalem again.
He is bringing back the people who were taken to other lands.
[3] He enables those who were very discouraged to be encouraged again;
it is as though they have wounds and he bandages them.

ULB:

[2] Yahweh rebuilds Jerusalem,
he gathers together the scattered people of Israel.
[3] He heals the brokenhearted
and binds up their wounds.

translationWords:

- Jerusalem
- people group, peoples, the people, a people
- Israel, Israelites, nation of Israel
- heart

translationNotes:

- **He heals the brokenhearted and binds up their wounds** - The writer speaks of the people's sorrow and discouragement as if they were physical wounds, and of Yahweh encouraging them as if he were healing those wounds. AT: "He encourages those who are sad and helps them to heal from their emotional wounds" (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 147 General Notes
- Psalm 147 Translation Questions

Psalm 147:4-5

UDB:

[4] He has determined how many stars there will be
and gives names to all of them.
[5] Yahweh is great and very powerful,
and no one can measure how much he understands.

ULB:

[4] He counts the stars,
he gives names to all of them.
[5] Great is our Lord and awesome in power,
his understanding cannot be measured.

translationWords:

- name
- Lord
- awe, awesome
- power, powers
- understand, understanding

translationNotes:

- **his understanding cannot be measured** - This can be stated in active form. AT: “no one can measure his understanding” or “his understanding has no limit” (See: Active or Passive)

Links:

- Introduction to Psalms
- Psalm 147 General Notes
- Psalm 147 Translation Questions

Psalm 147:6-7

UDB:

[6] Yahweh lifts up those who have been oppressed,

and he throws the wicked down to the ground.

[7] Thank Yahweh while you are singing to him to praise him;

on the harps, play music to our God.

ULB:

[6] Yahweh lifts up the oppressed,

he brings the wicked down to the ground.

[7] Sing to Yahweh with thanksgiving,

sing praises to our God with a harp.

translationWords:

- oppress, oppression, oppressor
- evil, wicked, wickedness
- harp

translationNotes:

- **Yahweh lifts up the oppressed** - The writer speaks of Yahweh honoring those who are oppressed as if Yahweh were lifting them up from the ground. AT: “Yahweh honors the oppressed” (See: Metaphor)
- **he brings the wicked down to the ground** - The writer speaks of Yahweh humiliating the wicked as if Yahweh were forcing them to lie on the ground. AT: “he humiliates the wicked” (See: Metaphor)
- **with a harp** - “while playing a harp”

Links:

- Introduction to Psalms
- Psalm 147 General Notes
- Psalm 147 Translation Questions

Psalm 147:8-9

UDB:

[8] He covers the sky with clouds,

and then he sends rain to the earth

and causes grass to grow on the hills.

[9] He gives to animals the food that they need;

he gives food to young crows when they cry out because they are hungry.

ULB:

[8] He covers the heavens with clouds
and prepares rain for the earth,
making the grass to grow on the mountains.
[9] He gives food to the animals
and to the young ravens when they cry.

translationWords:

- heaven, sky, heavens, heavenly

translationNotes:

- **and to the young ravens when they cry** - The verbal phrase can be supplied from the previous line. AT: “and he gives food to the young ravens when they cry” (See: Ellipsis)
- **when they cry** - “whey they chirp” or “when they call”

Links:

- Introduction to Psalms
- Psalm 147 General Notes
- Psalm 147 Translation Questions

Psalm 147:10-11

UDB:

[10] He is not impressed with strong horses

or with men who can run fast.

[11] Instead, what pleases him are those who have an awesome respect for him,

those who confidently expect him to continue to love them as he promised to do.

ULB:

[10] He finds no delight in the strength of a horse,

he takes no pleasure in the strong legs of a man.

[11] Yahweh takes pleasure in those who honor him,

who hope in his covenant faithfulness.

translationWords:

- horse
- honor, to honor
- hope
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love

translationNotes:

- **He finds no delight in the strength of a horse** - “Strong horses do not delight him”
- **the strong legs of a man** - Possible meanings are 1) “strong legs” is a metonym that represents how swiftly a man can run. AT: “men who can run swiftly” or 2) “strong legs” represents the strength of the whole man. AT: “how strong a man is” (See: Metonymy and Synecdoche)

Links:

- Introduction to Psalms
- Psalm 147 General Notes
- Psalm 147 Translation Questions

Psalm 147:12-14

UDB:

[12] You people of Jerusalem, praise Yahweh!

Praise your God!

[13] He guards your city by keeping its gates strong.

He blesses the people who live there.

[14] He causes your people to become wealthy.

He gives you plenty of very good wheat to eat.

ULB:

[12] Praise Yahweh, Jerusalem,

praise your God, Zion.

[13] For he strengthens the bars of your gates,

he blesses your children among you.

[14] He brings prosperity inside your borders,

he satisfies you with the finest of wheat.

translationWords:

- Jerusalem
- Zion, Mount Zion
- gate, gate bar
- prosper, prosperity, prosperous
- wheat

translationNotes:

- **Jerusalem ... Zion** - The writer speaks to Jerusalem, which he also calls Zion, as if it were a person. The names of the city are metonyms for the people who live in it. AT: “people of Jerusalem ... people of Zion” (See: Personification and Metonymy)
- **For he strengthens the bars of your gates** - The phrase “the bars of your gates” represent the city as a whole. Yahweh will make Jerusalem secure from enemy invasion. AT: “For he protects Jerusalem” (See: Synecdoche)

- **he blesses ... among you** - The writer speaks of those who live in Jerusalem as if they were Jerusalem's children. AT: "he blesses those who live in Jerusalem" (See: Metaphor)
- **He brings prosperity** - "He brings peace." Possible meanings are 1) Yahweh causes the people who live in Jerusalem to prosper materially and financially or 2) the word translated as "prosperity" means "peace" and Yahweh keeps Jerusalem safe from enemy attack.

Links:

- Introduction to Psalms
- Psalm 147 General Notes
- Psalm 147 Translation Questions

Psalm 147:15-16

UDB:

15 He commands things to happen throughout the earth;

his words quickly reach the place to which he sends them.

16 He sends snow to cover the ground like a white wool blanket,

and he scatters frost on the ground as wind scatters ashes.

ULB:

15 He sends out his commandment to earth,

his command runs very swiftly.

16 He makes the snow like wool,

he scatters the frost like ashes.

translationWords:

- send, send out, sent
- command, to command, commandment
- earth, earthly
- snow

translationNotes:

- **his command runs very swiftly** - The writer describes God's command as if it were a messenger that moves quickly to deliver God's message. (See: Personification)
- **He makes the snow like wool, he scatters the frost like ashes** - These emphasize how easy it is for him to do these things. He covers the ground with snow as easily as a person covers something with a wool blanket. And, he removes the frost as easily as the wind blows ashes. (See: Simile)

Links:

- Introduction to Psalms
- Psalm 147 General Notes
- Psalm 147 Translation Questions

Psalm 147:17-18

UDB:

[17] He sends hail down like pebbles;

when that happens, it is very difficult to endure because the air becomes very cold.

[18] But he commands the wind to blow, and it blows.

Then the hail melts and the water flows into the streams.

ULB:

[17] He dispenses the hail like crumbs,

who can withstand the cold he sends?

[18] He sends out his command and melts them,

he makes the wind to blow and the water to flow.

translationWords:

- send, send out, sent
- command, to command, commandment

translationNotes:

- **He dispenses the hail like crumbs** - Yahweh scatters hail as easily as a person would scatter bread crumbs. AT: “He dispenses the hail easily, as if it were crumbs” (See: Simile)
- **He dispenses** - “He sends”
- **hail** - small pieces of ice that fall from the sky like rain
- **who can withstand the cold he sends?** - The writer uses this question to emphasize that it is difficult to endure the cold weather that Yahweh causes. AT: “no one can live in the cold he sends.” (See: Rhetorical Question)
- **He sends out his command and melts them** - The writer speaks of Yahweh’s command as if it were his messenger. The word “command” can be translated with a verb. AT: “He commands the ice to melt” (See: Metaphor and Abstract Nouns)

Links:

- Introduction to Psalms
- Psalm 147 General Notes
- Psalm 147 Translation Questions

Psalm 147:19-20

UDB:

[19] He sends his message to the descendants of Jacob;

he tells to his Israelite people the things that he has decreed and what he has decided.

[20] He has not done that for any other nation;

the other nations do not know his laws.

Praise Yahweh!

ULB:

[19] He proclaimed his word to Jacob,

his statutes and his righteous decrees to Israel.

[20] He has not done so with any other nation,

and as for his decrees, they do not know them.

Praise Yahweh.

translationWords:

- proclaim, proclamation
- word of God, word of Yahweh, word of the Lord, scripture
- Jacob, Israel
- statute, statutes
- righteous, righteousness
- decree
- Israel, Israelites, nation of Israel
- nation
- know, knowledge, make known

translationNotes:

- **He proclaimed his word to Jacob, his statutes and his righteous decrees to Israel** - These two lines mean the same thing and emphasize that Yahweh gave his law only to Israel. (See: Parallelism)

- **his statutes and his righteous decrees to Israel** - The verbal phrase can be supplied from the previous line. AT: “He proclaimed his statutes and his righteous decrees to Israel” (See: Ellipsis)
- **his statutes and his righteous decrees** - The words “statutes” and “righteous decrees,” along with “word” in the previous line, all refer to the law of Moses. If your language does not have different words for these terms, you may combine the two lines into one, using either “Jacob” or “Israel” for the people who received them. (See: Doublet)
- **they do not know them** - The other nations do not know Yahweh’s decrees.

Links:

- Introduction to Psalms
- Psalm 147 General Notes
- Psalm 147 Translation Questions

Psalm 148 General Notes

Type of psalm

Psalm 148 is a worship psalm. It is the fifth in a series of seven worship psalms. (Psalms 144-150)

Special concepts in this chapter

Praise

All creation, including humans, should praise God for his greatness.

Links:

- **Psalm 148:1-2**

Psalm 148:1-2

UDB:

[1] Praise Yahweh!

Praise him, you angels who are in the heavens;
praise him, you angels up in the sky!
[2] All you angels who belong to him, praise him!
All you who are in the armies of Yahweh, praise him!

ULB:

148 [1] Praise Yahweh.
Praise Yahweh, you in the heavens;
praise him, you in the heights.
[2] Praise him, all his angels;
praise him, all his angel armies.

translationWords:

- praise
- Yahweh
- heaven, sky, heavens, heavenly
- angel, archangel

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **Praise Yahweh, you in the heavens ... you in the heights** - "Praise Yahweh, you in the heavens ... you in the sky." These two lines are parallel, with phrase "the heights" meaning the same thing as "the heavens" in the previous line. (See: Parallelism)

Links:

- Introduction to Psalms
- Psalm 148 General Notes
- Psalm 148 Translation Questions

Psalm 148:3-4

UDB:

[3] Sun and moon, you also must praise him!

You shining stars, you praise him!

[4] You highest heavens, praise him!

You waters that are high above the sky, praise him!

ULB:

[3] Praise him, sun and moon;

praise him, all you shining stars.

[4] Praise him, highest heaven

and you waters that are above the sky.

translationWords:

- heaven, sky, heavens, heavenly
- water, waters

translationNotes:

- **Praise him, sun and moon** - The writer speaks to the sun and moon as if they were people and commands them to praise Yahweh. AT: “Praise Yahweh, sun and moon, as people do” (See: Personification)
- **praise him, all you shining stars** - The writer speaks to the shining stars as if they were people and commands them to praise Yahweh. AT: “Praise Yahweh, shining stars, as people do” (See: Personification)
- **Praise him, highest heaven** - The phrase “highest heaven” is an idiom that refers to heaven itself. The writer speaks to heaven as if it were a person and commands it to praise Yahweh. AT: “Praise Yahweh, highest heaven, as people do” (See: Personification)
- **you waters that are above the sky** - The writer speaks to “the waters that are above the sky” as if they are people and commands them to praise Yahweh. The verbal phrase can be supplied from the previous line. AT: “praise him, you waters that are above the sky, as people do” (See: Personification and Ellipsis)
- **waters that are above the sky** - The writer speaks of a place above the sky where water is stored and from which the rain comes.

Links:

- Introduction to Psalms
- Psalm 148 General Notes
- Psalm 148 Translation Questions

Psalm 148:5-6

UDB:

[5] I want all of these to praise Yahweh

because by commanding that they exist, he created them.

[6] He set them in place;

he commanded that they should be there forever.

They cannot disobey that command!

ULB:

[5] Let them praise the name of Yahweh,

for he gave the command, and they were created.

[6] He has also established them forever and ever;

he issued a decree that will never change.

translationWords:

- name
- command, to command, commandment
- create, creation, Creator
- forever
- decree

translationNotes:

- **Let them praise the name of Yahweh** - Here the word “name” represents Yahweh himself. AT: “Let them praise Yahweh” (See: Metonymy)
- **they were created** - This can be stated in active form. AT: “he created them” (See: Active or Passive)
- **he issued a decree that will never change** - Possible meanings are 1) “he gave a command that is permanent” or 2) “he gave a command that they will not disobey.”
- **issued** - “gave,” as a king gives

Links:

- Introduction to Psalms
- Psalm 148 General Notes
- Psalm 148 Translation Questions

Psalm 148:7-8

UDB:

7 Everything on the earth, praise Yahweh!

You huge creatures and everything else that is deep in the ocean,

8 fire and hail, snow and frost,

and strong winds that obey what he commands,

I tell all of you to praise Yahweh!

ULB:

7 Praise him from the earth,

you sea creatures and all ocean depths,

8 fire and hail, snow and clouds,

stormy wind fulfilling his word.

translationWords:

- earth, earthly
- creature
- fire
- hail
- snow
- word of God, word of Yahweh, word of the Lord, scripture

translationNotes:

- **all ocean depths** - This phrase represents every creature that lives in the depths of the oceans. AT: “all creatures in the ocean depths” (See: Metonymy)
- **fire and hail, snow and clouds, stormy wind** - The writer speaks to these natural phenomena as if they are people and commands them to praise Yahweh. (See: Personification)
- **stormy wind fulfilling his word** - The phrase “his word” represents what Yahweh has commanded. AT: “stormy wind that does what Yahweh commands” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 148 General Notes
- Psalm 148 Translation Questions

Psalm 148:9-10

UDB:

[9] Hills and mountains,

fruit trees and cedar trees,

[10] all the wild animals and all tame animals,

reptiles and other things that creep on the ground,

and all the birds, I tell all of you to praise Yahweh!

[11] You kings on this earth and all the people that you rule,

you princes and all other rulers,

[12] you young men and young women,

you old people and children, everyone, praise Yahweh!

ULB:

[9] Praise him, mountains and all hills,

fruit trees and all cedars,

[10] animals wild and tame,

creatures that crawl and birds.

[11] Praise Yahweh, kings of the earth and all nations,

princes and all who govern on the earth,

[12] both young men and young women,

elderly and children.

translationWords:

- fruit, fruitful
- cedar
- creature

translationNotes:

- **Connecting Statement:** - The writer continues to speak to things that are not human as if they were people and commands them to praise Yahweh. (See: Personification)
- **animals wild and tame** - The words “wild” and “tame” are opposites. Together they encompass all animals. AT: “all animals” (See: Merism)

Links:

- Introduction to Psalms
- Psalm 148 General Notes
- Psalm 148 Translation Questions

Psalm 148:11-12

UDB:

[11] You kings on this earth and all the people that you rule,

you princes and all other rulers,

[12] you young men and young women,

you old people and children, everyone, praise Yahweh!

ULB:

[11] Praise Yahweh, kings of the earth and all nations,

princes and all who govern on the earth,

[12] both young men and young women,

elderly and children.

translationWords:

- king
- nation
- prince, princess
- governor, govern, proconsul, government

translationNotes:

- **Connecting Statement:** - The writer commands all people to praise Yahweh.
- **all nations** - The word “nations” represents the people who live in those nations. AT: “people of every nation” (See: Metonymy)
- **young men and young women, elderly and children** - The writer uses two merisms, one related to gender and one related to age, to represent every person. (See: Merism)

Links:

- Introduction to Psalms
- Psalm 148 General Notes
- Psalm 148 Translation Questions

Psalm 148:13-14

UDB:

[13] I want them all to praise Yahweh

because he is greater than anyone else.

His power controls everything on the earth and in the heavens.

[14] He caused us, his people, to be strong

so that we Israelite people who are very precious to him

should praise him,

So praise Yahweh!

ULB:

[13] Let them all praise the name of Yahweh,

for his name alone is exalted

and his glory extends over the earth and the heavens.

[14] He has lifted up the horn of his people

for praise from all his faithful ones,

the Israelites, the people near to him.

Praise Yahweh.

translationWords:

- name
- exalt, exaltation
- glory, glorious
- horn, horns
- faithful, faithfulness
- Israel, Israelites, nation of Israel

translationNotes:

- **the name of Yahweh, for his name alone** - Here the word “name” represents Yahweh himself. AT: “Yahweh, for he alone” (See: Metonymy)
- **his glory extends over the earth and the heavens** - The writer speaks of Yahweh’s greatness as his glory being high above earth and heaven. (See: Metaphor)

- **He has lifted up the horn of his people** - The writer speaks of strength as if it were the horn of an animal. Lifting up an animal horn was a symbolic action that represented military victory. AT: “He has made his people strong” or “He has given his people victory” (See: Metaphor and Symbolic Action)
- **for praise from all his faithful ones** - “so that all his faithful ones praise him”
- **the people near to him** - The writer speaks of Yahweh loving his people as if his people were physically close to him. AT: “the people he loves” (See: Metaphor)

Links:

- Introduction to Psalms
- Psalm 148 General Notes
- Psalm 148 Translation Questions

Psalm 149 General Notes

Type of psalm

Psalm 149 is a worship psalm. It is the sixth in a series of seven worship psalms. (Psalms 144-150)

Special concepts in this chapter

Praise

The people of Israel should praise God and conquer the other nations.

Links:

- **Psalm 149:1**

Psalm 149:1

UDB:

[1] Praise Yahweh!

Sing a new song to Yahweh;

praise him whenever his faithful people gather together!

ULB:

149 [1] Praise Yahweh.

Sing to Yahweh a new song;

sing his praise in the assembly of the faithful ones.

translationWords:

- praise
- Yahweh
- assembly, assemble
- faithful, faithfulness

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **General Information:** - The psalmist is speaking to all of God's people, so you should use the plural command form if your language has one. (See: Pronouns)
- **a new song** - Possible meanings are 1) "a song you have never sung before" or 2) a song no one has ever sung before.
- **sing his praise** - "praise him with songs" (See: Idiom)

Links:

- Introduction to Psalms
- Psalm 149 General Notes
- Psalm 149 Translation Questions

Psalm 149:2-3

UDB:

[2] You Israelite people, be glad because of what God, who created you, has done for you!

You people of Jerusalem, rejoice because of what God, your king,
has done for you!

[3] Praise Yahweh by dancing, by beating tambourines,

and by playing harps to praise him!

ULB:

[2] Let Israel rejoice in the one who made them;

let the people of Zion rejoice in their king.

[3] Let them praise his name with dancing;

let them sing praises to him with tambourine and harp.

translationWords:

- Israel, Israelites, nation of Israel
- rejoice
- nation
- people group, peoples, the people, a people
- Zion, Mount Zion
- king
- name
- harp

translationNotes:

- **rejoice in the one who made them** - Possible meanings are 1) “rejoice because he made them” or 2) “rejoice because the one who made them is good.”
- **rejoice in their king** - The words “their king” is likely a reference to God. Possible meanings are 1) “rejoice because he is their king” or 2) “rejoice because their king is good.”
- **praise his name** - The word “name” is a metonym for Yahweh himself. AT: “praise him” or “tell people how great he is” (See: Metonymy)
- **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 (See: Translate Unknowns)

Links:

- Introduction to Psalms
- Psalm 149 General Notes
- Psalm 149 Translation Questions

Psalm 149:4-5

UDB:

[4] Yahweh is pleased with his people;

he honors humble people by helping them to defeat their enemies.

[5] Because they have won battles, God's people should rejoice

and sing joyfully all during the night!

ULB:

[4] For Yahweh takes pleasure in his people;

he glorifies the humble with salvation.

[5] Let the godly rejoice in victory;

let them sing for joy on their beds.

translationWords:

- people of God, my people
- glory, glorious
- humble, humility
- salvation
- godly, godliness
- rejoice
- joy, joyful

translationNotes:

- **glorifies the humble with salvation** - "gives glory to the humble by saving them from their enemies" (See: Abstract Nouns)
- **on their beds** - "even even as they lie down to sleep at night" (See: Assumed Knowledge and Implicit Information)

Links:

- Introduction to Psalms
- Psalm 149 General Notes
- Psalm 149 Translation Questions

Psalm 149:6-7

UDB:

[6] They should shout loudly to praise God;

but they should also hold sharp swords in their hands,

[7] ready to use them to defeat the soldiers of nations that do not worship God

and to punish the people of those nations.

ULB:

[6] May the praises of God be in their mouths

and a two-edged sword in their hand

[7] to execute vengeance on the nations

and acts of punishment on the peoples.

translationWords:

- God
- sword
- avenge, revenge, vengeance
- punish, punishment

translationNotes:

- **May the praises of God be in their mouths** - The mouth is a metonym for the whole person. AT: “May they always be ready to praise God” (See: Metonymy)
- **a two-edged sword in their hand** - If swords are not known, use the name of a local weapon. The word “sword” is a metonym for being ready to fight in war. AT: “may they always be ready to go to war for him” (See: Ellipsis and Metonymy)
- **the nations** - The phrase “the nations” is a metonym for the people who live in the nations. AT: “the people of the nations” (See: Metonymy)

Links:

- Introduction to Psalms
- Psalm 149 General Notes
- Psalm 149 Translation Questions

Psalm 149:8-9

UDB:

[8] They will fasten their kings and other leaders with iron chains.

[9] They will judge and punish the people of those nations as God wrote should be done.

Everyone else will honor God's faithful people for doing that!

Praise Yahweh!

ULB:

[8] They will bind their kings with chains

and their nobles with iron shackles.

[9] They will execute the judgment that is written.

This will be an honor for all his faithful ones.

Praise Yahweh.

translationWords:

- bind, bond, bound
- noble, nobleman
- judge, judgment
- written
- honor, to honor
- faithful, faithfulness

translationNotes:

- **chains** - These are made of heavy metal and restrict the movement of prisoners.
- **shackles** - a pair of chains or bands with a chain between that limits the movement of both a person's hands or feet.
- **execute the judgment that is written** - do what Yahweh had Moses write that people should do with those who are guilty (See: Abstract Nouns)

Links:

- Introduction to Psalms
- Psalm 149 General Notes
- Psalm 149 Translation Questions

Psalm 150 General Notes

Type of psalm

Psalm 150 is a worship psalm. It is last in a series of worship psalms. (Psalms 144-150)

Special concepts in this chapter

Instruments

People should praise Yahweh with every type of musical instrument.

Links:

- **Psalm 150:1-2**

Psalm 150:1-2

UDB:

[1] Praise Yahweh!

Praise God in his temple!

Praise him who is in his fortress in heaven!

[2] Praise him for the mighty deeds that he has performed;

praise him because he is very great!

ULB:

150 [1] Praise Yahweh.

Praise God in his holy place;

praise him in the mighty heavens.

[2] Praise him for his mighty acts;

praise him for his surpassing greatness.

translationWords:

- praise
- Yahweh
- holy place, most holy place
- mighty, might
- heaven, sky, heavens, heavenly

translationNotes:

- **General Information:** - Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)
- **General Information:** - This focuses on praise or worship is most commonly held in the temple.
- **Praise God in his holy place** - God's temple was often referred to as his holy place. This was the most common place to go to worship God.
- **his mighty acts** - "the great things he has done." God's "mighty acts" can possibly mean 1) natural such as thunderstorms and earthquakes or 2) miraculous such as healings and great victories in battle.

Links:

- Introduction to Psalms
- Psalm 150 General Notes
- Psalm 150 Translation Questions

Psalm 150:3-5

UDB:

[3] Praise him by blowing trumpets loudly;

praise him by playing harps and small stringed instruments!

[4] Praise him by beating drums and by dancing.

Praise him by playing stringed instruments and by playing flutes!

[5] Praise him by clashing cymbals;

praise him by clashing very loud cymbals!

ULB:

[3] Praise him with the blast of the horn;

praise him with lute and harp.

[4] Praise him with tambourines and dancing;

praise him with stringed instruments and wind instruments.

[5] Praise him with loud cymbals;

praise him with high sounding cymbals.

translationWords:

- horn, horns
- lute, lyre
- harp

translationNotes:

- **General Information:** - This chunk focuses on praising or worshiping God with musical instruments and dance.
- **tambourines** - A tambourine is 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. (See: Translate Unknowns)
- **cymbals** - two thin, round metal plates that are hit together to make a loud sound (See: Translate Unknowns)

Links:

- Introduction to Psalms
- Psalm 150 General Notes
- Psalm 150 Translation Questions

Psalm 150:6

UDB:

[6] I want all living creatures to praise Yahweh!

Praise Yahweh!

ULB:

[6] Let everything that has breath praise Yahweh.

Praise Yahweh.

translationWords:

- breathe, breath

translationNotes:

- **General Information:** - This verse is more than the end of this psalm. It is the closing statement for all of Book 5 of the Psalms, which starts at Psalm 107 and ends with Psalm 150.
- **everything that has breath** - Possible meanings are 1) all people who are alive are to praise God or 2) all creation that is alive is to praise God. (See: Hyperbole)

Links:

- Introduction to Psalms
- Psalm 150 General Notes
- Psalm 150 Translation Questions

translationQuestions

Psalm 1

Q? Where does the blessed man not walk?

A. He does not walk in the advice of the wicked. [1:1]

Q? Where does the blessed man not stand?

A. He does not stand in the pathway with sinners. [1:1]

Q? Where does the blessed man not sit?

A. He does not sit in the assembly of mockers. [1:1]

Q? In what does the blessed man delight?

A. He delights in the law of Yahweh. [1:2]

Q? When does the blessed man meditate on the law?

A. He meditates on it day and night. [1:2]

Q? What is the blessed man like?

A. He is like a tree planted by the streams of water. [1:3]

Q? What will happen to everything the blessed man does?

A. Whatever he does will prosper. [1:3]

Q? What are wicked people like?

A. They are like the chaff that the wind drives away. [1:4]

Q? What will happen to wicked people in the judgment?

A. They will not stand in the judgment. [1:5]

Q? Who approves of the way of the righteous?

A. Yahweh approves of the way of the righteous. [1:6]

Q? What will happen to the way of the wicked?

A. The way of the wicked will perish. [1:6]

Psalm 2

Q? Who are the rulers conspiring against?

A. They are conspiring against Yahweh and against his Messiah. [2:2]

Q? What do the rulers want to tear off and throw off?

A. They want to tear off the shackles Yahweh and his Messiah put on them and throw off their chains. [2:3]

Q? Who sits in the heavens and mocks the nations who rebel?

A. The Lord mocks them. [2:4]

Q? Who has the Lord anointed?

A. The Lord has anointed his king on Zion, his holy mountain. [2:6]

Q? What decree does Yahweh give to the writer?

A. Yahweh says, “You are my son! This day I have become your father.” [2:7]

Q? What will Yahweh do with the nations and farthermost regions of the earth?

A. Yahweh will give them as an inheritance and possession. [2:8]

Q? What will happen to the nations?

A. They will be broken and smashed. [2:9]

Q? How should the kings and rulers respond to Yahweh's decree?

A. They should worship Yahweh in fear and rejoice with trembling. [2:11]

Q? Why should the kings give allegiance to Yahweh's son?

A. They should give him allegiance so that he will not be angry and they will not die. [2:12]

Q? What happens to all those who take shelter in the son?

A. They are blessed. [2:12]

Psalm 3

Q? What have David's enemies done to him?

A. They have turned away and attacked him. [3:1]

Q? To what does David compare Yahweh?

A. Yahweh is a shield around him, his glory, and the one who lifts his head. [3:3]

Q? What does Yahweh do when David lifts his voice to him?

A. He answers from his holy hill. [3:4]

Q? Who will David not fear because of Yahweh's protection?

A. David will not be afraid of people who have set themselves against him. [3:6]

Q? What will Yahweh do to David's enemies?

A. He will hit all his enemies on the jaw; he will break the teeth of the wicked. [3:7]

Q? From whom does salvation come?

A. Salvation comes from Yahweh. [3:8]

Psalm 4

Q? Who does David ask to answer when he calls?

A. David prays for the God of his righteousness to answer when he calls. [4:1]

Q? What are the people doing to David's honor?

A. They are turning his honor into shame. [4:2]

Q? Who does Yahweh set apart?

A. He sets apart the godly for himself. [4:3]

Q? How does David say to meditate?

A. He says, "Meditate in your heart on your bed and be silent." [4:4]

Q? What kind of sacrifices does David say to offer?

A. He says to offer the sacrifices of righteousness. [4:5]

Q? In whom does David say to trust?

A. He says to trust in Yahweh. [4:5]

Q? What will many say?

A. Many will say, "Who will show us anything good?" [4:6]

Q? What does David ask Yahweh to lift up?

A. He asks Yahweh to lift up the light of his face on them. [4:6]

Q? What has Yahweh given David's heart?

A. Yahweh has given his heart more gladness than others have when their grain and new wine abound. [4:7]

Q? Who makes David safe and secure when he lies down in peacful sleep?

A. Yahweh alone makes David safe and secure. [4:8]

Psalm 5

Q? Who is David asking to listen to his call and think about his groanings?

A. David is asking Yahweh to listen to his call and think about his groanings. [5:1]

Q? What names does David use for the one who listens to the sound of his call?

A. David calls him, “my King and my God.” [5:2]

Q? What will David do in the morning?

A. He will bring his petition to Yahweh and wait expectantly. [5:3]

Q? What does God certainly not do?

A. He certainly does not approve of evil, and evil people will not be his guests. [5:4]

Q? Who will not stand in God’s presence?

A. The arrogant will not stand in God’s presence. [5:5]

Q? Who does God hate?

A. God hates all who behave wickedly. [5:5]

Q? What will God do to liars?

A. God will destroy liars. [5:6]

Q? Who does Yahweh despise?

A. Yahweh despises violent and deceitful men. [5:6]

Q? Why will David come into Yahweh's house?

A. David will come into Yahweh's house because of Yahweh's great covenant faithfulness. [5:7]

Q? How will David bow down toward Yahweh's holy temple?

A. David will bow down in reverence. [5:7]

Q? Why does David ask the Lord to lead him in righteousness?

A. David asks the Lord to lead him in the Lord's righteousness because of David's enemies. [5:8]

Q? How does David describe his enemies?

A. David describes his enemies as having no truth in their mouth, their inward being is wicked, their throat is an open sepulchre and they flatter with their tongue. [5:9]

Q? What is David asking God to do to David's enemies because of their many transgressions and rebellion against God?

A. David is asking God to declare that his enemies are guilty. [5:10]

Q? Why should those who take refuge in God shout for joy?

A. They should shout for joy because God defends them. [5:11]

Q? What will Yahweh do for the righteous?

A. Yahweh will bless the righteous and surround them with his favor as with a shield. [5:12]

Psalm 6

Q? What is David asking Yahweh not to do?

A. He asks Yahweh not to rebuke him in his anger or discipline him in his wrath. [6:1]

Q? What is David asking Yahweh to do because David is frail?

A. David asks Yahweh to have mercy on him and to heal him. [6:2]

Q? Why should Yahweh rescue and save David?

A. Because of Yahweh's covenant faithfulness. [6:4]

Q? What will not be remembered in death?

A. In death there is no remembrance of Yahweh. [6:5]

Q? What does David do to his bed because he is weary and groaning?

A. All night he drenches it with his tears. [6:6]

Q? What happens to David's eyes because of his grief and because of all his adversaries?

A. His eyes grow dim and weak. [6:7]

Q? Why should those who practice iniquity get away from David?

A. Because Yahweh has heard the sound of his weeping and his appeal for mercy and has accepted his prayer. [6:8-9]

Q? What will happen to David's enemies?

A. All his enemies will be ashamed and greatly troubled and they will turn back and be suddenly humiliated. [6:10]

Psalm 7

Q? In whom does David take refuge?

A. David takes refuge in Yahweh his God. [7:1]

Q? What is David asking Yahweh to do?

A. David is asking Yahweh to save him from those who chase him, and to rescue him. [7:1]

Q? What is only Yahweh able to do for David?

A. No one but Yahweh is able to bring David to safety. [7:2]

Q? What did David say that he did not do?

A. David tells Yahweh that he never did what his enemies said he did and there is no injustice on his hands. [7:3]

Q? What does David say he has not done to anyone at peace with him or who is against him?

A. David says he has never done wrong to anyone at peace with him or senselessly harmed any who are against him. [7:4]

Q? What does David say Yahweh should do to him if David is not telling the truth?

A. David says Yahweh should let David's enemy pursue David's life and overtake it, trample his living body, and leave him dishonored in the dust. [7:5]

Q? What is David asking Yahweh to do in Yahweh's anger?

A. David is asking Yahweh to arise and stand up against David's enemies. [7:6]

Q? What does David ask Yahweh to do for David's sake?

A. David asks Yahweh to wake up and carry out the righteous decrees that Yahweh commanded. [7:6]

Q? What does David want Yahweh to do about the countries?

A. David wants Yahweh to take his rightful place over the countries. [7:7]

Q? Who does David want Yahweh to judge?

A. David wants Yahweh to judge the nations. [7:8]

Q? What does David say the righteous God does?

A. David says God examines hearts and minds. [7:9]

Q? Where does David's shield come from?

A. David's shield comes from God. [7:10]

Q? Who does God save?

A. God saves the upright in heart. [7:10]

Q? How does David describe God?

A. David describes God as a righteous judge who is indignant each day. [7:11]

Q? What will God do if a person does not repent?

A. God will sharpen his sword and will prepare his bow for battle. [7:12]

Q? How does David describe wickedness in the one who does not repent?

A. David describes him as pregnant with wickedness, one who conceives destructive plans and gives birth to harmful lies. [7:14]

Q? What happens to the wicked man who digs a pit?

A. He falls into the hole he has made. [7:15]

Q? What happens to the destructive plans of the wicked man?

A. His plans return to his own head and his violence comes down on his own head. [7:16]

Q? For what will David give thanks to Yahweh?

A. He will give thanks to Yahweh for his justice. [7:17]

Q? To whom will David sing praise?

A. David will sing praise to Yahweh Most High. [7:17]

Psalm 8

Q? Whose name is magnificent in all the earth?

A. The name of Yahweh our Lord is magnificant. [8:1]

Q? What did Yahweh create out of the mouth of babies and infants?

A. Yahweh created praise. [8:2]

Q? Why did Yahweh create praise?

A. He created praise in order to silence both the enemy and the avenger. [8:2]

Q? What did David look up at that caused him to think the human race was not important?

A. He looked up at the heavens, the moon, and the stars. [8:3]

Q? How does the human race compare to the heavenly beings?

A. Yahweh made humans only a little lower than the heavenly beings. [8:5]

Q? WIth what did Yahweh crown humans?

A. He crowned them with glory and honor. [8:5]

Q? What did Yahweh make mankind to do?

A. Yahweh made mankind to rule over the works of Yahweh's hands. [8:6]

Q? What are some things that Yahweh put under mankind's feet?

A. He put all sheep and oxen, and even the animals of the field, the birds of the heavens, and the fish of the sea, and everything that passes through the currents of the seas under mankind's feet. [8:7-8]

Q? Whose name is magnificent in all the earth?

A. The name of Yahweh our Lord is magnificent. [8:9]

Psalm 9

Q? How will David give thanks to Yahweh and of what will he tell?

A. He will give thanks to Yahweh with his whole heart and tell about all his marvelous deeds. [9:1]

Q? When David's enemies turn back, what happens to them?

A. The enemies stumble and perish before Yahweh. [9:3]

Q? What has the rightous judge done for David?

A. The rightous judge sits on his throne and has defended David's just cause. [9:4]

Q? What did the rightous judge do to the nations and the wicked?

A. He terrified the nations with his battle cry, destroyed the wicked, and blotted out their memory forever. [9:5]

Q? What happened to the enemy when the righteous judge overthrew their cities?

A. The enemy crumbled like ruins and all remembrance of them perished. [9:6]

Q? Who remains forever and establishes his throne for justice?

A. Yahweh remains forever and establishes his throne for justice. [9:7]

Q? How does Yahweh judge the world and what does he do for the nations?

A. Yahweh judges the world fairly and makes just decisions for the nations. [9:8]

Q? What will Yahweh be for the oppressed?

A. Yahweh will be a stronghold for the oppressed in times of trouble. [9:9]

Q? What does David ask Yahweh do for those who seek him?

A. David asks Yahweh not to abandon those who seek him. [9:10]

Q? What does David say the people are to do to Yahweh, who rules in Zion?

A. They are to sing praises to Yahweh and tell the nations what Yahweh has done. [9:11]

Q? What does the God not forget?

A. He does not forget the cry of the oppressed. [9:12]

Q? What is David asking Yahweh to do for him?

A. He is asking Yahweh to have mercy on him. [9:13]

Q? By whom is David oppressed?

A. David is oppressed by those who hate him. [9:13]

Q? Where will David rejoice in salvation?

A. David will rejoice in salvation in the gates of the daughter of Zion. [9:14]

Q? What has happened to the nations?

A. The nations have sunk down into the pit that they made and their feet are caught in the net that they hid. [9:15]

Q? Who has made himself known and executed judgment?

A. Yahweh has made himself known and executed judgment. [9:16]

Q? Where are the wicked sent?

A. They are sent to sheol, which is the destiny of all the nations that forget God. [9:17]

Q? What will not happen to the needy and the oppressed?

A. The needy will not always be forgotten nor will the hopes of the oppressed be forever dashed. [9:18]

Q? What does David want Yahweh to prevent man from doing?

A. David wants Yahwah to arise and not let man conquer them. [9:19]

Q? What is David asking Yahweh to do to the nations?

A. He is asking Yahweh to terrify them and make them know that they are mere men. [9:20]

Psalm 10

Q? How does the writer feel that Yahweh is treating him?

A. The writer feels that Yahweh is standing far off and hiding himself. [10:1]

Q? What does the writer ask Yahweh to do to the wicked people?

A. The writer asks Yahweh to let the wicked be trapped by their own schemes. [10:2]

Q? Why does the wicked man not seek God?

A. The wicked man does not seek God because he is so proud. [10:4]

Q? What does the wicked man say in his heart?

A. The wicked man says, “I will never fail; throughout all generations I will not meet adversity.” [10:6]

Q? What fills the mouth of the wicked man?

A. His mouth is full of curing and deceptive, harmful words. [10:7]

Q? What animal if the wicked man like?

A. He is like a lion that lurks in secret in the thicket and lies in wait to catch the oppressed. [10:9]

Q? What does the wicked man say in his heart about God?

A. The wicked man says, “God has forgotten; he covers his face; he will not bother to look.” [10:11]

Q? How does the writer want Yahweh to respond to the wicked man?

A. He wants Yahweh to lift up his hand in judgment and to not forget the oppressed. [10:12]

Q? What does the wicked man say in his heart to God?

A. He says, "You will not hold me accountable." [10:13]

Q? What did the wicked and evil man think about his evil deeds?

A. He thought God would not discover them. [10:15]

Q? How does Yahweh respond to the needs of the oppressed?

A. He strengthen's their heart, listens to their prayer, and defends them. [10:16]

Psalm 11

Q? In whom does David take refuge?

A. David takes refuge in Yahweh. [11:1]

Q? What will the people say to David about his soul?

A. They will tell him to flee like a bird to the mountain. [11:1]

Q? How do the wicked prepare to attack the upright in heart?

A. They prepare their bows and make ready their arrows. [11:2]

Q? What is Yahweh doing in his holy temple?

A. His eyes are watching and examining the children of men. [11:4]

Q? Who does Yahweh examine?

A. He examines the righteous and the wicked [11:5]

Q? Who does Yahweh hate?

A. He hates those who love to do violence. [11:5]

Q? What does Yahweh do to the wicked?

A. He rains burning coals and brimstone upon them and pours out a scorching wind from his cup. [11:6]

Q? What does Yahweh think of righteousness?

A. He loves righteousness. [11:7]

Q? What will happen to the upright?

A. The upright will see Yahweh's face. [11:7]

Psalm 12

Q? Why is David asking for Yahweh's help?

A. David is asking for Yahweh's help because the godly have disappeared and the faithful have vanished. [12:1]

Q? How does everyone speak to his neighbor?

A. Everyone says empty words to his neighbor, and speaks with flattering lips and a double heart. [12:2]

Q? What does David want Yahweh to do to the flattering lips?

A. David wants Yahweh to cut off all flatterings lips and every tongue declaring great things. [12:3]

Q? What flattering thing have some said?

A. Some have said, " With our tongues will we prevail. When our lips speak, who can be lord over us?" [12:4]

Q? What will Yahweh do for the poor and the needy?

A. Yahweh will arise and provide safety for which they long. [12:5]

Q? What are the words of Yahweh like?

A. Yahweh's words are pure words like silver purified in a furnace and refined seven times. [12:6]

Q? What does David ask Yahweh to do for godly people?

A. He asks Yahweh to forever keep and preserve them from this wicked generation. [12:7]

Q? What causes the wicked to walk on every side?

A. The wicked walk on every side when evil is exalted among the sons of men. [12:8]

Psalm 13

Q? How does David ask Yahweh to respond to his prayer?

A. He asks Yahweh to look at him, answer him, and enlighten his eyes. [13:3]

Q? What does David fear will happen if Yahweh does not answer?

A. David fears he will sleep in death. [13:3]

Q? What does David not want his enemies to say about him?

A. He does not want them to say they have defeated him and prevailed over their adversary. [13:4]

Q? What will happen if David is defeated?

A. His enemies will rejoice when he is brought down. [13:4]

Q? In what has David trusted?

A. David has trusted in Yahweh's covenant faithfulness. [13:5]

Q? In what does David's heart rejoice?

A. His heart rejoices in Yahweh's salvation. [13:5]

Q? Why will David sing to Yahweh?

A. David will sing because Yahweh has treated him very generously. [13:6]

Psalm 14

Q? What does a fool say in his heart?

A. A fool says, “There is no God.” [14:1]

Q? Why does Yahweh looks down on the sons of mankind?

A. He looks down to see if there are any who understand, who seek after him. [14:2]

Q? Who has turned aside and become filthy?

A. Everyone has turned aside and all have become filthy. [14:3]

Q? Who does not call on Yahweh?

A. Those who commit iniquity and who eat up David’s people as they eat bread, and do not call on Yahweh. [14:4]

Q? Why do those who do not call on Yahweh tremble with dread?

A. They tremble with dread because God is with the righteous assembly. [14:5]

Q? Who is the refuge of the poor person?

A. Yahweh is his refuge. [14:6]

Q? What does David want to come from Zion?

A. David wants the salvation of Israel to come from Zion. [14:7]

Q? When will Jacob rejoice and Israel be glad?

A. When Yahweh brings back his people from the captivity. [14:7]

Psalm 15

Q? What kind of person may stay in Yahweh's tabernacle and live on his holy hill?

A. The person who walks blamelessly, does what is right, and speaks truth from his heart may stay in Yahweh's tabernacle and live on his holy hill. [15:1-2]

Q? What does this blameless person not do with his tongue?

A. He does not slander with his tongue. [15:3]

Q? Who does this blameless person despise?

A. He despises the worthless person. [15:4]

Q? Who does this blameless person honor?

A. He honors those who fear Yahweh. [15:4]

Q? When this person swears to his own disadvantage, what does he not do?

A. He does not take back his promises. [15:4]

Q? When this blameless person lends money, what does he not do?

A. He does not charge interest. [15:5]

Q? What does this blameless person not take bribes to do?

A. He does not take bribes to testify against the innocent. [15:5]

Q? What will never happen to the blameless person who does these things?

A. He will never be shaken. [15:5]

Psalm 16

Q? What does David ask God to do for him?

A. David wants God to protect him because he takes refuge in God. [16:1]

Q? What does David recognize about his relationship to Yahweh?

A. David recognizes that Yahweh is his Lord, and that David's goodness is nothing apart from Yahweh. [16:2]

Q? Who are the saints on the earth?

A. They are the noble people in whom David delights. [16:3]

Q? What will happen to those who seek out other gods?

A. Trouble will be increased to those who seek out other gods. [16:4]

Q? In what ways will David not worship other gods?

A. He will not pour out drink offerings of blood to their gods, or lift up their names with his lips. [16:4]

Q? What does David recognize that Yahweh does for him?

A. Yahweh holds David's destiny, gives him pleasant places, and a pleasing inheritance. [16:6]

Q? Why does David bless Yahweh?

A. David blesses Yahweh because Yahweh counsels him. [16:7-8]

Q? How does David's heart respond to Yahweh?

A. David's heart is glad, and will exalt in Yahweh. [16:9]

Q? What will Yahweh not allow to happen to the one who has covenant faithfulness?

A. Yahweh will not let him see the pit. [16:10]

Q? What benefits does David get from Yahweh?

A. Yahweh teaches David the path of life, gives him joy, and delights that comes from abiding in Yahweh's right hand forever. [16:11]

Psalm 17

Q? What does David ask God to do for him?

A. David asks Yahweh to listen to his plea for justice, pay attention to his call for help, and give ear to his prayer. [17:1]

Q? What does David pray will come from Yahweh's presence?

A. David prays that his vindication will come from Yahweh's presence. [17:2]

Q? What will happen to David if Yahweh comes to him in the night?

A. Yahweh will purify him and not find any evil plans or transgressions in his mouth. [17:3]

Q? How has David kept himself from the ways of the lawless?

A. It is at the word of Yahweh's lips that David has kept himself from lawless ways. [17:4]

Q? Why does David call on God?

A. David calls on God because God answers him. [17:6]

Q? What does David ask God to show him?

A. He asks God to show his covenant faithfulness to him in a wonderful way. [17:7]

Q? Who does God save by his right hand?

A. He saves those who take refuge in him from their enemies. [17:7]

Q? How does David describe the way God protects him from the wicked enemies who assault him?

A. God will protect David like the apple of God's eye by hiding David under the shadow of God's wings. [17:8-9]

Q? How does David describe his enemies?

A. He says his enemies have no mercy on anyone, and their mouths speak with pride. [17:10]

Q? What have David's enemies done to him?

A. They have surrounded his steps and set their eyes to strike him to the ground. [17:11]

Q? What does David ask Yahweh to do to his enemies?

A. He asks Yahweh to arise, attack his enemies, and throw them down on their faces. [17:13]

Q? From whom is David asking Yahweh to rescue his him by his hand?

A. He is asking Yahweh to rescue him from men of this world whose prosperity is in this life alone. [17:14]

Q? How will Yahweh provide for his treasured ones?

A. Yahweh will fill their bellies with riches so that they will have many children to whom they will leave their wealth. [17:14]

Q? What does David expect to happen when he sees Yahweh's face in righteousness ?

A. He will be satisfied with a sight of Yahweh. [17:15]

Psalm 18

Q? What emotion does David express toward Yahweh?

A. He says, “I love you.” [18:1]

Q? What will happen when David calls on Yahweh?

A. David will be saved from his enemies. [18:3]

Q? Where was Yahweh when he heard David’s voice?

A. Yahweh heard David’s voice from his temple. [18:6]

Q? Why were the foundations of the mountains shaken?

A. They were shaken because God was angry. [18:7]

Q? How did Yahweh come down from the heavens?

A. He rode on a cherub and flew; he glided on the wings of the wind. [18:9]

Q? How did Yahweh scatter his enemies?

A. He shot his arrows and scattered them. [18:14]

Q? What exposed the foundations of the world?

A. Yahweh’s battle cry and the blast of the breath of his nostrils. [18:15]

Q? Out of what did Yahweh pull David?

A. He pulled David out of the surging water. [18:16]

Q? Why did Yahweh save David?

A. Yahweh saved David because Yahweh was pleased with him. [18:19]

Q? What does Yahweh do to afflicted people?

A. He saves afflicted people. [18:27]

Q? What does Yahweh do to those with proud, uplifted eyes?

A. He brings down those with proud, uplifted eyes. [18:27]

Q? How does David describe Yahweh's way?

A. He says Yahweh's way is perfect. [18:30]

Q? What did David do to his enemies?

A. David pursued his enemies and caught them. [18:37]

Q? What happened when David's enemies called to Yahweh?

A. Yahweh did not answer them. [18:41]

Q? Over what has Yahweh made David the head?

A. Yahweh made David the head over nations. [18:43]

Q? From whom is David set free?

A. He is set free from his enemies. [18:48]

Q? To whom does Yahweh show his covenant loyalty?

A. He shows his covenant loyalty to his anointed one, to David and to his descendants forever. [18:50]

Psalm 19

Q? What do the heavens declare and the skies make known?

A. The heavens declare God's glory and the skies make his handiwork known. [19:1]

Q? What does the speech that pours out reveal?

A. The speech that pours out reveals knowledge. [19:2]

Q? Where do the words and speech of the heavens and the skies go?

A. Their words go out over all the earth, to the end of the world. [19:4]

Q? What is the sun like?

A. The sun is like a bridegroom, and like a strong man. [19:5]

Q? What does the law of Yahweh do?

A. The law of Yahweh restores the soul. [19:7]

Q? What do the decrees of Yahweh do?

A. The decrees of Yahweh give wisdom to the inexperienced. [19:7]

Q? What do the instructions of Yahweh do?

A. They make the heart joyful. [19:8]

Q? What do the commands of Yahweh do?

A. They give insight to the eyes. [19:8]

Q? How do the righteous decrees of Yahweh compare to gold?

A. They are of greater value than gold, even much more than much find gold. [19:10]

Q? What do the righteous decrees of Yahweh do for Yahweh's servant?

A. By them his servant is warned, they cause him to obey and receive great reward. [19:11]

Q? From what does David ask to be cleansed?

A. He asks to be cleansed from hidden faults. [19:12]

Q? What happens when the servant does not let his arrogant sins rule over him?

A. He will be perfect and innocent from many transgressions. [19:13]

Q? What does David want to be acceptable in Yahweh's sight.

A. David wants the words of his mouth and the thoughts of his heart to be acceptable in Yahweh's sight. [19:14]

Psalm 20

Q? From where does David want God to send help and support?

A. He asks that Yahweh send help from the sanctuary and support from Zion. [20:2]

Q? What does David want Yahweh to call to mind and to accept?

A. David asks that Yahweh call to mind all of the offerings and accept their burnt sacrifices. [20:3]

Q? In what does David say they will rejoice?

A. David says they will rejoice in Yahweh's salvation. [20:5]

Q? Who does David say that Yahweh will rescue?

A. David knows that Yahweh will rescue his anointed. [20:6]

Q? In what do other people trust?

A. Some trust in chariots and others in horses. [20:7]

Q? What does David and his people do in order to gain victory?

A. They call on Yahweh their God. [20:7]

Psalm 21

Q? In what does the king rejoice?

A. He rejoices in Yahweh's strength and in the salvation Yahweh provides. [21:1]

Q? What has Yahweh done for the king?

A. Yahweh has given the king his heart's desire and has not held back the request of his lips. [21:2]

Q? What has Yahweh brought to the king and placed on his head?

A. He has brought the king rich blessings and placed a crown of purest gold on his head. [21:3]

Q? What did Yahweh give the king after the king asked for it?

A. Yahweh gave the king life and long days forever and ever. [21:4]

Q? Why is the king's glory great?

A. His glory is great because of Yahweh's victory. [21:5]

Q? What has Yahweh bestowed upon the king?

A. Yahweh has bestowed splendor and majesty. [21:5]

Q? Why will the king not be moved?

A. He will not be moved because he trusts in Yahweh through the Most High's covenant faithfulness. [21:7]

Q? Who will the hand of Yahweh seize?

A. His hand will seize all the enemies who hate Yahweh. [21:8]

Q? What will Yahweh do to his enemies?

A. He will burn them up, and they will be consumed in his wrath. [21:9]

Q? What will Yahweh do to the offspring of his enemies?

A. He will destroy their offspring and their descendants. [21:10]

Q? Why will Yahweh destroy his enemies?

A. He will destroy them because they intended evil against him. [21:11]

Q? Why will the plot of Yahweh's enemies not succeed?

A. It will not succeed because Yahweh will turn them back and draw his bow against them. [21:11-12]

Q? How will the people exalt Yahweh?

A. They will sing and praise his power. [21:13]

Psalm 22

Q? What is David asking God?

A. David is asking why God has abandoned him, why he is so far from David. [22:1]

Q? What does David do in the daytime and at night?

A. David cries out in the daytime and at night David is not silent. [22:2]

Q? How does David refer to God?

A. David refers to God as Holy, sitting as king with the praises of Isreal. [22:3]

Q? What did David's ancestors do and how did God respond?

A. They trusted in God, he rescued them, and they were not disappointed. [22:4-5]

Q? How does David describe himself?

A. David says he is a worm and not a man, a disgrace to humanity and despised by the people. [22:6]

Q? What do the people that taunt and mock David say to him?

A. They say, "He trusts in Yahweh; let Yahweh rescue him." [22:8]

Q? How long has David trusted God?

A. David trusted Yahweh when he was on his mother's breasts and since he was in his mother's womb. [22:9-10]

Q? What is David asking God to do for him?

A. He is asking God to not be far away from him because trouble is near and there is no one to help. [22:11]

Q? What is surrounding David like a roaring lion?

A. Many strong bulls of Bashan surround him with mouths wide open against him. [22:12-13]

Q? How does David describe himself?

A. He says he is being poured out like water, all his bones are dislocated, his heart is like wax, his strength has dried up, his tongue sticks to the roof of his mouth. [22:14-15]

Q? What has surrounded David and encircled him?

A. Dogs have surrounded him and a company of evildoers encircled him, having pierced his hands and feet. [22:16]

Q? What was done to the garments and the clothes?

A. The garments were divided and lots were cast for the clothes. [22:18]

Q? What does David request of Yahweh?

A. He requests Yahweh to not be far away. [22:19]

Q? From what does David want to be rescued and saved?

A. He wants his soul rescued from the sword, his precious life from the paws of the dogs, the horns of the wild oxen, and be saved from the lion's mouth. [22:20-21]

Q? What will David declare to his brothers and where will he praise Yahweh?

A. He will declare Yahweh's name to his brothers and praise him in the midst of the assembly. [22:22]

Q? Who should praise, honor, and stand in awe of Yahweh?

A. All who fear Yahweh, all descendants of Jacob, and all descendants of Israel should praise, honor, and stand in awe of him. [22:23]

Q? When did Yahweh hear the afflicted one?

A. He heard the afflicted one when he cried to him. [22:24]

Q? Where will David praise and fulfill his vows?

A. He will praise Yahweh in the great assembly and fulfill his vows before those who fear Yahweh. [22:25]

Q? Who will eat, be satisfied, and praise Yahweh?

A. The oppressed will eat, be satisifed and those who seek Yahweh will praise him. [22:26]

Q? What will all the peoples of the earth and what will the famiies of the nations do?

A. The peoples of the earth will remember and turn to Yahweh and all the families of the nations will bow down before him. [22:27]

Q? Over what does Yahweh rule?

A. Yahweh rules over the nations. [22:28]

Q? Who will bow before Yahweh?

A. All those who are descending into the dust, who cannot preserve their own souls, will bow before him. [22:29]

Q? What will future generations do?

A. They will come and tell to a people not yet born what he has done. [22:30-31]

Psalm 23

Q? Who is David's shepherd?

A. David's shepherd is Yahweh. [23:1]

Q? Where does Yahweh make David lie down?

A. Yahweh makes David lie down in green pastures. [23:2]

Q? Where does Yahweh lead David?

A. Yahweh leads David beside tranquil water. [23:2]

Q? What does Yahweh restore?

A. Yahweh restores David's soul. [23:3]

Q? Where does Yahweh guide David?

A. Yahweh guides David along right paths. [23:3]

Q? When David walks through a valley of darkest shadow, who is with him?

A. Yahweh is with David. [23:4]

Q? What does Yahweh prepare before David?

A. Yahweh prepares a table in the presence of David's enemies. [23:5]

Q? What does Yahweh annoint?

A. Yahweh annoints David's head with oil. [23:5]

Q? What will pursue David all the days of his life?

A. Goodness and covenant faithfulness will pursue David, [23:6]

Q? Where will David live all the days of his life?

A. David will live in the house of Yahweh for a very long time.

Psalm 24

Q? Who founded the earth?

A. Yahweh founded it upon the seas and established it on the rivers. [24:1]

Q? Who will ascend the mountain of Yahweh and stand in Yahweh's holy place?

A. Those who have clean hands and a pure heart; who have not lifted up their soul to what is false, and who have not sworn deceitfully will ascend Yahweh's mountain and stand in his holy place. [24:3-4]

Q? Who will receive a blessing from Yahweh?

A. The generation of those who seek him, those who seek the face of the God of Jacob, will receive a blessing. [24:5-6]

Q? Why are the gates to be lifted up?

A. So that the King of glory may come in. [24:7]

Psalm 25

Q? For what does David ask God?

A. David asks God to not let him be humiliated, and to not let his enemies rejoice over him. [25:2]

Q? What does David ask Yahweh to make known to him?

A. David requests Yahweh to make known to him Yahweh's ways. [25:4-5]

Q? What does David ask Yahweh to call to mind?

A. David asks Yahweh to call to mind his acts of compassion and of covenant faithfulness, but not to think about the sins of David's youth or his rebelliousness. [25:6-7]

Q? What does Yahweh do because he is good and upright?

A. He teaches sinners the way, guides the humble with justice, and teaches the humble his way. [25:8-9]

Q? From what are the paths of Yahweh made?

A. They are made from covenant faithfulness and trustworthiness. [25:10]

Q? Why should Yahweh pardon David's sin?

A. He should pardon David for the sake of Yahweh's name. [25:11]

Q? What will Yahweh do for the man who fears Yahweh?

A. The Lord will instruct him in the way he should choose. [25:12-13]

Q? What does Yahweh do for those who honor him?

A. He gives them his friendship and makes his covenant known to them. [25:14]

Q? Why does David always keep his eyes on Yahweh?

A. Because Yahweh will free David's feet from the net. [25:15]

Q? When David is alone and afflicted, what does he request of Yahweh?

A. David asks Yahweh to turn toward him and have mercy on him. [25:16]

Q? When David's heart is troubled what does he ask of Yahweh?

A. David asks Yahweh to see his affliction and his toils, to forgive his sins, and to see his enemies who hate him and are cruel to him. [25:17-19]

Q? Why will David not be humiliated?

A. Because he takes refuge in Yahweh. [25:20]

Q? From what does David ask God to rescue Israel?

A. He asks God to rescue Israel from all of its troubles. [25:22]

Psalm 26

Q? How does David say that he has walked?

A. David says he has walked with integrity and has trusted in Yahweh without wavering. [26:1]

Q? What does David ask Yahweh to examine and test?

A. He asks Yahweh to test the purity of his inner parts and heart. [26:2]

Q? What is before David's eyes?

A. Yahweh's covenant faithfulness is before David's eyes. [26:3]

Q? With whom does David not associate or mingle?

A. Davied does not associate with deceitful people or mingle with dishonest people. [26:4]

Q? What does David hate?

A. David hates the assembly of evildoers. [26:5]

Q? With whom does David not live?

A. He does not live with the wicked. [26:5]

Q? What does David do as he goes around Yahweh's altar?

A. He sings a loud song of praise and reports all of Yahweh's wonderful deeds. [26:6-7]

Q? How does David feel about the house where Yahweh lives?

A. He loves the house where Yahweh lives. [26:8]

Q? What does David asking Yahweh not to do?

A. David asks Yahweh not to sweep his soul away with the sinners, or his life with bloodthirsty men. [26:9]

Q? How does David say that he will walk?

A. David says that he will walk in integrity. [26:11]

Q? Where does David's foot stand and where will he bless Yahweh?

A. His foot stands on level ground and he will bless Yahweh in the assemblies. [26:12]

Psalm 27

Q? Why should David not fear anyone?

A. David should not fear anyone since Yahweh is his light, his salvation, and his life's refuge. [27:1]

Q? What happened when evildoers drew near to David?

A. His adversaries and enemies stumbled and fell. [27:2]

Q? In what situations will David not fear but rather remain confident?

A. His heart will not fear even though an army encamps against him and war rises up against him. [27:3]

Q? What has David asked of Yahweh?

A. David has asked that he may live in the house of Yahweh all the days of his life, to see the beauty of Yahweh, and to meditate in his temple. [27:4]

Q? What will Yahweh do for David in the day of trouble?

A. Yahweh will shelter him in his booth, hide him in the cover of his tent, and lift him high on a rock. [27:5]

Q? How will David offer worship to Yahweh?

A. David will offer sacrifices of joy, sing, and make songs to Yahweh. [27:6]

Q? What does David ask Yahweh to do?

A. David asks Yahweh to hear his voice, to have mercy on him, and to answer him. [27:7]

Q? What does David's heart say about Yahweh?

A. David's heart says, "Seek his face!" [27:8]

Q? What does David ask Yahweh not to do?

A. David asks Yahweh not to hide his face from him, not to strike his servant in anger, nor to forsake or abandon him. [27:9]

Q? In what situation will Yahweh take David in?

A. Yahweh will take David in even if his father and mother forsake him. [27:10]

Q? How does David ask Yahweh to do because of David's enemies?

A. David asks Yahweh to teach him Yahweh's ways and to lead him on a level path because of his enemies. [27:11]

Q? Why does David ask that Yahweh not give his soul to his enemies?

A. David asks that Yahweh not give his soul to his enemies because false witnesses have risen up against him, and they breathe out violence. [27:12]

Q? What did David believe that helped him?

A. He believed that he would see the goodness of Yahweh in the land of the living. [27:13]

Q? What does David encourage the people to do?

A. David encourages the people to wait for Yahweh, to be strong, and to let their heart be courageous. [27:14]

Psalm 28

Q? To whom does David cry out?

A. David cries out to Yahweh, his rock. [28:1]

Q? What will happen to David if Yahweh does not respond to him?

A. David will join those who go down to the grave. [28:1]

Q? Who does David want to hear the sound of his pleading?

A. David wants Yahweh to hear the sound of his pleading. [28:2]

Q? What does David ask Yahweh not to do?

A. David asks Yahweh not to drag him away with the wicked. [28:3]

Q? What does David ask Yahweh to give the wicked?

A. David asks Yahweh to give them what their deeds deserve and to repay them for what their wickedness demands. [28:4]

Q? What does the wicked not understand?

A. The wicked does not understand the ways of Yahweh or the work of his hands. [28:5]

Q? What has Yahweh heard?

A. Yahweh has heard the sound of David's pleading. [28:6]

Q? Who is David's strength and shield?

A. Yahweh is David's strength and shield. [28:7]

Q? In whom does David's heart trust?

A. David's heart trusts in Yahweh and greatly rejoices. [28:7]

Q? Who is the strength of his people?

A. Yahweh is the strength of his people. [28:8]

Q? Who is the saving refuge of his annointed one?

A. Yahweh is the saving refuge of his annointed one. [28:8]

Q? Who does David want Yahweh to save and bless?

A. David wants Yahweh to save his people and bless his inheritance, [28:9]

Psalm 29

Q? Who does David say should acknowledge Yahweh has glory and power?

A. David says the sons of the mighty should acknowledge Yahweh's glory and power. [29:1]

Q? What does the name of Yahweh deserve?

A. Yahweh's name deserves honor. [29:2]

Q? To what does David compares the voice of Yahweh?

A. He compares the voice of Yahweh to thunder. [29:3]

Q? What does Yahweh break in pieces?

A. Yahweh breaks in pieces the cedars of Lebanon. [29:5]

Q? What does Yahweh shake?

A. Yahweh shakes the wilderness of Kadesh. [29:8]

Q? What does everyone in Yahweh's temple say?

A. Everyone in his temple says, "Glory!" [29:9]

Q? How long will Yahweh sit as king?

A. Yahweh sits as king forever. [29:10]

Q? What two things does Yahweh give his people?

A. Yahweh gives strength to his people and blesses his people with peace. [29:11]

Psalm 30

Q? Why does David exalt Yahweh?

A. He exalts Yahweh because Yahweh has raised David up and not allowed David's enemies to rejoice over him. [30:1]

Q? What did Yahweh do when David cried for help?

A. Yahweh healed David. [30:2]

Q? From where did Yahweh bring up David's soul?

A. Yahweh brought up David's soul from sheol. [30:3]

Q? What are the faithful told to do in remembrance of Yahweh's holiness?

A. The faithful are told to sing praise to Yahweh and to give him thanks. [30:4]

Q? How long does Yahweh's anger and favor last?

A. Yahweh's anger is only for a moment, but his favor is for a lifetime. [30:5]

Q? What happens after weeping comes for a night?

A. Joy comes in the morning. [30:5]

Q? What did David say in confidence?

A. David said, "I will never be shaken." [30:6]

Q? What happened to David when Yahweh hid his face?

A. When Yahweh hid his face, David was troubled. [30:7]

Q? What did David seek from the Lord?

A. David sought favor from the Lord. [30:8]

Q? What things is David asking Yahweh to do for him?

A. David is asking Yahweh to hear him, to have mercy on him, and be his helper. [30:10]

Q? What has Yahweh done for David?

A. Yahweh has turned David's mourning into dancing, removed his sackcloth and clothed him with gladness. [30:11]

Q? What will David's honored heart do?

A. David's heart will sing praise to Yahweh and not be silent. He will give thanks to Yahweh his God forever. [30:12]

Psalm 31

Q? In whom does David take refuge?

A. David takes refuge in Yahweh. [31:1]

Q? What does David ask Yahweh to become for David?

A. He asks Yahweh to become his rock of refuge and a stronghold to save him. [31:1-2]

Q? Why does David ask God to lead and guide him?

A. David asks God to lead and guide him for Yahweh's name sake. [31:3]

Q? Why does David believe that Yahweh will pluck him out of the net his enemies have hidden for him?

A. Yahweh will pluck him out of the net because Yahweh is his refuge. [31:4]

Q? Into what does David entrust his spirit?

A. David entrusts his spirit into the hands of Yahweh. [31:5]

Q? Who does David hate?

A. He hates those who serve worthless idols. [31:6]

Q? Why will David be glad and rejoice in Yahweh's covenant faithfulness?

A. David will be glad and rejoice because Yahweh has seen his affliction and known the distress of his soul. [31:7]

Q? Where has Yahweh set David's feet?

A. Yahweh has set David's feet in a wide open place. [31:8]

Q? Why does David want Yahweh to have mercy upon him?

A. He wants Yahweh to have mercy upon him because he is in distress and his eyes grow weary with grief. [31:9]

Q? Why does David's strength fail and his bones waste away?

A. His strength fails and his bones waste away because of his sin. [31:10]

Q? How did people respond to David's situation?

A. People disdain him, his neighbors are appalled and horrified at his situation, and those who see him in the street run from him. [31:11]

Q? To what does David compare himself?

A. David says he is as forgotten as a dead man whom no thinks about, and that he is like a broken pot. [31:12]

Q? Why is David so troubled?

A. He has heard the whispering of many, terrifying news from every side as they plot together to take away his life. [31:13]

Q? From whom does David ask God to rescue him?

A. He asks God to rescue him from his enemies and from those who pursue him. [31:15]

Q? What does David ask God to do for his servant?

A. David asks God to make his face shine upon David, and to save him in Yahweh's covenant faithfulness. [31:16]

Q? What does David ask God to not let happen to David?

A. David asks Yahweh to not to let him be humiliated. [31:17]

Q? Why should lying lips be silenced?

A. They speak against the righteous defiantly with arrogance and contempt. [31:18]

Q? For whom is God's goodness stored up?

A. Yahweh's goodness is stored up for those who revere him. [31:19]

Q? From what does Yahweh hide those who revere him?

A. He hides them from the plots of men and from the violence of tongues. [31:20]

Q? Why is Yahweh to be blessed?

A. Yahweh showed David his marvelous covenant faithfulness when David was in a beseiged city. [31:21]

Q? What did Yahweh do for David even though David said that he was cut off from God's eyes?

A. Yahweh heard his plea for help when David cried to him. [31:22]

Q? What does Yahweh do for his faithful followers?

A. Yahweh protects the faithful but pays back the arrogant in full. [31:23]

Q? How advice does David give to those who trust in Yahweh?

A. He tells them to be strong and confident. [31:24]

Psalm 32

Q? How does Yahweh bless people?

A. Yahweh blesses people by forgiving their transgression and covering their sin. [32:1]

Q? What happened to David when he remained silent?

A. His bones wasted away and he groaned all day long. God's hand was heavy on David and his strenghth withered. [32:3-4]

Q? What did God do when David acknowledged his sin and no longer hid his iniquity?

A. God forgave the guilt of David's sin. [32:5]

Q? What should godly people do?

A. They should pray to Yahweh at a time of great distress. [32:6]

Q? What will happen to the godly who pray to Yahweh at a time of great distress?

A. When the surging waters overflow, they will not reach those people. [32:6]

Q? With what does God surround David?

A. God surrounds him with the songs of victory. [32:7]

Q? What will happen to the one who trusts in Yahweh?

A. Yahweh's covenant faithfulness will surrounding him. [32:10]

Q? What should the righteous and the upright in heart do for Yahweh?

A. The upright in heart should rejoice and shout for joy. [32:11]

Psalm 33

Q? In whom does the writer say the righteous should rejoice?

A. The righteous should rejoice in Yahweh. [33:1]

Q? With what instrument does the writer say to give thanks to Yahweh?

A. The writer says to give thanks to Yahweh with the harp. [33:2]

Q? How does the writer describe Yahweh's word and actions?

A. Yahweh's word is upright and everything he does is fair. [33:4]

Q? What does Yahweh love?

A. Yahweh loves righteousness and justice. [33:5]

Q? What was made by the word of Yahweh?

A. The heavens were made by the word of Yahweh. [33:6]

Q? What was made by the breath of Yahweh's mouth?

A. All the stars were made by the breath of Yahweh's mouth. [33:6]

Q? What does the writer say Yahweh does to the waters of the sea?

A. He gathers the waters of the sea together like a heap. [33:7]

Q? What does the writer say all the inhabitants of the world should do?

A. All the inhabitants of the world should stand in awe of Yahweh. [33:8]

Q? How long will Yahweh's plans stand?

A. The plans of Yahweh stand forever, the plans of his heart for all generations. [33:11]

Q? On whom does Yahweh look down from where he lives?

A. Yahweh looks down on all the people, on all who live on the earth. [33:14]

Q? On whom is Yahweh's eye?

A. Yahweh's eye is on those who fear him. [33:18]

Q? Why should our hearts rejoice in Yahweh?

A. Our hearts should rejoice in him, for we trust in his holy name. [33:21]

Psalm 34

Q? How often will David praise Yahweh?

A. David will praise Yahweh at all times. [34:1]

Q? Who does David want to hear when he praises Yahweh?

A. David wants the oppressed to hear it and rejoice. [34:2]

Q? What is David asking people to do with him?

A. David is asking them to praise Yahweh and lift up his name together. [34:3]

Q? What happened when David sought Yahweh?

A. Yahweh answered David and gave him victory over all his fears. [34:4]

Q? What happens to those who look to Yahweh?

A. They are radiant and their faces are not ashamed. [34:5]

Q? What did Yahweh do when he heard this oppressed man cry?

A. Yahweh saved him from all his troubles. [34:6]

Q? What does the angel of Yahweh do when he camps around those who fear him?

A. The angel of Yahweh rescues them. [34:7]

Q? Who is the man who is blessed?

A. The man is blessed who takes refuge in Yahweh. [34:8]

Q? What to Yahweh's chosen people who fear him?

A. There is no lack for those who fear Yahweh. [34:9]

Q? What does David say about those who seek Yahweh?

A. Those who seek Yahweh will not lack anything good. [34:10]

Q? What does David say to the children?

A. David says, "Come, listen and I will teach you the fear of Yahweh." [34:11]

Q? What does David say a man who desire life should do?

A. David says he should keep from speaking evil, keep from speaking lies, turn from evil, do good and seek peace and promote it. [34:13-14]

Q? How does Yahweh respond to the cry of the righteous?

A. His eyes are on the righteous and his ears are directed toward their cry. [34:15]

Q? What will Yahweh do to the evildoers, whom his is against?

A. He will wipe out their memory from the earth. [34:16]

Q? What does Yahweh do when the righteous cry out?

A. He hears and rescues them from all their troubles. [34:17]

Q? To Whom is Yahweh near?

A. He is near the brokenhearted. [34:18]

Q? Who does Yahweh save?

A. Yahweh saves those with a crushed spirit. [34:18]

Q? What happens to the righteous who have many troubles?

A. Yahweh gives him victory over them all and protects all his bones. [34:19-20]

Q? What will happen to the wicked?

A. Evil will kill the wicked. [34:21]

Q? What will happen to those who hate the righteous?

A. They will be condemned. [34:21]

Q? What does Yahweh do for his servants who take refuge in him?

A. He redeems their souls and they will not be condemned. [34:22]

Psalm 35

Q? What does David ask Yahweh to do for him?

A. David asks Yahweh to work against those who work against him, and fight against those who fight against him. [35:1]

Q? What weapons does David ask Yahweh to use to help him?

A. He asks Yahweh to use his small and large shield, his spear, and his battle axe. [35:2-3]

Q? What does David want to happen to those who plan to harm him?

A. David wants them to be turned back and confounded. [35:4]

Q? Who does David want to drive away his enemies?

A. He wants the angel of Yahweh to drive them away. [35:5]

Q? What did David's enemies do without cause?

A. They set their net and dug a pit for David. [35:7]

Q? What does David want to happen to his enemies?

A. David wants destruction to overtake them by surprise, for them to be caught in their own nets, and for them to fall to their destruction. [35:8]

Q? In what will David rejoice?

A. He will rejoice in Yahweh's salvation. [35:9]

Q? Why is David sorrowful?

A. He is sorrowful because unrighteous witnesses rise up to accuse him falsely, and repay him evil for good. [35:11-12]

Q? How did David respond to his enemies' troubles?

A. David wore sackcloth, fasted for them, went about in grief and bent down in mourning for them. [35:13-14]

Q? How did the enemies respond to David's troubles?

A. They rejoiced, gathered against him, tore at him, taunted him, and gnashed at him with their teeth. [35:15-16]

Q? When will David thank Yahweh in the assembly?

A. He will thank Yahweh when his soul is rescued from their destructive attacks. [35:17-18]

Q? What do David's enemies do instead of speaking peace?

A. They devise deceitful words against those who live in peace. [35:20]

Q? What does David want Yahweh to do since he has seen David's troubles?

A. He wants Yahweh to not be silent, to not be far away, and to arouse and awake to his defense. [35:22-23]

Q? Why does David say Yahweh should defend him?

A. He says Yahweh should defend him because of Yahweh's righteousness. [35:24]

Psalm 36

Q? How does sin speak in the heart of the wicked man?

A. Sin speaks like an oracle in the heart of the wicked man. [36:1]

Q? How does the wicked man comfort himself?

A. He thinks that his sin will not be discovered and be hated. [36:2]

Q? What are the wicked man's words like?

A. His words are sinful and deceitful. [36:3]

Q? What does the wicked man not want to be?

A. He does not want to be wise and to do good. [36:3]

Q? What does the wicked man do while he lies in bed?

A. He plans ways to sin while he lies in bed. [36:4]

Q? What reaches to the heavens and to the clouds?

A. Yahweh's covenant faithfulness reached to the heavens, and his loyalty reaches to the clouds. [36:5]

Q? What is Yahweh's justice like?

A. His justice is like the highest mountains and the deepest sea. [36:6]

Q? What does Yahweh preserve?

A. Yahweh preserves both mankind and the animals. [36:6]

Q? Who takes refuge under the shadow of God's wings?

A. Humanity takes refuge under the shadow of God's wings. [36:7]

Q? What will abundantly satisfy humanity?

A. The richness of the food of God's house will satisfy humanity. [36:8]

Q? To whom does David ask God to extend his covenant faithfulness?

A. David asks God to extend God's covenant faithfulness fully to those who know God. [36:10]

Q? What does David ask God not to let happen?

A. David asks God not to let the foot of the arrogant man come near him, and the hand of the wicked to drive him away. [36:11]

Q? What will happen to the evildoers who have fallen?

A. They are knocked down and not able to get up. [36:12]

Psalm 37

Q? Why does David say to not be irritated because of evildoers?

A. He says to not be irritated because of evildoers because they will soon dry up as the grass and wither as the green plants. [37:1-2]

Q? Why does David say to delight in Yahweh?

A. He says to delight in Yahweh so he will give you the desires of your heart. [37:4]

Q? Why does David say to trust in Yahweh?

A. He says to trust in Yahweh so that he will act on your behalf, display your justice like the daylight, and your innocence like the day at noon. [37:5-6]

Q? What does David say we should do before Yahweh?

A. He says to be still before him and wait patiently for him, and to not worry if someone tries to make his evil ways succeed. [37:7]

Q? Why does David say to not be angry and frustrated or to worry about evildoers?

A. They will be cut off and disappear, but those who wait for Yahweh will inherit the land. [37:8-10]

Q? What will happen to the meek?

A. They will inherit the land and delight in great prosperity. [37:11]

Q? What will happen to the wicked who have tried to kill those who are upright?

A. The swords of the wicked will pierce their own hearts and their bows will be broken. [37:14-15]

Q? Why is the little that the righteous have better than the abundance of many wicked people?

A. The little that the righteous have is better because the arms of the wicked people will be broken, but Yahweh will support the righteous people. [37:16-17]

Q? How will Yahweh provide for the blameless?

A. The blameless will not be ashamed when times are bad, they will have enough to eat, and their heritage will be forever. [37:18-19]

Q? What will happen to Yahweh's enemies?

A. His enemies will be like the glory of the pastures which will be consumed and disappear in the smoke. [37:20]

Q? What is the benefit of having Yahweh establish a man's steps?

A. Even though he stumbles, he will not fall down for Yahweh is holding him with his hand. [37:23-24]

Q? What has David not seen happen to the righteous person?

A. He has not seen that the righteous person abandoned or his children begging for bread. [37:25]

Q? How does the righteous person act?

A. He is gracious all the day long and lends. [37:26]

Q? What should people do to be safe forever?

A. They should turn away from evil and do what is right. [37:27]

Q? What will the righteous inherit?

A. They will inherit the land and live there forever. [37:29]

Q? What does the mouth of the righteous person speak?

A. The mouth of the righteous person speaks wisdom and increases justice. [37:30]

Q? What will happen to the righteous person whom the wicked person seeks to kill?

A. Yahweh will not abandon him into the wicked person's hand nor condemn him when he is judged. [37:32-33]

Q? What will happen to those who wait for Yahweh?

A. Yahweh will raise them up to possess the land. [37:34]

Q? What will happen to the wicked and terrifying person?

A. He will spread out like a green tree in its native soil, but later he will not be found. [37:35-36]

Q? What does Yahweh do for the righteous?

A. Yahweh protects them in time of trouble, and helps and rescues them. [37:39-40]

Psalm 38

Q? What does David ask Yahweh not to do in his anger?

A. He asks Yahweh not to rebuke him in his anger, or punish him in his wrath. [38:1]

Q? Why does David say, “There is no health in my bones?”

A. He says there is no health in his bones because of his sin. [38:3]

Q? What has overwhelmed David?

A. His iniquities have overwhelmed him. [38:4]

Q? What does David do all day long?

A. He goes about mourning all day long. [38:6]

Q? With what is David overcome?

A. He is overcome with shame. [38:7]

Q? What does David say the Lord understands?

A. He says the Lord understands his heart’s deepest yearnings. [38:9]

Q? Why do David’s friends and companions shun him?

A. David’s friends and companions shun him because of his condition. [38:11]

Q? What does David fear his enemies will do if his foot slips?

A. If David’s foot slips, his enemies will do terrible things to him. [38:16]

Q? How do his enemies repay the good he has done?

A. They repay David evil for good and they hurl accusations at him. [38:20]

Q? What names does David use when he asks Yahweh for help?

A. He calls him, “Yahweh”, “God”, “Lord”, and “my salvation.” [38:21-22]

Psalm 39

Q? What did David decide he will do?

A. David decided to watch what he says and he to muzzle his mouth while in the presence of an evil man. [39:1]

Q? What happened when David kept silent and kept back his words from saying anything good?

A. David's pain grew worse and his heart became hot like a fire. [39:2-3]

Q? What does David want to know about his life?

A. David wants to know when will his life end, the extent of his days, and how transient he is. [39:4]

Q? What does David say his life is like before Yahweh?

A. David's lifetime is like nothing before Yahweh. [39:5]

Q? What does everyone hurry about to do?

A. Everyone who hurries about to accumulate riches. [39:6]

Q? What is David's only hope?

A. The Lord is David's only hope. [39:7]

Q? What victory does David ask Yahweh to give him?

A. David ask Yahweh to give him victory over all his sins. [39:8]

Q? Of what does David not want to be the object?

A. David does not want to be the object of insults of fools. [39:8]

Q? How does David respond to what the Lord did?

A. David is silent and does not open his mouth. [39:9]

Q? By what is David overwhelmed?

A. David is overwhelmed by the blow of the Lord's hand. [39:10]

Q? What happens when the Lord disciplines people for sin?

A. The Lord consumes their strength like a moth and they are nothing but vapor. [39:11]

Q? Why does David ask Yahweh to listen to his weeping and to not be deaf to him?

A. He asks Yahweh to listen because David is like a foreigner with him and a refugee like all his ancestors were. [39:12]

Q? What does David ask Yahweh to do before David dies?

A. He asks Yahweh to turn his gaze from David so that David may smile again. [39:13]

Psalm 40

Q? What did Yahweh do after David waited patiently for him?

A. Yahweh listened to David and heard his cry. [40:1]

Q? What else did Yahweh do for David?

A. Yahweh brought David out of a horrible pit, out of the miry clay, and set his feet on a rock. [40:2]

Q? What will many do because God has put a new song of praise in David's mouth?

A. Many will see it and honor Yahweh and trust in Yahweh. [40:3]

Q? Who is blessed?

A. The man who makes Yahweh his trust and does not honor the proud or those who turn away from God is blessed. [40:4]

Q? How does David describe God's deeds and thoughts?

A. God's wonderful deeds are many and his thoughts about us cannot be numbered. [40:5]

Q? What is written about David in the scroll of the document?

A. It is written that he delights to do God's will and that God's laws are in his heart. [40:7-8]

Q? What has David proclaimed in the great assembly?

A. He has proclaimed good news of God's righteousness in the great assembly. [40:9]

Q? What has David not concealed?

A. He has not concealed God's righteousness in his heart nor God's covenent faithfulness nor trustworthiness from the great assembly. [40:10]

Q? What does David pray that Yahweh will do for him?

A. David prays that Yahweh not keep back his acts of mercy from David but rather let Yahweh's covenent faithfulness and his trustworthiness always preserve David. [40:11]

Q? Why is David afraid?

A. He is afraid because troubles that cannot be numbered surround him and his iniquities have overtaken him. His heart has failed him. [40:12]

Q? What does he pray that Yahweh will be pleased to do?

A. He prays that Yahweh will be pleased to rescue him. [40:13]

Q? What does David pray will happen to those who pursue his life?

A. He prays that they be put to shame and confused, turned back and brought to dishonor. [40:14]

Q? What does David pray for those who seek God and love his salvation?

A. He prays that they rejoice and be glad in God, and that they say continually, "May Yahweh be praised." [40:16]

Q? How does David describe the Lord?

A. The Lord thinks about him, is his help, and comes to David's rescue. [40:17]

Psalm 41

Q? Who does David say is the one who is blessed?

A. The one who is concerned for the weak is blessed. [41:1]

Q? What will Yahweh do for the blessed person?

A. Yahweh will rescue him, preserve him and keep him alive, and he will be blessed on the earth. [41:1-2]

Q? What will Yahweh not do to the blessed person?

A. Yahweh will not turn him over to the will of his enemies. [41:2]

Q? What will Yahweh do for the blessed person on the bed of suffering?

A. Yahweh will support him on the bed of suffering and make his bed of sickness into a bed of healing. [41:3]

Q? Why did David ask Yahweh to have mercy on him?

A. He asked Yahweh to have mercy on him because he had sinned against Yahweh. [41:4]

Q? What evil do his enemies speak against David?

A. They ask when he will die and and his name perish. [41:5]

Q? What does David's enemy say to him?

A. His enemy says worthless things. [41:6]

Q? What do those who hate David whisper and hope for?

A. Those who hate David whisper together against him and hope for his hurt. [41:7]

Q? What has David's own close friend in whom he trusted done?

A. His own close friend has lifted his heel against him. [41:9]

Q? What has Yahweh done for David?

A. Yahweh had mercy on him and raised him up so that he may pay back the ones who hate him. [41:10]

Q? How does David know that Yahweh delights in him?

A. David knows this because his enemy does not triumph over him. [41:11]

Q? How does Yahweh support David?

A. Yahweh supports him in his integrity and will keep him before Yahweh's face forever. [41:12]

Q? When may Yahweh be praised?

A. Yahweh may be praised from everlasting to everlasting. [41:13]

Psalm 42

Q? How does the writer's soul pant after God?

A. His soul pants after God as the deer pants after streams of water. [42:1]

Q? What does the writer's say about his soul?

A. His soul thirsts for God, for the living God. [42:2]

Q? What have the writer's tears become for him?

A. His tears have been his food day and night. [42:3]

Q? What things does the writer call to mind?

A. He calls to mind how he went with the throng and led them to the house of God with the voice of joy and praise. [42:4]

Q? What does the writer tell his soul to do?

A. He tells his soul to hope in God, for he will yet praise God for the help of God's presence. [42:5]

Q? What has gone over the writer?

A. All God's waves and billows have gone over the writer. [42:7]

Q? What will Yahweh command in the daytime?

A. Yahweh will command his covenant faithfulness in the daytime. [42:8]

Q? What will happen in the night?

A. In the night God's song will be with the writer, a prayer to the God of his life. [42:8]

Q? What will the writer ask God, his rock?

A. He will ask why God has forgotten him, and why he must mourn because of the oppression of the enemy. [42:9]

Q? To what does the writer compare the rebukes of his adversaries?

A. He says they are like a sword in his bones. [42:10]

Q? What has the writer's soul done within him?

A. His soul has melted away and is worried within him. [42:13]

Psalm 43

Q? What does the writer ask God to do for him?

A. He asks God to judge him and to plead his cause against an ungodly nation. [43:1]

Q? Why should God judge him and plead his cause?

A. God should judge him because God is the God of his strength. [43:2]

Q? What does the writer ask God to let his light and truth do?

A. He asks God to let his light and truth lead him and bring him to God's holy hill and tabernacles. [43:3]

Q? Where will the writer go when God bring him to the tabernacle?

A. He will go to the altar of God. [43:4]

Q? What will the writer do on his harp?

A. He will praise God on his harp. [43:4]

Q? Why should the writer's soul not be discouraged nor disquieted within himself?

A. His soul should hope in God for he will yet praise God, who is his help and his God. [43:5]

Psalm 44

Q? What have the writers heard with their ears?

A. They have heard what work God did in their days, in the days of old. [44:1]

Q? What did God do with his hand?

A. God drove out the nations with his hand and planted the people of Israel. [44:2]

Q? How did the Israelites obtain the land and save themselves?

A. They did not obtain the land for their possession by their own sword or by their own arm, but by God's right arm because he was favorable to them. [44:3]

Q? What will the Israelites do through God?

A. They will push down their adversaries and through God's name tread them under. [44:5]

Q? In what will the writer not trust?

A. He will not trust in his bow, neither will his sword save him. [44:6]

Q? From what has God saved them?

A. God has saved them from their adversaries and put to shame those who hate them. [44:7]

Q? What has God now done?

A. God has now thrown them off and brought them dishonor, and does not go out with their armies. [44:9]

Q? What does God make the Israelites do?

A. God makes them turn back from the adversary. [44:10]

Q? What do those who hate the Israelites do?

A. Those who hate them take spoil for themselves. [44:10]

Q? What has God made the Israelites like?

A. God has made them like sheep destined for food and has scattered them among the nations. [44:11]

Q? What does God make the Israelites to their neighbors?

A. God makes them a rebuke to their neighbors, a scoffing and a derision to those who are around them. [44:13]

Q? Why is the writer's dishonor before him all the day long?

A. His dishonor is before him, and the shame of his face has covered him because of the voice of him who rebukes and insults, because of the enemy and the avenger. [44:15]

Q? What have the Israelites not done?

A. They have not forgotten God nor dealt falsely with God's covenant. [44:17]

Q? What have the Israelites' heart and steps not done?

A. Their heart has not turned back nor have their steps gone from God's way. [44:18]

Q? What has God done anyway?

A. God has severely broken them in the place of jackals and covered them with the shadow of death. [44:19]

Q? What would God surely search out?

A. God would search out whether they have forgotten the name of their God or spread out their hands to a strange god. [44:20-21]

Q? What are the Israelites considered to be for God's sake?

A. They are consiered to be sheep for the slaughter. [44:22]

Q? What have the Israelites' souls done?

A. Their souls have melted away into the dust and their bodies cling to the earth. [44:25]

Q? What does the writer pray that God would do?

A. He prays that God might rise up for their help and redeem them for the sake of God's covenant faithfulness. [44:26]

Psalm 45

Q? What will the writer read aloud?

A. He will read aloud the words he has composed about the king. [45:1]

Q? How does the writer describe the king?

A. The king is fairer than the children of men, grace is poured onto his lips, and God has blessed him forever. [45:2]

Q? Why should the king ride on triumphantly?

A. The king should ride on triumphantly because of trustworthiness, meekness, and righteousness. [45:4]

Q? How are the king's arrows described?

A. His arrows are sharp and in the hearts of the king's enemies. [45:5]

Q? How is God's throne and a scepter of justice described?

A. His throne is forever and ever, and a scepter of justice is the scepter of God's kingdom. [45:6]

Q? What has the king loved and hated?

A. He has loved righteousness and hated wickedness. [45:7]

Q? Of what do all of the king's garments smell?

A. All of his garments smell of myrhh, aloes, and cassia. [45:8]

Q? Where are kings' daughters and the queen?

A. Kings' daughters are among God's honorable women and at God's right hand stands the queen clothed in gold of Ophir. [45:9]

Q? What will the rich do?

A. The rich among the people will beg for a favor. [45:12]

Q? Where will the royal daughter be led?

A. She will be led to the king in embroidered dress. [45:14]

Q? How and where will the virgins be led?

A. They will be led by gladness and rejoicing; they will enter into the king's palace. [45:15]

Q? Who will be in the place of the king's fathers?

A. In the place of your fathers will be your children, whom you will make princes in all the earth. [45:16]

Q? What will be made of the king's name?

A. It will be a name to be remembered in all generations. [45:17]

Psalm 46

Q? How does the writer describe God?

A. God is our refuge and strength, a very present help in trouble. [46:1]

Q? What will the Israelites not do, even though the earth should change and the mountains should be shaken into the heart of the seas?

A. Therefore, they will not fear. [46:2]

Q? What makes the city of God happy?

A. There is a river, the streams of which make the city happy. [46:4]

Q? What will the city of God not do?

A. The city will not be moved. [46:5]

Q? What happened to the earth when God lifted up his voice after the nations raged and the kingdoms were shaken?

A. The earth melted. [46:6]

Q? Where and what is Yahweh of hosts, the God of Jacob?

A. Yahweh of hosts is with Israel, and the God of Jacob is their refuge. [46:7]

Q? What does Yahweh do to wars?

A. He makes wars cease to the ends of the earth, and he breaks the bow, cuts the spear into pieces, and burns up the shields. [46:9]

Q? What does God tell the people to do?

A. Be quiet and know that he is God. [46:10]

Q? What will happen to God among the nations?

A. He will be exalted among the nations and on the earth. [46:10]

Q? What is the God of Jacob for Israel?

A. He is their refuge. [46:11]

Psalm 47

Q? Why should everyone clap their hands and shout to God with the sound of triumph?

A. They should clap and shout because Yahweh Most High is terrifying and a great King over all the earth. [47:1-2]

Q? What does Yahweh do to peoples and nations?

A. He subdues peoples under the Israelites and the nations under their feet. [47:3]

Q? How has God gone up?

A. God has gone up with a shout and the sound of a trumpet. [47:5]

Q? Why should everyone sing praises to God?

A. They should sing praises because God is the King over all the earth. [47:6-7]

Q? Where does God reign?

A. God reigns over the nations. [47:8]

Q? Where does God sit?

A. God sits on his holy throne. [47:8]

Q? Where have the princes of the peoples gathered together?

A. They have gathered together to the people of the God of Abraham. [47:9]

Q? Why have the princes gathered to the people of Abraham?

A. They have gathered to the people of Abraham because he is greatly exalted. [47:9]

Psalm 48

Q? How does the writer describe Yahweh?

A. Great is Yahweh and greatly to be praised. [48:1]

Q? How is Mount Zion described?

A. Mount Zion is beautiful in elevation, the joy of the whole earth. [48:2]

Q? How has God made himself known?

A. God has made himself known as a refuge. [48:3]

Q? What happened when the kings assembled themselves together and saw Mount Zion?

A. They were amazed, dismayed, and hurried away; trembling took hold of them there. [48:4-6]

Q? What will God do for the city of Yahweh of hosts?

A. God will establish it forever. [48:8]

Q? What have the Israelites thought about in the middle of God's temple?

A. They have thought about God's covenent faithfulness. [48:9]

Q? How does the writer describe God's right hand?

A. His right hand is full of righteousness. [48:10]

Q? Why should Mount Zion be glad and the daughters of Judah rejoice?

A. It should be glad and they should rejoice because of God's righteous decrees. [48:11]

Q? Why should the Israelites walk around Mount Zion, count her towers, and look at her palaces?

A. They should do these things so that they may tell it to the next generation. [48:13]

Q? What will God be for the Israelites?

A. He will be their guide until death. [48:14]

Psalm 49

Q? Who does the writer tell to hear and to give ear?

A. He tells to all the peoples to give hear, and all the inhabitants of the world, both low and high, rich and poor together, to give ear. [49:1-2]

Q? What will the writer's mouth speak?

A. His mouth will speak wisdom. [49:3]

Q? What will be the meditation of the writer's heart?

A. The meditation of his heart will be of understanding. [49:3]

Q? To what will the writer incline his ear and how will he begin it?

A. He will incline his ear to a parable which he will begin with the harp. [49:4]

Q? What can those who trust in their wealth not do?

A. None of them can by any means redeem his brother nor give God a ransom for him. [49:6-7]

Q? How does the writer describe the redemption of one's life?

A. The redemption of one's life is costly and always costs too much. [49:8]

Q? Who can live forever?

A. No one can live forever so that his body should not decay. [49:9]

Q? What happens to wise men, the fool, and the brute alike?

A. Wise men die; the fool and the brute alike perish and leave their wealth to others. [49:10]

Q? What happens to mankind?

A. Man, having wealth, does not remain alive. [49:12]

Q? Who will be mankind's shepherd?

A. Death will be their shepherd. [49:14]

Q? What will happen to mankind in the morning?

A. The upright will have power over them in the morning. [49:14]

Q? What will God do for the writer?

A. God will redeem his soul from the power of sheol; he will receive him. [49:15]

Q? When does the writer say not to be afraid?

A. People should not be afraid when one becomes rich, when the power of his house increases. [49:16]

Q? Why does the writer say not to be afraid?

A. He says not to be afraid because when the rich one dies, he will take nothing away, and his power will not descend with him. [49:16-17]

Q? When do men praise other people?

A. Men praise other people who live for themselves. [49:18]

Q? To whom will the rich go?

A. He will go to the generation of his fathers. [49:19]

Q? What will the rich and his fathers not see?

A. They will never see the light again. [49:19]

Q? What is a person who has wealth but no understanding like?

A. He is like the beasts, which perish. [49:20]

Psalm 50

Q? What three names of God does Asaph use to refer to God?

A. He uses the names “Mighty One”, “God”, and “Yahweh”. [50:1]

Q? Why does God call to the heavens above and to the earth?

A. He calls to the heavens above and to the earth so that he may judge his people. [50:4]

Q? What does God tell his people that he will not reprove?

A. God tells them that he will not reprove them for their sacrifices. [50:8]

Q? Why does God say that he will take no bull or goat from his people?

A. God says that every beast of the forest is his, and the cattle on a thousand hills. [50:10]

Q? What does Asaph say everyone should offer and to pay to God?

A. Everyone should offer to God the sacrifice of thanksgiving and pay their vows to the Most High. [50:14]

Q? What does God say the wicked hate and throw away?

A. God says that the wicked hate instruction and throw away his words. [50:17]

Q? What does God say that the wicked think about him when God keeps silent?

A. They thought that he was someone just like them. [50:21]

Q? Who will help the wicked when God tears them in pieces?

A. There will be no one to come to help them. [50:22]

Q? To whom will God show his salvation?

A. God will show his salvation to whoever offers a sacrifice of thanksgiving and plans his path in the right way. [50:23]

Psalm 51

Q? Why does David say that God should have mercy on him?

A. He says God should have mercy because of his covenant faithfulness. [51:1]

Q? Against whom does David say he has sinned?

A. He says he has sinned against God, and only against God. [51:4]

Q? When does David say that his sin began?

A. He says he was born in iniquity, and as soon as his mother conceived him, he was in sin. [51:5]

Q? What does David ask God to do so that he may be purified?

A. He asks God to purify him with hyssop so he will be clean, and to wash him so he will be whiter than snow. [51:7]

Q? What does David ask God to create and renew in him?

A. He asks God to create in him a clean heart, and to renew a right spirit within him. [51:10]

Q? What does David ask God to not do to him?

A. He asks God not to drive him away from his presence, and to not take his holy Spirit from him. [51:11]

Q? What sin does David ask God to forgive?

A. He asks God to forgive him for shedding blood. [51:14]

Q? What are the sacrifices of God?

A. The sacrifices of God are a broken spirit. He will not despise a broken and a contrite heart." [51:17]

Psalm 52

Q? What comes from God every day?

A. The covenant faithfulness of God comes every day. [52:1]

Q? What does the mighty man love more than good?

A. He loves evil more than good. [52:3]

Q? What kind of words does the mighty man love?

A. He loves all words that devour others. [52:4]

Q? What will God do to the mighty man?

A. God will destroy him forever. [52:5]

Q? In what did the man trust?

A. He trusted in the abundance of his riches. [52:7]

Q? In what will David place his own trust?

A. He will trust in the covenant faithfulness of God forever and ever. [52:8]

Psalm 53

Q? What does the fool say in his heart?

A. He says, “There is no God.” [53:1]

Q? When God looks down on the sons of mankind, does he find anyone who understands and seeks after him?

A. No, they have all become filthy, and there is no one who does good. [53:3]

Q? Why will people who do not call on God will be put to shame?

A. They will be put to shame because God has rejected them. [53:5]

Q? From where did David hope that salvation for Israel would come?

A. He hoped that the salvation of Israel would come from Zion! [53:6]

Psalm 54

Q? By what did David ask God to save him?

A. He asked God to save him by God's name. [54:1]

Q? Who has risen up and sought David's soul?

A. Strangers have risen up against him, and pitiless men have sought after his soul. [54:3]

Q? Who sustains David's soul?

A. The Lord is the one who sustains his soul. [54:4]

Q? What will God repay David's enemies?

A. He will repay the evil to them. [54:5]

Q? Why will David give thanks to the name of Yahweh?

A. He will give thanks to his name for it is good. [54:6]

Q? How has David looked on his enemies?

A. His eye has looked in triumph on his enemies. [54:7]

Psalm 55

Q? Why does David have no rest in his troubles?

A. He has no rest because of the voice of his enemies, and because of the oppression of the wicked. [55:3]

Q? What kind of terrors have fallen on David?

A. The terrors of death have fallen on him. [55:4]

Q? Why does David with that he had wings like a dove?

A. If he had wings like a dove, he could fly away and be at rest. [55:6]

Q? What does David ask the Lord to do to David's enemies?

A. He asks the Lord to destroy them, and to confuse their languages. [55:9]

Q? What is found in the middle of the city?

A. Iniquity, mischief and wickedness are in the middle of the city. [55:10-11]

Q? Who rebuked David and raised himself up against David?

A. David's companion and close friend rebuked David and raised himself up against him. [55:12-13]

Q? What does David want to come suddenly upon his enemies?

A. He want death to come suddenly on them, and for them to go down alive to sheol. [55:15]

Q? What does David do at evening, morning and noonday?

A. He complains and moans to God. [55:17]

Q? Why will God hear and respond to David's enemies?

A. He will hear and respond because they do not change, and they do not fear God. [55:19]

Q? What did David's friend to do the covenant that he made?

A. He has not respected the covenant that he made. [55:20]

Q? To where will God bring the wicked down?

A. He will bring the wicked down into the pit of destruction. [55:23]

Psalm 56

Q? Why does David ask God to be merciful to him?

A. He asks God to be merciful because someone wishes to swallow him up. [56:1]

Q? When do David's enemies wish to swallow him up?

A. David's enemies wish to swallow him up all the day long. [56:2]

Q? David vows to do what when he is afraid?

A. When David is afraid, he will put his trust in God. [56:3]

Q? What is the result of David's trust in God?

A. David put his trust in God so he will not be afraid. [56:4]

Q? What do David's enemies do with David's words?

A. They twist David's words. [56:5]

Q? What are David's enemies thoughts toward David?

A. All their thoughts are against David for evil. [56:5]

Q? How does David ask God to bring down David's enemies?

A. David asks God to bring them down in God's anger. [56:7]

Q? What does David ask God to do what with his tears?

A. David asks God to put David's tears in God's bottle. [56:8]

Q? When will David's enemies turn back?

A. David's enemies will turn back on the day that he calls to God. [56:9]

Q? What does David vow to give to God?

A. David vows that he will give thank offerings to God. [56:12]

Q? Where does David walk before God?

A. David walks before God in the light of the living. [56:13]

Psalm 57

Q? Why does David ask God to be merciful to him?

A. He asks God to be merciful to him, for his soul takes refuge in God. [57:1]

Q? For how long does David take refuge in God?

A. David takes refuge in God until these troubles are over. [57:1]

Q? What does David say God does for him?

A. David says God does all things for him. [57:2]

Q? What does David say God will send out to him?

A. David says that God will send out to him God's covenant faithfulness and his trustworthiness. [57:3]

Q? Among whom does David lie?

A. He lies among those who are set on fire. [57:4]

Q? Where does David ask God to let his glory be?

A. David asked God to let God's glory be above all the earth. [57:5]

Q? What happened to those who dug a pit in front of David?

A. They themselves have fallen into the middle of it. [57:6]

Q? What musical instruments does David call to wake up?

A. David calls to the lute and harp to wake up. [57:8]

Q? Where will David give thanks to the Lord?

A. David will give thanks to the Lord among the peoples. [57:9]

Q? Where will David sing praise to the Lord?

A. David will sing praises to the Lord among the nations. [57:9]

Q? Where does David asks for God's glory to be exalted?

A. David asks for God's glory to be exalted over all the earth. [57:11]

Psalm 58

Q? What does David say the sons of men distribute through the lands?

A. They distribute violence through the land with their hands. [58:2]

Q? When does David say the wicked go astray?

A. They go astray as soon as they are born. [58:3]

Q? What does David ask God to do when the wicked shoot their arrows?

A. David asks God to let the arrows be as though they had no points. [58:7]

Q? When will the righteous rejoice?

A. The righteous will rejoice when he sees God's vengeance. [58:10]

Psalm 59

Q? How does David ask God to rescue him from his enemies?

A. He asks God to set him on high away from those who rise up against him. [59:1]

Q? Who gather themsleves together against David?

A. The mighty evildoers gather themselves together against David. [59:3]

Q? Who does David ask Yahweh to not be merciful to?

A. He asks Yahweh to not be merciful to any wicked transgressors. [59:5]

Q? How does David expect his God to meet him?

A. God will meet him with his covenant faithfulness. [59:10]

Q? How does David ask God to consume his enemies?

A. He asks God to consume them in wrath, and to consume them so that they will be no more. [59:13]

Q? How does David sing about God's strength?

A. He says God has been his high tower and a refuge in the day of his distress. [59:16]

Psalm 60

Q? What has God done to the Israelies?

A. He has cast them off, broken them down, and has been angry with them. [60:1]

Q? What has God done to the land?

A. He has made the land tremble and torn it apart. [60:2]

Q? What has God shown to his people and made them drink?

A. He has shown them severe things and made them drink the wine of staggering. [60:3]

Q? To whom has God given a banner?

A. He gave a banner to those that honor him. [60:4]

Q? What will God do to Shechem and the valley of Succoth?

A. He will divide Shechem and apportion out the valley of Succoth. [60:6]

Q? What will God do to Edom?

A. He will throw his shoe over Edom. [60:8]

Q? What did God not do for the army?

A. He did not go into battle with them. [60:10]

Q? How will the Israelites be able to triumph?

A. They will triumph with God's help, for he will trample down the enemy. [60:11-12]

Psalm 61

Q? What does David ask God to do for him?

A. David asks God to hear his cry, and to attend to his prayer. [61:1]

Q? What has God been like for David?

A. God has been a refuge and a strong tower from the enemy for David. [61:3]

Q? Where will David live and take refuge?

A. David will live in God's tabernacle forever and take refuge in the hiding place under God's wings. [61:4]

Q? What did God do for David when he heard his vows?

A. God gave him the inheritance of those who honor God's name. [61:5]

Q? What will God do for the king's life?

A. God will prolong the king's life so that his years will be like many generations. [61:6]

Q? Why will David sing praise to God's name forever?

A. David will sing praise to God's name forever so that he may perform his vows every day. [61:8]

Psalm 62

Q? Why does David wait in silence for God alone?

A. David waits in silence for God because his salvation comes from God. [62:1]

Q? What does David say God is to him?

A. David says God alone is his rock and salvation, and his high tower. [62:2]

Q? How do they treat a man in his honorable position?

A. They consult with him only to bring him down, they love to tell lies, and they bless him with their mouths, but in their hearts they curse him. [62:4]

Q? What does David tell the people to do?

A. He tells the people to trust in God at all times and to pour out their heart before God. [62:8]

Q? How does David describe men of low and high standing?

A. Men of low standing are vanity, and men of high standing are a lie, weighed together they are lighter than nothing. [62:9]

Q? On what does David say people should not fix their hearts?

A. He says they should not trust in oppression or robbery and not hope uselessly in riches, because they will bear no fruit. [62:10]

Q? What has David heard when God has spoken?

A. David has heard that power belongs to God. [62:11]

Q? To whom does covenant faithfulness belong?

A. Covenant faithfulness belongs to the Lord because the Lord pays back every person for what he has done. [62:12]

Psalm 63

Q? How does David seek God?

A. He seeks God earnestly, his soul thirsts for him, and his flesh longs for God. [63:1]

Q? When David looks for God in the sanctuary, what does he see?

A. He sees God's power and glory. [63:2]

Q? What will David do because of God's covenant faithfulness?

A. David's lips will praise God, he will bless God while he lives, and he will lift up his hands in God's name. [63:3-4]

Q? What satisfies David's soul and causes him to praise God?

A. He is satisfied and praises when he thinks about God on his bed and mediates on him in the night. [63:5-6]

Q? Where does David rejoice?

A. He rejoices in the shadow of God's wings. [63:7]

Q? What supports David?

A. God's right hand supports David. [63:8]

Q? What will happen to those who seek to destroy David's soul?

A. They will go into the lower parts of the earth, they will be given over to the power of the sword, and given to jackals. [63:9-10]

Q? What will happen to those who swear by God?

A. Those that swear by him will be proud of him. [63:11]

Q? What will happen to those who speak lies?

A. Those who speak lies will have their mouths stopped up. [63:11]

Psalm 64

Q? What is David asking of God to hear?

A. He wants God to hear his voice and to listen to his complaint. [64:1]

Q? From what does David ask God to hide him?

A. He asks God to hide him from the secret plotting of evildoers and from the commotion of the doers of iniquity. [64:2]

Q? What have David's enemies done to their tongues?

A. They have sharpened their tongues as swords. [64:3]

Q? At whom do David's enemies shoot?

A. They shoot at someone who is innocent. [64:4]

Q? What do David's enemies say when they consult privately together to plan evil and set traps?

A. They say, "Who will see us?" [64:5]

Q? How will God respond to David's enemies?

A. God will shoot them and suddenly and they will be wounded with his arrows. [64:7]

Q? Because of God's actions, what will happen to the enemy?

A. The enemy will be made to stumble and all who see them will wag their heads. [64:8]

Q? How will all people respond when God judges David's enemies?

A. All people will fear, declare God's deeds, and think wisely about what God has done. [64:9]

Q? What will the righteous and all the upright in heart do?

A. The righteous will be glad about Yahweh and will take refuge in him; all the upright in heart will take pride in him. [64:10]

Psalm 65

Q? To whom does David say their vows will be carried?

A. Their vows will be carried to God in Zion. [65:1]

Q? What does David say God will do about their transgressions?

A. He says God will forgive their transgressions. [65:3]

Q? Who does David say is the blessed man?

A. Blessed is the man whom God chooses to bring near and live in his courts; he will be satisfied with the goodness of God's house. [65:4]

Q? How will God of their salvation answer their prayer?

A. God will answer in righteousness by doing amazing things. [65:5]

Q? What does God quiet?

A. He quiets the roaring seas, the roaring waves, and the commotion of the peoples. [65:7]

Q? Who is afraid of the evidence of God's deeds?

A. Those who live in the uppermost parts of the earth are afraid of the evidence of God's deeds. [65:8]

Q? How does David say God helps the earth?

A. God waters it, enriches it, and prepares the earth to provide mankind with grain. [65:9]

Q? What happens to the earth behind God's chariot?

A. The tracks behind his chariot drop fatness down to the earth. [65:11]

Q? With what are the pastures clothed, and the valleys covered?

A. The pastures are clothed with flocks, and the valleys are covered over with grain. [65:13]

Psalm 66

Q? What does the writer tell all the earth to do?

A. He tells everyone to make a joyful noise to God, sing out the glory of his name, and make his praise glorious. [66:1]

Q? What will cause God's enemies to submit to him?

A. The greatness of God's power will cause his enemies to submit to him. [66:3]

Q? What miraculous deed did God do for the children of men?

A. He turned the sea into dry land so that the people went through the river on foot. [66:6]

Q? What does God do for his people in life?

A. He keeps their souls in life and does not allow their feet to be moved. [66:9]

Q? How has God tested his people and where has he brought them?

A. God has tested them as silver is tested. [66:10]

Q? Where did God bring his people out?

A. He brought them out into a spacious place. [66:12]

Q? With what will the writer come into God' house?

A. He will come into God's house with burnt offerings. [66:13]

Q? What will the writer offer to God?

A. He will offer burnt offerings of fat animals, the sweet aroma of rams, and bulls and goats. [66:15]

Q? What will the writer declare to all who fear God?

A. He will declare what God has done for his soul. [66:16]

Q? What will the Lord do if the writer looks at iniquity in his heart?

A. The Lord will not hear him if the writer looks at iniquity in his heart. [66:18]

Q? From what has God not turned away?

A. He has not turned away from the writer's prayer and from his covenant faithfulness. [66:20]

Psalm 67

Q? Why should God be merciful to his people and bless them?

A. He should bless them so that his ways may be known on the earth, and his salvation among all nations. [067:1,2]

Q? Who should praise God?

A. All the peoples should praise God. [67:3]

Q? Why should the nations be glad and sing?

A. The nations should be glad and sing because God will judge the peoples with justice and govern the nations on earth. [67:4]

Q? Why has the earth yielded its harvest?

A. The earth yielded its harvest because God has blessed the peoples. [67:6]

Q? What should happen because God has blessed the peoples?

A. All the ends of the earth should honor him. [67:7]

Psalm 68

Q? What does David want to happen to God's enemies and to those who hate God?

A. He wants God's enemies to be scattered, and those who hate God to flee before him. [68:1]

Q? What should the righteous do?

A. The righteous should be glad, rejoice, sing and be happy before Yahweh. [68:3]

Q? What does God do for the lonely and the prisoners?

A. He puts the lonely into familes, and brings out the prisoners with singing. [68:6]

Q? What did the earth and heavens do when God went out before his people?

A. The earth trembled and the heavens dropped rain in God's presence. [68:7-8]

Q? What did God send for his people?

A. God sent a plentiful rain to strengthen his inheritance when it was weary. [68:9-10]

Q? What did the great army announce?

A. The army announced the Lord's orders. [68:11]

Q? What do the women waiting at home do after the kings of armies flee?

A. They divide the plunder of silver and gold doves. [68:12-13]

Q? At what is the hill country looking in envy?

A. The hill country is looking in envy at the mountain which God desires for the place where he will live forever. [68:16]

Q? How many chariots of God are there?

A. The chariots of God are twenty thousand, thousands upon thousands. [68:17]

Q? What does the Lord do for his people daily?

A. The Lord daily bears their burdens. [68:19]

Q? From where will the Lord bring back his people?

A. The Lord will bring his people from Bashan and from the depths of the sea. [68:22]

Q? What order did the procession of God take place into the sanctuary?

A. The singers went first, the minstrels followed after, and in the middle were the unmarried girls playing small drums. [68:24-25]

Q? Who should bless and praise God in the assembly?

A. The true descendants of Israel should bless and praise God. [68:26]

Q? Who is the smallest tribe?

A. Benjamin is the smallest tribe. [68:27]

Q? What does David ask God to reveal to his people?

A. He asks God to reveal to them God's power as in times past. [68:28]

Q? What does David say to rebuke?

A. David says to rebuke the wild beast of the reeds and the bulls and calves of the peoples. [68:30]

Q? Who will come out of Egypt?

A. Princes will come out of Egypt. [68:31]

Q? Who should sing to God?

A. The kingdoms of the earth should sing praises to Yahweh. [68:32]

Q? To whom does David say strength should be ascribed?

A. David says ascribe strength to God. [68:34]

Q? What does God give to his people?

A. He gives strength and power to his people. [68:35]

Psalm 69

Q? From what does David ask God to save him?

A. He asks God to save him from the deep waters that have come in to his soul. [69:1]

Q? What is happening to David as he waits for his God?

A. He is weary from crying, his throat is dry, and his eyes fail. [69:3]

Q? How many are David's enemies who hate him?

A. His enemies are more than the hairs on his head. [69:4]

Q? What does God know about David?

A. God knows about David's foolishness and his sins are not hidden from God. [69:5]

Q? What does David not want to happen to those who wait for and seek God?

A. David asks that they not be put to shame or brought to dishonor because of David. [69:6]

Q? What has eaten up David?

A. Zeal for God's house has eaten him up. [69:9]

Q? What did David do as a rebuke to himself?

A. He wept and punished his soul with fasting. [69:10]

Q? When did David become the object of a proverb?

A. He made sackcloth of his clothing. [69:11-12]

Q? How does David want Yahweh to answer his prayer?

A. He asks Yahweh to answer him in the trustworthiness of Yahweh's salvation. [69:13]

Q? Why should Yahweh turn to David?

A. He should turn to David because Yahweh's mercies for David are many. [69:16]

Q? What does David want Yahweh to do because of David's enemies?

A. He wants Yahweh to draw near his soul and to redeem it. [69:18]

Q? What did David's enemies give him to eat and drink?

A. They gave him poison for food and vinegar to drink. [69:21]

Q? What does David want the table of his enemies to become?

A. He wants his enemies' table to become a snare and a trap for them. [69:22]

Q? What does David want to happen to his enemies' place?

A. He wants their placer to be a desolation, and no one to live in their tents. [60:25]

Q? Of what does David want Yahweh to accuse his enemies?

A. He wants Yahweh to accuse them of having committed iniquity after iniquity. [69:27]

Q? What will please God more than an ox or a bull?

A. David's praise to his name with a song and his thanksgiving will please Yahweh. [69:30-31]

Q? How does Yahweh respond to the needy and his prisoners?

A. Yahweh hears the needy and does not despise his prisoners. [69:33]

Q? What does David say should praise God?

A. Heaven, earth, the seas, and everything that moves should praise God. [69:34]

Q? What will God do to Zion and the cities of Judah?

A. God will save Zion and will rebuild the cities of Judah, and the people will live there and have it as a possession. [69:35-36]

Psalm 70

Q? What is David asking God to do?

A. David is asking God to save him and to come quickly and help him. [70:1]

Q? What does David want God to do to those who seek after his soul?

A. David wants God to put them to shame and confound them, to turn them backward and bring them to dishonor. [70:2-3]

Q? What does David want all those who seek Yahweh to do?

A. He want them to rejoice and be glad and say, “May God be praised.” [70:4]

Q? What does David need from God because he is poor and needy?

A. David needs God to hurry to help and rescue him. [70:5]

Psalm 71

Q? What does the writer tell Yahweh he wants him to do?

A. The writer wants him to rescue him, make him safe, turn his ear to him and save him. [71:2]

Q? What does the writer want Yahweh to be to him?

A. The writer wants Yahweh to be his rock and his fortress. [71:3]

Q? From whose hand does the writer want to be rescued?

A. He wants to be rescued from the hand of the wicked, and from the unrighteous and cruel man. [70:4]

Q? How long has the writer trusted in Yahweh?

A. He has trusted in Yahweh since he was a child. [71:5]

Q? What has the writer become for many people?

A. He has become an example for many people. [71:7]

Q? What does the writer do with his mouth all day?

A. He fills his mouth with praise and honor all the day. [71:8]

Q? What does the writer ask God not to do when the writer is old and his strength fails?

A. He asks Yahweh to not throw him away or abandon him. [71:9]

Q? What do the enemies of the writer say as they are plotting together against him?

A. They say, “God has forsaken him; pursue and take him, for these is no one to save him.” [71:10-11]

Q? What does the writer want to happen to those who are hostile to his life.

A. He wants them to be put to shame and consumed, and covered with rebuke and dishonor. [71:13]

Q?. What will the writer proclaim with his mouth about Yahweh?

A. His mouth will tell of Yahweh’s righteousness and salvation. [71:15]

Q? Why should Yahweh not forsake the writer?

A. Yahweh should not forsake him because the writer is declaring Yahweh’s strength to the next generation, and his power to everyone who is to come. [71:17-18]

Q? What does the writer say is very high?

A. God’s righteousness is very high. [71:19]

Q? For what does the writer give thanks with his harp?

A. He gives thanks to God for God’s trustworthiness. [71:21-22]

Q? What does the writer’s tongue do all day long?

A. It will talk about God’s righteousness all day long. [71:23-24]

Psalm 72

Q? What does Solomon ask God to give to the king and his son?

A. Solomon asks God to give the king his righteous decrees, and to give his son God's righteousness. [71:1]

Q? How long does Solomon want the people to honor God?

A. He wants them to honor God while the sun endures and as long as the moon lasts throughout all generations. [72:5]

Q? What does Solomon want the king days to be like?

A. He wants them to be like rain on the mown grass, and showers that water the earth. [72:6]

Q? How far will the king's dominion reach?

A. His dominion will reach from sea to sea, from the River to the ends of the earth. [72:8]

Q? What will all kings and nations do before the king?

A. All the kings will fall down before him and serve him. [72:11]

Q? How does the king treat the poor and the needy?

A. He has pity on the poor and needy, and the souls of the needy he saves. [72:13]

Q? What are the signs of God's blessing on the king?

A. The signs of blessing are an abundance of grain, and the people in the cities will flourish. [72:16]

Q? How long does Solomon ask that the king's name endure?

A. He asks that the king's name endure forever, and continue as long as the sun. [72:17]

Q? What does Yahweh alone do?

A. He alone does wonderful things. [72:18]

Psalm 73

Q? To whom is God good?

A. God is good to Israel, to those with a pure heart. [73:1]

Q? Why did Asaph's feet nearly slip?

A. He nearly slipped because he was envious of the arrogant when he saw the prosperity of the wicked. [73:2-3]

Q? How did Asaph describe the arrogant and wicked?

A. He said they had no pain, they are strong and well fed, they are free from burdens, and are not afflicted like other men. [73:4-5]

Q? What is pride and violence like to the wicked?

A. Pride is like a necklace around their neck, and violence clothes them like a robe. [73:6]

Q? What is the result of the blindness of the wicked?

A. Out of this blindness comes sin and evil thoughts. [73:7]

Q? What things do the wicked say?

A. They mock, say evil things, threaten violence, and speak against heaven. [73:8-9]

Q? What do the wicked say about God?

A. They say, "How does God know? Does God know what goes on?." [73:11]

Q? Why does Asaph feel he guarded his heart in vain?

A. Asaph has been afflicted all day long and disciplined every morning. [73:13-14]

Q? What will happen if Asaph says these things?

A. He will betray this generation of God's children. [73:15]

Q? Where did Asaph go to gain understanding of these things?

A. Aspha went to God's sanctuary. [73:16-17]

Q? What will the wicked become in a moment?

A. They will become a wilderness in a moment. [73:19]

Q? What did Asaph say he was like before God?

A. He was like a senseless animal before God. [73:22]

Q? What will God do for Asaph after he guides him with his advice?

A. Afterward, God will receive Asaph into glory. [73:24]

Q? What is Asaph's only desire on earth?

A. The God of heaven is all he desires. [73:25]

Q? Who will perish?

A. Those who are far from God will perish, and he will destroy all those who are unfaithful to him. [73:27]

Q? What is the one thing that Asaph needs to do?

A. He needs to draw near to God. [73:28]

Psalm 74

Q? What does Asaph ask God to remember that he did for his people in ancient times?

A. God redeemed them in ancient times, and purchased them to be his own heritage. [74:2]

Q? What damage did the enemy do in the sanctuary?

A. They set up their battle flags, hacked with axes, smashed and broke the engravings. [74:4-6]

Q? What else did they do to the sanctuary?

A. They set it on fire, and desecrated it by knocking it to the ground, [74:7]

Q? What did the enemy do to the meeting places?

A. They burned them all of the meeting places in the land. [74:8]

Q? What did God's people not see anymore?

A. They did not see any more miraculous signs, there is no prophet any more. [74:9]

Q? What are signs that God has been Asaph's king since ancient times?

A. God divided the sea and smashed the heads of sea monsters. [74:12-13]

Q? What did God to to the leviathan?

A. He crushed the heads of leviathan, and fed him to those living in the wilderness. [74:14]

Q? What did God set in place?

A. He set the sun and moon in place, and set all the borders of the earth. [74:16-17]

Q? What does the enemy do that Asaph wants Yahweh to remember?

A. The enemy hurled insults at Yahweh and blasphemed his name. [74:18]

Q? Why does Asaph ask God to remember his covenant?

A. He wants Yahweh to remember his covenant because the earth is full of violence. [74:20]

Q? What does Asaph want God to defend?

A. Asaph wants God to arise and defend his own honor. [74:22]

Psalm 75

Q? For what do the people give thanks?

A. They give thanks because God reveals his presence. [75:1]

Q? What will God do at the appointed time?

A. He will judge fairly, and make steady the earth's pillars. [75:2-3]

Q? What does Asaph tell the arrogant and wicked not to do?

A. He tells them not to be arrogant or confident of victory, and not to speak with their head held high. [75:4-5]

Q? What does Asaph say about God?

A. God is judge and brings one down and raises up another. [75:7]

Q? What will the wicked do with the cup of foaming wine in Yahweh's hand?

A. They will drink it to the last drop. [75:8]

Q? How will Asaph praise the God of Jacob?

A. He will continually tell what God has done and sing praises to him. [75:9]

Q? What does God say he will do to the horns of the wicked and the righteous?

A. He will cut off the horns of the wicked and raise up the horns of the righteous. [75:10]

Psalm 76

Q? Where is the dwelling place of the God of Judah?

A. His dwelling place is in Zion. [75:2]

Q? As he descends from the mountains, what does God look like?

A. God shines brightly and reveals his glory. [76:4]

Q? What happened when the God of Jacob rebuked his enemies?

A. At his rebuke, both horse and rider died. [76:6]

Q? What happened when God's judgment came from heaven?

A. When his judgment came, the earth was afraid and silent. [76:8]

Q? What will God's angry judgment of his enemies bring him?

A. His angry judgment of his enemies will bring him praise. [76:10]

Q? What should people about the vows they make to Yahweh their God?

A. They should keep their vows. [76:11]

Q? How do the princes and kings respond to Yahweh?

A. He humbles the spirit of the princes, and he is feared by the kings. [76:12]

Psalm 77

Q? What did Asaph do in the day of his trouble?

A. He sought the Lord, prayed all night, and reached out his hands. [77:2-3]

Q? What did Asaph think about when he could not sleep at night?

A. He thought about the days of old, about times long past. [77:5]

Q? What did Asaph recall to mind during the night?

A. He called to mind the song he once sang. [77:6]

Q? What is Asaph's sorrow?

A. His sorrow is the changing of the Almighty's right hand toward him and his people. [77:10]

Q? Which deeds of Yahweh does Asaph think about?

A. He thinks about Yahweh's wonderful deeds of old. [77:11]

Q? How is God different from all other gods?

A. God is extraordinary, he does wonders, he reveals his strength, and he gives his people victory. [77:13-15]

Q? How did nature react to God.

A. The waters were afraid and trembled. The clouds poured water and the skies thundered. [77:16-17]

Q? Where did God's path go?

A. His path went through the sea, and his way through the surging waters, but his footprints were not seen. [77:18-20]

Psalm 78

Q? How will Asaph teach his people?

A. Asaph will open his mouth in parables and sing about hidden things about the past. [78:2]

Q? What will Asaph pass on to the next generation?

A. Asaph will tell the next generation about the praise worthy deeds of Yahweh, his strength, and the wonders that he has done. [78:4]

Q? Why did Yahweh command Asaph's ancestors to teach Yahweh's decrees to their children?

A. Yahweh commanded this so that the generation to come might know his decrees so that the children not yet born should tell them in turn to their own children. [78:6]

Q? Why was it important for Asaph's ancestors to teach Yahweh's decrees to their children?

A. It was important for them to teach Yahweh's decrees to their children so the children would not be like their ancestors who were a stubborn and rebellious generation. [78:7-8]

Q? How did Israel do that was wrong in God's sight?

A. They did not keep the covenant with God, and refused to obey his law. [78:10]

Q? How did God lead Israel?

A. He led them in the daytime with a cloud and at night with the light of fire. [78:14]

Q? How did Israel challenge God?

A. They challenged God in their hearts by asking for food to satisfy their appetites. [78:18]

Q? What did Israel speak against God?

A. They spoke against God saying, “Can God really lay out a table for us in the wilderness?” [78:19]

Q? Why did Yahweh become angry and attack Israel in his anger?

A. Yahweh became angry with Israel because they did not believe in him and trust in his salvation. [78:22]

Q? How did God provide for Israel even though they did not believe in him?

A. God provide for them by raining down manna and meat in abundance for them to eat so they were full. [78:23-24]

Q? What did God do to Israel in his anger?

A. He attacked and killed the strongest of them, and brought down the young men. [78:31]

Q? How did the people of Israel respond whenever God afflicted them?

A. They would start to seek him, and would return and look earnestly for him. [78:34]

Q? What was the condition of Israel’s hearts before God?

A. Their hearts were not firmly fixed on God, and they were not faithful to his covenant. [78:37]

Q? How did God show mercy to the people of Israel?

A. He forgave their iniquity and did not destroy them because he remembered they were made of flesh. [78:38]

Q? What did God do to the Egyptians' rivers?

A. He turned the Egyptians' rivers to blood, so they could not drink from their streams. [78:44]

Q? What did God do to the firstborn of the Egyptians?

A. He killed all the firstborn in Egypt, the firstborn of their strength. [78:51]

Q? How did God lead his own people?

A. He led them out like sheep, and guided them through the wilderness like a flock. [78:52]

Q? What did God do to the nations?

A. He drove out the nations before the Israelites and assigned their inheritance to Israel. [78:55]

Q? How did the people of Israel act like their fathers?

A. They were unfaithful and acted treacherously like their fathers. [78:57]

Q? With what did Israel make God angry?

A. They made him angry with their pagan shrines and provoked him to jealous anger with their idols. [78:58]

Q? To what did God hand over his people?

A. He handed them over to the sword, and fire devoured their young men. [78:62-63]

Q? Which tribe did God chose from Israel?

A. God chose the tribe of Judah and Mount Zion that he loved. [78:68]

Q? Who did God choose to be the shepherd of Israel?

A. He chose David, his servant, and took him form the sheepfolds. [78:70]

Psalm 79

Q? What happened when the foreign nations came into Israel?

A. They defiled the temple, they turned Jerusalem into a heap of ruins. [79:1]

Q? What has Israel become to their neighbors?

A. They have become a reproach for their neighbors to make, and a mocking and derision to those around them. [79:4]

Q? On whom does Asaph ask God to pour out his wrath?

A. He asks God to pour out his wrath on the nations that do not know God and on the kingdoms that do not call upon God's name. [79:6]

Q? What does Asaph not want God to hold against Israel?

A. He wants God to not hold the sins of their forefathers agains them. [79:8]

Q? What does Asaph not want the nations to say?

A. He does not want the nations to say, "Where is their God?" [79:10]

Q? What does Asaph say that Israel is to God?

A. He says they are God's people and the sheep of God's pasture. [79:13]

Psalm 80

Q? What is the writer asking the Shepherd of Israel to do?

A. The writer is asking him to pay attention and to shine on them. [80:1]

Q? What is the writer asking the Shepherd of Israel to do in the sight of Ephraim and Benjamin and Manasseh?

A. He is asking the Spherd of Israel to stir up his power and come and save them. [80:2]

Q? What is the writer asking God to do?

A. He is asking God to restore them, shine his face on them and they will be saved [80:3]

Q? What was Yahweh's response when his people prayed?

A. He was angry at his people when they prayed. [80:4]

Q? What has Yahweh given them eat and to drink?

A. He has fed them with tears and given them tears to drink. [80:5]

Q? What are Israel's neighbors and enemies doing to them?

A. Their neighbors are arguing over them and their enemies are laughing about them. [80:6]

Q? What will happen when the God of hosts restores them and shines his face on them?

A. They will be saved. [80:7]

Q? What did the God of hosts do with the vine that he brought out of Egypt?

A. He drove out nations and transplanted it. [80:8]

Q? What did God do to prepare for planting the vine?

A. God cleared the land for it. [80:9]

Q? What did the vine's branches cover?

A. The vine covered the mountains and the highest cedars. [80:11]

Q? How far did the vine send out its branches and shoots?

A. The vine sent its branches as far as the sea and sent its shoots to the Euphrates River. [80:11]

Q? What will happen since the walls of the vine are broken down?

A. All who pass by will pluck its fruit. [80:12]

Q? What will the boars and beasts do to the vine?

A. The boars ruin it and the beasts feed on it. [80:13]

Q? What does the writer ask the God of hosts to do for the vine?

A. He asks the God of hosts to turn back, look down from heaven, take notice and take care of this vine. [80:14]

Q? Who planted the root of the vine and made the shoot grow?

A. The right hand of the God of hosts planted the root and made the shoot grow. [80:15]

Q? What is happening to the vine?

A. The vine is burned and cut down. [80:16]

Q? What does the writer want to happen to the enemies of the God of hosts?

A. The writer want the enemies of the God of hosts to perish because of his rebuke. [80:16]

Q? What does the writer want God to do to the man of God's right hand?

A. The writer wants God's hand to be on that man. [80:17]

Q? What did God do for the son of man?

A. God made him strong for himself. [80:17]

Q? What will the people do if God revives them?

A. They will call on God's name. [80:18]

Q? What will happen if Yahweh, the God of hosts shines on the people?

A. If Yahweh shines on them, they will be saved. [80:19]

Psalm 81

Q? What does the writer tell everyone to do to God?

A. He tells them to sing aloud and to shout out for joy. [81:1]

Q? What instruments does the writer tell the people to play as they sing a song?

A. The people should play the tambourine and the pleasant lyre with the harp. [81:2]

Q? When should the people blow the ram's horn?

A. They should blow it on the day of the new moon, the day of the full moon, when their feast day begins. [81:3]

Q? Who gave the statute and decree for Israel?

A. The God of Jacob gave them for Israel. [81:4]

Q? Why did the God of Jacob issue a statute and decree for Israel?

A. He issued it as a regulation in Joseph. [81:5]

Q? What did God remove from the shoulder of the people?

A. God removed the burden. [81:6]

Q? What happened when the people called out in their distress?

A. God helped them, and answered them and tested them. [81:7]

Q? What did God say about foreign gods?

A. God said there must be no foreign god among Israel and they must not worship any foreign god. [81:9]

Q? What does Yahweh say he did for Israel?

A. He brought them out of Egypt. [81:10]

Q? Why did God tell the Israelites to open their mouth wide?

A. He told them to open it so he would fill it. [81:10]

Q? What did Yahweh's people, Israel, not do?

A. They did not listen to Yahweh's words or obey him. [81:11]

Q? Why did Yahweh give his people over to their own stubborn way?

A. He gave them over so that they might do what seemed right to them. [81:12]

Q? What does Yahweh long for his people to do?

A. Yahweh wants his people to listen to him and walk in his paths. [81:13]

Q? What would Yahweh do if his people would listen to him and walk in his paths?

A. He would quickly subdue their enemies and turn his hand against their oppressors. [81:14]

Q? What does the writer want to happen to those who hate Yahweh?

A. He wants them to cringe in fear and be humiliated forever. [81:15]

Q? What does Yahweh say he would do for Israel?

A. Yahweh would feed them with the finest wheat and satisfy them with the honey out of the rock. [81:16]

Psalm 82

Q? Where does God stand to render judgment?

A. He stands in the divine assembly and in the midst of the gods. [82:1]

Q? What does Asaph ask God?

A. He asks God how long God will you judge unjustly and show favoritism to the wicked? [82:2]

Q? What does Asaph ask God to do for the poor and fatherless and the afflicted and destitute?

A. He asks God to defend them and maintain their rights. [82:3]

Q? What does Asaph ask God to do for the poor and needy?

A. He asks God to rescue them and take them out of the hand of the wicked. [82:4]

Q? Where do those who neither know nor understand and wander?

A. They wander around in darkness. [82:5]

Q? How does Asaph say the sons of the Most High will die?

A. They will die like men and fall like one of the princes. [82:6-7]

Q? Why is Asaph asking God to arise and judge the earth?

A. He asks God to judge because he will inherit all the nations. [82:8]

Psalm 83

Q? What are God's enemies doing?

A. They are making a commotion, and have raised their heads. [83:2]

Q? Who do the enemies of God conspire against and plan against?

A. They conspire against God's people and plan against God's protected ones. [83:3]

Q? What do God's enemies say they will do to Israel?

A. They said, "Let us destroy them as a nation." [83:4]

Q? What would happen to the name of Israel if God's enemies destroyed them?

A. Israel would no longer be remembered. [83:4]

Q? Against whom have God's enemies schemed?

A. They schemed against God and made an alliance. [83:5]

Q? What does Asaph ask God to do to his enemies, as he did to Midian, Sisera and Jabin?

A. He asks that they perish at Endor and become like manure for the earth. [83:9-10]

Q? What did the nobles and the princes of the enemies say about Israel?

A. They said, "Let us take for ourselves the pastures of God." [83:11-12]

Q? What things does Asaph want God to make his enemies like?

A. He wants God to make them like whirling dust, chaff before the wind, fire that burns the forest, and the flame that sets the mountains on fire. [83:13-14]

Q? How does Asaph want God to chase and terrify his enemies?

A. He wants God to chase them with God's strong wind and terrify them with God's windstorm. [83:15]

Q? Why does Asaph ask Yahweh to fill the enemies faces with shame?

A. He asks God to fill the enemies with shame so they might seek Yahweh's name. [83:16]

Q? What does Asaph desire to happen to God's enemies?

A. He desires that they be put to shame, be terrified forever and perish in disgrace. [83:17]

Q? What will God's enemies know about Yahweh?

A. They will know that Yahweh alone is the Most High over all the earth. [83:18]

Psalm 84

Q? What does the writer say about the place where Yahweh of hosts lives?

A. He says the place where Yahweh of hosts lives is lovely. [84:1]

Q? For what does the writer long?

A. He longs for the courts of Yahweh. [84:2]

Q? To whom does the writers heart and whole being call out?

A. His heart and whole being calls out to the living God. [84:2]

Q? Where has the sparrow found her house and the swallow a nest where she may lay her young?

A. They have found their house and nest near the altars of Yahweh of hosts. [84:3]

Q? What other names does the writer use for Yahweh of hosts?

A. He uses the names of my King and my God. [84:3]

Q? What happens to those who live in Yahweh's house?

A. They are blessed and they praise Yahweh continually. [84:4]

Q? What happens to the man whose strength is in Yahweh?

A. The man whose strength is in Yahweh is blessed. [84:5]

Q? Where do the blessed find springs of water to drink?

A. They find springs of water to drink as they pass through the Valley of Weeping. [84:6]

Q? Where does the blessed people appear?

A. They appear before God in Zion. [84:7]

Q? Who does the writer want to hear his prayer?

A. He wants Yahweh God of hosts to hear his prayer. [84:8]

Q? Who does the writer want to listen to what he is saying?

A. He wants the God of Jacob to listen to what he is saying. [84:8]

Q? What does the writer want God to watch over and for whom does he want God to show concern?

A. He wants God to watch over their shield and show concern for God's anointed. [84:9]

Q? A day in Yahweh's courts is better than what?

A. A day in Yahweh's courts is better that a thousand years elsewhere. [84:10]

Q? What would the writer rather be in the house of his God than to live within the tents of the wicked?

A. He would rather be a doorkeeper in the house of his God. [84:10]

Q? What is Yahweh God to the writer?

A. Yahweh God is our sun and shield. [84:11]

Q? What will Yahweh give?

A. Yahweh will give grace and glory. [84:11]

Q? What does Yahweh not withhold from those who walk in integrity.

A. Yahweh does not withhold any good thing from those who walk in integrity. [84:11]

Q? What happens to the man who trusts in Yahweh of hosts?

A. The man who trusts in Yahweh is blessed. [84:12]

Psalm 85

Q? What has Yahweh done for the well-being of Jacob?

A. Yahweh has shown favor to their land and restored the well-being of Jacob. [85:1]

Q? What has Yahweh done about the sins of his people?

A. He has forgiven his people and covered all their sins. [85:2]

Q? What has Yahweh done with his wrath and hot anger?

A. He has withdrawn all his wrath and turned back from his hot anger. [85:3]

Q? Of what does the writer ask God to let go?

A. He ask God to let go of his displeasure with his people. [85:4]

Q? What will God's people do if God revives them again?

A. God's people will rejoice in God. [85:6]

Q? What is the writer asking God to show and grant his people?

A. He is asking Yahweh to show his covenant faithfulness and grant his salvation. [85:7]

Q? What does the writer say will happen when he listens to what Yahweh God says?

A. God will make peace with his people, his faithful followers. [85:8]

Q? What must the people do to make peace with God?

A. God's people must not turn again to foolish ways. [85:8]

Q? What will remain in the land when God's salvation is near to those who fear him?

A. Glory will remain in the land. [85:9]

Q? What have met together and what have kissed each other?

A. Covenant faithfulness and trustworthiness have met together and righteousness and peace have kissed each other. [85:10]

Q? What will sprout up from the ground and what will look down from the sky?

A. Trustworthiness will sprout up and victory will look down. [85:11]

Q? What will happen when Yahweh gives his good blessings?

A. Their land will yield its crops. [85:12]

Q? What will go before Yahweh and make a way for his footsteps?

A. Righteousness will go before Yahweh. [85:13]

Psalm 86

Q? Why does David ask Yahweh to listen to and answer him?

A. He asks Yahweh to answer him because David is poor and oppressed. [86:1]

Q? What does David ask God to do for him when he is loyal and trusts in God?

A. David asks God to protect him and save him. [86:2]

Q? What does David asks when he cries out to the Lord?

A. David asks the Lord to be merciful to him. [86:3]

Q? When David lifts up his soul to the Lord, what is he asking from the Lord?

A. David asks the Lord to make his servant glad. [86:4]

Q? What happens to all those who cry out to the Lord who is good?

A. The Lord is ready to forgive and show them great mercy. [86:5]

Q? Who does David ask to listen to his prayer and hear the sound of his pleas?

A. David asks Yahweh to listen and hear. [86:6]

Q? What will Yahweh do when David calls on him in his day of trouble?

A. Yahweh will answer David. [86:7]

Q? Who compares to the Lord among the gods?

A. There is no one who compares to the Lord. [86:8]

Q? What will all the nations do before the Lord?

A. All the nations will come and bow before the Lord and honor the Lord's name. [86:9]

Q? Who only does great and wonderful things?

A. Only God does great and wonderful things. [86:10]

Q? What does David ask Yahweh to teach him?

A. David asks Yahweh to teach him Yahweh's ways. [86:11]

Q? What will happen when Yahweh teaches David?

A. David will walk in Yahweh's truth. [86:11]

Q? What does David tell God he will do?

A. David will praise God and glorify God's name forever. [86:12]

Q? What does David say God's covenant faithfulness toward him has done?

A. God has rescued David's soul from the depths of sheol. [86:13]

Q? What does David say the arrogant and violent men have done?

A. They have risen up against David, seek his life and have no regard for God. [86:14]

Q? How does David describe the Lord?

A. David describes the Lord as a merciful and gracious God, slow to anger, and abundant in covenant faithfulness and trustworthiness. [86:15]

Q? What does David ask the Lord to do for him?

A. David asks the Lord to turn toward him, have mercy on him, give his strength and save him. [86:16]

Q? What will happen when Yahweh shows David a sign of his favor?

A. Those who hate David will see God's favor and be put to shame. [86:17]

Q? What does David say Yahweh as done for him?

A. Yahweh has helped David and comforted him. [86:17]

Psalm 87

Q? Where is the Lord's city established?

A. It is established on the holy mountains. [87:1]

Q? How much does Yahweh love the gates of Zion?

A. He loves them more than all the tents of Jacob. [87:2]

Q? What things are said of the city of God?

A. Glorious things are said of the city of God. [87:3]

Q? To whom did the writer mention Rahab and Babylon?

A. He mentioned them to his followers. [87:4]

Q? What will the Most High do for Zion?

A. The Most High himself will establish her. [87:5]

Q? What does Yahweh note as he registers the peoples?

A. He notes, "This one was born there." [87:6]

Q? What do the singers and dancers say?

A. They say, "All my springs of water are in you." [87:7]

Psalm 88

Q? When does the writer cry out to Yahweh, the God of his salvation?

A. The writer cries out day and night before Yahweh. [88:1]

Q? What does the writer ask Yahweh to do for him?

A. He asks Yahweh to listen to his prayer and pay attention to his cry. [88:2]

Q? What is the problem with the writer's soul and life?

A. His soul is full of troubles and his life is nearing sheol. [88:3]

Q? How does the writer describe himself when people treat him like those who go down to the pit?

A. He describes himself as a man with no strength. [88:4]

Q? What does the writer say happens to him when he is like the dead who lie in the grave?

A. He says that Yahweh cares for the dead no more because they are cut off from Yahweh's power. [88:5]

Q? Where does the writer say that Yahweh has placed him?

A. He says Yahweh has placed him in the lowest part of the pit. [88:6]

Q? What lies heavy on the writer?

A. Yahweh's wrath lies heavy on the writer. [88:7]

Q? What has Yahweh done to make the writer's acquaintenances avoid him?

A. Yahweh has made the writer a shocking sight to his acquaintances. [88:8]

Q? From what do the writer's eyes to grow weary?

A. His eyes grow weary from trouble. [88:9]

Q? What questions does the writer ask Yahweh about the dead and those who have died?

A. He asks Yahweh if he will do wonders for the dead, and if they will rise up and praise Yahweh. [88:10]

Q? What does the writer asks Yahweh about his covenant faithfulness, loyalty, wonderful deeds and righteousness?

A. The writer asks Yahweh if they will be proclaimed in the grave, in the place of the dead, in the darkness and in the place of forgetfulness. [88:11-12]

Q? When does the writer's prayer come before Yahweh?

A. His prayer comes before Yahweh in the morning. [88:13]

Q? What has Yahweh done to the writer?

A. Yahweh has rejected the writer and hidden his face from him. [88:14]

Q? How long has the writer been afflicted and on the verge of death.

A. The writer has been afflictd and on the verge of death since his youth. [88:15]

Q? What does the writer say Yahweh's angry actions and terrifying deeds have done?

A. Yahweh's actions have passed over and his deeds have annihilated the writer. [88:16]

Q? What have Yahweh's actions and deeds done to the writer all day long?

A. They surrounded the writed like water and encircled him. [88:17]

Q? What does the writer say is his only acquaintance?

A. He says his only acquaintance is the darkness. [88:18]

Psalm 89

Q? Of what will the writer sing forever?

A. He will sing of Yahweh"s acts of covenant faithfulness. [89:1]

Q? What will the writer proclaim to future generations?

A. He will proclaim Yahweh's truthfulness. [89:1]

Q? Where has Yahweh's truthfulness been established?

A. It has been established in the heavens. [89:2]

Q? With whom has a covenant and an oath been made?

A. The covenant has been made with the chosen one and an oath has been made to David. [89:3]

Q? How long will the descendants and the throne be established?

A. The descendants will be established forever and the throne through all generations. [89:4]

Q? For what will the heavens praise Yahweh?

A. The heavens will praise Yahweh for his wonders. [89:5]

Q? For what will the assembly of the holy ones praise Yahweh?

A. They will praise Yahweh for his truthfulness. [89:5]

Q? How does God compare to those who surround him?

A. He is more awesome than all who surround him. [89:7]

Q? What does the writer say about Yahweh's truthfulness?

A. It surrounds Yahweh. [89:8]

Q? What does the writer say about Yahweh's rule of the raging sea?

A. He says that when the waves surge, Yahweh calms them. [89:9]

Q? What did Yahweh do to Rahab?

A. He crushed her as one who is killed. [89:10]

Q? What did Yahweh use to scatter his enemies?

A. He used his strong arm. [89:10]

Q? What belongs to Yahweh who made the world and all it contains?

A. The heavens and the earth belong to Yahweh. [89:11]

Q? What did Yahweh create?

A. Yahweh created the north and the south. [89:12]

Q? What does the writer say about Yahweh's arm and hand?

A. Yahweh has a mighty arm and a strong hand, and his right hand is high. [89:13]

Q? What is the foundation of Yahweh's throne?

A. Righteousness and justice are the foundation of Yahweh's throne. [89:14]

Q? What comes before Yahweh?

A. Covenant faitfhulness and trustworthiness come before Yahweh. [89:14]

Q? What happens to the people who worship Yahweh?

A. They are blessed and walk in the light of Yahweh's face, they rejoice in Yahweh's name, and in Yahweh's righteousness they exalt. [89:15-16]

Q? How does Yahweh's majestic strength and favor benefit the people?

A. The people are victorious [89:17]

Q? What belongs to Yahweh and what is he called?

A. The people's shield belongs to Yahweh and is called the Holy One of Israel. [89:18]

Q? What did Yahweh say in a vision to his faithful ones?

A. He said that he set a crown on a mighty one and raised up one chosen from among the people. [89:19]

Q? What did Yahweh say he will do for his chosen servant David?

A. He said he had anointed him, will support him, and will strengthen him. [89:20-23]

Q? What will be with David and how will he be victorious?

A. Yahweh's truth and covenant faithfulness will be with David and by Yahweh's name David will be victorious. [89:24]

Q? What will David call out to Yahweh?

A. He will call Yahweh his Father, his God, and the rock of his salvation. [89:26]

Q? What will Yahweh do for David who he places as his firstborn son and most exalted of the kings of the earth?

A. Yahweh will extend and secure his covenant faithfulness to David forever. [89:27-28]

Q? How long will David's descendants and throne endure?

A. His descendants will endure forever and his throne will endure as the skies above. [89:29]

Q? What will Yahweh do to David's children if they forsake Yahweh's law, disobey his decrees, break his rules and do not keep his commands?

A. Yahweh will punish their rebellion with a rod and their iniquity with blows. [89:30-32]

Q? What promises does Yahweh make to David?

A. Yahweh promises not to remove his covenant faithfulness or be unfaithful to his promise. He will not break his covenant or change the words of his lips. [89:33-34]

Q? By what does Yahweh swear once and for all.

A. Yahweh swears by his holiness. [89:35]

Q? What does the writer now say about how David is being treated by Yahweh?

A. The writer says that Yahweh has refused and rejected and is angry with the anointed king. [89:38]

Q? What does the writer say is happening to the anointed king?

A. He is being robbed and has become an object of disgust to his neighbors. [89:41]

Q? What have the anointed king's enemies done?

A. They have raised their right hand and have been made to rejoice. [89:42]

Q? What happened when the anointed king went into battle?

A. The edge of the king's sword was turned back and he was made unable to stand in battle. [89:43]

Q? What has happened to the king's spendor and throne?

A. His splendor has been brought to an end and his throne has been brought down to the ground. [89:44]

Q? What has happened to the days of the anointed king?

A. His days have been shortened and he has been covered with shame. [89:45]

Q? What does the writer ask Yahweh about his anger?

A. He asks how long will Yahweh will hide himself and his anger will burn like fire. [89:46]

Q? What does the writer ask Yahweh to think about?

A. He asks Yahwe to think about how short his time is and for what uselessness Yahweh has created all the sons of men. [89:47]

Q? What does the writer ask the Lord about his former acts of covenant faithfulness?

A. The writer asks the Lord, “Where are your former acts of covenant faithfulness?” [89:49]

Q? What does the writer tell the Lord to call to mind?

A. His tells the Lord that Yahweh’s enemies hurl insults and mock the footsteps of Yahweh’s anointed one. [89:50-51]

Q? How long does the writer say Yahweh will be blessed?

A. Yahweh will be blessed forever. [89:52]

Psalm 90

Q? How long has the Lord been a refuge for Moses and the people?

A. The Lord has been a refuge throughout all generations. [90:1]

Q? To what does the Lord return man?

A. He returns man to the dust. [90:3]

Q? What are a thousand years like in the sight of the Lord?

A. They are as yesterday when it is past, and as a watch in the night. [90:4]

Q? To what are the descendants of mankind like?

A. They are like the grass that sprouts up, blooms and grows up, and then withers and dries up. [90:5-6]

Q? Why is mankind consumed in the Lord's anger and terrified in his wrath?

A. They are consumed and terrified because the Lord has set their iniquities before himself, and their hidden sins in the light of his presence. [90:7-8]

Q? How many are the years of mankind if they are healthy?

A. Their years are eighty if healthy. [90:10]

Q? What does Moses ask the Lord to teach mankind?

A. He asks the Lord to teach mankind to consider their lives, so that they may live wisely. [90:12]

Q? With what does Moses want the Lord to satisfy mankind in the morning?

A. He wants the Lord to satisfy mankind with the Lord's covenant faithfulness, so that they may rejoice and be glad all their days. [90:14]

Q? What does Moses want the Lord to let his servants see?

A. He wants the Lord to let his servants see his work and their children see his majesty. [90:16]

Q? How does the Lord show his favor to mankind?

A. He prospers the work of their hands. [90:17]

Psalm 91

Q? What does the writer say of Yahweh?

A. The writer says, “He is my shelter and my fortress, my God, in whom I trust.” [91:2]

Q? What will Yahweh do for the one who trusts in him?

A. Yahweh will rescue him from the snare of the hunter and from the deadly plague and cover him with his wings. [91:3-4]

Q? What does the one who trusts in Yahweh need not be afraid of?

A. The one who trusts in Yahweh need not be afraid of terror in the night, or the the arrow that flies by day, the plagues that roam around in the darkness, and the disease that comes at noontime. [91:5-6]

Q? What is Yahweh for the writer?

A. Yahweh is the refuge for the writer. [91:9]

Q? Why will no evil overtake nor affliction come near the home of the one who trusts in Yahweh?

A. No evil will overtake nor affliction come near the one who trusts in Yahweh because Yahweh will direct his angels to protect and guard him in all his ways. [91:10-11]

Q? How will the angels protect and guard the one who trusts in Yahweh?

A. The angels will lift him up with their hand so he will not slip and fall on a stone. [91:12-13]

Q? What does Yahweh do for the one who is devoted to him?

A. Yahweh will rescue him, protect him, answer him when he calls, give him victory and honor when he is in trouble, satisfy him with long life, and show him Yahweh’s salvation. [91:14-16]

Psalm 92

Q? What does the writer consider to be a good thing?

A. It is a good thing to give thanks and sing praises to the name of Yahweh. [92:1]

Q? When does there writer say to proclaim Yahweh's covenant faithfulness and truthfulness?

A. He says to proclaim Yahweh's covenant faithfulness in the morning and his truthfulness every night. [92:2]

Q? How has the writer responded to the great deeds of Yahweh?

A. Yahweh's great deeds have made him glad so that he will sing for joy. [92:4-5]

Q? What kind of person does not know and understand such joy?

A. Such joy is not known by a brutish person nor a fool. [92:6]

Q? What is the destiny of the wicked who sprout like the grass and all the evildoers who thrive?

A. The wicked who sprout like the grass and all the evildoers who thrive are still doomed to eternal destruction. [92:7]

Q? Why do all the evildoers, who are Yahweh's enemies, scatter?

A. All the evildoers are scattered because Yahweh will reign forever. [92:8-9]

Q? How has Yahweh exalted the writer's horn and anointed him with fresh oil?

A. Yahweh has exalted and anointed the writer by allowing him to see the downfall of his enemies and hear the doom of his evil foes. [92:10-11]

Q? Where are the righteous planted?

A. They are planted in the house of Yahweh. [92:13]

Q? What do the righteous do to proclaim that Yahweh is just?

A. The righteous bear fruit when they are old and stay fresh and green. [92:14-15]

Q? Why is Yahweh the rock of the writer?

A. Yahaweh is his rock because there is no unrighteousness in Yahweh. [92:15]

Psalm 93

Q? In what is Yahweh robed and clothed?

A. Yahweh is robed in majesty and clothed with strength which he wears like a belt. [93:1]

Q? How have the oceans lifted up their voice?

A. The oceans rise and their waves crash and roar. [93:3]

Q? Who is above the crashing of many waves and the mighty breakers of the sea?

A. Yahweh on high is mighty and above the many crashing waves and mighty breakers of the sea. [93:4]

Q? How does the writer describe Yahweh's commands and holiness?

A. The writer says that Yahweh's commands are very trustworthy and holiness adorns Yahweh's house forever. [93:5]

Psalm 94

Q? What does the writer ask Yahweh God to do?

A. The writer asks Yahweh God to shine over his people and give to the proud what they deserve. [94:1-2]

Q? How do the wicked rejoice in what they say?

A. The wicked rejoice by pouring out arrogant, defiant and boastful speeches. [94:3-4]

Q? What is the behavior of the wicked?

A. The wicked crush Yahweh's people and they kill the widow, the alien and the fatherless. [94:5-6]

Q? What does the wicked say?

A. The wicked says that Yahweh will not see nor take notice of what we do. [94:7]

Q? What is the question the writer asks of the fools?

A. He asks them, "When will you ever learn?" [94:8]

Q? What does Yahweh know about the thoughts of men?

A. Yahweh knows that the thoughts of men are corrupt. [94:11]

Q? What does Yahweh do for the one who is blessed?

A. Yahweh teaches his law and gives rest in times of trouble to the one who is blessed. [94:12-13]

Q? What promise does the writer give to Yahweh's people?

A. The writer says that Yahweh will not forsake his people nor abandon his inheritance. [94:14]

Q? What is the result of Yahweh's promise?

A. The result of Yahweh's promise is that justice will prevail and all the upright will follow it. [94:15]

Q? What provision from Yahweh was a help to the writer?

A. The provision was Yahweh's covenant faithfulness which held the writer up when he said, "my foot is slipping." [94:17-18]

Q? How do the wicked rulers create injustice by statute?

A. The wicked rulers create injustice by conspiring against the righteous and condemning the innocent to death. [94:20-21]

Q? How has Yahweh encouraged the writer?

A. Yahweh has encouraged the writer by being his high tower and the rock of his refuge. [94:22]

Q? What will Yahweh do to the wicked rulers?

A. Yahweh will bring on them their own iniquity and cut them off in their own wickedness. [94:23]

Psalm 95

Q? How does the writer encourage everyone to enter?

A. The writer encourages everyone to enter Yahweh's presence with thanksgiving. [95:2]

Q? How does Yahweh compare to other gods?

A. Yahweh is a great God and a great King who is superior to all gods. [95:3]

Q? How is Yahweh superior to all gods?

A. Yahweh is superior to all gods in that the heights of the mountains and the seas which he made are his and his hands formed the dry land. [95:4-5]

Q? Why should everyone worship by bowing down and kneeling before Yahweh?

A. Everyone should worship Yahweh because he is their God and they are the people of his pasture and the sheep of his hand. [95:6-7]

Q? How did the forefathers of Israel respond to Yahweh?

A. They challenged his authority and tried his patience, though they had seen his deeds. [95:9]

Q? How did Yahweh describe the people who challenged his authority?

A. Yahweh said, "This is a people whose hearts wander astray; they have not known my ways." [95:10]

Q? What did Yahweh vow in his anger?

A. Yahweh vowed in his anger that the people who challenged his authority would never enter into Yahweh's resting place. [95:11]

Psalm 96

Q? What does the writer encourage everyone to announce?

A. The writer encourages everyone to announce Yahweh's salvation day after day. [96:2]

Q? Why should everyone declare Yahweh's glory and his marvelous deeds among the nations?

A. Everyone should declare Yahweh's glory and his marvelous deeds because Yahweh is great, and greatly to be praised, and to be feared above all other gods. [96:3-4]

Q? What attributes are in Yahweh's presence?

A. The attributes in Yahweh's presence are splendor, majesty, strength and beauty. [96:6]

Q? What should everyone do to ascribe to Yahweh the glory due to his name?

A. Everyone should bring an offering and come into his courts. [96:8]

Q? What did the writer encourage everyone to say among the nations?

A. The writer encouraged everyone to say, "Yahweh reigns." [96:10]

Q? How does Yahweh judge the peoples?

A. Yahweh judges the peoples fairly. [96:10]

Q? Why should the heavens be glad and the earth rejoice?

A. The heavens should be glad and the earth rejoice because Yahweh is coming. [96:11-13]

Q? What will Yahweh do when he comes?

A. When Yahweh comes he will judge the earth, the world with righteousness, and the people with his faithfulness. [96:13]

Psalm 97

Q? What is the foundation of Yahweh's throne?

A. The foundation of Yahweh's throne is righteousness and justice. [97:2]

Q? What is the result of the fire that goes before Yahweh?

A. The fire that goes before Yahweh consumes his adversaries on every side. [97:3]

Q? What happens in Yahweh's presence?

A. Yahweh's lightning lights up the world, the earth sees and trembles, and the mountains melt like wax in Yahweh's presence. [97:4-5]

Q? What declares Yahweh's justice and glory?

A. The skies declare Yahweh's justice and all the nations see his glory. [97:6]

Q? Who will be shamed by Yahweh?

A. All those who worship carved figures and boast in worthless idols will be shamed by Yahweh. [97:7]

Q? Why did Zion hear and the towns of Judah rejoice?

A. Zion heard and the towns of Judah rejoiced because of Yahweh's righteous decrees. [97:8]

Q? What does the writer say about Yahweh?

A. The writer says that Yahweh is most high above all the earth and exalted far above all gods. [97:9]

Q? What does Yahweh do for his saints?

A. Yahweh protects the lives of his saints and takes them out of the hand of the wicked. [97:10]

Q? What does the writer encourage the righteous to do?

A. The writer encourages the righteous to be glad in Yahweh and give thanks to his holy name. [97:12]

Psalm 98

Q? What has given victory to Yahweh's people?

A. Yahweh's right hand and holy arm have given his people victory. [98:1]

Q? What has Yahweh openly showed to all the nations?

A. He has openly showed his justice to all the nations. [98:2]

Q? What does Yahweh call to mind?

A. Yahweh calls to mind his covenant loyalty and faithfulness for the house of Israel. [98:3]

Q? Who will see the victory of Israel's God?

A. All the ends of the earth will see the victory of Israel's God. [98:3]

Q? What should be the response of everyone to Yahweh's provision?

A. Everyone should shout for joy and burst into song, singing Yahweh's praises. [98:4]

Q? What instruments should the house of Israel use to sing praises and make a joyful noise before Yahweh?

A. The house of Israel should use the harp, trumpets, and the sound of the horn. [98:5-6]

Q? How does the writer encourage Yahweh's creation to respond to his coming?

A. The writer says the sea and everything in it and the world and those who live in it should shout, and the rivers should clap their hands and the mountains should shout for joy. [98:7-8]

Q? How will Yahweh judge the world?

A. Yahweh will judge the world with righteousness and the nations with fairness. [98:9]

Psalm 99

Q? How should the nations respond to Yahweh's reign?

A. The nations should tremble in response to Yahweh's reign. [99:1]

Q? Why does the earth quake?

A. The earth quakes because Yahweh sits enthroned above the cherubim. [99:1]

Q? Why is Yahweh exhalted above all the nations?

A. Yahweh is exalted because he is great in Zion. [99:2]

Q? Why should the nations praise Yahweh's great and awesome name?

A. The nations should praise Yahweh's name because he is holy. [99:3]

Q? How does the writer describe the king?

A. The writer says the king is strong and he loves justice. [99:4]

Q? How does the writer say that the nations should respond to Yahweh?

A. The writer says that the nations should praise Yahweh and worship at his footstool because he is holy. [99:5]

Q? Who were some of those men who prayed to Yahweh and he answered them?

A. Some of those men who prayed to Yahweh and he answered them were Moses, Aaron, and Samuel. [99:6]

Q? How did the men who prayed to Yahweh respond to what he said?

A. The men who prayed kept Yahweh's solemn commands and the statutes that he gave them. [99:7]

Q? What did Yahweh do for the men who prayed to him?

A. Yahweh forgave them though he punished their sinful deeds. [99:8]

Q? What does the writer encourage everyone to do?

A. The writer says to praise Yahweh and worship at his holy hill because he is holy. [99:9]

Psalm 100

Q? Who does the writer invite to shout joyfully to Yahweh?

A. He invites all the earth to shout joyfully to Yahweh. [100:1]

Q? How should people come into Yahweh's presence?

A. They should come before his presence with joyful singing. [100:2]

Q? Why does image does the writer use to show how people belong to Yahweh?

A. He says they are Yahweh's people and the sheep of his pasture. [100:3]

Q? How should people enter into Yahweh's gates and courts?

A. They should enter into his gates with thanksgiving and into his courts with praise. [100:4]

Q? What does the writer says endures forever?

A. He says that Yahweh's covenant faithfulness endures forever. [100:5]

Psalm 101

Q? Of what two qualities will David sing?

A. He will sing of covenant faithfulness and justice. [101:1]

Q? What has David not put before his eyes?

A. He has not put wrong doing before his eyes. [101:3]

Q? Who will David destroy?

A. He will destroy whoever secretly slanders his neighbor. [101:5]

Q? What kind of people does David want to sit at his side and serve him?

A. David wants the faithful of the land to sit at his side, and those who walk in integrity to serve him. [101:6]

Q? Who will David not allow to remain within his house?

A. He will not allow deceitful people to remain within his house. [101:7]

Q? How often does David say that he will destroy all the wicked from the land?

A. Morning by morning, he will destroy all the wicked. [101:8]

Psalm 102

Q? What does the afflicted pray for Yahweh not to do in his time of trouble?

A. The afflicted prays for Yahweh not to hide his face from him in his time of trouble. [102:2]

Q? To what does the afflicted compare his crushed heart?

A. The afflicted says that he is like grass that has withered. [102:4]

Q? What has happened due to the afflicted's continual groaning?

A. With the afflicted's continual groaning, he has become very thin. [102:5]

Q? How do those who mock the afflicted use his name?

A. Those who mock the afflicted use his name in curses. [102:8]

Q? How does the afflicted say he has been treated by Yahweh's anger?

A. The afflicted says that God has lifted him up to throw him down. [102:10]

Q? How long will the fame of Yahweh endure?

A. The writer says that Yahweh's fame is for all generations. [102:12]

Q? For what do the servants of Yahweh feel compassion?

A. Yahweh's servants feel compassion for the dust of Zion's ruins. [102:14]

Q? How will the kings of the earth show respect for Yahweh?

A. All the kings of the earth will honor Yahweh's glory. [102:15]

Q? To what action of the destitute will Yahweh respond?

A. Yahweh will respond to the prayer of the destitute. [102:17]

Q? How does the writer show how far into the future Yahweh's praise will continue?

A. He writes that a people not yet born will praise Yahweh. [102:18]

Q? What does Yahweh view from heaven?

A. From heaven Yahweh has viewed the earth. [102:19]

Q? For what action are the peoples and kingdoms gathered together?

A. The peoples and kingdoms gather together to serve Yahweh. [102:22]

Q? For what does the afflicted writer plead for God not to do?

A. The writer said, "My God, do not take me away in the middle of life." [102:24]

Q? What does the writer say Yahweh did in ancient times.

A. The writer says that in ancient times Yahweh set the earth in place. [102:25]

Q? How long will the years of Yahweh endure?

A. Yahweh's years will have no end. [102:27]

Q? Where does the writer say the descendants of Yahweh's servants will live?

A. The descendants of Yahweh's servants will live in his presence. [102:28]

Psalm 103

Q? What does David not want to forget?

A. He does not want to forget all of Yahweh's good deeds. [103:2]

Q? With what does David say Yahweh crowns his soul?

A. He crowns his soul with covenant faithfulness and acts of tender mercy. [103:4]

Q? What does Yahweh do for all who are oppressed?

A. Yahweh does acts of justice for all who are oppressed. [103:6]

Q? What did Yahweh make known to the descendants of Israel?

A. He made known his deeds to the descendants of Israel. [103:7]

Q? What does David say that Yahweh will not always do?

A. He says Yahweh will not always discipline, and is not always angry. [103:9]

Q? David says that Yahweh does not deal with us in what way?

A. Yahweh does not deal with us as our sins deserve. [103:10]

Q? In what special way does Yahweh have compassion on those who honor him?

A. Yahweh has compassion on those who honor him in the same way as a father has compassion on his children. [103:13]

Q? How long does the covenant faithfulness of Yahweh last?

A. The covenant faithfulness of Yahweh is from everlasting to everlasting on those who honor him. [103:17]

Q? Where has Yahweh established his throne?

A. Yahweh has established his throne in the heavens. [103:19]

Q? Who are the ones with great strength who are called to bless Yahweh and obey his word?

A. His angels are called to obey his word. [103:20]

Q? Who are the servants that David says carry out Yahweh's will?

A. All of Yahweh's angel armies carry out his will. [103:22]

Psalm 104

Q? How does the writer say that Yahweh is clothed?

A. He says that Yahweh is clothed with splendor and majesty. [104:1]

Q? In what way does Yahweh spread out the heavens?

A. He spreads out the heavens like a tent curtain. [104:2]

Q? What does the writer say will never happen to the foundations of the earth that Yahweh laid?

A. The foundations of the earth will never be moved. [104:5]

Q? What does the writer say made the waters to recede?

A. Yahweh's rebuke made the waters recede. [104:7]

Q? Why will the waters not cover the earth again?

A. Yahweh set a boundary for them that they will not cross. [104:9]

Q? What three things does the writer say Yahweh provides for man?

A. Yahweh provides wine to make man happy, oil to make his face shine, and food to sustain his life [104:15]

Q? What did Yahweh appoint the moon and the sun to mark?

A. He appointed the moon to mark the seasons and the sun to know its time for setting. [104:19]

Q? What happens to the young lions when the sun rises?

A. When the sun rises, they retreat and sleep in their dens. [104:22]

Q? With what does the deep and wide sea teem?

A. The sea teems with many creatures both great and small. [104:25]

Q? To whom do all the sea creatures look to give them their food?

A. They all look to Yahweh to give them their food on time. [104:27]

Q? What happens to the creatures if Yahweh hides his face or takes away their breath?

A. When he hide his face, they are troubled; if he take away their breath, they die and return to dust. [104:29]

Q? What does the writer want Yahweh to do with his creation?

A. The writer wants Yahweh to enjoy his creation. [104:31]

Q? What does the writer promise to sing for the rest of his life?

A. He promises to sing praise to his God as long as he lives. [104:33]

Q? What does the writer hope will happen to sinners and the wicked on the earth?

A. He wants sinners to vanish from the earth and the wicked to be no more. [104:35]

Psalm 106

Q? What does the writer say endures forever?

A. Yahweh's covenant faithfulness endures forever. [106:1]

Q? When does the writer ask Yahweh call him to mind?

A. He asks Yahweh to call him to mind when Yahweh shows favor to his people. [106:4]

Q? What will cause the writer to rejoice?

A. He will rejoice when he sees the prosperity of Yahweh's chosen. [106:5]

Q? How did the fathers of the writer respond to Yahweh's marvelous deeds?

A. The fathers did not appreciate Yahweh's marvelous deeds in Egypt. [106:7]

Q? Why did Yahweh save the writer's ancestors?

A. He saved them for his name's sake so that he might reveal his power. [106:8]

Q? What happened to the adversaries of Israel?

A. The waters covered their adversaries; not one of them survived. [106:11]

Q? What did the people do when they had insatiable cravings in the wilderness.

A. They challenged God in the desert. [106:14]

Q? What did the earth do to Dathan and the followers of Abiram?

A. The earth opened and swallowed up Dathan and covered the followers of Abiram. [106:17]

Q? What did the people worship at Horeb?

A. They made a calf at Horeb and worshipped a cast metal figure. [106:20]

Q? Why did God not decree the destruction of the Israelites?

A. Moses, his chosen one, intervened with him in the breach to turn Yahweh's anger away from destroying them. [106:23]

Q? What did God swear he would do when he raised his hand?

A. God swore to them that he would let them die in the desert, and scatter their descendants among the nations. [106:26]

Q? What happened to Israel when they provoked Yahweh to anger?

A. A plague broke out among them. [106:29]

Q? What happened when Phinehas rose to intervene for the people?

A. When Phinehas intervened, the plague subsided. [106:30]

Q? Why did Moses sin at the waters of Meribah?

A. The people made Moses bitter, and he spoke rashly. [106:33]

Q? What happened to the people when they mingled with the nations and worshipped their idols?

A. Their idols became a snare for them. [106:37]

Q? What happened to Israel when Yahweh was angry with them and handed them over to the nations?

A. When Yahweh handed them over, those who hated them and ruled over them. [106:41]

Q? Why did Yahweh relent and pay attention to Israel in their distress?

A. He called to mind his covenant with them and relented because of his covenant faithfulness. [106:45]

Q? For what reason should Yahweh gather Israel from among the nations?

A. He should gather them so that they may give thanks to his holy name and glory in his praises. [106:47]

Psalm 107

Q? How long does Yahweh's covenant faithfulness last?

A. His covenant faithfulness endures forever. [107:1]

Q? From where has Yahweh gathered his redeemed?

A. He has gathered them out of foreign lands, from the east and from the west, from the north and from the south. [107:3]

Q? What did Yahweh do for his redeemed when they called out to him in their trouble?

A. He rescued them out of all their distress. [107:6]

Q? For what should people praise Yahweh?

A. They should praise him for his covenant faithfulness and for the amazing things he has done for humanity. [107:8]

Q? How did Yahweh humble the hearts of the people?

A. He humbled their hearts through hardship. [107:12]

Q? What kind of gates and bars has Yahweh broken for his people?

A. He has broken the gates of bronze and cut through the bars of iron. [107:16]

Q? Why were the people afflicted?

A. They were afflicted because for their sins. [107:17]

Q? What kind of sacrifices should people offer to Yahweh?

A. "They should offer the sacrifices of thanksgiving. [107:22]

Q? What did the people who travel on the sea in ships and do business overseas see of Yahweh?

A. They saw the deeds of Yahweh and his wonders on the seas. [107:24]

Q? Why happened to men when the waves reached up to the heavens and then they dropped down to the depths?

A. The men's courage melted away because of the danger. [107:27]

Q? What happened to the men when they called out to Yahweh in their trouble?

A. He brought them out of their distress and calmed the storm. [107:28-29]

Q? Where should people exalt and praise Yahweh?

A. They should exalt him in the assembly of the people and praise him in the council of the elders. [107:32]

Q? What did Yahweh do to a fruitful land because of the wickedness of the people?

A. He turned a fruitful land into a barren place because of the wickedness of its people. [107:34]

Q? What did the people plant in their city?

A. They planted fields and vineyards. [107:37]

Q? What happened to the leaders when Yahweh poured contempt on them?

A. He caused them to wander in the wilderness, where there are no roads. [107:40]

Q? What will all wickedness do when the upright see Yahweh's protection and rejoice?

A. All wickedness will shut its mouth. [107:42]

Q? Who does the writer call upon to take note of these things?

A. The writer calls upon whoever is wise to take note of these things and meditate on Yahweh's acts of covenant faithfulness. [107:43]

Psalm 108

Q? With what does David say he will sing praises?

A. David says that he will sing praises also with his honored heart. [108:1]

Q? How great does David say is Yahweh's covenant faithfulness?

A. David says that Yahweh's covenant faithfulness is great above the heavens. [108:4]

Q? Where does David ask for God's glory to be exalted?

A. David asks that God's glory be exalted over all the earth. [108:5]

Q? What has God spoken about Ephraim and Judah?

A. God said that Ephraim also is his helmet and Judah is his scepter. [108:8]

Q? How will God shout because of Philistia?

A. God will shout in triumph because of Philistia. [108:9]

Q? Whose help does David say is futile?

A. David asks for God's help because man's help is futile. [108:12]

Q? How does David describe his triumph with God's help?

A. David says that his army will triumph with God's help, because God will trample down David's enemies. [108:13]

Psalm 109

Q? Who does David say attacks him?

A. David says the wicked and deceitful attack him. [109:2]

Q? What do the wicked give in return for David's love?

A. David says that in return for his love they slander him. [109:4]

Q? What does David ask to happen when his enemy is judged?

A. David asks that when his enemy is judged, he may be found guilty. [109:7]

Q? What is David's request for the children of his enemies?

A. David asks for his enemy's children to wander about and beg, asking for handouts. [109:10]

Q? What does David ask to happen to his enemy's earnings?

A. David asks for strangers to plunder what his enemy earns. [109:11]

Q? What is David's request from Yahweh for the memory of his enemy?

A. David asks that Yahweh cut off his enemy's memory from the earth. [109:15]

Q? Why does David ask Yahweh to cut off their memory?

A. David prays that Yahweh would do this because this man never bothered to show any covenant faithfulness. [109:16]

Q? What does David ask for since his enemy hated blessing?

A. David says that since his enemy hated blessing, that no blessing may come to him. [109:17]

Q? From whom does David request the reward for his accusers?

A. David asks for this to be the reward of his accusers from Yahweh. [109:20]

Q? Why does David ask Yahweh to deal kindly with him?

A. David asks Yahweh his Lord to deal kindly with him for Yahweh's name's sake. [109:12]

Q? To what does David compare his fading away?

A. David says that he is fading away like the shadow of the evening. [109:23]

Q? What do David's accusers do when they see him?

A. David says that when they see him, his accusers shake their heads. [109:25]

Q? By what does David ask Yahweh to save him?

A. David ask Yahweh to save him by Yahweh's covenant faithfulness. [109:26]

Q? What does David ask to happen when his accusers attack him?

A. David asks that when his accusers attack, they would be put to shame. [109:28]

Q? What does David say will happen when Yahweh stands at right hand of the needy person?

A. Yahweh will save the needy person from those who condemn him. [109:31]

Psalm 110

Q? Where does Yahweh ask David's master to sit, and for how long?

A. Yahweh asks him to sit at his right hand until he makes his enemies his footstool. [110:1]

Q? What will the people wear as they follow David's master?

A. They will follow him in sacred garments. [110:3]

Q? What has Yahweh sworn and will not change?

A. He has sworn to David's master that, "You are a priest forever." [110:4]

Q? What will David's master do to kings on the day of his anger?

A. He will kill kings on the day of his anger. [107:5]

Q? What will David's master do after he drinks of the brook along the road?

A. He will lift his head up high after victory. [110:7]

Psalm 111

Q? Where will the writer says he will give thanks to Yahweh with his whole heart?

A. He will give thanks to Yahweh in the assembly of the upright, in their gathering. [111:1]

Q? How long will Yahweh's righteousness endure?

A. His righteousness endures forever. [111:3]

Q? What will Yahweh always call to mind?

A. He will always call to mind his covenant. [111:5]

Q? How did Yahweh show his powerful works to his people?

A. He showed his powerful works to the people in giving them the inheritance of the nations. [111:6]

Q? How are Yahweh's instructions to be observed?

A. All his instructions are to be observed faithfully and properly. [111:8]

Q? How does the writer describe Yahweh's name?

A. The writer says, "Holy and awesome is his name." [111:9]

Q? What is the beginning of wisdom?

A. To honor Yahweh is the beginning of wisdom. [111:10]

Q? What do those who carry out Yahweh's instructions have?

A. Those who carry out his instructions have good understanding. [111:10]

Psalm 112

Q? What happens to the descendants of the man who obeys Yahweh and who greatly delights in his commandments?

A. His descendants will be powerful on earth and will be blessed. [112:2]

Q? What is in the house of the man who obeys Yahweh?

A. Wealth and riches are in his house. [112:3]

Q? For whom does the writer says things will go well?

A. It will go well for the man who deals graciously and lends money, and who conducts his affairs with honesty. [112:5]

Q? What does the righteous man do rather than fear bad news?

A. He does not fear, but he is confident, trusting in Yahweh. [112:7]

Q? What happens to the godly person who generously gives to the poor?

A. He will be exalted with honor. [112:9]

Q? What happens to the wicked person who sees the blessing of the righteous person and is angry?

A. The wicked person will gnash with his teeth and melt away. [112:10]

Psalm 113

Q? When will the name of Yahweh be blessed?

A. His name will be blessed both now and forevermore. [113:2]

Q? Where does the glory of Yahweh reach?

A. His glory reaches above the skies. [113:4]

Q? Where is the seat of Yahweh?

A. His seat is on high, from where he looks down at the sky and earth. [113:5-6]

Q? Where does Yahweh seat the poor and the needy person when he raises him up?

A. Yahweh seats him with princes, with the princes of his people. [113:8]

Q? What does Yahweh give the barren woman?

A. He gives the barren woman in the house a seat like a joyful mother of the children. [113:9]

Psalm 114

Q? When Israel left Egypt, what did Judah and Israel become?

A. Judah became his sanctuary, and Israel became his kingdom. [114:2]

Q? What did the mountains and the hills do when the Israelites came to the land?

A. The mountains skipped like rams, and the hills skipped like lambs. [114:4]

Q? Why does the writer say the earth should tremble?

A. The earth should tremble before the Lord, at the presence of the God of Jacob. [114:7]

Q? Into what does the writer say Yahweh turned the rock and the hard rock?

A. He turned the rock into a pool of water, and the hard rock into a spring of water. [114:8]

Psalm 115

Q? For what reason does David pray that Yahweh would bring honor to Yahweh's name?

A. He asks Yahweh to bring honor to his hame for his covenant faithfulness and for his trustworthiness. [115:1]

Q? What does David says the nations' idols are?

A. He says their idols are silver and gold, the work of men's hands. [115:4]

Q? What are the idols not able to do?

A. They are not able to speak, or see, or hear, or smell. [115:5-6]

Q? Why should everyone trust in Yahweh?

A. They should trust in Yahweh because his is their help and shield. [115:9-11]

Q? How old must a person be for Yahweh to bless him?

A. Yahweh will bless those who honor him, both young and old. [115:13]

Q? To whom do the heavens and earth belong?

A. The heavens belong to Yahweh; but the earth he has given to mankind. [115:16]

Q? How long does David say people will bless Yahweh?

A. He says they will bless Yahweh now and forevermore. [115:18]

Psalm 116

Q? For what reason does the writer say he loves Yahweh?

A. He loves Yahweh because Yahweh hears his voice and his pleas for mercy. [116:1]

Q? What did the writer feel when he was surrounded by the cords of death and confronted by the snares of sheol?

A. He felt anguish and sorrow. [116:3]

Q? Who does Yahweh protect?

A. Yahweh protects the naive. [116:6]

Q? From what was the writer's soul freed?

A. Yahweh freed his soul from death. [116:8]

Q? Where does the writer say he will serve Yahweh?

A. He will serve Yahweh in the land of the living. [116:9]

Q? Where does the writer say he will fulfill his vows to Yahweh?

A. He will fulfill his vows in the presence of all his people. [116:14]

Q? What is precious in the sight of Yahweh?

A. Precious in the sight of Yahweh is the death of his saints. [116:15]

Q? What does the writer say he will offer to Yahweh for taking away his bonds?

A. He says he will offer to him the sacrifice of thanksgiving. [116:17]

Q? In whose presence will the writer fulfill his vows to Yahweh?

A. He will fulfill his vows in the presence of all Yahweh's people. [116:19]

Psalm 117

Q? Who does this writer call upon to praise Yahweh?

A. He calls upon all the nations and all the peoples to praise Yahweh. [117:1]

Q? What is great toward his people?

A. Yahweh's covenant faithfulness is great toward his people. [117:2]

Q? How long does the trustworthiness of Yahweh endure?

A. The trustworthiness of Yahweh endures forever. [117:2]

Psalm 118

Q? What are the two reasons the writer says people should give thanks to Yahweh? [118:1]

A. They should give thanks to Yahweh because he is good and because his covenant faithfulness endures forever. [118:2]

Q? How did the Yahweh respond when the writer called out to him?

A. Yahweh answered him and set him free. [118:5]

Q? The writer says it is better to take shelter in Yahweh than do what?

A. It is better to take shelter in Yahweh than to put confidence in man. [118:8]

Q? What does the writer say all the nations were like when they surrounded him?

A. He said all the nations surrounded him like bees. [118:12]

Q? What kind of shout is heard in the tents of the righteous?

A. The joyful shout of victory is heard in the tents of the righteous. [118:15]

Q? What has Yahweh not done when he punished the writer harshly?

A. Yahweh did not hand him over to death. [118:18]

Q? What will the writer do when Yahweh opens the gates of righteousness to him?

A. The writer will enter the gates of righteousness and give thanks to Yahweh. [118:19]

Q? What has happened to the stone that the builders rejected?

A. The stone that the builders rejected has become the cornerstone. [118:22]

Q? What will the people do on the day on which Yahweh has acted?

A. They will rejoice and be glad in it. [118:24]

Q? What does the writer say the people should do with the sacrifice?

A. They should bind the sacrifice with cords to the horns of the altar. [118:27]

Q? What does the writer say he will do because Yahweh is his God?

A. He will give thanks to Yahweh, and will exalt him. [118:28]

Psalm 119

Q? How does the writer say people should seek Yahweh?

A. They should seek him with all their heart. [119:2]

Q? What does the writer say would happen if he would be firmly established in the observance of Yahweh's statutes?

A. He says he would not be put to shame when he thinks of all Yahweh's commandments. [119:6]

Q? With what does the writer give thanks to Yahweh?

A. He gives thanks with a sincere heart. [119:7]

Q? How does the writer say a young person can keep his path pure?

A. A young person can keep his path pure by obeying Yahweh's word. [119:9]

Q? Why has the writer stored up Yahweh's word in his heart?

A. He has stored up Yahweh's word in his heart so that he might not sin against Yahweh. [119:11]

Q? In what does the writer rejoice more than in all riches?

A. He rejoices in the way of Yahweh's covenant decrees more than in all riches. [119:14]

Q? What will the writer do with Yahweh's instructions?

A. He will meditate on Yahweh's instructions. [119:15]

Q? How will the writer see marvelous things in Yahweh's law?

A. He will see marvelous things in Yahweh's law when Yahweh opens his eyes. [119:18]

Q? What happens to the writer's soul as he longs to know Yahweh's righteous decrees?

A. His soul is crushed by longing to know Yahweh's righteous decrees. [119:20]

Q? Who does the writer say is cursed and wanders from Yahweh's commandments?

A. The proud are cursed and wander from Yahweh's commandments. [119:21]

Q? What does the writer do even though rulers plot and slander him?

A. He meditates on Yahweh's statutes. [119:23]

Q? By what means does the writer ask Yahweh to give him life?

A. He asks Yahweh to give him life by Yahweh's word. [119:25]

Q? Why does the writer want to understand the ways of Yahweh's instructions?

A. He wants to understand the ways of Yahweh's instructions so he can meditate on Yahweh's wondrous teachings. [119:27]

Q? From what path does the writer ask Yahweh to turn the writer?

A. He asks Yahweh to turn him from the path of deceit. [119:29]

Q? Where does the writer asks Yahweh to direct the writer's heart?

A. He asks Yahweh to direct his heart toward Yahweh's covenant decrees and away from unrighteous gain. [119:36]

Q? From what does the writer ask Yahweh to turn the writer's eyes?

A. He asks Yahweh to turn the writer's eyes from looking at worthless things. [119:37]

Q? What does the writer ask Yahweh to not take from his mouth?

A. He asks Yahweh to not take the word of truth from his mouth. [119:43]

Q? Why does the writer say that he will walk securely?

A. He will walk securely because he seeks Yahweh's instructions. [119:45]

Q? What does the writer says he dearly loves?

A. He dearly loves Yahweh's commandments. [119:47]

Q? What does the writer ask Yahweh to call to mind?

A. He asks Yahweh to call to mind his promise to his servant. [119:49]

Q? Even though the proud have scoffed at him, what has the writer not done?

A. The writer has not turned away from Yahweh's law. [119:51]

Q? The writer says Yahweh's statutes have been his songs in what kind of house?

A. Yahweh's statutes have been the writer's songs in the house where he temporarily lives. [119:54]

Q? With what did the writer request Yahweh's favor?

A. He earnestly requested Yahweh's favor with his whole heart. [119:58]

Q? What has the writer not forgotten when the cords of the wicked ensnared him?

A. He has not forgotten Yahweh's law. [119:61]

Q? The writer is a companion of what kind of people?

A. He is a companion of all who honor Yahweh, to all who observe his instructions. [119:63]

Q? Why does the writer ask Yahweh to teach him proper discernment and understanding?

A. He asks Yahweh to teach him proper discernment and understanding because he has believed in Yahweh's commandments. [119:66]

Q? What did the writer do when the arrogant smeared him with lies?

A. He kept Yahweh's instructions with his whole heart. [119:69]

Q? Why does the writer say that it is good that he has suffered?

A. It was good for him to suffer so that he would learn Yahweh's statutes. [119:71]

Q? The writer says that instruction from Yahweh's mouth is more precious to him than what?

A. Instruction from Yahweh's mouth is more precious to him than thousands of pieces of gold and silver. [119:72]

Q? Why does the writer say that those who honor Yahweh will be glad when they see the writer?

A. They will be glad when they see the writer because he found hope in Yahweh's word. [119:74]

Q? How does the writer say that Yahweh afflicted him?

A. In faithfulness Yahweh afflicted him. [119:76]

Q? The writer asks that his heart may be blameless with respect to Yahweh's statutes so that what might not happen?

A. He wants his heart be blameless with respect to Yahweh's statutes so that the writer may not be put to shame. [119:80]

Q? What do the writers' eyes long to see?

A. His eyes long to see Yahweh's promise. [119:82]

Q? How have the proud defied Yahweh's law?

A. The proud have dug pits for the writer, defying Yahweh's law. [119:85]

Q? The writer prays that Yahweh would keep him alive so that the writer may do what?

A. He asks Yahweh to keep him alive so that he may keep the covenant decrees that Yahweh's has spoken. [119:88]

Q? How long does Yahweh's faithfulness last?

A. Yahweh's faithfulness lasts for all generations. [119:90]

Q? Why will the writer never forget Yahweh's instructions?

A. He will never forget Yahweh's instructions, for through them Yahweh has kept him alive. [119:93]

Q? What is the only thing that does not have limits?

A. Yahweh's commandments are broad, beyond limits. [119:96]

Q? Why does the writer say he has more understanding than all his teachers?

A. He has more understanding than all his teachers, for he meditates on Yahweh's covenant decrees. [119:99]

Q? The writer says Yahweh's words are sweeter than what?

A. Yahweh's words are sweeter than honey to the writer's mouth! [119:104]

Q? What one thing has the writer sworn and confirmed?

A. He has sworn and has confirmed that he will observe Yahweh's decrees. [119:106]

Q? What does the writer claim as his heritage forever and the joy of his heart?

A. He claims Yahweh's covenant decrees as his heritage forever, for they are the joy of his heart. [119:111]

Q? Since Yahweh is his hiding place and his shield, what is the writer waiting for?

A. The writer is waiting for Yahweh's word. [119:114]

Q? Why does Yahweh rejects all those who stray from his statutes?

A. He rejects all those who stray from his statutes, for those people are deceptive and unreliable. [119:118]

Q? In fear of what does the writer's body tremble?

A. His body trembles in fear of Yahweh. [119:120]

Q? For what does the writer wait as his eyes grow tired?

A. He waits for Yahweh's salvation and for his righteous word. [119:123]

Q? Why does the writer ask Yahweh for understanding?

A. He asks for understanding so that he might know Yahweh's covenant decrees. [119:125]

Q? What does the writer hate?

A. He hates every path of falsehood. [119:128]

Q? What does the unfolding of Yahweh's words give?

A. The unfolding of Yahweh's words gives light, and understanding to the untrained. [119:130]

Q? What does Yahweh always do for those who love his name?

A. Yahweh always turns to them and has mercy on them. [119:132]

Q? Why does the writer ask Yahweh redeem him from human oppression?

A. He asks Yahweh to redeem him so that he might observe Yahweh's instructions. [119:134]

Q? Why do streams of tears run down from the writer's eyes?

A. Streams of tears run down from his eyes because people do not observe Yahweh's law. [119:136]

Q? In what way has Yahweh given his covenant decrees?

A. Yahweh has given his covenant decrees righteously and faithfully. [119:138]

Q? What does the writer not do despite the fact that he is insignificant and despised?

A. He does not forget Yahweh's instructions. [119:141]

Q? What are Yahweh's commandments to the writer, even though distress and anguish have found him?

A. Though distress and anguish have found him, Yahweh's commandments are still his delight. [119:143]

Q? What will the writer do if Yahweh saves him?

A. He will observe Yahweh's covenant decrees. [119:146]

Q? What did the writer learn long ago from Yahweh's covenant decrees?

A. He learned that Yahweh had set his covenant decrees in place forever. [119:152]

Q? Why does writer say that Yahweh should look on his affliction and help him?

A. Yahweh should help him because the writer does not forget Yahweh's law. [119:153]

Q? Why is salvation far from the wicked?

A. Salvation is far from the wicked, for they do not love Yahweh's statutes. [119:155]

Q? Why does the writer view the treacherous with disgust?

A. He views the treacherous with disgust because they do not observe Yahweh's word. [119:158]

Q? How long does every one of Yahweh's decrees last?

A. Every one of Yahweh's decrees lasts forever. [119:160]

Q? Of what is the writer afraid when the princes persecute him without cause?

A. He is afraid of disobeying Yahweh's word. [119:161]

Q? How often does the writer praise Yahweh because of his righteous decrees?

A. He praises Yahweh seven times a day. [119:164]

Q? Why does the writer keep Yahweh's instructions and solemn commands?

A. He keeps Yahweh's instructions and solemn commands because Yahweh is aware of everything the writer does. [119:168]

Q? What did Yahweh promise in his word to do?

A. Yahweh promised in his word to help the writer as his plea comes before Yahweh. [119:170]

Q? Why does the writer ask Yahweh to let his tongue sing about Yahweh's word?

A. He wants his tongue to sing about Yahweh's word because all Yahweh's commandments are right. [119:172]

Q? What does the writer ask Yahweh to do when the writer has wandered off like a lost sheep?

A. He asks Yahweh to seek his servant, for he has not forgotten Yahweh's commandments. [119:176]

Psalm 120

Q? What did Yahweh do when the writer called out in distress?

A. The writer says that Yahweh answered him. [120:1]

Q? What is the writer asking Yahweh to do for his soul?

A. The writer is asking Yahweh to rescue his soul from those who lie with and deceive with their tongues. [120:2]

Q? What is the writer telling the people that Yahweh will do to those with a deceitful tongue?

A. Yahweh will shoot them with sharp arrows and with arrowheads heated over the hot coals from wood of the broom tree. [120:4]

Q? Where does the writer say that he has temporarily lived and previously lived?

A. The writer says that he temporarily lived in Meshech and previously lived among the tents of Kedar. [120:5]

Q? What does the writer say about peace?

A. The writer says that he has lived for too long with those who hate peace and he is for peace. [120:6-7]

Psalm 121

Q? What will the writer lift his eyes up to?

A. The writer says he will lift up his eyes to the mountains. [121:1]

Q? From whom does the writer say his help comes?

A. The writer says his help comes from Yahweh. [121:2]

Q? How will Yahweh help the writer?

A. Yahweh will not allow the writer's foot to slip and will protect him. [121:3]

Q? What does the writer say the guardian of Israel never does?

A. The guardian of Israel never slumbers or sleeps. [121:4]

Q? Who is Israel's guardian and shade?

A. Yahweh is Israel's guardian and the shade at their right hand. [121:4]

Q? What will not harm Israel?

A. The sun will not harm them by day nor the moon by night. [121:6]

Q? Who will protect Israel from all evil, keep their soul, and protect them in all they do?

A. Yahweh will protect them from all evil, keep their soul and protect them in all they do. [121:7-8]

Psalm 122

Q? What was said to David to make him glad?

A. “Let us go to the house of Yahweh” was said to David. [122:1]

Q? Where are the people’s feet standing?

A. Their feet are standing inside the gates of Jerusalem. [122:2]

Q? How was Jerusalem built?

A. Jerusalem was built like a city that is compact together. [122:3]

Q? Why did the tribes go up to Jerusalem?

A. The tribes go up to Jerusalem to give thanks to the name of Yahweh. [122:4]

Q? Why do the leaders sit on thrones in Jerusalem?

A. The leaders sit on thrones for judgement for the house of David. [122:5]

Q? What will happen to those who love Jerusalem?

A. Those who love Jerusalem will prosper. [122:6]

Q? What does David want to be within the walls and towers of Jerusalem?

A. He wants there to be peace within the walls and prosperity within the towers. [122:7]

Q? For whose sake will David say, “May there be peace in you.”?

A. David says this for the sake of his brothers and companions. [122:8]

Q? Why does David say he will pray for Jerusalem's good?

A. He will pray for Jerusalem's good for he sake of the house of Yahweh. [122:9]

Psalm 123

Q? To whom does the writer lift up his eyes?

A. The writer lifts up his eye to the one who is enthroned in the heavens. [123:1]

Q? How long do the eyes of the people look to Yahweh their God?

A. They look to Yahweh until he has mercy on them. [123:2]

Q? Why do the people ask Yahweh to have mercy on them?

A. The people are filled with humiliation, they are more than full of the scoffing of the insolent and with the contempt of the proud. [123:3-4]

Psalm 124

Q? What would have happened if Yahweh had not been on the side of Israel when men rose up against them?

A. If Yahweh had not been on the side of Israel, the men who rose up against them would have swallowed them up alive. [124:1-3]

Q? What would the water, torrent and raging waters have done to Israel?

A. The water would have swept them away, the torrent would have overwhelmed them, and the raging waters would have drowned them. [124:4-5]

Q? What did the people do after Yahweh did not allow them to be torn by their enemy's teeth?

A. The people blessed Yahweh. [124:6]

Q? What is the escape of the Israelites like?

A. Their escape is like a bird out of the snare of the fowlers. [124:7]

Q? From where does David say the Israelite's help comes?

A. Their help comes from Yahweh who made heaven and earth. [124:8]

Psalm 125

Q? What are those who trust in Yahweh like?

A. They are like Mount Zion, unshakable and forever enduring. [125:1]

Q? To what does the writer compare the way that Yahweh surrounds his people?

A. The writer compares the way Yahweh surrounds his people to the mountains that surround Jerusalem, now and forever. [125:2]

Q? What must not rule in the land of the righteous?

A. The scepter of wickedness must not rule in the land of the righteous. [125:3]

Q? To whom does the writer request that Yahweh do good?

A. He requests that Yahweh do good to those who are upright in their hearts. [125:4]

Q? What will happen to those who turn aside to their crooked ways?

A. Yahweh will lead them away with the evildoers. [125:5]

Q? What does the writer want to be on Israel?

A. The writer wants there to be peace on Israel. [125:5]

Psalm 126

Q? What did it seem like when Yahweh restored well being to Zion?

A. It seemed like they were those who dream. [126:1]

Q? What filled the mouth of the people when Yahweh restored well being to Zion?

A. Their mouths were filled with laughter and our tongues with singing. [126:2-3]

Q? What does the writer request of Yahweh?

A. The writer requests that Yahweh restore their fortunes. [126:4]

Q? What will happen to those who sow in tears?

A. They will reap with shouts of joy. [126:5]

Q? What will happen to the person who goes out weeping and carrying seed for sowing?

A. He will return with shouts of joy, bringing his sheaves with him. [126:6]

Psalm 127

Q? What happens if Yahweh does not build the house and does not guard the city?

A. When Yahweh does not build the house those who build it work uselessly and if Yahweh does not guard the city the watchman stands guard uselessly. [127:1]

Q? What does Yahweh give to his beloved?

A. Yahweh gives his beloved sleep. [127:2]

Q? What are a heritage and a reward from Yahweh?

A. Children are a heritage and the fruit of the womb is a reward from Yahweh. [127:3]

Q? What are the children of one's youth like?

A. Children are like arrows in the hand of the warrior. [127:4]

Q? When will the blessed man, who has his quiver full of children, not be put to shame?

A. He will not be put to shame when he confronts his enemies in the gate. [127:5]

Psalm 128

Q? What happens to those who honor Yahweh and walk in his ways?

A. Everyone who honors Yahweh and walks in his ways is blessed. [128:1]

Q? What does the writer say will happen to the person who enjoys what his hands have provided?

A. That person will be blessed and prosper. [128:2]

Q? What does the writer say the wife of the blessed man is like?

A. She is like a fruitful vine. [128:3]

Q? What does the writer say the children of the blessed man will be like?

A. His children will be like olive plants. [128:3]

Q? What will happen to the man who honors Yahweh?

A. The man who honors Yahweh will be blessed. [128:4]

Q? What does the writer ask Yahweh to do for the man who is blessed from Zion?

A. The writer asks that the man from Zion may see the prosperity of Jerusalem all the days of his life and that he may live to see his children's children. [128:5-6]

Psalm 129

Q? How long has Israel been under attack and not defeated?

A. Israel has been under attack and not defeated since it's youth. [129:1-2]

Q? What did the plowers do on Israel's back?

A. The plowers plowed on Israel's back and made their furrows long. [129:3]

Q? What has righteous Yahweh done for Israel?

A. Yahweh has cut the ropes of the wicked. [129:4]

Q? What does the writer want to happen to those who hate Zion?

A. He wants for them to all be put to shame and turned back. [129:5]

Q? What does the writer not want those who pass by to say?

A. He does not want them to say, "May the blessing of Yahweh be on you; we bless you in the name of Yahweh." [129:8]

Psalm 130

Q? What does the writer cry out to Yahweh?

A. The writer the Lord to hear his voice and to be attentive to his pleas. [130:1-2]

Q? Why does the writer say Yahweh should be revered?

A. Yahweh should be revered because there is forgiveness with him. [130:3-4]

Q? For whom does the writer's soul wait and hope?

A. His soul waits for Yahweh and in his word does he hope. [130:5-6]

Q? Why does the writer tell Israel to hope in Yahweh?

A. Yahweh is merciful, willing to forgive, and he will redeem Israel from all sins. [130:7-8]

Psalm 131

Q? How does David describe his heart and eyes?

A. His heart is not proud and his eyes are not haughty. [131:1]

Q? What David's soul like?

A. His soul is stilled and quieted like a weaned child. [131:2]

Q? When does David tell Israel to hope in Yahweh?

A. He tells them to hope in Yahweh now and forever. [131:3]

Psalm 132

Q? What did the writer ask Yahweh to remember?

A. He asked Yahweh to call to mind David's afflictions, how he swore to Yahweh, and how he vowed to the mighty one of Jacob. [132:1-2]

Q? David vowed that he would not enter his house or sleep until he did what?

A. He said he would not sleep until he found a place for Yahweh, a tabernacle for the Mighty One of Jacob. [132:5]

Q? Where will the people go and what will they do when they get there?

A. They will go into God's tabernacle and will worship at his footstool. [132:7]

Q? How may the priests be clothed and who may shout for joy?

A. The priests may be clothed with integrity and God's faithful ones may shout for joy. [132:9]

Q? From whom should the faithful ones not turn?

A. They should not turn away from their anointed king. [132:10]

Q? What is the oath Yahweh swore to David?

A. Yahweh swore to be trustworthy to David. [132:11]

Q? Where does the writer desire to rest and live forever?

A. He desires to rest and live in Yahweh's chosen Zion. [132:13-14]

Q? What will Yahweh do for Zion?

A. He will abundantly bless her, satisfy her poor with bread, and clothe her priests with salvation. [132:15-16]

Q? Who will Yahweh clothe with shame?

A. He will clothe his enemies with shame. [132:18]

Psalm 133

Q? What does David say about brothers?

A. He says it is good and pleasant for them to remain together in unity. [133:1]

Q? What does David say the unity of brothers is like?

A. It is like the precious oil that flowed down the head, beard, and garments of Aaron. It is also like the dew of Hermon, which comes down upon the mountains of Zion. [133:2-3]

Q? Where did Yahweh decree the blessing of life forevermore?

A. He decreed life forevermore upon the mountains of Zion. [133:3]

Psalm 134

Q? What should all the servants of Yahweh do?

A. They should come, bless Yahweh, and lift up their hands to the holy place. [134:1-2]

Q? Where will Yahweh, who made heaven and earth, bless his servents?

A. He will bless them from Zion. [134:3]

Psalm 135

Q? Who should praise Yahweh?

A. The servants of Yahweh, those who stand in Yahweh's house, and those in the courtyards should praise Yahweh. [135:1-2]

Q? Why should the servants of Yahweh praise and sing to him?

A. They should praise Yahweh for he is good, and they should sing for it is pleasant to do. [135:3]

Q? What does the writer know about Yahweh?

A. He knows that Yahweh is great, he is above all gods, and whatever Yahweh desires he does in heaven, earth and in the seas. [135:5-6]

Q? What acts does Yahweh do that show his greatness?

A. Yahweh brings the clouds, makes lightening bolts accompany the rain, and brings the wind out of his storehouse. [135:7]

Q? What did Yahweh do to the Egyptians?

A. He killed the firstborn man and animals of Egypt and he sent signs and wonders against Pharaoh and all his servants. [135:8-9]

Q? What did Yahweh do with the land of the nations the Israelites attacked?

A. He gave their land as a heritage to Israel his people. [135:12]

Q? What do the nations' idols look like?

A. They are made of silver and gold, have mouths, eyes, and ears but they do not speak, see, hear, nor breathe. [135:15-17]

Q? Who made the nations' idols?

A. The men who are like them and trust in them made them. [135:18]

Q? Who should bless Yahweh?

A. The descendants of Israel, Aaron, Levi, and those that honor Yahweh should bless him. [135:19-20]

Psalm 136

Q? Why should the people give thanks to Yahweh?

A. They should give thanks to him for he is good, and his covenant faithfulness endures forever. [136:1]

Q? What does Yahweh do that no one else does?

A. Yahweh alone does great wonders. [136:4]

Q? Why did Yahweh do to the firstborn of Egypt?

A. He killed the firstborn of Egypt. [136:10]

Q? What did Yahweh do for Israel when he divided the Red Sea?

A. He made the Isrealites to pass through the middle the Red Sea. [136:14]

Q? How was Yahweh faithful to his people?

A. He led his people through the wilderness. [136:16]

Q? What did Yahweh do with the land of the great kings?

A. He gave their land as an inheritance to Israel his servant. [136:21-22]

Q? Why does the writer say to give thanks to the God of heaven?

A. People should give thanks to him because of his faithfulness. [136:26]

Psalm 137

Q? Where were the captives when they sat down and wept?

A. They were by the rivers of Babylon. [137:1]

Q? What did the captors require the captives to sing?

A. Their captors required them to be happy and sing songs of Zion. [137:3]

Q? What does the writer want happen if he forgets Jerusalem and thinks about Yahweh no more?

A. He wants his right hand to forget his skill and his tongue to cling to the roof of his mouth. [137:5-6]

Q? What did the writer want Yahweh to remember about the Edomites?

A. He wanted Yahweh to remember that on the day Jerusalem fell the Edomites said, “Tear it down, tear it down to its foundations”. [137:7]

Q? Who does the writer want be blessed?

A. He wants the person who destroys Babylon to be blessed. [137:8-9]

Psalm 138

Q? What has Yahweh magnified above all?

A. He has magnified his word and his name above all. [138:2]

Q? What did Yahweh do for David when he called to him?

A. Yahweh answered him, and encouraged and strengthened his soul. [138:3]

Q? What will the kings of the earth do?

A. They will give thanks for Yahweh's words. [138:4]

Q? For whom does Yahweh care?

A. He cares for the lowly. [138:6]

Q? Who does David ask that Yahweh not forsake?

A. He asks that Yahweh not forsake the ones his hands made. [138:8]

Psalm 139

Q? What does Yahweh understand from afar?

A. Yahweh understands David's thoughts from afar. [139:2]

Q? How does David respond to the knowledge that Yahweh completely surrounds David?

A. That knowledge is too much for David, it is too high, and he cannot understand it. [139:6]

Q? Where can David not go to escape from Yahweh's presence, because Yahweh is there?

A. He cannot go up to the heavens or make his bed in sheol, for Yahweh is there. [139:8]

Q? How are the darkness and the light different to Yahweh?

A. The darkness and the light are both alike to Yahweh? [139:12]

Q? Where did Yahweh form David?

A. Yahweh formed him in his mother's womb. [139:13]

Q? When did Yahweh record the days of David's life?

A. Yahweh recorded all the days of David's life in Yahweh's book even before the first one happened. [139:16]

Q? How does David describe God's thoughts?

A. They are precious and too vast to count. [139:17]

Q? What does David want God to do to the wicked and violent men?

A. David wants God to kill the wicked and get the violent men away from him. [139:19]

Q? What way does David want God to lead him?

A. David asks God to lead him in the way everlasting. [139:24]

Psalm 140

Q? From whom does David need Yahweh to rescue him?

A. David need Yahweh to rescue him from the wicked to preserve him from violent men. [140:1]

Q? What does David say the wicked are like?

A. He says their tongues wound like serpents and they have vipers' poison on their lips. [140:2-3]

Q? What do the violent men plan to do to David?

A. They plan to knock him over. [140:4]

Q? What have the proud set for David?

A. They have set a trap for him, spread a net, and set a snare. [140:5]

Q? To what does David ask Yahweh to listen?

A. David asks Yahweh to listen to his cries for mercy. [140:6]

Q? What does Yahweh do for David in the day of battle?

A. Yahweh shields David's head in the day of battle. [140:7-8]

Q? What does David want to overwhelm those who surround him?

A. David wants the mischief of their own lips to overwhelm them. [140:9]

Q? What does David want to happen to those who say evil things about others?

A. David wants anyone who says evil things about others to not be secure on the earth. [140:11]

Q? What will Yahweh do for the afflicted and the needy?

A. Yahweh will maintain the cause of the afflicted and will exercise justice for the needy. [140:12]

Q? What will the righteous people surely do?

A. The righteous people will surely give thanks to Yahweh's name. [140:13]

Q? What will happen the upright people?

A. They will live in Yahweh's presence. [140:13]

Psalm 141

Q? What is David crying out to Yahweh?

A. He is crying out for Yahweh to come quickly and to listen to him when he calls. [141:1]

Q? What does David want his prayer and lifted hands to be like for Yahweh?

A. David wants his prayer to be like incense before Yahweh and his lifted hands to be like the evening sacrifice. [141:2]

Q? What does David not want his heart to do?

A. He wants his heart to not desire any evil thing, or participate in sinful activities with wicked men, and to not eat any of the evil men's delicacies. [141:4]

Q? What does David say it will be like if a righteous man hits him?

A. He says if a righteous man hits him, it will be kindness to him. [141:5]

Q? What does David say it will be like if a righteous man corrects him?

A. He says it will be like oil on his head. [141:5]

Q? Against what does David always pray?

A. He always prays against the deeds of the wicked people. [141:5]

Q? What will happen to the wicked peoples' leaders?

A. Their leaders will be thrown down from the top of cliffs and hear that David's own words are pleasant. [141:6]

Q? Who will have to say “As when one plows and breaks up the ground, so our bones have been scattered at the mouth of sheol.”

A. The wicked people will have to say, “As when one plows and breaks up the ground, so our bones have been scattered at the mouth of sheol.” [141:7]

Q? On whom are David’s eyes?

A. David’s eyes are on Yahweh, the Lord. [141:8]

Q? From what does David want Yahweh to protect him?

A. David wants Yahweh to protect him from the snares that have been laid for him, and from the traps of evildoers. [141:8-9]

Q? What does David want to happen to the wicked?

A. David wants the wicked to fall into their own nets while he escapes. [141:10]

Psalm 142

Q? What does David pour out to Yahweh?

A. David pours out a lament to tell Yahweh his troubles. [142:2]

Q? What does Yahweh know when David's spirit is weak?

A. Yahweh knows David's path when his spirit is weak. [142:3]

Q? What does David see when he looks to the right?

A. David sees that there is no one who cares about him, and there is no escape for him. [142:4]

Q? Who does David say Yahweh was to him?

A. Yahweh was David's refuge and his portion in the land of the living. [142:5]

Q? Why does David need Yahweh to reduce him from his persecutors?

A. David asks Yahweh to rescue him from his persecutors because their are stronger than David. [142:6]

Q? Why will the righteous gather around David?

A. The righteous will gather around David because Yahweh has been good to him. [142:7]

Psalm 143

Q? Why does David not want Yahweh to enter judgement against him?

A. David does not want Yahweh to enter judgement against him because in Yahweh's sight no one is righteous. [143:2]

Q? What has the enemy done to David?

A. The enemy has pursued his soul, pushed him down to the ground, and made him live in darkness. [143:3]

Q? What does the enemy cause to happen to David's spirit and his heart?

A. The enemy causes David's spirit to overwhelm him and his heart to despair. [143:4]

Q? How does David describe the desire of his soul for Yahweh?

A. David's soul thirsts for Yahweh in a parched land. [143:6]

Q? What would cause David to become like those who go down into the pit?

A. David would become like those who go down to the pit if Yahweh does not answer quickly or if he hides his face from David. [143:7]

Q? What does David want to hear in the morning because he trusts Yahweh?

A. David wants to hear Yahweh's covenant faithfulness. [143:8]

Q? What does David want Yahweh to do because he lifts up his soul to Yahweh?

A. David wants Yahweh to show him the way where he should walk. [143:8]

Q? What does David wants to lead him in the land of uprightness?

A. David wants Yahweh's good spirit to lead him in the land of uprightness. [143:10]

Q? What does David want Yahweh to do to David's enemies?

A. David asks Yahweh to cut off David's enemies and destroy all the enemies of David's life. [143:12]

Psalm 144

Q? For what does Yahweh train David's hands for war and his fingers?

A. Yahweh trains David's hands for war and his fingers for battle. [144:1]

Q? Who does Yahweh notice and thinks about that surprises David?

A. David is surprised that Yahweh notices man and the son of man. [144:3]

Q? What would the mountains do if Yahweh touched them?

A. Yahweh would cause the mountains to smoke if he touched them. [144:5]

Q? How does Yahweh rescue David from the hand of foreigners?

A. Yahweh reaches out his hand from above and rescues David out of the waters and from the hands of foreigners. [144:7]

Q? On what instrument will David sing a new song to God?

A. David will sing a new song to God on the lute of ten strings. [144:9]

Q? What do the mouths of the foreigners speak?

A. Their mouths speak lies and their right hand is falsehood. [144:11]

Q? What does David want Israel's sons to be like?

A. He wants them to be like plants who grow to full size in their youth. [144:12]

Q? What does David want Israel's daughters to be like?

A. He wants them to be like carved corner pillars, shapely like those of a palace. [144:12]

Q? Who does David say are the people who are happy?

A. He says the people who are happy are those whose God is Yahweh. [144:15]

Psalm 145

Q? Who will David extol and bless?

A. David will extol his God and King, blessing his name forever and ever. [145:1]

Q? How often does David bless God?

A. Every day David will bless God. [145:2]

Q? What will one generation praise and proclaim to the next?

A. One generation will praise God's deeds to the next and proclaim his mighty actions. [145:4]

Q? On what will David meditate?

A. He will meditate on the majesty of Yahweh's glory and on his marvelous deeds. [145:5]

Q? What will one generation declare and sing about to the next?

A. They will declare Yahweh's abounding goodness and sing about his righteousness. [145:7]

Q? What will thank and bless Yahweh?

A. All that Yahweh has made will give thanks to him and his faithful ones will bless him. [145:10]

Q? Who will speak of the glory of Yahweh's kingdom and tell of Yahweh's power?

A. Yahweh's faithful ones will speak of the glory of his kingdom and tell of his power. [145:11]

Q? How long will Yahweh's kingdom last?

A. Yahweh's kingdom is an everlasting kingdom and his dominion endures throughout all generations. [145:13]

Q? Who does Yahweh support and raise up?

A. Yahweh supports all who are falling and raises up all those who are bent over. [145:14]

Q? Whose eyes wait for Yahweh and is given food at the right time?

A. Everyone's eyes wait for Yahweh and are given food at the right time. [145:15]

Q? How does Yahweh satisfy the desires of every living thing?

A. Yahweh opens his hand and satisfies the desire of every living thing. [145:16]

Q? To whom is Yahweh near?

A. Yahweh is near to all those who call to him and to all who call to him in trustworthiness. [145:18]

Q? What does Yahweh do for those who love him?

A. Yahweh watches over all those who love him. [145:20]

Q? What will Yahweh do to all the wicked?

A. He will destroy all the wicked. [145:20]

Psalm 146

Q? How long will the writer praise Yahweh?

A. He will praise Yahweh as long as he lives. [146:2]

Q? What should one not put their trust in?

A. People should not put their trust in princes or in mankind, in whom there is no salvation. [146:3]

Q? What happens when a person's life's breath stops?

A. When a person's life's breath stops, he returns to the ground; on that day his plans end. [146:4]

Q? Who is the one who is blessed?

A. The one who is blessed is the one who has the God of Jacob for his help, whose hope is in Yahweh his God. [146:5]

Q? What has Yahweh made?

A. Yahweh made heaven and earth, the sea, and all that is in them. [146:6]

Q? What does God do for the oppressed and the hungry?

A. Yahweh executes justice for the oppressed and gives food to the hungry. [146:7}

Q? What does Yahweh do for the blind and those who are bowed down?

A. Yahweh opens the eyes of the blind, and raises up those who are bowed down. [146:8]

Q? Who does Yahweh protect?

A. Yahweh protects the foreigners in the land. [146:9]

Q? How long will Yahweh reign?

A. Yahweh will reign forever, for all generations. [146:10]

Psalm 147

Q? Why should Yahweh be praised?

A. Yahweh should be praised because it is good, pleasant and suitable. [147:1]

Q? How does Yahweh help his followers?

A. Yahweh helps rebuild Jerusalem, gathers the scattered people of Israel. [147:2]

Q? What does Yahweh do to the stars after he counts them?

A. Yahweh counts the stars and gives names all of them. [147:4]

Q? How great is Lord's understanding?

A. His understanding cannot be measured. [147:5]

Q? What does Yahweh do to the wicked?

A. Yahweh brings the wicked down to the ground. [147:6]

Q? How does Yahweh care for the animals and ravens?

A. Yahweh gives food to the animals and the young ravens when they cry. [147:9]

Q? In what does Yahweh find no delight and take no pleasure?

A. Yahweh finds no delight in the strength of horse and takes no pleasure in the strong legs of man. [147:10]

Q? In what does Yahweh take pleasure?

A. Yahweh takes pleasure in those who honor him, who hope in his covenant faithfulness. [147:11]

Q? With what does Yahweh satisfy the people of Jerusalem?

A. Yahweh satisfies them with the finest of wheat. [147:12-14]

Q? How do Yahweh's commandment of out to the earth?

A. Yahweh sends his commandment to earth and his command runs very swiftly. [17:15]

Q? How does Yahweh dispense the hail?

A. Yahweh dispenses the hail like crumbs. [147:17]

Q? To whom did Yahweh proclaim his word and his statutes and righteous decrees?

A. Yahweh proclaimed his word to Jacob, and his statutes and righteous decrees to Israel. [147:19]

Q? To which other nation has Yahweh proclaimed his word, statutes and decrees?

A. Yahweh has not proclaimed his word, statutes and decrees to any other nation. [147:20]

Psalm 148

These questions will be used by translators to conduct community checks of this chapter.

Q? Who is to praise Yahweh?

A. Everyone in the heavens, those in the heights, all his angels and all his angel armies are to praise Yahweh. [148:1-2]

Q? Who is to praise Yahweh?

A. The sun, moon, shining stars, highest heaven and the waters above the sky are to praise Yahweh. [148:3-4]

Q? Why should Yahweh be praised?

A. Yahweh should be praised because he gave the command and everything was created. [148:5]

Q? What decree will never change?

A. The decree of Yahweh will never change. [148:6]

Q? Who should praise God from the earth?

A. The sea creatures, all in the ocean, fire, hail, snow , clouds and wind which fulfills his word should praise Yahweh. [148:7-8]

Q? Who also should praise Yahweh?

A. The mountains, hills, fruit trees, cedars, wild and tame animals, creatures that crawl and birds need to praise Yahweh. [148:9-10]

Q? Who else should praise Yahweh?

A. Kings, princes young men and women, the elderly and the children need to praise Yahweh. [148:11-12

Q? Why should Yahweh be praised?

A. Yahweh should be praised because his name alone is exalted and his glory extends over the earth and heavens. [148:13]

Q? Who are Yahweh's faithful ones?

A. The Israelites and the people near to him are Yahweh's faithful ones. [148:14]

Psalm 149

Q? How should everyone praise Yahweh?

A. Everyone should sing a new song to Yahweh and sing his praise in the assembly. [149:1]

Q? In whom should Israel rejoice?

A. Israel should rejoice in the one who made them a nation, and in their king. [149:2]

Q? How should everyone praise Yahweh?

A. Everyone should praise Yahweh's name with dancing and sing praises to him with tambourine and harp. [149:3]

Q? In whom does Yahweh take pleasure?

A. Yahweh takes pleasure in his people. [149:4]

Q? Who does Yahweh glorify?

A. He glorifies the humble with salvation. [149:4]

Q? How should godly people rejoice?

A. Godly people should rejoice in victory and sing for joy. [149:5]

Q? What should be in the mouths of the godly?

A. The praises of God should be in their mouths. [149:6]

Q? What is the purpose of the two-edged sword in the hands of the godly?

A. The sword in their hand is to execute vengeance on the nations and acts of punishment on the peoples. [149:6-7]

Q? What will the godly do to the kings and nobles of the other nations?

A. They will bind the kings with chains and the nobles with iron shackles. [149:8]

Q? Who will be honored when the judgement is executed?

A. This will be an honor for all his faithful ones. [149:9]

Psalm 150

Q? Where should everyone praise God?

A. Everyone should praise God in his sanctuary and the mighty heavens. [150:1]

Q? For what should everyone praise God?

A. Everyone should praise God for his mighty acts and for his surpassing greatness. [150:2]

Q? With what instruments should everyone praise God?

A. Everyone should praise God with the horn, lute, harp, tambourines, dancing, stringed and wind instruments, and with cymbals. [150:3-5]

Q? Who should praise Yahweh?

A. Everything that has breath should praise Yahweh. [150:6]

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translationWords

Aaron

Facts:

Aaron was Moses' older brother. God chose Aaron to be the first high priest for the people of Israel.

- Aaron helped Moses speak to Pharaoh about letting the Israelites go free.
- While the Israelites were traveling through the desert, Aaron sinned by making an idol for the people to worship.
- God also appointed Aaron and his descendants to be thepriest, priesthood priests for the people of Israel.

(Translation suggestions: How to Translate Names)

(See also: priest, priesthood, Moses, Israel, Israelites, nation of Israel)

Bible References:

Waiting

Examples from the Bible stories:

- **[09-15]** God warned Moses and **Aaron** that Pharaoh would be stubborn.
- **[10-05]** Pharaoh called Moses and **Aaron** and told them that if they stopped the plague, the Israelites could leave Egypt.
- **[13-09]** God chose Moses' brother, **Aaron**, and Aaron's descendants to be his priests.
- **[13-11]** So they (the Israelites) brought gold to **Aaron** and asked him to form it into an idol for them!
- **[14-07]** They (the Israelites) became angry with Moses and **Aaron** and said, "Oh, why did you bring us to this horrible place?"

Abimelech

Facts:

Abimelech was a Philistine king over the region of Gerar during the time when Abraham and Isaac were licing in the land of Canaan.

- Abraham deceived King Abimelech by telling him that Sarah was his sister rather than his wife.
- Abraham and Abimelech made an agreement regarding ownership of wells at Beersheba.
- Many years later, Isaac also deceived Abimelech and the other men of Gerar by saying that Rebekah was his sister, not his wife.
- King Abimelech rebuked Abraham and then Isaac for lying to him.
- Another man by the name of Abimelech was a son of Gideon and a brother of Jotham. Some translations may use a slightly different spelling of his name to make it clear that he is a different person from King Abimelech.

(Translation suggestions: How to Translate Names)

(See also: Beersheba, Gerar, , Gideon,Jotham, Philistines)

Bible References:

Waiting

abomination, abominable

Definition:

The term “abomination” is used to refer to something that causes disgust or extreme dislike.

- The Egyptians considered the Hebrew people to be an “abomination.” This means that the Egyptians disliked the Hebrews and didn’t want to associate with them or be near them.
- Some of the things that the Bible calls “an abomination to Yahweh” include: lying, pride, sacrificing humans, worship of idols, murder, and sexual sins such as adultery and homosexual acts.
- In teaching his disciples about the end times, Jesus referred to a prophecy by the prophet Daniel about an “abomination of desolation” that would be set up as a rebellion against God, defiling his place of worship.

Translation Suggestions:

- The term “abomination” could also be translated by, “something God hates” or “something disgusting” or “disgusting practice” or “very evil action.”
- Depending on the context, ways to translate the phrase, “is an abomination to” could include: “is greatly hated by” or “is disgusting to” or “is totally unacceptable to” or “causes deep disgust.”
- The phrase “abomination of desolation” could be translated as, “defiling object that causes people to be greatly harmed” or “disgusting thing that causes great sorrow.”

(See also: adultery, adulterous, adulterer, adulteress, Daniel, desecrate, desolate, desolation, idol, idolatrous, sacrifice, offering)

Bible References:

Waiting

Abraham, Abram

Facts:

Abram was a Chaldean man from the city of Ur who was chosen by God to be the forefather of the Israelites. God changed his name to "Abraham."

- The name "Abram" means "exalted father"
- "Abraham" means, "father of many."
- God promised Abraham that he would have many descendants, who would become a great nation.
- Abraham believed God and obeyed him. God led Abraham to move from Chaldea to the land of Canaan.
- While living in the land of Canaan, when they were very old, Abraham and his wife Sarah had a son, Isaac.

(Translation suggestions: Translate Names)

(See also: Canaan, Canaanite, chaldea, Sarah, Sarai, Isaac)

Bible References:

Waiting

Examples from the Bible stories:

- **[04-06]** When **Abram** arrived in Canaan, God said, "Look all around you. I will give to you and your descendants all the land that you can see as an inheritance."
- **[05-04]** Then God changed **Abram**'s name to **Abraham**, which means "father of many."
- **[05-05]** About a year later, when **Abraham** was 100 years old and Sarah was 90, Sarah gave birth to Abraham's son.
- **[05-06]** When Isaac was a young man, God tested **Abraham's** faith by saying, "Take Isaac, your only son, and kill him as a sacrifice to me."
- **[06-01]** When **Abraham** was very old and his son, Isaac, had grown to be a man, **Abraham** sent one of his servants back to the land where his relatives lived to find a wife for his son, Isaac.
- **[06-04]** After a long time, **Abraham** died and all of the promises that God had made to him in the covenant were passed on to Isaac.
- **[21-02]** God promised **Abraham** that through him all people groups of the world would receive a blessing.

Absalom

Facts:

Absalom was the third son of King David. He was known for his handsome appearance and fiery temperament.

- When Absalom's sister Tamar was raped by their half-brother, Amnon, Absalom made a plan to have Amnon killed.
- After the murder of Amnon, Absalom fled to the region of Geshur (where his mother Maacah was from) and stayed there three years. Then King David sent for him to come back to Jerusalem, but did not allow Absalom to come into his presence for two years.
- Absalom turned some of the people against King David and led a revolt against him.
- David's army fought against Absalom and killed him. David was very grieved when this happened.

(Translation suggestions: How to Translate Names)

(See also: Geshur, Amnon)

Bible References:

Waiting

accuse, accusation, accuser

Definition:

The terms “accuse” and “accusation” refer to blaming someone for doing something wrong. A person who accuses others is an “accuser.”

- A false accusation is when a charge against someone is not true, as when Jesus was falsely accused of wrongdoing by the leaders of the Jews.
- In the New Testament book of Revelation, Satan is called “the accuser.”

Bible References:

Waiting

acknowledge

Facts:

The term “acknowledge” means to give proper recognition to something or someone.

- To acknowledge God also involves acting in a way that shows that what he says is true.
- People who acknowledge God will show it by obeying him, which brings glory to his name.
- To acknowledge something means to believe that it is true, with actions and words that confirm that.

Translation Suggestions:

- In the context of acknowledging that something is true, “acknowledge” could be translated as “admit” or “declare” or “confess to be true” or “believe.”
- When referring to acknowledging a person, this term could be translated as, “accept” or “recognize the value of” or “tell others that (the person) is faithful.”
- In the context of acknowledging God, this could be translated as, “believe and obey God” or “declare who God is” or “tell other people about how great God is” or “confess that what God says and does is true.”

(See also: obey, obedient, obedience, glory, glorious, salvation)

Bible References:

Waiting

adultery, adulterous, adulterer, adulteress

Definition:

The term “adultery” refers to a sin that involves a married person having sexual relations with someone who is not his spouse. The term “adulterous” describes this kind of behavior or the person who commits this sin.

- The term “adulterer” refers generally to any person who commits adultery.
- Sometimes the term “adulteress” is used to specify that it was a woman who committed adultery.
- Adultery breaks the promises that a husband and wife made to each other in their covenant of marriage.
- God commanded the Israelites to not commit adultery.
- The term “adulterous” is often used in a figurative sense to describe the people of Israel as being unfaithful to God, especially when they worshiped false gods.

Translation Suggestions:

- If the target language does not have one word that means “adultery,” this term could be translated with a phrase such as, “having sexual relations with someone else’s wife” or “being intimate with another person’s spouse.”
- Some languages may have an indirect way of talking about adultery, such as “sleeping with someone else’s spouse” or “being unfaithful to one’s wife.” (See: euphemism)
- When “adulterous” is used in a figurative sense, it is best to translate it literally in order to communicate God’s view of his disobedient people as being compared to an unfaithful spouse. If this does not communicate accurately in the target language, the figurative use of “adulterous” could be translated as “unfaithful” or “immoral” or “like an unfaithful spouse.”

(See also: commit, committed, commitment, covenant, fornication, sexual immorality, , have sex with, have relations with, sleep with, lovemaking, unfaithful)

Bible References:

Waiting

Examples from the Bible stories:

- **[13-06]**”Do not commit **adultery**.”
- **[28-02]** Do not commit **adultery**.
- **[34-07]**”The religious leader prayed like this, ’Thank you, God, that I am not a sinner like other men—such as robbers, unjust men, **adulterers**, or even like that tax collector.’”

adversary, enemy

Definition:

An “adversary” is a person or group who is opposed to someone or something. The term “enemy” has a similar meaning.

- An adversary can be a person who tries to oppose you or harm you.
- A nation can be called an “adversary” when it fights against another nation.
- In the Bible, the devil is referred to as an “adversary” and an “enemy.”
- Adversary may be translated as “opponent” or “enemy,” but it suggests a stronger form of opposition.

(See: Satan, devil, evil one)

Bible References:

Waiting

afflict, affliction

Definition:

The term “afflict” means to cause someone distress or suffering. An “affliction” is the disease, emotional grief, or other disaster that results from this.

- God afflicted his people with sickness or other hardships in order to cause them to repent of their sins and turn back to him.
- God caused afflictions or plagues to come on the people of Egypt because their king refused to obey God.
- To “be afflicted with” means to be suffering some kind of distress, such as a disease, persecution, or emotional grief.

Translation Suggestions:

- To afflict someone could be translated as “cause someone to experience troubles” or “cause someone to suffer” or “cause suffering to come.”
- In certain contexts “afflict” could be translated as “happen to” or “come to” or “bring suffering.”
- A phrase like, “afflict someone with leprosy” could be translated as, “cause someone to be sick with leprosy.”
- When a disease or disaster is sent to “afflict” people or animals, this could be translated as “cause suffering to.”
- Depending on the context, the term “affliction” could be translated as “calamity” or “sickness” or “suffering” or “great distress.” physical
- The phrase “afflicted with” could also be translated as, “suffering from” or “sick with.”

(See: leprosy, leper, leprous, plague, suffer, suffering)

Bible References:

Waiting

Almighty

Facts:

The term “Almighty” literally means “all-powerful”; in the Bible, it always refers to God.

- The titles “the Almighty” or “the Almighty One” refer to God and reveal that he has complete power and authority over everything.
- This term is also used to describe God in the titles, “Almighty God” or “God Almighty” or “Lord Almighty” or “Lord God Almighty.”

Translation Suggestions:

- This term could also be translated as “All-powerful” or “Completely Powerful One” or “God, who is completely powerful.”
- Ways to translate the phrase “Lord God Almighty” could include, “God, the Powerful Ruler” or “Powerful Sovereign God” or “Mighty God who is Master over everything.”

(Translation suggestions: How to Translate Names)

(See also: God, lord, master, sir, power, powers)

Bible References:

Waiting

altar

Definition:

An altar was a raised structure on which the Israelites burned animals and grains as offerings to God.

- During Bible times, simple altars were often made by forming a mound of packed-down dirt or by carefully placing large stones to form a stable pile.
- Some special box-shaped altars were made of wood overlaid with metals such as gold, brass, or bronze.
- Other people groups living nearby the Israelites also built altars to offer sacrifices to their gods.

(See also: altar of incense, false god, foreign god, god, goddess, grain offering, sacrifice, offering)

Bible References:

Waiting

Examples from the Bible stories:

- **[03-14]** After Noah got off the boat, he built an **altar** and sacrificed some of each kind of animal which could be used for a sacrifice.
- **[05-08]** When they reached the place of sacrifice, Abraham tied up his son Isaac and laid him on an **altar**.
- **[13-09]** A priest would kill the animal and burn it on the **altar**.
- **[16-06]** He (Gideon) built a new altar dedicated to God near where the **altar** to the idol used to be and made a sacrifice to God on it.

Amalek, Amalekite

Facts:

The Amalekites were a nomadic people group who lived throughout the southern part of Canaan, from the Negev desert to the country of Arabia. This people group was descended from Amalek, the grandson of Esau.

- The Amalekites were bitter enemies with Israel from the time when Israel first came to live in Canaan.
- Sometimes the term “Amalek” is used figuratively to refer to all the Amalekites. (See: Synecdoche)
- in one battle against the Amalekites, when Moses held up his hands, the Israelites were winning. When he got tired and his hands came down, they started losing. So Aaron and Hur helped Moses keep his hands up until the Israelite army had defeated the Amalekites.
- Both King Saul and King David led military expeditions against the Amalekites.
- After one victory over the Amalekites, Saul disobeyed God by keeping some of the plunder and by not killing the Amalekite king as God had commanded him to do.

(Translation suggestions: Translate Names)

(See also: Arabia, Arabian, David, Esau, Negev, Saul (OT))

- Prev chunk: publish-current
- Next chunk: publish-current

Bible References:

Waiting

marvel, wonder, amazed, astonished

Definition:

All these terms refer to being very surprised because of something extraordinary that happened.

- Some of these words are translations of Greek expressions that mean “struck with amazement” or “standing outside of (oneself).” These expressions express how very surprised or shocked the person was feeling. Other languages might also have expressions to express this.
- Usually the event that caused the wonder and amazement was a miracle, something only God could do.
- The meaning of these terms can also include feelings of confusion because what happened was totally unexpected.
- Other ways to translate these words could be, “extremely surprised” or “very shocked.”
- Related words include: “marvelous” (amazing, wonderful), “amazement,” and “astonishment.”
- In general, these terms are positive and express that the people were happy about what had happened.

(See also: miracle, sign)

Bible References:

Waiting

amen, truly

Definition:

The term “amen” is a word used to emphasize or call attention to what a person has said. It is often used at the end of a prayer. Sometimes it is translated as “truly.”

- When used at the end of a prayer, “amen” communicates agreement with the prayer or expresses a desire that the prayer be fulfilled.
- In his teaching, Jesus used “amen” to emphasize the truth of what he said. He often followed that by “and I say to you” to introduce another teaching that related to the previous teaching.
- When Jesus uses “amen” this way, some English versions (and the ULB) translate this as “verily” or “truly.”
- Another word meaning “truly” is sometimes translated as “surely” or “certainly” and is also used to emphasize what the speaker is saying.

Translation Suggestions:

- Consider whether the target language has a special word or phrase that is used to emphasize something that has been said.
- When used at the end of a prayer or to confirm something, “amen” could be translated as, “let it be so” or “may this happen” or “that is true.”
- When Jesus says, “truly I tell you,” this could also be translated as, “Yes, I tell you sincerely” or “That is true, and I also tell you.”
- The phrase, “truly, truly I tell you” could be translated as “I tell you this very sincerely” or “I tell you this very earnestly” or “what I am telling you is true.”
-

(See: fulfill, true, truth, come true)

Bible References:

Waiting

Ammon, Ammonites, Ammonitess

Facts:

The “people of Ammon” or the “Ammonites” were a people group in Canaan. They were descended from Ben-ammi, who was the son of Lot by his younger daughter.

- The term “Ammonitess” refers specifically to a female Ammonite. This could also be translated as, “Ammonite woman.”
- The Ammonites lived east of the Jordan River and were enemies of the Israelites.
- At one point, the Ammonites hired a prophet named Balaam to curse Israel, but God did not allow it.

(Translation suggestions: How to Translate Names)

(See also: Balaam, curse, cursed, Jordan River, Lot other)

Bible References:

Waiting

Amorite

Facts:

The Amorites were a powerful group of people who were descended from Noah's grandson Canaan.

- Their name means "high one" which may refer to the mountainous regions where they lived or to the fact that they were known to be very tall in height.
- The Amorites lived in regions on both sides of the Jordan River. The city of Ai was inhabited by Amorites.
- God refers to the "sin of the Amorites" which included their worship of false gods and the sinful practices that were included in that.
- Joshua led the Israelites in destroying the Amorites, as God had commanded them to do.

Bible References:

Waiting

Examples from the Bible stories:

- **[15-07]** Sometime later, the kings of another people group in Canaan, the **Amorites**, heard that the Gibeonites had made a peace treaty with the Israelites, so they combined their armies into one large army and attacked Gibeon.
- **[15-08]** In the early morning they surprised the **Amorite** armies and attacked them.
- **[15-09]** God fought for Israel that day. He caused the **Amorites** to be confused and he sent large hailstones that killed many of the **Amorites**.
- **[15-10]** God also caused the sun to stay in one place in the sky so that Israel would have enough time to completely defeat the **Amorites**.

angel, archangel

Definition:

An angel is a powerful spirit being whom God created. Angels exist to serve God by doing whatever he tells them to do. The term "archangel" refers to the angel who rules or leads all the other angels.

- The word "angel" literally means "messenger."
- The term "archangel" literally means "chief messenger." The only angel referred to in the Bible as an "archangel" is Michael.
- In the Bible, angels gave messages to people from God. These messages included instructions about what God wanted the people to do.
- Angels also told people about events that were going to happen in the future or events that had already happened.
- Angels have God's authority as his representatives and sometimes in the Bible they spoke as if God himself was speaking.
- Other ways that angels serve God is by protecting and strengthening people.
- A special phrase, "angel of Yahweh" has more than one possible meaning: 1) It may mean "angel who represents Yahweh" or "messenger who serves Yahweh." 2) It may refer to Yahweh himself, who looked like an angel as he talked to a person. Either one of these meanings would explain the angel's use of "I" as if Yahweh himself was talking.

Translation Suggestions:

- Ways to translate "angel" could include, "messenger from God" or "God's heavenly servant" or "God's spirit messenger."
- The term "archangel" could be translated as "chief angel" or "head ruling angel" or "leader of the angels."
- Also consider how these terms are translated in a national language or another local language.
- The phrase "angel of Yahweh" should be translated using the words for "angel" and "Yahweh." This will allow for different interpretations of that phrase. Possible translations could include, "angel from Yahweh" or "angel sent by Yahweh" or "Yahweh who looked like an angel."

(See: How to Translate Unknowns)

(See also: chief, head, messenger, Michael, ruler, rulers, rule, servant, slave, slavery)

Bible References:

Waiting

Examples from the Bible stories:

- **[02-12]** God placed large, powerful **angels** at the entrance to the garden to keep anyone from eating the fruit of the tree of life.
- **[22-03]** The **angel** responded to Zechariah,“I was sent by God to bring you this good news.”
- **[23-06]** Suddenly, a shining **angel** appeared to them (the shepherds), and they were terrified. The **angel** said, “Do not be afraid, because I have some good news for you.”
- **[23-07]** Suddenly, the skies were filled with **angels** praising God…
- **[25-08]** Then **angels** came and took care of Jesus.
- **[38-12]** Jesus was very troubled and his sweat was like drops of blood. God sent an **angel** to strengthen him.
- **[38-15]**”I could ask the Father for an army of **angels** to defend me.”

angry, anger

Definition:

To “be angry” or to “have anger” means to be very displeased, irritated and upset about something or against someone.

- When people get angry, it often is sinful and selfish, but sometimes it is righteous anger against injustice or oppression.
- God’s anger (also called “wrath”) expresses his strong displeasure regarding sin.
- The phrase, “provoke to anger” means “cause to be angry.”

(See also: wrath, fury)

Bible References:

Waiting

anguish

Definition:

The term “anguish” refers to severe pain or distress.

- Anguish can be physical or emotional pain or distress.
- Often people who are in extreme anguish will show it in their face and behaviors.
- For example, a person in severe pain or anguish might grit his teeth or cry out.
- The term “anguish” could also be translated as, “emotional distress” or “deep sorrow” or “severe pain.”

Bible References:

Waiting

anoint, anointed

Definition:

The term “anoint” means to rub or pour oil on a person or object. Sometimes the oil was mixed with spices, giving it a sweet, perfumed smell. The term is also used figuratively to refer to the Holy Spirit choosing and empowering someone.

- In the Old Testament, priests, kings, and prophets were anointed with oil to set them apart for special service to God.
- Objects such as altars or the tabernacle, were also anointed with oil to show that they were to be used to worship and glorify God.
- In the New Testament, sick people were anointed with oil for their healing.
- The New Testament records two times that Jesus was anointed with perfumed oil by a woman, as an act of worship. One time Jesus commented that in doing this she was preparing him for his future burial.
- After Jesus died, his friends prepared his body for burial by anointing it with oils and spices.
- The titles “Messiah” (Hebrew) and “Christ” (Greek) mean “the Anointed (One).”
- Jesus the Messiah is the one who was chosen and anointed as a Prophet, High Priest, and King.

Translation Suggestions:

- Depending on the context, the term “anoint” could be translated as “pour oil on” or “put oil on” or “consecrate by pouring perfumed oil on.”
- To “be anointed” could be translated as “be consecrated with oil.” or “be appointed” or “be consecrated.”
- In some contexts the term “anoint” could be translated as “appoint.”
- A phrase like “the anointed priest,” could be translated as “the priest who was consecrated with oil” or “the priest who was set apart by the pouring on of oil.”

(See also: Christ, Messiah, consecrate, high priest, King of the Jews, priest, priesthood, prophet, prophecy, prophesy, seer, prophetess)

Bible References:

Waiting

appoint, appointed

Definition:

The terms “appoint” and “appointed” refer to choosing someone to fulfill a specific task or role.

- To “be appointed” can also refer to being “chosen” to receive something, as in,“appointed to eternal life.” This means they were chosen to receive eternal life.
- The phrase “appointed time” refers to God’s “chosen time” or “planned time” for something to happen.
- The word “appoint” may also mean to “command” or “assign” someone to do something.

Translation Suggestions:

- Depending on the context, ways to translate “appoint” could include, “choose” or “assign” or “formally choose” or “designate.”
- The term “appointed” could be translated as, “assigned” or “planned” or “specifically chose.”
- The phrase “be appointed” could also be translated as, “be chosen.”

Bible References:

Waiting

Aram, Aramean, Aramaic

Definition:

"Aram" is the name of two men in the Old Testament. It was also the name of a region northeast of Canaan, where modern-day Syria is located.

- The people living in Aram became known as "Arameans" and spoke "Aramaic." Jesus and other Jews of his time also spoke Aramaic.
- One of Shem's sons was named Aram. Another man named Aram was a cousin of Rebekah. It is probable that the region of Aram was named after one of these two men.
- Aram later became known by the Greek name, "Syria."
- The term "Paddan Aram" means "plain of Aram" and was located in the northern part of Aram.
- Some of Abraham's relatives lived in the city of Haran, which was located in "Paddan Aram."
- In the Old Testament, sometimes the terms "Aram" and "Paddan Aram" refer to the same region.
- The term "Aram Naharaim" may mean "Aram of Two Rivers." This region was located in the northern part of Mesopotamia and was to the east of "Paddan Aram."

(Translation suggestions: How to Translate Names)

(See also: Mesopotamia, Aram Naharaim, Paddan Aram, Rebekah, Shem, Syria)

Bible References:

Waiting

arrogant

Definition:

The term “arrogant” means to be proud, usually in an obvious, outward way.

- An arrogant person will often boast about himself.
- To be arrogant usually includes thinking that other people are not as important or talented as oneself.
- People who do not honor God and who are in rebellion against him are arrogant because they do not acknowledge how great God is.

(See also: acknowledge, boast, proud, pride, prideful)

Bible References:

Waiting

Asaph

Facts:

Asaph was a Levite priest and gifted musician who composed the music for the psalms of King David. He also wrote his own psalms.

- Asaph was appointed by King David to be one of three musicians who were responsible for providing songs for worship in the temple. Some of these songs were also prophecies.
- Asaph trained his sons and they carried on this responsibility, playing musical instruments and prophesying in the temple.
- Some of the musical instruments included the lute, harp, trumpet, and cymbals.
- Psalms 50 and 73-83 are said to be from Asaph. It may be that some of these psalms were written by his family members.

(Translation suggestions: Translate Names)

(See also: descendant, descended from, harp, lute, lyre, prophet, prophecy, prophesy, seer, prophetess, psalm, trumpet)

Bible References:

Waiting

ash, ashes, dust

Facts:

The term “ash” or “ashes” refers to the grey powdery substance that is left behind after wood is burned. It is sometimes used figuratively to refer to something that is worthless or useless.

- In the Bible sometimes the word “dust” is used when speaking about ashes. It can also refer to the fine, loose dirt that can form on dry ground.
- An “ash heap” is a pile of ashes.
- In ancient times, sitting in ashes was a sign of mourning or grieving.
- When grieving, it was the custom to wear rough, scratchy sackcloth and sit in ashes or sprinkle the ashes on the head.
- Putting ashes on the head was also a sign of humiliation or embarrassment.
- When someone is striving for something worthless, it is said to be like “feeding on ashes.”
- When translating “ashes,” use the word in the project language that refers to the burned-up remains after wood has burned.
- Note that an “ash tree” is a completely different term.

(See also: fire, sackcloth)

Bible References:

Waiting

assembly, assemble

Definition:

The term “assembly” usually refers to a group of people who come together to discuss problems, give advice, and make decisions.

- An assembly can be a group that is organized in an official and somewhat permanent way, or it can be a group of people who come together temporarily for a specific purpose or occasion.
- In the Old Testament there was a special kind of assembly called a “sacred assembly” where the people of Israel would gather to worship Yahweh.
- Sometimes the term “assembly” referred to the Israelites in general, as a group.
- A large gathering of enemy soldiers is sometimes also referred to as an “assembly.” This could be translated as “army.”
- In the New Testament, an assembly of 70 Jewish leaders in major cities such as Jerusalem would meet to judge legal matters and to settle disputes between people. This assembly was known as the “Sanhedrin” or the “Council.”

Translation Suggestions

- Depending on the context, “assembly” could also be translated as “special gathering” or “congregation” or “council” or “army” or “large group.”
- When the term “assembly” refers generally to the Israelites as a whole, it could also be translated as “community” or “people of Israel.”
- The phrase, “all the assembly” could be translated as “all the people” or “the whole group of Israelites” or “everyone.” (See: Hyperbole)

(See also: council)

Bible References:

Waiting

assign, assigned

Facts:

The term “assign” or “assigned” refers to appointing someone to do a specific task.

- The prophet Samuel foretold that King Saul would “assign” the best young men of Israel to serve in the military.
- Moses “assigned” each of the twelve tribes of Israel a portion of the land of Canaan for them to live on.
- Under the Old Testament law, certain tribes of Israel were assigned to serve as priests, artists, singers and builders.
- Depending on the context, “assign” could be translated as “give” or “appoint” or “choose for the task of.”
- The term “assigned” could be translated as “appointed” or “given the task.”

(Translation suggestions: Translate Names)

(See also: appoint, appointed, Samuel, Saul (OT))

Bible References:

Waiting

Assyria, Assyrian, Assyrian Empire

Facts:

Assyria was a powerful nation during the time the Israelites were living in the land of Canaan. The Assyrian Empire was a group of nations ruled by an Assyrian king.

- The nation of Assyria was located in a region that is now the northern part of Iraq.
- The Assyrians fought against Israel at different times in their history.
- In the year 722 BC, the Assyrians completely conquered the kingdom of Israel and forced many of the Israelites to move to Assyria.
- The remaining Israelites intermarried with foreigners that the Assyrians had brought into Israel from Samaria. The descendants of those people who intermarried were later called the Samaritans.

(See also: Samaria, Samaritan)

Bible References:

Waiting

Examples from the Bible stories:

- **[20-02]** So God punished both kingdoms by allowing their enemies to destroy them. The kingdom of Israel was destroyed by the **Assyrian Empire**, a powerful, cruel nation. The **Assyrians** killed many people in the kingdom of Israel, took away everything of value, and burned much of the country.
- **[20-03]** The **Assyrians** gathered all the leaders, the rich people, and the people with skills and took them to **Assyria**.
- **[20-04]** Then the **Assyrians** brought foreigners to live in the land where the kingdom of Israel had been.

astray, go astray, led astray, stray

Definition:

The terms “stray” and “go astray” mean to disobey God’s will. People who are “led astray” have allowed other people or circumstances to influence them to disobey God.

- The word “astray” gives a picture of leaving a clear path or a place of safety to go down a wrong and dangerous path.
- Sheep who leave the pasture of their shepherd have “strayed.” God compares sinful people to sheep who have left him and “gone astray.”

Translation Suggestions:

- The phrase “go astray” could be translated as, “go away from God” or “take a wrong path away from God’s will” or “stop obeying God” or “live in a way that goes away from God.”
- To “lead someone astray” could be translated as, “cause someone to disobey God” or “influence someone to stop obeying God” or “cause someone to follow you down a wrong path.”

(See: disobey, disobedient, disobedience, shepherd, to shepherd)

Bible References:

Waiting

authority

Definition:

The term “authority” refers to the power of influence and control that someone has over someone else.

- Kings and other governing rulers have authority over the people they are ruling.
- The word “authorities” refers to people, governments, or organizations that have authority over others.
- Masters have authority over their servants or slaves. Parents have authority over their children.
- Governments have the authority or right to make laws that govern their citizens.

Translation Suggestions:

- The term “authority” can also be translated as “control” or “right” or “qualifications.”
- Sometimes “authority” is used with the meaning of “power.”
- When “authorities” is used to refer to people or organizations who rule people, it could also be translated as “leaders” or “rulers” or “powers.”
- The phrase “by his own authority” could also be translated as, “with his own right to lead” or “based on his own qualifications.”
- The expression, “under authority” could be translated as, “responsible to obey” or “having to obey others’ commands.”

(See also: citizen, command, to command, commandment, obey, obedient, obedience, power, powers, ruler, rulers, rule)

Bible References:

Waiting

avenge, revenge, vengeance

Definition:

To “avenge” or “take revenge” or “execute vengeance” is to punish someone in order to pay him back for the harm he did. The act of avenging or taking revenge is “vengeance.”

- Usually “avenge” implies an intent to see justice done or to right a wrong,
- When referring to people, the expression “take revenge” or “get revenge” usually involves wanting to get back at the person who did the harm.
- When God “takes vengeance” or “executes vengeance,” he is acting in righteousness because he is punishing sin and rebellion.

Translation Suggestions:

- The expression, “to avenge” someone could also be translated as “to right a wrong” or “to get justice for.”
- When referring to human beings, to “take revenge” could be translated as “pay back” or “hurt in order to punish” or “get back at.”
- Depending on the context, “vengeance” could be translated as “punishment” or “punishment of sin” or “payment for wrongs done.” If a word meaning “retaliation” is used, this would apply to human beings only.
- When God says, “take my vengeance,” this could be translated by, “punish them for wrongs done against me” or “cause bad things to happen because they have sinned against me.”
- When referring to God’s vengeance, make sure it is clear that God is right in his punishment of sin.

(See also: punish, punishment, just, justice, justly, righteous, righteousness)

Bible References:

Waiting

awe, awesome

Definition:

The term “awe” refers to the sense of amazement and deep respect that comes from seeing something great, powerful, and magnificent.

- The term “awesome” describes someone or something that inspires a feeling of awe.
- The visions of the glory of God seen by the prophet Ezekiel were “awesome” or “awe-inspiring.”
- Typical human responses showing awe of God’s presence include: fear, bowing or kneeling down, covering the face, and trembling.

(See also: fear, afraid, fear of Yahweh, glory, glorious)

Bible References:

Waiting

ax

Definition:

An ax is tool used for cutting or chopping trees or wood.

- An ax usually has a long wooden handle with a large metal blade attached to the end.
- If your culture has a tool that is similar to an ax, the name of that tool could be used to translate “ax.”
- Other ways to translate this term could include, “tree-cutting tool” or “wooden tool with blade” or “long-handled wood-chopping tool.”
- In one Old Testament event, the blade of an ax falls into the river, so it is best if the tool that is described has a blade that could come loose from the wooden handle.

Bible References:

Waiting

Babylon, Babylonian

Facts:

The city of Babylon was the capital of the ancient region of Babylonia, which was also part of the Babylonian Empire.

- Babylon was located along the Euphrates River, in the same region where the Tower of Babel had been built hundreds of years before.
- Sometimes the word "Babylon" refers to the entire Babylonian Empire. For example, the "king of Babylon" ruled the entire empire, not just the city.
- The Babylonians were a powerful people group who attacked the kingdom of Judah and kept the people in exile in Babylonia for 70 years.
- Part of this region was called "Chaldea" and the people living there were the "Chaldeans." As a result, the term "Chaldea" was often used to refer to Babylonia. (See: Synecdoche)
- In the New Testament, the term "Babylon" is sometimes used as a metaphor to refer to places, people, and thinking patterns that are associated with idol-worship and other sinful behaviors.
- The phrase "Babylon the Great" or "great city of Babylon" refers metaphorically to a city or nation that was large, wealthy, and sinful, just as the ancient city of Babylon was. (See: Metaphor)

(See also: Babel, Chaldea, Chaldean, Judah, kingdom of Judah, Nebuchadnezzar)

Bible References:

Waiting

Examples from the Bible stories:

- **[20-06]** About 100 years after the Assyrians destroyed the kingdom of Israel, God sent Nebuchadnezzar, king of the **Babylonians**, to attack the kingdom of Judah. **Babylon** was a powerful empire.
- **[20-07]** But after a few years, the king of Judah rebelled against **Babylon**. So, the **Babylonians** came back and attacked the kingdom of Judah. They captured the city of Jerusalem, destroyed the Temple, and took away all the treasures of the city and the Temple.
- **[20-09]** Nebuchadnezzar and his army took almost all of the people of the kingdom of Judah to **Babylon**, leaving only the poorest people behind to plant the fields.
- **[20-11]** About seventy years later, Cyrus, the king of the Persians, defeated **Babylon**.

barren

Definition:

To be “barren” means to not be fertile or fruitful.

- Soil or land that is barren is not able to produce any plants.
- A woman who is barren is one who is physically unable to conceive or bear a child.

Translation Suggestions:

- When “barren” is used to refer to land, it could be translated as “not fertile” or “unfruitful” or “without plants.”
- When it is referring to a barren woman, it could be translated as “childless” or “not able to bear children” or “unable to conceive a child.”

Bible References:

Waiting

Bashan

Facts:

Bashan was a region of land east of the Sea of Galilee. It covered an area that is now part of Syria and the Golan Heights.

- An Old Testament city of refuge called “Golan” was located in the region of Bashan.
- Bashan was a very fertile region known for its oak trees and pasturing animals.
- Genesis 14 records that Bashan was the site of a war between several kings and their nations.
- During Israel’s wanderings in the desert after their escape from Egypt, they took possession of part of the region of Bashan.
- Years later, King Solomon obtained supplies from that region.

(Translation suggestions: How to Translate Names)

(See: Egypt, Egyptian, oak, Sea of Galilee, Sea of Chinnereth, Lake of Gennesaret, Sea of Tiberias, Syria)

Bible References:

Waiting

Bathsheba

Facts:

Bathsheba was the wife of Uriah, a soldier in King David's army. After Uriah's death, she became the wife of David, and the mother of Solomon.

- David committed adultery with Bathsheba while she was married to Uriah.
- When Bathsheba became pregnant with David's child, David caused Uriah to be killed in battle.
- David then married Bathsheba and she gave birth to their child.
- God punished David for his sin by causing the child to die several days after he was born.
- Later, Bathsheba gave birth to another son, Solomon, who grew up to become king after David.

(Translation suggestions: How to Translate Names)

(See also: David, Solomon. Uriah)

Bible References:

Waiting

Examples from the Bible stories:

- **[17-10]** One day, when all of David's soldiers were away from home fighting battles, he got up from an afternoon nap and saw a beautiful woman bathing. Her name was **Bathsheba**.
- **[17-11]** A short time later **Bathsheba** sent a message to David saying that she was pregnant.
- **[17-12] Bathsheba's** husband, a man named Uriah, was one of David's best soldiers.
- **[17-13]** After Uriah was killed, David married **Bathsheba**.
- **[17-14]** Later, David and **Bathsheba** had another son, and they named him Solomon.

beast

Facts:

In the Bible, the term “beast” is often just another way of saying “animal.”

- A wild beast is a type of animal that lives freely in the forest or fields and has not been trained by people.
- A domestic beast is an animal that lives with people and is kept for food or for performing work, such as plowing fields. Often the term “livestock” is used to refer to this kind of animal.
- The Old Testament book of Daniel and the New Testament book of Revelation describe visions which have beasts that represent evil powers and authorities that oppose God. (See: Metaphor)
- Some of these beasts are described as having strange features, such as several heads and many horns. They often have power and authority, indicating that they may represent countries, nations, or other political powers.
- Ways to translate this could include, “creature” or “created thing” or “animal” or “wild animal,” depending on the context.

(See also: authority, Daniel, livestock, nation, power, powers, reveal, revelation)

- Prev chunk: publish-current
- Next chunk: review-publish | publish-current

Bible References:

Waiting

beg, beggar

Definition:

The term “beg” means to urgently ask someone for something. It often refers to asking for money, but it is also commonly used to refer to pleading for something.

- Often people beg or plead when they strongly need something, but don’t know if the other person will give them what they ask for.
- A “beggar” is someone who regularly sits or stands in a public place to ask people for money.
- Depending on the context, this term could be translated as, “plead” or “urgently ask” or “demand money” or “regularly ask for money.”

(See also: plead, pleading, plea)

Bible References:

Waiting

Examples from the Bible stories:

- **[10-04]** God sent frogs all over Egypt. Pharaoh **begged** Moses to take away the frogs.
- **[29-08]** ”The king called the servant and said, ’You wicked servant! I forgave your debt because you **begged** me.”
- **[32-07]** The demons **begged** Jesus, “Please do not send us out of this region!” There was a herd of pigs feeding on a nearby hill. So, the demons **begged** Jesus, “Please send us into the pigs instead!”
- **[32-10]** The man who used to have the demons **begged** to go along with Jesus.
- **[35-11]** His father came out and **begged** him to come and celebrate with them, but he refused.”
- **[44-01]** One day, Peter and John were going to the Temple. As they approached the Temple gate, they saw a crippled man who was **begging** for money.

believe, believe in, belief

Definition:

The terms “believe” and “believe in” are closely related, but have slightly different meanings:

1. believe

- To believe something is to accept or trust that it is true.
- To believe someone is to acknowledge that what that person has said is true.

2. believe in

- To “believe in” someone means to “trust in” that person. It means to trust that the person is who he says he is, that he always speaks the truth, and that he will do what he has promised to do.
- When a person truly believes in something, he will act in such a way that shows that belief.
- The phrase “have faith in” usually has the same meaning as “believe in.”
- To “believe in Jesus” means to believe that he is the Son of God, that he is God himself who also became human and who died as a sacrifice to pay for our sins. It means to trust him as Savior and live in a way that honors him.

Translation Suggestions:

- To “believe” could be translated as to “know to be true” or “know to be right.”
- To “believe in” could be translated as, “trust completely” or “trust and obey” or “completely rely on and follow.”

(See also: faith, believer)

Bible References:

Waiting

Examples from the Bible stories:

- **[03-04]** Noah warned the people about the coming flood and told them to turn to God, but they did not **believe** him.
- **[04-08]** Abram **believed** God’s promise. God declared that Abram was righteous because he **believed** God’s promise.
- **[11-02]** God provided a way to save the firstborn of anyone who **believed in** him.
- **[11-06]** But the Egyptians did not **believe** God or obey his commands.
- **[37-05]** Jesus replied, ”I am the Resurrection and the Life. Whoever **believes in** me will live, even though he dies. Everyone who **believes in** me will never die. Do you **believe** this?”

beloved

Definition:

The term “beloved” is an expression of affection that describes someone who is loved and dear to someone else.

- The term “beloved” literally means “loved (one)” or “(who is) loved.”
- God refers to Jesus as his “beloved Son.”
- In their letters to Christian churches, the apostles frequently address their fellow believers as “beloved.”

Translation Suggestions:

- This term could also be translated as “loved” or “loved one” or “well-loved” or “very dear.”
- In the context of talking about a close friend, this could be translated as “my dear friend” or “my close friend.” In English it is natural to say, “my dear friend, Paul” or “Paul, who is my dear friend.” Other languages may find it more natural to order this in a different way.
- Note that the word “beloved” comes from the word for God’s love, which is unconditional, unselfish, and sacrificial.

(See also: love)

Bible References:

Waiting

Benjamin

Facts:

Benjamin was the youngest son born to Jacob and his wife Rachel. His name means, “son of my right hand.”

- He and his older brother Joseph were the only children of Rachel, who died after Benjamin was born.
- The descendants of Benjamin became one of the twelve tribes of Israel.
- King Saul was from the Israelite tribe of Benjamin.
- The apostle Paul was also from the tribe of Benjamin.

(Translation suggestions: How to Translate Names)

(See also: Israel, Israelites, nation of Israel, Jacob, Israel, Joseph (OT), Paul, Saul, Rachel, twelve tribes of Israel)

Bible References:

Waiting

Bethlehem, Ephrathah

Facts:

Bethlehem was a small city in the land of Israel, near the city of Jerusalem. It was also known as "Ephrathah," which was probably its original name.

- Bethlehem has been called the "city of David," since King David was born there.
- The prophet Micah said that the Messiah would come from "Bethlehem Ephrathah."
- Fulfilling that prophecy, Jesus was born in Bethlehem, many years later.
- The name "Bethlehem" means "house of bread" or "house of food."

(See also: Caleb, David, Micah)

Bible References:

Waiting

Examples from the Bible stories:

- **[17-02]** David was a shepherd from the town of **Bethlehem**.
- **[21-09]** The prophet Isaiah prophesied that the Messiah would be born from a virgin. The prophet Micah said that he would be born in the town of **Bethlehem**.
- **[23-04]** Joseph and Mary had to make a long journey from where they lived in Nazareth to **Bethlehem** because their ancestor was David whose hometown was **Bethlehem**.
- **[23-06]** "The Messiah, the Master, has been born in **Bethlehem**!"

betray, betrayer

Definition:

The term “betray” means to act in a way that deceives and harms someone. A “betrayer” is a person who betrays a friend who was trusting him.

- Judas was “the betrayer” because he told the Jewish leaders how to capture Jesus.
- The betrayal by Judas was especially evil because he was an apostle of Jesus who received money in exchange for giving the Jewish leaders information that would result in Jesus’ unjust death.

Translation Suggestions:

- Depending on the context, the term “betray” could be translated as “deceive and cause harm to” or “turn over to the enemy” or “treat treacherously.”
- The term “betrayer” could be translated as “person who betrays” or “double dealer” or “traitor.”

(See also: Judas Iscariot, Jewish leaders, religious leaders, apostle, the twelve, the eleven)

Bible References:

Waiting

Examples from the Bible stories:

- **[21-11]** Other prophets foretold that those who killed the Messiah would gamble for his clothes and he would be **betrayed** by a friend. The prophet Zechariah foretold that the friend would be paid thirty silver coins as payment for **betraying** the Messiah.
- **[38-02]** After Jesus and the disciples arrived in Jerusalem, Judas went to the Jewish leaders and offered to **betray** Jesus to them in exchange for money.
- **[38-03]** The Jewish leaders, led by the high priest, paid Judas thirty silver coins to **betray** Jesus.
- **[38-06]** Then Jesus said to the disciples, ”One of you will **betray** me.” … Jesus said, ”The person to whom I give this piece of bread is the **betrayer**.”
- **[38-13]** When he returned the third time, Jesus said, ”Wake up! My **betrayer** is here.”
- **[38-14]** Then Jesus said, ”Judas, do you **betray** me with a kiss?”
- **[39-08]** Meanwhile, Judas, the **betrayer**, saw that the Jewish leaders had condemned Jesus to die. He became full of sorrow and went away and killed himself.

biblical time: day

Definition:

The term “day” literally refers to a period of time lasting 24 hours beginning at sundown. It is also used figuratively.

- For the Israelites and the Jews, a day began at sunset of one day and ended at sunset of the next day.
- Sometimes the term “day” is used figuratively to refer to a longer period of time, such as the “day of Yahweh” or “last days.”
- Some languages will use a different expression to translate these figurative uses or will translate “day” nonfiguratively.
- Other translations of “day” could include, “time” or “season” or “occasion” or “event,” depending on the context.

(See also: day of the Lord, day of Yahweh, judgment day, last day, last days, latter days)

Bible References:

Waiting

biblical time: watch

Definition:

In biblical times, a “watch” was a period of time at night during which a watchman or guard for a city would be on duty looking out for any danger from an enemy.

- In the Old Testament, the Israelites had three watches which were called “beginning” (sunset to 10 p.m.), “middle” (10 p.m. to 2 a.m.), and “morning” (2 a.m. to sunrise) watches.
- In the New Testament, the Jews followed the Roman system and had four watches, named simply “first” (sunset to 9 p.m.), “second” (9 p.m. to 12 midnight), “third” (12 midnight to 3 a.m.), and “fourth” (3 a.m. to sunrise) watches.
- These could also be translated with more general expressions such as “late evening” or “middle of the night” or “very early in the morning,” depending on which watch is being referred to.

(See also: watch, watchman)

Bible References:

Waiting

biblical time: year

Definition:

When used literally, the term “year” in the Bible refers to a period of time lasting 354 days. This is according to the lunar calendar system which is based on the time it takes for the moon to go around the earth.

- A year in the modern-day solar calendar lasts 365 days divided into 12 months, based on the amount of time it takes for the earth to travel around the sun.
- In both calendar systems a year has 12 months. But an extra 13th month is sometimes added to the year in the lunar calendar to make up for the fact that a lunar year is 11 days less than a solar year. This helps keep the two calendars more in line with each other.
- In the Bible, the term “year” is also used in a figurative sense to refer to a general time when a special event takes place. Examples of this include, “the year of Yahweh” or “in the year of drought” or “the favorable year of the Lord.” In these contexts, “year” could be translated as “time” or “season” or “time period.”

(See also: biblical time: month)

Bible References:

Waiting

blameless

Definition:

The term “blameless” literally means “without blame.” It is used to refer to a person who obeys God wholeheartedly, but it does not mean that the person is sinless.

- Abraham and Noah were considered blameless before God.
- A person who has a reputation for being “blameless” behaves in a way that honors God.
- According to one verse, a person who is blameless is “one who fears God and turns away from evil.”

Translation Suggestions:

- This could also be translated as, “with no fault to his character” or “completely obedient to God” or “avoiding sin” or “keeping away from evil.”

Bible References:

Waiting

blasphemy, blaspheme, blasphemous

Definition:

In the Bible, the term “blasphemy” refers to speaking in a way that shows a deep disrespect for God or people. To “blaspheme” someone is to speak against that person so that others think something false or bad about him.

- Most often, to blaspheme God means to slander or insult him by saying things that are not true about him or by behaving in an immoral way that dishonors him.
- It is blasphemy for a human being to claim to be God or to claim that there is a God other than the one true God.
- Some English versions translate this term as “slander” when it refers to blaspheming people.

Translation Suggestions:

- To “blaspheme” can be translated as, to “say evil things against” or to “dishonor God” or to “slander.”
- Ways to translate “blasphemy” could include, “speaking wrongly about others” or “slander” or “spreading false rumors.”

(See also: dishonor, dishonorable, slander, slanderer)

Bible References:

Waiting

bless, blessed, blessing

Definition:

To “bless” someone or something means to cause good and beneficial things to happen to the person or thing that is being blessed.

- Blessing someone also means expressing a desire for positive and beneficial things to happen to that person.
- In Bible times, a father would often pronounce a formal blessing on his children.
- When people ’bless” God or express a desire that God be blessed, this means they are praising him.
- The term “bless” is sometimes used for consecrating food before it is eaten, or for thanking and praising God for the food.

from comment below: It is important to not define, focus on, or be confined by applications of the root word of “bless” that suggest primarily the flourishing or abundance of material things or physical wellness. Consider the extensive teachings in Scripture on God’s love, mercy and grace that is not only ancient, but current. Consider care, protection, and presence of God’s Spirit. And for us to bless God, we can offer thankfulness, appreciation, and understanding as we learn of and follow (obey) him.

Translation Suggestions:

- To “bless” could also be translated as, “to provide abundantly for” or “to be very kind and favorable toward.”
- “God has brought great blessing to” could be translated as, “God has given many good things to” or “God has provided abundantly for” or “God has caused many good things to happen to”.
- “He is blessed” could be translated as “he will greatly benefit” or “he will experience good things” or “God will cause him to flourish.”
- “Blessed is the person who” could be translated as “How good it is for the person who.”
- Expressions like, “blessed be the Lord” could be translated as, “May the Lord be praised” or “Praise the Lord” or “I praise the Lord.”
- In the context of blessing food, this could be translated as, “thanked God for the food” or “praised God for giving them food” or “consecrated the food by praising God for it.”

(See also: praise)

Bible References:

Waiting

Examples from the Bible stories:

- **[01-07]** God saw that it was good and he **blessed** them.
- **[01-15]** God made Adam and Eve in his own image. He **blessed** them and told them, “Have many children and grandchildren and fill the earth.”
- **[01-16]** So God rested from all he had been doing. He **blessed** the seventh day and made it holy, because on this day he rested from his work.
- **[04-04]**”I will make your name great. I will **bless** those who **bless** you and curse those who curse you. All families on earth will be **blessed** because of you.”
- **[04-07]** Melchizedek **blessed** Abram and said, ”May God Most High who owns heaven and earth **bless** Abram.”
- **[07-03]** Isaac wanted to give his **blessing** to Esau.
- **[08-05]** Even in prison, Joseph remained faithful to God, and God **blessed** him.

blood

Definition:

The term “blood” refers to the red liquid that comes out of a person’s skin when there is an injury or wound. Blood brings life-giving nutrients to a person’s entire body.

- Blood symbolizes life and when it is shed or poured out, it symbolizes the loss of life, or death.
- When people made sacrifices to God, they killed an animal and poured its blood on the altar. This symbolized the sacrifice of the animal’s life to pay for people’s sins.
- Through his death on the cross, Jesus’ blood symbolically cleanses people from their sins and pays for the punishment they deserve for those sins.
- The expression “flesh and blood” refers to human beings.
- The expression “own flesh and blood” refers to people who are biologically related.

Translation Suggestions:

- This term should be translated with the term that is used for blood in the target language
- The expression “flesh and blood” could be translated as “people” or “human beings.”
- Depending on the context, the expression “my own flesh and blood” could be translated as “my own family” or “my own relatives” or “my own people.”
- If there is an expression in the target language that is used with this meaning, that expression could be used to translate “flesh and blood.”

(See: flesh)

Bible References:

Waiting

Examples from the Bible stories:

- **[08-03]** Before Joseph’s brothers returned home, they tore Joseph’s robe and dipped it in goat’s **blood**.
- **[10-03]** God turned the Nile River into **blood**, but Pharaoh still would not let the Israelites go.
- **[11-05]** All the houses of the Israelites had **blood** around the doors, so God passed over those houses and everyone inside was safe. They were saved because of the lamb’s **blood**.
- **[13-09]** The **blood** of the animal that was sacrificed covered the person’s sin and made that person clean in God’s sight.
- **[38-05]** Then Jesus took a cup and said, ”Drink this. It is my **blood** of the New Covenant that is poured out for the forgiveness of sins.
- **[48-10]** When anyone believes in Jesus, the **blood** of Jesus takes away that person’s sin, and God’s punishment passes over him.

bloodshed

Definition:

The term “bloodshed” refers to the death of human beings due to murder, war, or some other violent act.

- This term literally means “shedding of blood,” which refers to when blood comes out of a person’s body from an open wound.
- The term “bloodshed” is often used to refer to widespread killing of people.
- It is also used as a general reference to the sin of murder.

Translation Suggestions:

- “the bloodshed” could be translated as, “the killing of people” or “the many people who were killed.”
- “through bloodshed” could also be translated as, “by killing people.”
- “innocent bloodshed” could be translated as “killing innocent people.”
- “bloodshed follows bloodshed” could be translated as, “they keep killing people” or “the killing of people goes on and on” or “they have killed many people and continue to do that” or “people keep killing other people.”
- Another figurative use, “bloodshed will pursue you” could be translated as, “your people will continue to experience bloodshed” or “your people will keep being killed” or “your people will continue to be at war with other nations and people will keep dying.”

(See also: blood slaughter)

Bible References:

Waiting

blot out, wipe out

Definition:

The terms “blot out” and “wipe out” are expressions that mean to completely remove or destroy something or someone.

- These expressions can be used in a positive sense, as when God “blots out” sins by forgiving them and choosing not to remember them.
- It is also often used in a negative sense, as when God “blots out” or “wipes out” a people group, destroying them because of their sin.
- The Bible talks about a person’s name being “blotted out” or “wiped out” of God’s book of life, which means that the person will not receive eternal life.

Translation Suggestions:

- Depending on the context, these expressions could be translated as “get rid of” or “remove” or “completely destroy” or “completely remove.”
- When referring to blotting someone’s name out of the Book of Life, this could be translated as, “removed from” or “erased.”

Bible References:

Waiting

boast, boastful

Definition:

The term “boast” means to talk proudly about something or someone. Often it means to brag about oneself.

- Someone who is “boastful” talks about himself in a proud way.
- God rebuked the Israelites for “boasting in” their idols. They arrogantly worshiped false gods instead of the true God.
- The Bible also talks about people boasting in such things as their wealth, their strength, their fruitful fields, and their laws. This means that they were proud about these things and did not acknowledge that God is the one who provided these things.
- God urged the Israelites to instead “boast” or be proud about the fact that they know him.
- The apostle, Paul also talks about boasting in the Lord, which means being glad and thankful to God for all he has done for them.

Translation Suggestions:

- Other ways to translate “boast” could include “brag” or “talk proudly” or “be proud.”
- The term “boastful” could be translated by a word or phrase that means, “full of prideful talk” or “prideful” or “talking proudly about oneself.”
- In the context of boasting in or about knowing God, this could be translated as “take pride in” or “exalt in” or “be very glad about” or “give thanks to God about.”
- Some languages have two words for “pride”: one that is negative, with the meaning of being arrogant, and the other that is positive, with the meaning of taking pride in ones’ work, family, or country.

Translation Suggestions:

(See also: proud, pride, prideful)

Bible References:

Waiting

body

Definition:

The term “body” literally refers to the physical body of a person or animal. This term is also used figuratively to refer to an object or whole group that has individual members.

- Often the term “body” refers to a dead person or animal. Sometimes this is referred to as a “dead body” or a “corpse.”
- When Jesus said to the disciples at his last Passover meal, “This (bread) is my body,” he was referring to his physical body that would be “broken” (killed) to pay for their sins.
- In the Bible, Christians as a group are referred to as the “body of Christ.”
- Just as a physical body has many parts, the “body of Christ” has many individual members.
- Each individual believer has a special function in the body of Christ to help the whole group work together to serve God and bring him glory.
- Jesus is also referred to as the “head” (leader) of the “body” of his believers. Just as a person’s head tells his body what to do, so Jesus is the one who guides and directs Christians as members of his “body.”

Translation Suggestions:

- The best way to translate this term would be with the word that is most commonly used to refer to a physical body in the project language. Make sure that the word used is not an offensive term.
- When referring collectively to believers, for some languages it may be more natural and accurate to say, “spiritual body of Christ.”
- When Jesus says, “This is my body” it is best to translate this literally, with a note to explain it if needed.
- Some languages may have a separate word when referring to a dead body, such as “corpse” for a person or “carcass” for an animal. Make sure the word used to translate this makes sense in the context and is acceptable.

(See also: head, spirit, spiritual)

Bible References:

Waiting

bind, bond, bound

Definition:

The term “bind” means to tie something or fasten it securely. Something that is tied or joined together is called a “bond.” The term “bound” is the past tense of this term.

- To be “bound” means to have something tied or wrapped around something else.
- In a figurative sense, a person can be “bound” to a vow, which means he is “required to fulfill” what he promised to do.
- The term “bonds” refers to anything that binds, confines, or imprisons someone. It usually refers to physical chains, fetters or ropes that keep a person from being free to move.
- In Bible times, bonds such as ropes or chains were used to attach prisoners to the wall or floor of a stone prison.
- The term “bind” can also be used to talk about wrapping cloth around a wound to help it heal.
- A dead person would be “bound” with cloth in preparation for burial.
- The term “bond” is used figuratively to refer to something, such as sin, that controls or enslaves someone.
- A bond can also be a close relationship between people in which they support each other emotionally, spiritually and physically. This applies to the bond of marriage.
- For example, a husband and wife are “bound” or tied to each other. It is a bond that God does not want broken.

Translation Suggestions:

- The term “bind” could also be translated as “tie” or “tie up” or “wrap (around).”
- Figuratively, it could be translated as, “to restrain” or “to prevent” or “to keep from (something).”
- A special use of “bind” in Matthew 16 and 18 means “forbid” or “not permit.”
- The term “bonds” could be translated as “chains” or “ropes” or “shackles.”
- Figuratively the term “bond” could be translated as “knot” or “connection” or “close relationship.”
- The phrase, “bond of peace” means, “being in harmony, which brings people in closer relationship to each other” or “the tying together that peace brings.”
- To “bind up” could be translated as, “wrap around” or “put a bandage on.”
- To “bind” oneself with a vow could be translated as, “promise to fulfill a vow” or “commit to fulfill a vow.”
- Depending on the context, the term “bound” could also be translate as, “tied” or “tied up” or “chained” or “obligated (to fulfill)” or “required to do.”

(See also: fulfill, peace, peaceful, prison, prisoner, imprison, servant, slave, slavery, vow)

Bible References:

Waiting

Book of Life

Definition:

The term “Book of Life” is used to refer to where God has written the names of all the people whom he has redeemed and given eternal life to.

- Revelation refers to this book as “the Lamb’s Book of Life.” This could be translated as “the book of life belonging to Jesus, the Lamb of God.” The sacrifice of Jesus on the cross paid the penalty for people’s sins so that they can have eternal life through faith in him.
- The word for “book” can also mean, “scroll” or “letter” or “writing” or “legal document.” It may be literal or figurative.

(See also: everlasting, lamb, Lamb of God, life, live, living, alive, sacrifice, scroll)

Bible References:

Waiting

bow, bow down

Definition:

To bow means to bend over to humbly express respect and honor toward someone. To “bow down” means to bend over or kneel down very low, often with face and hands toward the ground.

- Other expressions include “bow the knee” (meaning to kneel) and “bow the head” (meaning to bend the head forward in humble respect or in sorrow).
- Bowing down can also be a sign of distress or mourning. Someone who is “bowed down” has been brought to a low position of humility.
- Often a person will bow in the presence of someone who is of higher status or greater importance, such as kings and other rulers.
- Bowing down before God is an expression of worship to him.
- In the Bible, people bowed down to Jesus when they realized from his miracles and teaching that he had come from God.
- The Bible says that when Jesus comes back someday, everyone will bow the knee to worship him.

Translation Suggestions:

- Depending on the context, this term could be translated with a word or phrase that means, “bend forward” or “bend the head” or “kneel.”
- The term “bow down” could be translated as “kneel down” or “prostrate oneself.”
- Some languages will have more than one way of translating this term, depending on the context.

(See also: humble, humility, worship)

Bible References:

Waiting

bow and arrow

Definition:

This is a type of weapon that consists of shooting arrows from a stringed bow. In Bible times it was used for fighting against enemies and for killing animals for food.

- The bow is made out of wood, bone, metal, or other hard material, such as a deer's antler. It has a curved shape and is strung tightly with a string, cord, or vine.
- An arrow is a thin shaft with a sharp, pointed head on one end. In ancient times, the arrows could be made of a variety of materials such as wood, bone, stone, or metal.
- Bows and arrows are commonly used by hunters and warriors.
- The term "arrow" is also sometimes used figuratively in the Bible to refer to enemy attacks or divine judgment.

Bible References:

Waiting

bread

Definition:

Bread is a food made from flour mixed with water and oil to form a dough. The dough is then shaped into a loaf and baked.

- When the term "loaf" occurs by itself, it means, "loaf of bread."
- Bread dough is usually made with something that makes it rise, such as yeast.
- Bread can also be made without yeast so that it does not rise. In the Bible this is called "unleavened bread" and was used for the Jews' passover meal.
- Since bread was the main food for many people in biblical times, this term is also used in the Bible to refer to food in general. (See: Synecdoche)
- The term "bread of the presence" referred to twelve loaves of bread that were placed on a golden table in the tabernacle or temple building as a sacrifice to God. These loaves represented the twelve tribes of Israel and were only for the priests to eat. This could be translated as "bread showing that God lived among them."
- The figurative term, "bread from heaven" referred to the special white food called "manna" that God provided for the Israelites when they were wandering through the desert.
- Jesus also called himself the "bread that came down from heaven" and the "bread of life."
- When Jesus and his disciples were eating the Passover meal together before his death, he compared the unleavened Passover bread to his body which would be wounded and killed on a cross.
- Many times the term "bread" can be translated more generally as "food."

(See also: Passover, tabernacle, temple, unleavened bread, Festival of Unleavened Bread, yeast, leaven)

Bible References:

Waiting

breathe, breath

Definition:

In the Bible, the terms “breathe” and “breath” are often used figuratively to refer to giving life or having life.

- The Bible teaches that God “breathed into” Adam the breath of life. It was at that point that Adam became a living soul.
- When Jesus breathed on the disciples and told them to “receive the Spirit,” he was probably literally breathing out air onto them to symbolize the Holy Spirit coming to them.
- Sometimes the terms “breathing” and “breathing out” are used to refer to speaking.
- The figurative expression “breath of God” or “breath of Yahweh” often refers to God’s wrath being poured out on rebellious or godless nations. It communicates his power.

Translation Suggestions

- The expression “breathed his last” is a figurative way of saying “he died.” It could also be translated as, “he took his last breath” or “he stopped breathing and died” or “he breathed in air one last time.”
- Describing the Scriptures as “God-breathed” means that God spoke or inspired the words of the Scriptures which human authors then wrote down. It is probably best, if possible, to translate “God-breathed” somewhat literally since it is difficult to communicate the exact meaning of this.
- If a literal translation of “God-breathed” is not acceptable, other ways to translate this could include, “inspired by God” or “authored by God” or “spoken by God.” It could also be said that “God breathed out the words of Scripture.”
- The expressions “put breath in” or “breathe life into” or “gives breath to” could be translated as, “cause to breathe” or “make alive again” or “enable them to live and breathe” or “give life to.”
- If possible, it is best to translate “breath of God” with the literal word that is used for “breath” in the language. If God cannot be said to have “breath,” this could be translated as, “God’s power” or “God’s speech.”
- The expression “catch my breath” or “get my breath” could be translated as, “relax in order to breathe more slowly” or “stop running in order to breathe normally.”
- The expression “is only a breath” means “lasts a very short time.”
- Similarly the expression “man is a single breath” means “people live a very short time” or “the lives of human beings are very short, like a single breath” or “compared to God, the life of a person seems as short as the time it takes to breathe in one breath of air.”

(See also: Adam, Paul, Saul, word of God, word of Yahweh, word of the Lord, scripture, life, live, living, alive)

Bible References:

Waiting

bribe

Definition:

To “bribe” means to give someone something of value, such as money, to influence that person to do something dishonest.

- The soldiers who guarded Jesus’ empty tomb were bribed with money to lie about what happened.
- Sometimes a government official will be bribed to overlook a crime or to vote a certain way.
- The Bible forbids giving or taking bribes.
- The term, “bribe” could be translated as “dishonest payment” or “payment for lying” or “price for breaking the rules.”
- “To bribe” could be translated with a word or phrase that means, “to pay to influence (someone)” or “to pay to have a dishonest favor done” or “to pay for a favor.”

Bible References:

Waiting

bridegroom

Definition:

In a marriage ceremony, the bridegroom is the man who will marry the bride.

- In the Jewish culture during Bible times, the ceremony was centered around the bridegroom coming to get his bride.
- In the Bible, Jesus is figuratively called the “Bridegroom” who will someday come for his “Bride,” the Church.
- Jesus compared his disciples to the friends of the bridegroom who celebrate while the bridegroom is with them, but who will be sad when he is gone.

(See: bride)

Bible References:

Waiting

bronze

Definition:

The term “bronze” refers to a kind of metal that is made from melting together the metals, copper and tin. It has a dark brown color, slightly red.

- Bronze resists water corrosion and is a good conductor of heat.
- In ancient times, bronze was used for making tools, weapons, artwork, altars, cooking pots, and soldiers’ armor, among other things.
- Many building materials for the tabernacle and temple were made of bronze.
- Idols of false gods were also often made of bronze metal.
- Bronze objects were made by first melting the bronze metal into a liquid and then pouring it into molds. This process was called “casting.”

(See: How to Translate Unknowns)

(See also: armor, tabernacle, temple)

Bible References:

Waiting

brother

Definition:

The term “brother” usually refers to a male person who shares at least one biological parent with another person.

- In the Old Testament, the term “brothers” is also used as a general reference to relatives, such as members of the same tribe, clan, or people group.
- In the New Testament, the apostles often used “brothers” to refer to fellow Christians, including both men and women, since all believers in Christ are members of one spiritual family, with God as their heavenly Father.
- A few times in the New Testament, the apostles used the term “sister” when referring specifically to a fellow Christian who was a woman, or to emphasize that both men and women are being included. For example, James emphasizes that he is talking about all believers when he refers to “a brother or sister who is in need of food or clothing.”

Translation Suggestions:

- It is best to translate this term with the literal word that is used in the target language to refer to a natural or biological brother, unless this would give wrong meaning.
- In the Old Testament especially, when “brothers” is used very generally to refer to members of the same family, clan, or people group, possible translations could include, “relatives” or “clan members” or “fellow Israelites.”
- In the context of referring to a fellow believer in Christ, this term could be translated as, “brother in Christ” or “spiritual brother.”
- If both males and females are being referred to and “brother” would give a wrong meaning, then a more general kinship term could be used that would include both males and females.
- Other ways to translate this term so that it refers to both male and female believers could be, “fellow believers” or “Christian brothers and sisters.”
- Make sure to check the context to determine whether only men are being referred to, or whether both men and women are included.

(See also: apostle, the twelve, the eleven, God the Father, Heavenly Father, sister, spirit, spiritual)

Bible References:

Waiting

burden

Definition:

A burden is a heavy load. It literally refers to a physical load such as a work animal would carry. The term “burden” also has several figurative meanings:

- A burden can refer to a difficult duty or important responsibility that a person has to do. He is said to be “bearing” or “carrying” a “heavy burden.”
- A cruel leader may put difficult burdens on the people he is ruling, for example by forcing them to pay large amounts of taxes.
- A person who does not want to be a burden to someone does not want to cause that other person any trouble.
- The guilt of a person’s sin is a burden to him.
- The “burden of the Lord” is a figurative way of referring to a “message from God” that a prophet must deliver to God’s people.
- The term “burden” can be translated by “responsibility” or “duty” or “heavy load” or “message,” depending on the context.

Bible References:

Waiting

burnt offering, offering by fire

Definition:

A “burnt offering” was a type of sacrifice to God that was burnt up by fire on an altar. It was offered to make atonement for the sins of the people. This was also called an “offering by fire.”

- Animals used for this offering were usually sheep or goats, but oxen and birds were also used.
- Except for the skin, the entire animal was burned up in this offering. The skin or hide was given to the priest.
- God commanded the Jewish people to offer burnt offerings two times every day.

(See also: altar, atonement, atone, ox, oxen, priest, priesthood, sacrifice, offering)

Bible References:

Waiting

bury, buried, burial

Definition:

The term “bury” usually refers to putting a dead body into a hole or other burial place. The term “burial” is the act of burying something or can be used to describe a place used to bury something.

- Often people bury a dead body by placing it into a deep hole in the ground and then covering it with dirt.
- Sometimes the dead body is placed in a box-like structure, such as a coffin before burying it.
- In Bible times, dead people were often buried in a cave or similar place. After Jesus died, his body was wrapped in cloths and placed in a stone tomb that was sealed with a large boulder.
- The terms “burial place” or “burial room” or “burial chamber” or “burial cave” are all ways to refer to a place where a dead body is buried.
- Other things can also be buried, such as when Achan buried silver and other things that he had stolen from Jericho.
- The phrase “buried his face” usually means, “covered his face with his hands.”
- Sometimes the word “hide” can mean “bury” as when Achan hid things in the ground that he had stolen from Jericho. This meant he buried them in the ground.

(See also:Jericho, tomb, grave, burial place)

Bible References:

Waiting

call, calling, called, call out

Definition:

The terms “call” and “call out” literally means to say something loudly to someone who is not nearby. There are also several figurative meanings.

- To “call out” to someone means to shout or speak loudly to someone far away. It can also mean to ask someone for help, especially God.
- Often in the Bible, “call” has a meaning of “summon” or “command to come” or “request to come.”
- God calls people to come to him and be his people. This is their “calling.”
- The term “called” is used in the Bible to mean that God has appointed or chosen people to be his children, to be his servants and proclaimers of his message of salvation through Jesus.
- This term is also used in the context of calling someone a name. For example, “He is called John,” means, “He is named John” or “His name is John.”
- To be “called by the name of” means that someone is given the name of someone else. God says that he has called his people by his name.
- A different expression, “I have called you by name” means that God knows a person’s name personally and has specifically chosen him.

Translation Suggestions:

- The term “call” could be translated by a word that means “summon,” which includes the idea of being intentional or purposeful in calling.
- The expression “call out to you” could be translated as “ask you for help” or “pray to you urgently.”
- When the Bible says that God has “called” us to be his servants, this could be translated as, “specially chose us” or “appointed us” to be his servants.
- “You must call his name” can also be translated as, “you must name him.”
- “His name is called” could also be translated as, “his name is” or “he is named.”
- To “call out” could be translated as, “say loudly” or “shout” or “say with a loud voice.” Make sure the translation of this does not sound like the person is angry.
- The expression “your calling” could be translated as “your purpose” or “God’s purpose for you” or “God’s special work for you.”
- To “call on the name of the Lord” could be translated as “seek the Lord and depend on him” or “trust in the Lord and obey him.”
- To “call for” something could be translated by “demand” or “ask for” or “command.”
- The expression “you are called by my name” could be translated as, “I have given you my name, showing that you belong to me.”
- When God says, “I have called you by name,” this could be translated as, “I know your name and have chosen you.”

(See: pray, prayer)

Bible References:

Waiting

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Canaan, Canaanite

Facts:

Canaan was the son of Ham, who was one of Noah's sons. The Canaanites were the descendants of Canaan.

- The term "Canaan" or the "land of Canaan" also referred to an area of land between the Jordan River and the Mediterranean Sea. It extended south to the border of Egypt and north to the border of Syria.
- This land was inhabited by the Canaanites, as well as several other people groups.
- God promised to give the land of Canaan to Abraham and his descendants, the Israelites.

(Translation suggestions: How to Translate Names)

(See also: Ham, Promised Land)

Bible References:

Waiting

Examples from the Bible stories:

- **[04-05]** He (Abram) took his wife, Sarai, together with all his servants and everything he owned and went to the land God showed him, the land of **Canaan**.
- **[04-06]** When Abram arrived in **Canaan** God said, "Look all around you. I will give to you and your descendants all the land that you can see as an inheritance."
- **[04-09]**"I give the land of **Canaan** to your descendants."
- **[05-03]**"I will give you and your descendants the land of **Canaan** as their possession and I will be their God forever."
- **[07-08]** After twenty years away from his home in **Canaan**, Jacob returned there with his family, his servants, and all his herds of animals.

captive, captivity

Definition:

The terms “captive” and “captivity” refer to capturing people and forcing them to live somewhere they do not want to live, such as in a foreign country.

- The Israelites from the kingdom of Judah were held captive in the kingdom of Babylonia for 70 years.
- Captives are often required to work for the people or nation that captured them.
- Daniel and Nehemiah were Israelite captives who worked for the Babylonian king.
- The expression “to take captive” is another way of talking about capturing someone.
- The expression, “carry you away captive” could also be translated as, “force you to live as captives” or “take you away to another country as prisoners.”
- In a figurative sense, the apostle Paul tells Christians to “take captive” every thought and make it obedient to Christ.
- He also talks about how a person can be “taken captive” by sin, which means he is “controlled by” sin.

Translation Suggestions

- Depending on the context, to be “held captive” could also be translated by, “not allowed to be free” or “kept in prison” or “forced to live in a foreign country.”
- The expression, “led captive” or “taken captive” could be translated as, “captured” or “imprisoned” or “forced to go to a foreign land.”
- The term “captives” could also be translated as, “people who were captured” or “enslaved people.”
- Depending on the context, “captivity” could also be translated as, “imprisonment” or “exile” or “forced stay in a foreign country.”

(See also: Babylon, Babylonian, exile, the Exile, prison, prisoner, imprison, seize)

Bible References:

Waiting

cast out, drive out, throw out

Definition:

To “cast out” or “drive out” someone or something means to force that person or thing to go away.

- The term “cast” means the same thing as “throw.” To cast a net means to throw the net into the water.
- In a figurative sense, “cast out” or “cast away” someone can mean to reject that person and send him away.

Translation Suggestions:

- Depending on the context, other ways to translate this could include, “force out” or “send away” or “get rid of.”
- To “cast out demons” could be translated as “cause the demons to leave” or “drive the evil spirits out” or “expel the demons” or “command the demon to come out.”

(See also: demon, evil spirit, unclean spirit, demon-possessed, lots, casting lots)

Bible References:

Waiting

cedar

Definition:

The term “cedar” refers to a large fir tree which normally has reddish-brown wood. Like other firs, it has cones and needle-like leaves.

- The Old Testament often mentions cedar trees in connection with Lebanon, where they grew plentifully.
- Cedar wood was used in the construction of the Jerusalem temple.
- It was also used for sacrifices and purification offerings.

(See also: fir, pure, purify, purification, sacrifice, offering, temple)

Bible References:

Waiting

chaff

Definition:

Chaff is a dry protective covering of a grain seed. The chaff is not good for food so people separate it from the seed and throw it away.

- Often, the chaff is separated from the seed by throwing the heads of grain up into the air. The wind blows the chaff away and the seed falls on the ground. This process is called "winnowing."
- In the Bible, this term is also used figuratively to refer to evil people and evil, worthless things.

(See also: grain, wheat, winnow, sift)

Bible References:

Waiting

chariot

Definition:

In ancient times, chariots were lightweight, two-wheeled carts that were pulled by horses.

- People would sit or stand in chariots, using them for war or travel.
- In war, an army that had chariots had a great advantage of speed and mobility over an army that did not have chariots.
- The ancient Egyptians and Romans were well-known for their use of horses and chariots.

(See: How to Translate Unknowns)

(See: Egypt, Egyptian, Rome, Roman)

Bible References:

Waiting

Examples from the Bible stories:

- **[12-10]** So they followed the Israelites onto the path through the sea, but God caused the Egyptians to panic and caused their **chariots** to get stuck.
- Rome, Romaning in his **chariot**.

cherubim, cherub

Definition:

The term “cherub,” and its plural form “cherubim,” refer to a special type of heavenly being that God created. The Bible describes cherubim as having wings and flames.

- The cherubim display the glory and power of God and seem to be guardians of sacred things.
- After Adam and Eve sinned, God placed cherubim with flaming swords at the east side of the Garden of Eden so that people could no longer get to the tree of life.
- God commanded the Israelites to carve two cherubim facing each other, with their wings touching, over the atonement lid of the ark of the covenant.
- He also told them to weave pictures of the cherubim into the curtains of the tabernacle.
- In some passages, these creatures are also described as having four faces: of a man, a lion, an ox, and an eagle.
- Cherubim are sometimes thought of as being angels, but the Bible does not clearly state that.

Translation Suggestions:

- The term “cherubim” could be translated as “creatures with wings” or “guardians with wings” or “winged spiritual guardians” or “holy, winged guardians.”
- A “cherub” should be translated as the singular of cherubim, as in, “creature with wings” or “winged spiritual guardian,” for example.
- Make sure that the translation of this term is different from the translation of “angel.”
- Also consider how this term is translated or written in a Bible translation in a local or national language. (See: How to Translate Unknowns)

(See also: angel, other)

Bible References:

Waiting

chief

Definition:

The term “chief” refers to the most powerful or most important leader of a particular group.

- Examples of this include, “chief musician,” “chief priest,” and “chief tax collector.” and “chief ruler.”
- It can also be used for the head of a specific family, as in Genesis 36 where certain men are named as “chiefs” of their family clans. In this context, the term “chief” could also be translated as “leader” or “head father.”
- When used to describe a noun, this term could be translated as “leading” or “ruling,” as in “leading musician” or “ruling priest.”

(See also: chief priests, priest, priesthood, tax collector)

Bible References:

Waiting

children, child

Definition:

In the Bible, the term “child” is often used to generally refer to someone who is young in age, including an infant. The term “children” is the plural form and also has several figurative uses.

- In the Bible, disciples or followers are sometimes called “children.”
- Often the term “children” is used to refer to a person’s descendants.
- The phrase “children of” can refer to being characterized by something. Some examples of this would be:
    - children of the light
    - children of obedience
    - children of the devil
- This term can also refer to people who are like spiritual children. For example, “children of God” refers to people who belong to God through faith in Jesus.

Translation Suggestions:

- The term “children” could be translated as “descendants” when it is referring to a person’s great-grandchildren or great-great-grandchildren, etc.
- Depending on the context, “children of” could be translated as, “people who have the characteristics of” or “people who behave like.”
- If possible, the phrase, “children of God” should be translated literally since an important biblical theme is that God is our heavenly Father. A possible translation alternate would be, “people who belong to God” or “God’s spiritual children.”
- When Jesus calls his disciples “children,” this could also be translated as, “dear friends” or “my beloved disciples.”
- When Paul and John refer to believers in Jesus as “children,” this could also be translated as “dear fellow believers.”
- The phrase, “children of the promise” could be translated as, “people who have received what God promised them.”

(See also: descendant, promise, son, spirit, spiritual, believer, beloved other)

Bible References:

Waiting

Christ, Messiah

Facts:

The terms “Messiah” and “Christ” mean “Anointed One” and refer to Jesus, God’s Son.

- Both “Messiah” and “Christ” are used in the New Testament to refer to God’s Son, whom God the Father appointed to rule as king over his people, and to save them from sin and death.
- In the Old Testament, the prophets wrote prophecies about the Messiah hundreds of years before he came to earth.
- Often a word meaning “anointed (one)” is used in the Old Testament to refer to the Messiah who would come.
- Jesus fulfilled many of these prophecies and did many miraculous works that proved he is the Messiah; the rest of these prophecies will be fulfilled when he returns.
- The word “Christ” is often used as a title, as in “the Christ” and “Christ Jesus.”
- “Christ” also came to be used as part of his name, as in “Jesus Christ.”

Translation Suggestions:

- This term could be translated using its meaning, “the Anointed One” or “God’s Anointed Savior.”
- Many languages use a transliterated word that looks or sounds like “Christ” or “Messiah.” (See: How to Translate Unknowns)
- The transliterated word could be followed by the definition of the term as in, “Christ, the Anointed One.”
- Be consistent in how this is translated throughout the Bible so that it is clear that the same term is being referred to.
- Make sure the translations of “Messiah” and “Christ” work well in contexts where both terms occur in the same verse (such as John 1:41).

(See: How to Translate Names)

(See also: Son of God, the Son, Son, David, Jesus, Jesus Christ, Christ Jesus, anoint, anointed)

Bible References:

Waiting

Examples from the Bible stories:

- **[17-07]** The **Messiah** was God’s Chosen One who would save the people of the world from sin.
- **[17-08]** As it happened, the Israelites would have to wait a long time before the **Messiah** came, almost 1,000 years.

- **[21-01]** From the very beginning, God planned to send the **Messiah**.
- **[21-04]** God promised King David that the **Messiah** would be one of David's own descendants.
- **[21-05]** The **Messiah** would start the New Covenant.
- **[21-06]** God's prophets also said that the **Messiah** would be a prophet, a priest, and a king.
- **[21-09]** The prophet Isaiah prophesied that the **Messiah** would be born from a virgin.
- **[43-07]**"But God raised him to life again to fulfill the prophecy which says, 'You will not let your **Holy One** rot in the grave.'"
- **[43-09]**"But know for certain that God has caused Jesus to become both Lord and **Messiah**!"
- **[43-11]** Peter answered them, "Every one of you should repent and be baptized in the name of Jesus **Christ** so that God will forgive your sins."
- **[46-06]** Saul reasoned with the Jews, proving that Jesus was the **Messiah**.

clan

Definition:

The term “clan” refers to a group of extended family members who come from a common ancestor.

- In the Old Testament, the Israelites were counted according to their clans, or family groups.
- Clans were normally named after their most well-known ancestor.
- Individual people were sometimes referred to by the name of their clan. An example of this is when Moses’ father-in-law Jethro is sometimes called by his clan name, Reuel.
- Clan could be translated as “family group” or “extended family” or “relatives.”

(See also: family, Jethro, Reuel, tribe)

Bible References:

Waiting

clean, cleanse

Definition:

The tern “clean” literally means to not have any dirt or stain. In the Bible, it is often used figuratively to mean, “pure,” “holy,” or “free from sin.”

- “Cleanse” is the process of making something “clean.” It could also be translated as “wash” or “purify.”
- In the Old Testament, God told the Israelites which animals he had specified as ritually “clean” and which ones were “unclean.” Only the clean animals were permitted to be used for eating or for sacrifice. In this context, the term “clean” means that the animal was acceptable to God for use as a sacrifice.
- A person who had certain skin diseases would be unclean until the skin was healed enough to no longer be contagious. Instructions for cleansing the skin had to be obeyed in order for that person to be declared “clean” again.
- Sometimes “clean” is used figuratively to refer to moral purity.

Translation Suggestions:

- This term could be translated with the common word for “clean” or “pure” (in the sense of being not dirty).
- Other ways to translate this could include, “ritually clean” or “acceptable to God.”
- “Cleanse” could be translated by “wash” or “purify.”
- Make sure that the words used for “clean” and “cleanse” can also be understood in a figurative sense.

(See also: holy, holiness, unclean, sacrifice, offering)

Bible References:

Waiting

clothe, clothed

Definition:

When used figuratively in the Bible, “clothed with” means to be endowed or equipped with something. To “clothe” oneself with something means to seek to have a certain character quality.

- In the same way that clothing is external to your body and is visible to all, when you are “clothed” with a certain character quality, others can readily see it. To “clothe yourself with kindness” means to let your actions be so characterized by kindness that it is easily seen by everyone.
- To be “clothed with power from on high” means to have power given to you.
- This term is also used to express negative experiences, such as “clothed with shame” or “clothed with terror”

Translation Suggestions:

- If possible, it is best to keep the literal figure of speech, “clothe yourselves with.” Another way to translate this could be “put on” if this refers to putting on clothes.
- If that does not give the correct meaning, other ways to translate “clothed with” could be “showing” or “manifesting” or “filled with” or “having the quality of.”
- The term “clothe yourself with” could also be translated as “cover yourself with” or “behave in a way that shows.”

Bible References:

Waiting

comfort, comforter

Definition:

The terms “comfort” and “comforter” refer to helping someone who is suffering physical or emotional pain.

- A person who comforts someone is called a “comforter.”
- In the Old Testament, the term “comfort” is used to describe how God is kind and loving to his people and helps them when they are suffering.
- In the New Testament, it says that God will comfort his people through the Holy Spirit. Those who receive the comfort are then enabled to give the same comfort to others who are suffering.
- The expression “comforter of Israel” referred to the Messiah who would come to rescue his people.
- Jesus referred to the Holy Spirit as the “Comforter” who helps believers in Jesus.

Translation Suggestions:

- Depending on the context, “comfort” could also be translated as, “ease the pain of” or “help (someone) overcome grief” or “encourage” or “console.”
- A phrase such as “our comfort” could be translated as “our encouragement” or “our consoling of (someone)” or “our help in times of grieving.”
- The term “comforter” could be translated as “person who comforts” or “someone who helps ease pain” or “person who encourages.”
- When the Holy Spirit is called “the Comforter” this could also be translated as “the Encourager” or “the Helper” or “the One who helps and guides.”
- The phrase “comforter of Israel” could be translated as, “the Messiah, who comforts Israel.”
- An expression like, “they have no comforter” could also be translated as, “No one has comforted them” or “There is no one to encourage or help them.”

(See also: encourage, encouragement, Holy Spirit, Spirit of God, Spirit of the Lord)

Bible References:

Waiting

command, to command, commandment

Definition:

The term “to command” means to order someone to do something. A “command” or “commandment” is what the person was ordered to do.

- Although these terms have basically the same meaning, “commandment” often refers to certain commands of God which are more formal and permanent, such as the “Ten Commandments.”
- A command can be positive (“Honor your parents”) or negative (“Do not steal”).
- To “take command” means to “take control” or “take charge” of something or someone.

Translation Suggestions

- It is best to translate this term differently from the term, “law.” Also compare with the definitions of “decree” and “statute.”
- Some translators may prefer to translate “command” and “commandment” with the same word in their language.
- Others may prefer to use a special word for commandment that refers to lasting, formal commands that God has made.

(See decree, statute, statutes, law, principle, Ten Commandments)

Bible References:

Waiting

commit, committed, commitment

Definition:

The terms “commit” and “commitment” refers to making a decision or promising to do something.

- A person who promises to do something is also described as being “committed” to doing it.
- To “commit” to someone a certain task means to assign that task to that person. For example, in 2 Corinthians Paul says that God has “committed” (or “given”) to us the ministry of helping people be reconciled to God.
- The terms “commit” and “committed” also often refer to doing a certain wrong action such as “commit a sin” or “commit adultery” or “commit murder.”
- The expression “committed to him the task” could also be translated as “gave him the task” or “entrusted to him the task” or “assigned the task to him.”
- The term “commitment” could be translated by, “task that was given” or “promise that was made.”

(See also: adultery, adulterous, adulterer, adulteress, faithful, faithfulness, promise, sin, sinful, sinner, sinning)

Bible References:

Waiting

companion

Facts:

The term “companion” refers to a person who goes with someone else or who is associated with someone else, such as in a friendship or marriage.

- Companions go through experiences together, share meals together, and support and encourage each other.
- Depending on the context, this term could also be translated with a word or phrase that means, “friend” or “fellow traveler” or “supporting-person who goes with.”

Bible References:

Waiting

compassion, compassionate

Definition:

The term “compassion” refers to a feeling of concern for people, especially for those who are suffering. A “compassionate” person cares about other people and helps them.

- The word “compassion” usually includes caring about people in need, as well as taking action to help them.
- The Bible says that God is compassionate, that is, he is full of love and mercy.
- In Paul’s letter to the Colossians, he tells them to “clothe themselves with compassion.” He is instructing them to care about people and to actively help others who are in need.

Translation Suggestions:

- The literal meaning of “compassion” is “bowels of mercy.” This is an expression that means “mercy” or “pity.” Other languages may have their own expression that means this.
- Ways of translating “compassion” could include, “a deep caring for” or “helpful mercy.”
- The term “compassionate” could also be translated as, “caring and helpful” or “deeply loving and merciful.”

Bible References:

Waiting

conceive, conception

Definition:

The terms “conceive” and “conception” usually refer to becoming pregnant with a child. It can also be used for animals that become pregnant.

- The phrase “conceive a child” could be translated as, “become pregnant” or some other term that is an acceptable way of referring to this.
- The related term “conception” could be translated as, “beginning of a pregnancy” or “moment of becoming pregnant.”
- These terms can also refer to creating something or thinking of something, such as an idea, a plan, or a task. Ways to translate this could include, “think of” or “plan” or “create,” depending on the context.
- Sometimes this term can be used figuratively as in, “when sin is conceived” which means “when sin is first thought of” or “at the very start of a sin” or “when a sin first begins.”

(See also: create, creation, Creator, womb)

Bible References:

Waiting

condemn, condemnation

Definition:

The terms “condemn” and “condemnation” refer to judging someone for doing something wrong.

- Often the word “condemn” includes punishing that person for what they did wrong.
- Sometimes “condemn” means to falsely accuse someone or to judge someone harshly.
- The term “condemnation” refers to the act of condemning or accusing someone.

Translation Suggestions:

- Depending on the context, this term could be translated as “harshly judge” or “criticize falsely.”
- The phrase “condemn him” could be translated as,“judge that he is guilty” or “state that he must be punished for his sin.”
- The term “condemnation” could be translated as, “harsh judging” or “declaring to be guilty” or “punishment of guilt.”

(See also: judge, judgment, punish, punishment)

Bible References:

Waiting

confess, confession

Definition:

To confess means to admit or assert that something is true. A “confession” is a statement or admission that something is true.

- The term “confess” can refer to boldly stating the truth about God. It can also refer to admitting that we have sinned.
- The Bible says that if people confess their sins to God, he will forgive them.
- James the apostle wrote in his letter that when believers confess their sins to each other, this brings spiritual healing.
- The apostle Paul wrote to the Philippians that someday everyone will confess or declare that Jesus is Lord.
- Paul also said that if people confess that Jesus is Lord and believe that God raised him from the dead, they will be saved.

Translation Suggestions:

- Depending on the context, ways to translate “confess” could include, “admit” or “testify” or “declare” or “acknowledge” or “affirm.”
- Different ways to translate “confession” could be, “declaration” or “testimony” or “statement about what we believe” or “admitting sin.”

(See also: faith, testimony)

Bible References:

Waiting

confidence, confident

Definition:

The term “confidence” refers to being sure that something is true or certain to happen.

- In the Bible, the term “hope” often means to wait expectantly for something that is sure to happen. The ULB often translates this as “confidence” or “confidence for the future” or “future confidence” especially when it means to be assured of receiving what God has promised to believers in Jesus.
- Often the term “confidence” refers especially to the certainty that believers in Jesus have that they will someday be with God forever in heaven.
- The phrase, “have confidence in God” means to fully expect to receive and experience what God has promised.
- Being “confident” means believing in God’s promises and acting with the assurance that God will do what he has said. This term can also have the meaning of acting boldly and courageously.

Translation Suggestions:

- The term “confident” could be translated as “assured” or “very sure.”
- The phrase “be confident” could also be translated as “trust completely” or “be completely sure about” or “know for certain.”
- The term “confidently” could also be translated as “boldly” or “with certainty.”
- Depending on the context, ways to translate “confidence” could include, “complete assurance” or “sure expectation” or “certainty.”

(See also: believe, believe in, belief, believer, bold, boldly, boldness, faithful, faithfulness, hope, trust, trustworthy, trustworthiness)

Bible References:

- 1 John 03:19-22
- 1 Peter 03:15-17
- Job 04:4-6
- Philippians 01:25-27
- Proverbs 14:26-27
- Romans 05:1-2

confirm, confirmation

Definition:

The terms “confirm” and “confirmation” refer to stating or assuring that something is true or sure or trustworthy.

- In the Old Testament, God tells his people that he will “confirm” his covenant with them. This means he is stating that he will keep the promises he made in that covenant.
- When a king is “confirmed” it means that the decision to make him king has been agreed upon and supported by the people.
- To confirm what someone wrote means to say that what was written is true.
- The “confirmation” of the gospel means teaching people about the good news of Jesus in such a way that it shows that it is true.
- To give an oath “as confirmation” means to solemnly state or swear that something is true or trustworthy.
- Ways to translate “confirm” could include, “state as true” or “prove to be trustworthy” or “agree with” or “assure” or “promise,” depending on the context.

(See also: covenant, oath, swear, swear by, trust, trustworthy, trustworthiness)

Bible References:

Waiting

consume

Definition:

The term “consume” literally means to use up something. It has several figurative meanings.

- In the Bible, the word “consume” often refers to destroying things or people.
- A fire is said to consume things, which means it destroys them by burning them up.
- God is described as a “consuming fire,” which is a description of his anger against sin. His anger results in terrible punishment for sinners who do not repent.
- To consume food means to eat or drink something.
- The phrase, “consume the land” could be translated as “destroy the land.”

Translation Suggestions

- In the context of consuming the land or people, this term could be translated as “destroy.”
- When fire is referred to, “consume” could be translated as “burn up.”
- The burning bush that Moses saw “was not consumed” which could be translated as, “did not get burned up” or “did not burn up.”
- When referring to eating, “consume” could be translated as “eat” or “devour.”
- If someone’s strength is “consumed,” it means his strength is “used up” or “gone.”
- The expression, “God is a consuming fire” could be translated as, “God is like a fire that burns things up” or “God is angry against sin and will destroy sinners like a fire.”

(See: devour, wrath, fury)

Bible References:

Waiting

contempt, contemptible

Facts:

The term “contempt” refers to a deep disrespect and dishonor that is shown toward something or someone. Something that is greatly dishonorable is called “contemptible.”

- A person or behavior that shows open disrespect for God is also called “contemptible” and could be translated as “greatly disrespectful” or “completely dishonorable” or “deserving scorn.”
- To “hold in contempt” means to regard someone as having less value or to judge someone as less worthy than oneself.
- The following expressions have a similar meaning: “have contempt for” or “show contempt for” or “be in contempt of” or “treat with contempt.” These all mean to “strongly disrespect” or “strongly dishonor” something or someone by what is said and done.
- When King David sinned by committing adultery and murder, God said that David had “shown contempt for” God. It means he had greatly disrespected and dishonored God by doing that.

(See also: dishonor, dishonorable)

Bible References:

Waiting

cornerstone

Definition:

The term “cornerstone” refers to a large stone that has been specially cut and placed in the corner of the foundation of a building.

- All the other stones of the building are measured and placed in relation to the cornerstone.
- It is very important for the strength and stability of the whole structure.
- In the New Testament, the Assembly of believers is metaphorically compared to a building which has Jesus Christ as its “cornerstone.”
- In the same way that the cornerstone of a building supports and determines the position of the whole building, so Jesus Christ is the cornerstone on which the Assembly of believers is founded and supported.

Translation Suggestions:

- The term “cornerstone” could also be translated as “main building stone” or “foundation stone.”
- Consider whether the target language has a term for a part of a building’s foundation that is the main support. If so, this term could be used.
- Another way to translate this would be, “a foundation stone used for the corner of a building.”
- It is important to keep the fact that this is a large stone, used as a solid and secure building material. If stones are not used for constructing buildings, there may be another word that could be used that means “large stone” (such as “boulder”) but it should also have the idea of being well-formed and made to fit.

Bible References:

Waiting

corrupt, corruption

Definition:

The terms “corrupt” and “corruption” refer to a state of affairs in which people have become ruined, immoral, or dishonest.

- The term “corrupt” literally means to be “bent” or “broken” morally.
- A person who is corrupt has turned away from truth and is doing things that are dishonest or immoral.
- To corrupt someone means to influence that person to do dishonest and immoral things.

Translation Suggestions:

- The term “to corrupt” could be translated as “to influence to do evil” or “to cause to be immoral.”
- A corrupt person could be described as a person “who has become immoral” or “who practices evil.”
- This term could also be translated as “bad” or “immoral” or “evil.”
- The term corruption could be translated as “the practice of evil” or “evil” or “immorality.”

(See also: evil, wicked, wickedness)

Bible References:

Waiting

council

Definition:

A council is a group of people who meet to discuss, give advice, and make decisions about important matters.

- A council is usually organized in an official and somewhat permanent way for a specific purpose, such as making decisions about legal matters.
- The "Jewish Council" in Jerusalem, also known as the "Sanhedrin," had 70 members, which included Jewish leaders such as chief priests, elders, scribes, Pharisees, and Sadducees who met regularly to decide matters of Jewish law. It was this council of religious leaders who put Jesus on trial and decided that he should be killed.
- There were also smaller Jewish councils in other cities.
- The apostle Paul was brought before a Roman council when he was arrested for teaching the gospel.
- Depending on the context, the word "council" could also be translated as "legal assembly" or "political assembly."
- To be "in council" means to be in a special meeting to decide something.
- Note that this is a different word than "counsel," which means, "wise advice."

(See also: assembly, assemble, counsel, counselor, advice, advisor, Pharisee, law, law of Moses, God's law, law of Yahweh, priest, priesthood, Sadducee, scribe, expert in the Jewish law)

Bible References:

Waiting

counsel, counselor, advice, advisor

Definition:

The terms “counsel” and “advice” have the same meaning and refer to helping someone decide wisely about what to do in a certain situation. A wise “counselor” or “advisor” is someone who gives advice or counsel that will help a person make right choices.

- Kings often have official advisors or counselors to help them decide important matters that affect the people they are ruling.
- Sometimes the advice or counsel that is given is not good. Evil advisors may urge a king to take action or make a decree that will harm him or his people.
- Depending on the context, “advice” or “counsel” could also be translated as “help in deciding” or “warnings” or “exhortations” or “guidance.”
- The action, “to counsel” could be translated as “to advise” or “to make suggestions” or “to exhort.”
- Note that “counsel” is a different word than “council,” which refers to a group of people.

(See also: exhort, exhortation, Holy Spirit, Spirit of God, Spirit of the Lord, wise, wisdom

Bible References:

Waiting

courtyard, court

Definition:

The terms “courtyard” and “court” refer to an enclosed area that is open to the sky and surrounded by walls. The term “court” also refers to a place where judges decide legal and criminal matters.

- The tabernacle was surrounded by one courtyard which was enclosed by walls made of thick, cloth curtains.
- The temple complex had three inner courtyards: one for the priests, one for Jewish men, and one for Jewish women.
- These inner courtyards were surrounded by a low stone wall that separated them from an outer courtyard where Gentiles were permitted to worship.
- The courtyard of a house was an open area in the middle of the house.
- The phrase “king’s court” can refer to his palace or to a place in his palace where he makes judgments.
- The expression, “courts of Yahweh” is a figurative way of referring to Yahweh’s dwelling place or to the place where people go to worship Yahweh.

Translation Suggestions:

- The term “courtyard” could be translated as “enclosed space” or “walled-in land” or “temple grounds” or “temple enclosure.”
- Sometimes the term “temple” may need to be translated as “temple courtyards” or “temple complex” so that it is clear that the courtyards are being referred to, not the temple building.
- The expression, “courts of Yahweh” could be translated as, “place where Yahweh lives” or “place where Yahweh is worshiped.”
- The term used for a king’s court could also be used to refer to Yahweh’s court.

(See also: Gentile, judge, king, tabernacle, temple)

Bible References:

Waiting

covenant

Definition:

A covenant is a formal, binding agreement between two parties that one or both parties must fulfill.

- This agreement can be between individuals, between groups of people, or between God and people.
- When people make a covenant with each other, they promise that they will do something, and they must do it.
- Examples of human covenants include marriage covenants, business agreements, and treaties between countries.
- Throughout the Bible, God made several different covenants with his people.
- In some of the covenants, God promised to fulfill his part without conditions. For example when God established his covenant with mankind, promising to never destroy the earth again with a worldwide flood, this promise had no conditions for people to fulfill.
- In other covenants, God promised to fulfill his part only if the people obeyed him and fulfilled their part of the covenant.

Translation Suggestions:

- Depending on the context, ways to translate this term could include, “binding agreement” or “formal commitment” or “pledge” or “contract.”
- Some languages may have different words for covenant depending on whether one party or both parties have made a promise they must keep. If the covenant is one-sided, it could be translated as “promise” or “pledge.”
- Make sure the translation of this term does not sound like people proposed the covenant. In all cases of covenants between God and people, it was God who initiated the covenant.

(See also: , New Covenant, promise)

Bible References:

Waiting

Examples from the Bible stories:

- **[04-09]** Then God made a **covenant** with Abram. A **covenant** is an agreement between two parties.
- **[05-04]**”I will make Ishmael a great nation, too, but my **covenant** will be with Isaac.”
- **[06-04]** After a long time, Abraham died and all of the promises that God had made to him in the **covenant** were passed on to Isaac.

- **[07-10]** The **covenant** promises God had promised to Abraham and then to Isaac now passed on to Jacob."
- **[13-02]** God said to Moses and the people of Israel, "If you will obey my voice and keep my **covenant**, you will be my prized possession, a kingdom of priests, and a holy nation."
- **[13-04]** Then God gave them the **covenant** and said, "I am Yahweh, your God, who saved you from slavery in Egypt. Do not worship other gods."
- **[15-13]** Then Joshua reminded the people of their obligation to obey the **covenant** that God had made with the Israelites at Sinai.

covenant faithfulness, covenant loyalty, loving kindness, unfailing love

Definition:

This term is used to describe God's commitment to fulfill the promises that he made to his people.

- God made promises to the Israelites in formal agreements called "covenants."
- The "covenant faithfulness" or "covenant loyalty" of Yahweh refers to the fact that he keeps his promises to his people.
- God faithfulness to keep his covenant promises is an expression of his grace toward his people.
- The term "loyalty" is another word that refers to being committed and dependable to do and say what has been promised and what will benefit someone else.

Translation Suggestions:

- The way this term is translated will also depend on how the terms "covenant" and "faithfulness" are translated.
- Other ways to translate this term could include, "faithful love" or "loyal, committed love" or "loving dependability."

(See also: covenant, faithful, faithfulness, grace, gracious, Israel, Israelites, nation of Israel, people of God, my people,promise)

Bible References:

Waiting

cow, calf, bull, cattle

Definition:

The term , “cattle” refers to a kind of large, four-legged farm animal that eats grass and is primarily raised for its meat and milk.

- The female of this kind of animal is called a “cow”, the male is a “bull,” and their offspring is a “calf.”
- Sometimes the term “cow” is used in a general way to refer to all kinds of cattle.
- In some cultures, cattle are traded in exchange for goods. Sometimes they are used as gifts given to the parents of a young woman a man desires to marry.
- In the Bible, the Jewish people used cattle for sacrifices, especially a certain type called the red heifer.
- A “heifer” is a cow that has not yet had a baby.
- An “ox” is a special type of bull that is used for agricultural work, like pulling a plow.

(See: How to Translate Unknowns)

(See also: heifer, ox, oxen, yoke)

Bible References:

Waiting

create, creation, Creator

Definition:

The term “create” means to make something, or to cause something to be. Whatever is created is called a “creation.” God is called the “Creator” because he caused everything in the entire universe to come into existence.

- When this term is used to refer to God creating the world, it means he made it out of nothing.
- When human beings “create” something, it means they made it out of things that already existed.
- Sometimes “create” is used in a figurative way to describe something abstract, such as creating peace or creating a pure heart in someone.
- The term “creation” can refer to the very beginning of the world when God first created everything. It can also be used to refer generally to everything that God created. Sometimes the word “creation” refers more specifically to just the people in the world.

Translation Suggestions:

- Some languages may have to directly say that God created the world “out of nothing” to make sure this meaning is clear.
- The phrase, “since the creation of the world” means, “since the time when God created the world.”
- A similar phrase, “at the beginning of creation” could be translated as, “when God created the world at the beginning of time” or “when the world was first created.”
- To preach the good news “to all creation” means to preach the good news “to all people everywhere on earth.”
- The phrase, “Let all creation rejoice” means, “Let everything that God created rejoice.”
- Depending on the context, “create” could be translated as, “make” or “cause to be” or “make out of nothing.”
- The term “the Creator” could be translated as, “the One who created everything” or “God, who made the whole world.”
- Phrases like “your Creator” could be translated as, “God, who created you.”

(See: God, good news, gospel, world)

Bible References:

se, “since the creation of the world” means, ”since the time when God created the world was created.

Waiting

creature

Definition:

The term “creature” refers to all the living beings that God created, both humans and animals.

- The prophet Ezekiel described seeing “living creatures” in his vision of the glory of God. He did not know what they were, so he gave them this very general label.
- Note that the term “creation” has a different meaning since it includes everything God created, both living and nonliving things (such as land, water, and stars). The term “creature” only includes living things.

Translation Suggestions

- Depending on the context, “creature” could be translated as, “being” or “living being” or “created being.”
- The plural, “creatures” could be translated as “all living things” or “people and animals” or “animals” or “human beings.”

(See also: create, creation, Creator)

Bible References:

Waiting

cross

Definition:

In Bible times, a cross was an upright wooden post stuck into the ground, with a horizontal wooden beam attached to it near the top.

- During the time of the Roman Empire, the Roman government would execute criminals by tying or nailing them to a cross and leaving them there to die.
- Jesus was falsely accused of crimes he did not commit and the Romans put him to death on a cross.
- Note that this is a completely different word from the verb “cross” that means to go over to the other side of something, such as a river or lake.

Translation Suggestions:

- This term could be translated using a term in the target language that refers to the shape of a cross.
- Consider describing the cross as something on which people were killed, using phrases such as “execution post” or “tree of death.”
- Also consider how this word is translated in a Bible translation in a local or national language. (See: How to Translate Unknowns)

(See also: crucify, Rome, Roman)

Bible References:

Waiting

Examples from the Bible stories:

- **[40-01]** After the soldiers mocked Jesus, they led him away to crucify him. They made him carry the **cross** on which he would die.
- **[40-02]** The soldiers brought Jesus to a place called “the Skull” and nailed his arms and feet to the **cross**.
- **[40-05]** The Jewish leaders and the other people in the crowd mocked Jesus. They said to him, ”If you are the Son of God, come down from the **cross** and save yourself! Then we will believe you.”
- **[49-10]** When Jesus died on the **cross**, he received your punishment.
- **[49-12]** You must believe that Jesus is the Son of God, that he died on the **cross** instead of you, and that God raised him to life again.

crown, to crown

Definition:

A crown is a decorative, circular headpiece worn on the head of rulers such as kings and queens. The term “to crown” means to put a crown on someone’s head; figuratively it means, “to honor.”

- Crowns are usually made of gold or silver, and are embedded with precious gems such as emeralds and rubies.
- A crown was intended to be a symbol of a king’s power and wealth.
- By contrast, the crown made of thorn branches that the Roman soldiers placed on Jesus’ head was meant to mock him and hurt him.
- In ancient times, winners of athletic contests would be awarded a crown made out of olive branches. The apostle Paul mentions this crown in his second letter to Timothy.
- Used figuratively, “to crown” means to honor someone. We honor God by obeying him and praising him to others. This is like putting a crown on him and acknowledging that he is King.
- Pauls calls fellow believers his “joy and crown.” In this expression, “crown” is used figuratively to mean that Paul has been greatly blessed and honored by how these believers have remained faithful in serving God.
- When used figuratively, “crown” could be translated as “prize” or “honor” or “reward.”
- The figurative use of “to crown” could be translated as “to honor” or “to decorate.”
- If a person is “crowned” this could be translated as “a crown was put on his head.”
- The expression, “he was crowned with glory and honor” could be translated as, “glory and honor were bestowed on him” or “he was given glory and honor” or “he was endowed with glory and honor.”

(See also: glory, glorious, king, olive)

Bible References:

Waiting

crucify

Definition:

The term “crucify” means to execute someone by attaching him to a cross and leaving him there to suffer and die in great pain.

- The victim was either tied to the cross or nailed to it. Crucified people died from blood loss or from suffocation.
- The ancient Roman Empire frequently used this method of execution to punish and kill people who were terrible criminals or who had rebelled against the authority of their government.
- The Jewish religious leaders asked the Roman governor to order his soldiers to crucify Jesus. The soldiers nailed Jesus to a cross. He suffered there for six hours, and then died.

Translation Suggestions:

- The term “crucify” could be translated as, “kill on a cross” or “execute by nailing to a cross.”

(See also: cross, Rome, Roman)

Bible References:

Waiting

Examples from the Bible stories:

- **[39-11]** But the Jewish leaders and the crowd shouted, ”**Crucify** him (Jesus)!”
- **[39-12]** Pilate became afraid that the crowd would begin to riot, so he ordered his soldiers to **crucify** Jesus.played a major role in the crucifixion of Jesus Christ.
- **[40-01]** After the soldiers mocked Jesus, they led him away to **crucify** him. They made him carry the cross on which he would die.
- **[40-04]** Jesus was **crucified** between two robbers.
- **[43-06]** ”Men of Israel, Jesus was a man who did many mighty signs and wonders by the power of God, as you have seen and already know. But you **crucified** him!”
- **[43-09]** ”You **crucified** this man, Jesus.”
- **[44-08]** Peter answered them, ”This man stands before you healed by the power of Jesus the Messiah. You **crucified** Jesus, but God raised him to life again!”

cry, cry out

Definition:

The terms “cry” or cry out” often mean to say something loudly and urgently. Someone can “cry out” in pain or in distress or in anger.

- The phrase “cry out” also means to shout or call out, often with the intent to ask for help.
- This term could also be translated as “exclaim loudly” or “urgently ask for help,” depending on the context.
- An expression such as, “I cry out to you” could be translated as, “I call to you for help” or “I urgently ask you for help.”

(See also: call, calling, called, call out, plead, pleading, plea)

Bible References:

Waiting

curse, cursed

Definition:

The term “curse” means to cause negative things to happen to the person or thing that is being cursed.

- A curse can be a statement that harm will happen to someone or something.
- To curse someone can also be an expression of desire that bad things will happen to them.
- It can also refer to the punishment or other negative things that someone causes to happen to someone.

Translation Suggestions:

- This term could be translated as “cause bad things to happen to” or “declare that something bad will happen to” or “swear to cause evil things to happen to.”
- In the context of God sending curses on his disobedient people, it could be translated as, “punish by allowing bad things to happen.”
- The term “cursed” when used to describe people could be translated as, “(this person) will experience much trouble.”
- The phrase “cursed be” could be translated as, “May (this person) experience great difficulties.”
- The phrase, “Cursed is the ground” could be translated as, “The soil will not be very fertile.”
- “Cursed be the day I was born” could also be translated as, “I am so miserable it would have been better not to be born.”
- However, if the target language has the phrase “cursed be” and it has the same meaning, then it is good to keep the same phrase.

(See also: bless, blessed, blessing)

Bible References:

Waiting

Examples from the Bible stories:

- **[02-09]** God said to the snake, ”You are **cursed**!”
- **[02-11]**”Now the ground is **cursed**, and you will need to work hard to grow food.”
- **[04-04]**”I will bless those who bless you and **curse** those who **curse** you.”
- **[39-07]** Then Peter vowed, saying, ”May God **curse** me if I know this man!”
- **[50-16]** Because Adam and Eve disobeyed God and brought sin into this world, God **cursed** it and decided to destroy it.

curtain

Definition:

In the Bible, the term “curtain” refers to a very thick, heavy piece of material used in the making of the tabernacle and the temple.

- The tabernacle was built using four layers of curtains for the top and sides. These curtain coverings were made of cloth or animal skins.
- Cloth curtains were also used to form a wall surrounding the tabernacle courtyard. These curtains were made out of “linen” which was a kind of cloth made out of the flax plant.
- In both the tabernacle and temple building, a thick cloth curtain hung between the holy place and the most holy place. It was this curtain that was miraculously torn into two parts when Jesus died.

Translation Suggestions:

- Since modern-day curtains are very different from the curtains used in the Bible, it may be more clear to use a different word or to add words that describe the curtains.
- Depending on the context, ways to translate this term could include, “curtain covering” or “covering” or “piece of thick cloth” or “animal skin covering” or “hanging piece of cloth.”

(See also: holy place, most holy place, tabernacle, temple)

Bible References:

Waiting

Cush

Facts:

Cush was the oldest son of Noah's son Ham. He was also the ancestor of Nimrod. Two of his brothers were named Egypt and Canaan.

- In Old Testament times, "Cush" was the name of a large region of land south of Israel. It is probable that the land was named after Ham's son Cush.
- The ancient region of Cush covered an area of land that may have at different times included parts of the modern-day countries of Sudan, Egypt, Ethiopia, and possibly, Saudi Arabia.
- Another man named Cush is mentioned in the Psalms. He was a Benjamite.

(Translation suggestions: How to Translate Names)

(See also: Arabia, Arabian, Canaan, Canaanite, Egypt, Egyptian, Ethiopia, Ethiopian)

Bible References:

Waiting

cut off

Definition:

The expression “be cut off” is an expression that means to be excluded, banished or isolated from the main group. It can also refer to being killed as an act of divine judgment for sin.

- In the Old Testament, disobeying God’s commands resulted in being cut off, or separated, from God’s people and from his presence.
- God also said he would “cut off” or destroy the non-Israelite nations, because they did not worship or obey him and were enemies of Israel.
- The expression “cut off” is also used to refer to God causing a river to stop flowing.

Translation Suggestions:

- The expression “be cut off” could be translated as “be banished” or “be sent away” or “be separated from” or “be killed” or “be destroyed.”
- Depending on the context, “to cut off” could be translated as, “to destroy” or “to send away” or “to separate from” or “to destroy.”
- In the context of flowing waters being cut off, this could be translated as “were stopped” or “were caused to stop flowing” or “were divided.”
- The literal meaning of cutting something with a knife should be distinguished from the figurative uses of this term.

Bible References:

Waiting

darkness

Definition:

The term “darkness” literally means an absence of light. There are also several figurative meanings of this term:

- As a metaphor, “darkness” means “impurity” or “evil” or “spiritual blindness.”
- It also refers to anything related to sin and moral corruption.
- The expression, “dominion of darkness” refers to all that is evil and ruled by Satan.
- The term “darkness” can also be used as a metaphor for death. (See: Metaphor)
- People who do not know God are said to be “living in darkness,” which means they do not understand or practice righteousness.
- God is light (righteousness) and the darkness (evil) cannot overcome that light.
- The place of punishment for those who reject God is sometimes referred to as “outer darkness.”

Translation Suggestions:

- It is best to translate this term literally, with a word in the project language that refers to the absence of light. This could also be a term that refers to the darkness of a room with no light or to the time of day when there is no light.
- For the figurative uses, it is also important to keep the image of darkness in contrast to light, as a way to describe evil and deception in contrast to goodness and truth.
- Depending on the context, other ways to translate this could be, “darkness of night” (as opposed to “light of day”) or “not seeing anything, like at night” or “evil, like a dark place”.

(See also: corrupt, corruption, dominion, kingdom, light, redeem, redemption, righteous, righteousness)

Bible References:

Waiting

Daughter of Zion

Definition:

"Daughter of Zion" is a figurative way of referring to the people of Israel. It is usually used in prophecies.

- In the Old Testament, "Zion" is often used as another name for the city of Jerusalem.
- Both "Zion" and "Jerusalem" are also used to refer to Israel.
- The term "Daughter" is a term of endearment or affection. It is a metaphor for the patience and care that God has for his people.

Translation Suggestions:

- Ways to translate this could include, "my daughter Israel, from Zion" or "people from Zion, who are like a daughter to me" or "Zion, my dear people Israel."
- It is best to keep the term "Zion" in this expression since it is used many times in the Bible. A note could be included in the translation to explain its figurative meaning and prophetic use.
- It is also better to keep the term "Daughter" in the translation of this expression, as long as it is understood correctly.

(See also: Jerusalem, prophet, prophecy, prophesy, seer, prophetess, Zion, Mount Zion)

Bible References:

Waiting

David

Facts:

David was the second king of Israel and he loved and served God. He was the main writer of the book of Psalms.

- When David was still a young boy caring for his family's sheep, God chose him to become the next king of Israel.
- David became a great fighter and led the Israelite army in battles against their enemies. His defeat of Goliath the Philistine is well-known.
- King Saul tried to kill David, but God protected him, and made him king after Saul's death.
- David committed a terrible sin, but he repented and God forgave him.
- Jesus, the Messiah, is called the "Son of David" because he is a descendant of King David.

(Translation suggestions: How to Translate Names)

(See also: Goliath, Philistines, Saul (OT))

Bible References:

Waiting

Examples from the Bible stories:

- **[17-02]** God chose a young Israelite named **David** to be king after Saul. **David** was a shepherd from the town of Bethlehem. ... **David** was a humble and righteous man who trusted and obeyed God.
- **[17-03] David** was also a great soldier and leader. When **David** was still a young man, he fought against a giant named Goliath.
- **[17-04]** Saul became jealous of the people's love for **David**. Saul tried many times to kill him, so **David** hid from Saul.
- **[17-05]** God blessed **David** and made him successful. **David** fought many battles and God helped him defeat Israel's enemies.
- **[17-06] David** wanted to build a temple where all the Israelites could worship God and offer him sacrifices.
- **[17-09] David** ruled with justice and faithfulness for many years, and God blessed him. However, toward the end of his life he sinned terribly against God.
- **[17-13]** God was very angry about what **David** had done, so he sent the prophet Nathan to tell **David** how evil his sin was. **David** repented of his sin and God forgave him. For the rest of his life, **David** followed and obeyed God, even in difficult times.

day of the Lord, day of Yahweh

Description:

The Old Testament term “day of Yahweh” is used to refer to a specific time(s) when God would punish people for their sin.

- The New Testament term “day of the Lord” usually refers to the day or time when the Lord Jesus will come back to judge people at the end of time.
- This final, future time of judgment and resurrection, is also sometimes referred to as the “last day.” This time will begin when the Lord Jesus comes back to judge sinners and will permanently establish his rule.
- The word “day” in these phrases may sometimes refer to a literal day or it may refer to a “time” or “occasion” that is longer than a day.
- Sometimes the punishment is referred to as a “pouring out of God’s wrath” upon those who do not believe.

Translation Suggestions:

- Depending on the context, other ways to translate “day of Yahweh” could include, “time of Yahweh” or “time when Yahweh will punish his enemies” or “time of Yahweh’s wrath.”
- Other ways to translate “day of the Lord” could include “time of the Lord’s judgment” or “time when the Lord Jesus will return to judge people.”

(See also: biblical time: day, judgment day, Lord,resurrection, Yahweh)

Bible References:

Waiting

death, die, dead

Definition:

This term is used to refer to both physical and spiritual death. Physically, it refers to when the physical body of a person stops living. Spiritually, it refers to sinners being separated from a holy God because of their sin.

1. Physical death

- To "die" means to stop living. Death is the end of physical life.
- A person's spirit leaves his body when he dies.
- When Adam and Eve sinned, physical death came into the world.
- The expression "put to death" refers to killing or murdering someone, especially when a king or other ruler gives an order for someone to be killed.

2. Spiritual death

- Spiritual death is the separation of a person from God.
- Adam died spiritually when he disobeyed God. His relationship with God was broken. He became ashamed and tried to hide from God.
- Every descendant of Adam is a sinner, and is spiritually dead. God makes us spiritually alive again when we have faith in Jesus Christ.

Translation Suggestions:

- To translate this term, it is best to use the everyday, natural word or expression that refers to death in the target language.
- In some languages, "to die" may be expressed as "to not live." The term "dead" may be translated as "not alive" or "not having any life" or "not living."
- Many languages use figurative expressions to describe death, such as "to pass away" in English. However in the Bible it is best to use the most direct term for death that is used in everyday language.
- In the Bible, physical life and death are often compared to spiritual life and death. It is important in a translation to use the same word or phrase for both physical death and spiritual death.
- In some languages it may be more clear to say "spiritual death" when the context requires that meaning. Some translators may also feel it is best to say "physical death" in contexts where it is being contrasted to spiritual death.
- The expression, "the dead" is a nominal adjective that refers to people who have died. Some languages will translate this as, "dead people" or "people who have died." (See: nominal adjective)
- The expression, "put to death" could also be translated as, "kill" or "murder" or "execute."

(See also: believe, believe in, belief, faith, life, live, living, alive, spirit, spiritual)

Bible References:

Waiting

Examples from the Bible stories:

- **[01-11]** God told Adam that he could eat from any tree in the garden except from the tree of the knowledge of good and evil. If he ate from this tree, he would **die**.
- **[02-11]**”Then you will **die**, and your body will return to dirt.”
- **[07-10]** Then Isaac **died**, and Jacob and Esau buried him.
- **[37-05]**“Jesus replied, ”I am the Resurrection and the Life. Whoever believes in me will live, even though he **dies**. Everyone who believes in me will never **die**.”
- **[40-08]** Through his **death**, Jesus opened a way for people to come to God.
- **[43-07]**”Although Jesus **died**, God raised him from the dead.”
- **[48-02]** Because they sinned, everyone on earth gets sick and everyone **dies**.
- **[50-17]** He (Jesus) will wipe away every tear and there will be no more suffering, sadness, crying, evil, pain, or **death**.
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deceive, deceit, deception, deceptive

Definition:

The term “deceive” means to cause someone to believe something that is not true. The act of deceiving someone is called “deceit.”

- Another term, “deception” also refers to the act of causing someone to believe something that is not true.
- Someone who causes others to believe something false is a “deceiver.” For example, Satan is called a “deceiver.” The evil spirits that he controls are also deceivers.
- A person, action, or message that is not truthful can be described as “deceptive.”
- The terms “deceit” and “deception” have the same meaning, but there are some small differences in how they are used.
- The descriptive terms, “deceitful” and “deceptive” have the same meaning and are used in the same contexts.

Translation Suggestions:

- Other ways to translate “deceive” could include “lie to” or “cause to have a false belief” or “cause someone to think something that is not true.”
- The term “deceived” could also be translated as, “caused to think something false” or “lied to” or “tricked” or “fooled” or “misled.”
- “Deceiver” could be translated as, “liar” or “one who misleads” or “someone who deceives.”
- Depending on the context, the terms “deception” or “deceit” could be translated with a word or phrase that means “falsehood” or “lying” or “trickery” or “dishonesty.”
- The terms “deceptive” or “deceitful” could be translated by “untruthful” or “misleading” or “lying” to describe a person who speaks or acts in a way that causes other people to believe things that are not true.

(See: true, truth, come true)

Bible References:

Waiting

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declare, declaration

Definition:

The terms “declare” and “declaration” refer to making a formal or public statement, often to emphasize something.

- A “declaration” not only emphasizes the importance of what is being proclaimed, but it also calls attention to the one making the declaration.
- For example, in the Old Testament, a message from God is often preceded by, “the declaration of Yahweh” or “this is what Yahweh declares.” This expression emphasizes that it is Yahweh himself who is saying this. The fact that the message comes from Yahweh shows how important that message is.

Translation Suggestions:

- Depending on the context, “declare” could also be translated as “proclaim” or “publicly state” or “strongly say” or “emphatically state.”
- The term “declaration” could also be translated as, “statement” or “proclamation.”
- The phrase, “this is Yahweh’s declaration” could be translated as, “this is what Yahweh declares” or “this is what Yahweh says.”

(See also: proclaim, proclamation)

Bible References:

Waiting

decree

Definition:

A decree is a proclamation or law that is publicly declared to all the people.

- God's laws are also called decrees, statutes, or commandments.
- Like laws and commands, decrees must be obeyed.
- An example of a decree by a human ruler was the proclamation by Caesar Augustus that everyone living in the Roman Empire must go back to their hometown in order to be counted in a census.
- To decree something means to give an order that must be obeyed. This could be translated as, "to order" or "to command" or "to formally require" or "to publicly make a law."
- Something that is "decreed" to happen means that this "will definitely happen" or "has been decided upon and will not be changed" or "declared absolutely that this will happen."

(See also: command, to command, commandment, declare, declaration, law, principle, proclaim, proclamation)

Bible References:

Waiting

dedicate, dedication

Definition:

To dedicate is to set apart or commit something for a special purpose or function.

- David dedicated his gold and silver to the Lord.
- Often the word “dedication” refers to a formal event or ceremony to set apart something for a special purpose.
- The dedication of the altar included offering a sacrifice to God.
- Nehemiah led the Israelites in a dedication of Jerusalem’s repaired walls with a renewed promise to serve only Yahweh and to take care of his city. This event included giving thanks to God with musical instruments and singing.
- The term “dedicate” could also be translated as “specially assign a special purpose” or “commit something to be used for a specific use” or “commit someone to do a special task.”

(See also: commit, committed, commitment)

Bible References:

Waiting

deer, doe, buck, roebuck, fawn

Definition:

A deer is a large, graceful, four-legged animal that lives in forests or on mountains. The male animal has large horns or antlers on its head.

- The term “doe” refers to a female deer and a “fawn” is the name of a baby deer.
- The term “buck” refers to a male deer.
- A “roebuck” is the male of the specific variety called “roedeer.”
- Deer have strong, thin legs that help them jump high and run fast.
- Their feet have split hooves which help them walk or climb easily on most any terrain.

(See: How to Translate Unknowns)

Bible References:

Waiting

defile, be defiled

Definition:

The terms “defile” and “be defiled” refer to becoming polluted or dirty. Something can be defiled in a physical, moral, or ritual sense.

- God warned the Israelites to not defile themselves by eating or touching things that he had declared as “unclean” and “unholy.”
- Certain things such as dead bodies and contagious diseases were declared by God to be unclean and would defile a person if they touched them.
- God commanded the Israelites to avoid sexual sins. These would defile them and make them unacceptable to God.
- There were also certain kinds of bodily processes that defiled a person temporarily until he could become ritually pure again.
- In the New Testament, Jesus taught that sinful thoughts and actions are what truly defile a person.

Translation Suggestions:

- The term “defile” can also be translated as “cause to be unclean” or “cause to be unrighteous” or “cause to be ritually unacceptable.”
- To “be defiled” could be translated as “become unclean” or “be caused to be morally unacceptable (to God)” or “become ritually unacceptable.”

(See also: unclean, clean, cleanse)

Bible References:

Waiting

delight

Definition:

A “delight” is something that pleases someone greatly or causes much joy.

- To “delight in” something means to “take joy in” or “be happy about” it.
- When something is very agreeable or pleasing it is called “delightful.”
- If a persons’s delight is in something it means that he enjoys it very much.
- The expression, “my delight is in the law of Yahweh” could be translated as, “the law of Yahweh gives me great joy” or “I love to obey the laws of Yahweh” or “I am happy when I obey Yahweh’s commands.”
- The phrases “take no delight in” and “have no delight in” could be translated as “not at all pleased by” or “not happy about.”
- The phrase “delight himself in” means, “he enjoys doing” something or “he is very happy about” something or someone.
- The term “delights” refers to things that a person enjoys. This could be translated as “pleasures” or “things that give joy.”
- An expression such as, “I delight to do your will” could also be translated as, “I enjoy doing your will” or “I am very happy when I obey you.”

Bible References:

Waiting

deliver, deliverer, deliverance

Definition:

To "deliver" someone means to rescue that person. The term "deliverer" refers to someone who rescues or frees people from slavery, oppression, or other dangers. The term "deliverance" refers to what happens when someone rescues or frees people from slavery, oppression, or other dangers.

- In the Old Testament, God appointed deliverers to protect the Israelites by leading them in battle against other people groups who came to attack them.
- These deliverers were also called "judges" and the Old Testament book of Judges records the time in history when these judges were governing Israel.
- God is also called a "deliverer." Throughout the history of Israel, he delivered or rescued his people from their enemies.
- The term "deliver over to" or "deliver up to" has a very different meaning of handing someone over to an enemy, such as when Judas delivered Jesus over to the Jewish leaders.

Translation Suggestions:

- In the context of helping people escape from their enemies, the term "deliver" can be translated as "rescue" or "liberate" or "save."
- When it means to deliver someone over to the enemy, "deliver over" can be translated as "betray to" or "hand over" or "give over."
- The word "deliverer" can also be translated as, "rescuer" or "liberator."
- When the term "deliverer" refers to the judges who led Israel, it could also be translated as "governor" or "judge" or "leader."

(See: judge, judgment, save, safe)

Bible References:

Waiting

Examples from the Bible stories:

- **[16-03]** Then God provided a **deliverer** who rescued them from their enemies and brought peace to the land.
- **[16-16]** They (Israel) finally asked God for help again, and God sent them another **deliverer**.
- **[16-17]** Over many years, God sent many **deliverers** who saved the Israelites from their enemies.

demon, evil spirit, unclean spirit

Definition:

All these terms refer to demons, which are spirit beings that oppose God's will.

- God created angels to serve him. When the devil rebelled against God, some of the angels also rebelled and were thrown out of heaven. It is believed that demons and evil spirits are these "fallen angels."
- Sometimes these demons are called "unclean spirits." The term "unclean" means "impure" or "evil" or "unholy."
- Because demons serve the devil, they do evil things. Sometimes they live inside people and control them.
- Demons are more powerful than human beings, but not as powerful as God.

Translation Suggestions:

- The term "demon" could also be translated as "evil spirit."
- The term "unclean spirit" could also be translated as "impure spirit" or "corrupt spirit" or "evil spirit."
- Make sure that the word or phrase used to translate this term is different from the term used to refer to the devil.
- Also consider how the term "demon" is translated in a local or national language. (See: How to Translate Unknowns)

(See also: demon-possessed, Satan, devil, evil one, idol, idolatrous, false god, foreign god, god, goddess, angel, archangel, evil, wicked, wickedness, unclean)

Bible References:

Waiting

Examples from the Bible stories:

- **[26-09]** Many people who had **demons** in them were brought to Jesus. When Jesus commanded them, the **demons** came out of the people, and often shouted, "You are the Son of God!"
- **[32-08]** The **demons** came out of the man and entered the pigs.
- **[47-05]** Finally one day when the slave girl started yelling, Paul turned to her and said to the **demon** that was in her, "In the name of Jesus, come out of her." Right away the **demon** left her.
- **[49-02]** He (Jesus) walked on water, calmed storms, healed many sick people, drove out **demons**, raised the dead to life, and turned five loaves of bread and two small fish into enough food for over 5,000 people.

descendant, descended from

Definition:

A “descendant” is someone who is a direct blood relative of someone else further back in history.

- For example, Abraham was a descendant of Noah.
- A person’s descendants are his children, grandchildren, great-great-grandchildren, and so on. Jacob’s descendants were the twelve tribes of Israel.
- The phrase “descended from” is another way of saying “a descendant of” as in, “Abraham was descended from Noah.” This could also be translated as, “from the family line of.”

(See also: Abraham, Abram, ancestor, father, forefather, Jacob, Israel, Noah, twelve tribes of Israel)

Bible References:

Waiting

Examples from the Bible stories:

- **[02-09]** ”The woman’s **descendant** will crush your head, and you will wound his heel.”
- **[04-09]** ”I give the land of Canaan to your **descendants**.”
- **[05-10]** ”Your **descendants** will be more than the stars in the sky.”
- **[17-07]** ”Someone from your family will always rule as king over Israel, and the Messiah will be one of your **descendants**!”
- **[18-13]** The kings of Judah were **descendants** of David.
- **[21-04]** God promised King David that the Messiah would be one of David’s own **descendants**.
- **[48-13]** God promised David that the Messiah would be one of his **descendants**. Jesus, the Messiah, was that special **descendant** of David.

desecrate

Definition:

The term “desecrate” means to damage or contaminate a sacred place or object in such a way that it is unacceptable for use in worship.

- Often desecrating something involves showing great disrespect for it.
- For example, pagan kings desecrated special dishes from God’s temple by using them for parties at their palace.
- Bones from dead people were used by enemies to desecrate the altar in God’s temple.
- This term could be translated as, “cause to be unholy” or “dishonor by making impure” or “disrespectfully profane” or “cause to be impure.”

(See: altar, defile, be defiled, dishonor, dishonorable, profane, pure, purify, purification, temple, unholy)

Bible References:

Waiting

desert, wilderness

Definition:

A desert, or wilderness, is a dry, barren place where very few plants and trees can grow.

- A desert is a land area with a dry climate and few plants or animals.
- Because of the harsh conditions, very few people can live in the desert, so it is also referred to as “wilderness.”
- “Wilderness” conveys the meaning of being remote, desolate and isolated from people.
- This word can also be translated as “deserted place” or “remote place” or “uninhabited place.”

Bible References:

Waiting

desolate, desolation

Definition:

The terms “desolate” and “desolation” refer to destroying an inhabited region so that it becomes uninhabited.

- When referring to a person, the term “desolate” describes a condition of ruin, loneliness, and grief.
- The term “desolation” is the state or condition of being desolated.
- If a field where crops are growing is made desolate, it means that something has destroyed the crops, such as insects or an invading army.
- A “desolate region” refers to an area of land where few people live because few crops or other vegetation grow there.
- A “desolate land” or “wilderness” was often where outcasts (such as lepers) and dangerous animals lived.
- If a city is “made desolate” it means that its buildings and goods have been destroyed or stolen, and its people have been killed or captured. The city becomes “empty” and “ruined.” This is similar to the meaning of “devastate” or “devastated,” but with more emphasis on the emptiness.
- Depending on the context, this term could be translated as “ruined” or “destroyed” or “laid waste” or “lonely and outcast” or “deserted.”

(See also: desert, wilderness, devastate, devastation, ruin, ruins, waste, wasteland)

Bible References:

Waiting

destiny, destine, destined

Definition:

The term “destiny” refers to what will happen to people in the future. If someone is “destined” to do something, it means that what that person will do in the future has been decided by God.

- When God “destines” a nation for wrath, this means that he has decided or chosen to punish that nation because of their sin.
- Judas was “destined” for destruction, which means that God had decided that Judas would be destroyed because of his rebellion.
- Every person has a final, eternal destiny, either in heaven or in hell.
- When the writer of Ecclesiastes says that everyone’s destiny is the same, he means that all people eventually die.

Translation Suggestions:

- The phrase “destine you for wrath” could also be translated as, “decided that you will be punished” or “determined that you will experience my wrath.”
- The figurative expression, “they are destined for the sword” could be translated as, “God has decided that they will be destroyed by enemies who will kill them with swords” or “God has determined that their enemies will kill them with swords.”
- The phrase, “you are destined for,” could be translated using a phrase like, “God has decided that you will be.”
- Depending on the context, “destiny” could be translated as “final end” or “what will happen in the end” or “what God has decided will happen.”

(See also: captive, captivity, everlasting, eternal, eternity, heaven, sky, heavens, heavenly, hell, lake of fire, John (the Baptist), repent, repentance,)

Bible References:

Waiting

devour

Definition:

The term “devour” means to eat or consume in an aggressive manner.

- Using this word in a figurative sense, Paul warned believers to not devour one another, meaning to not attack or destroy each other with words or actions (Galatians 5:15).
- Also in a figurative sense, the term “devour” is often used with a meaning of “completely destroy” as when talking about nations devouring each other or a fire devouring buildings and people.
- This term could also be translated as “completely consume” or “totally destroy.”

(See also: other)

Bible References:

Waiting

discern, discernment

Definition:

The term “discern” means to be able to understand something, especially being able to know whether something is right or wrong.

- The term “discernment” refers to understanding and deciding wisely about a certain matter.
- It means to have wisdom and good judgment.

Translation Suggestions:

- Depending on the context, “discern” could also be translated as “understand” or “know the difference between” or “distinguish good and evil” or “judge rightly about” or “perceive right from wrong.”
- “Discernment” could be translated as, “understanding” or “ability to distinguish good and evil.”

(See also: judge, judgment, wise, wisdom)

Bible References:

Waiting

discipline, self-discipline

Definition:

The term “discipline” refers to training people to obey a set of guidelines for moral behavior.

- Parents discipline their children by providing moral guidance and direction for them and teaching them to obey.
- Similarly, God disciplines his children to help them produce healthy spiritual fruit in their lives, such as joy, love, and patience.
- Discipline involves instruction regarding how to live to please God, as well as punishment for behavior that is against God’s will.
- Self-discipline is the process of applying moral and spiritual principles to one’s own life.

Translation Suggestions:

- Depending on the context, “discipline” could be translated as, “train and instruct” or “morally guide” or “punish for wrongdoing.”
- The noun, “discipline” could be translated as “moral training” or “punishment” or “moral correction” or “moral guidance and instruction.”

Bible References:

Waiting

disgrace, disgraceful

Facts:

The term “disgrace” refers to a loss of honor and respect.

- When a person does something sinful, it can cause him to be in a state of disgrace or dishonor.
- The term “disgraceful” is used to describe a sinful act or the person who did it.
- Sometimes a person who is doing good things is treated in a way that causes him disgrace or shame.
- For example, when Jesus was killed on a cross, this was a disgraceful way to die. Jesus had done nothing wrong to deserve this disgrace.
- Ways to translate “disgrace” could include “shame” or “dishonor.”
- Ways to translate “disgraceful” could include “shameful” or dishonoring.”

(See also: dishonor, dishonorable, honor, to honor, shame, shameful, ashamed)

Bible References:

Waiting

dishonor, dishonorable

Definition:

The term “dishonor” means to do something that is disrespectful to someone. This can also cause that person shame or disgrace.

- The term “dishonorable” describes an action that is shameful or that causes someone to be dishonored.
- Sometimes “dishonorable” is used to refer to objects that are not useful for anything important.
- Children are commanded to honor and obey their parents. When children disobey, they dishonor their parents. They are treating their parents in a way that does not honor them.
- The Israelites dishonored Yahweh when they worshiped false gods and practiced immoral behavior.
- The Jews dishonored Jesus by saying that he was possessed by a demon.
- This could be translated as “to not honor” or “to treat with no respect.”
- The noun, “dishonor” could be translated as “disrespect” or “loss of honor.”
- Depending on the context, “dishonorable” could also be translated as “not honorable” or “shameful” or “not worthwhile” or “not valuable.”

(See also: disgrace, disgraceful, honor, to honor)

Bible References:

Waiting

disobey, disobedient, disobedience

Definition:

The term “disobey” means to not obey what someone in authority has commanded or instructed. A person who does this is being “disobedient.”

- A person who does something he was told not to do is disobeying.
- To disobey also means to refuse to do something that was commanded.
- The term “disobedient” is also used to describe the character of someone who habitually disobeys or rebels. It means that they are sinful or wicked.
- The term “disobedience” means “the act of not obeying” or “behavior that is against what God wants.”
- A “disobedient people” could be translated by “people who keep on disobeying” or “people who do not do what God commands.”

(See also: authority, evil, wicked, wickedness, sin, sinful, sinner, obey, obedient)

Bible References:

Waiting

Examples from the Bible stories:

- **[02-11]** God said to the man, ”You listened to your wife and **disobeyed** me.”
- **[13-07]** If the people obeyed these laws, God promised that he would bless and protect them. If they **disobeyed** them, God would punish them.
- **[16-02]** Because the Israelites kept **disobeying** God, he punished them by allowing their enemies to defeat them.
- **[35-12]**”The older son said to his father, ’All these years I have worked faithfully for you! I never **disobeyed** you, and still you did not give me one small goat so I could celebrate with my friends.’”

disperse, dispersion

Definition:

The terms “disperse” and “dispersion” refer to the scattering of people or things into many different directions.

- In the Old Testament, God talks about “dispersing” people, causing them to have to separate and live in different places apart from each other. He did this to punish them for their sin. Perhaps being dispersed would help them repent and start worshiping God again.
- The term “dispersion” is used in the New Testament to refer to Christians who had to leave their homes and move to many different locations to escape persecution.
- The phrase “the dispersion” could be translated as “believers in many different places” or “the people who moved away to live in different nations.”
- The term “disperse” could be translated as, “send away into many different places” or “scatter abroad” or “cause to move away to live in different countries.”

(See also: believer, persecute, persecution)

Bible References:

Waiting

divine

Definition:

The term “divine” refers to anything pertaining to God.

- Some ways this term is used include, “divine authority,” “divine judgment,” “divine nature,” “divine power,” and “divine glory.”
- In one passage in the Bible, the term “divine” is used to describe something about a false deity.

Translation Suggestions:

- Ways to translate the term “divine” could include, “God’s” or “from God” or “pertaining to God” or “characterized by God.”
- For example, “divine authority” could be translated as “God’s authority” or “authority that comes from God.”
- The phrase “divine glory” could be translated as “God’s glory” or “the glory that God has” or “glory that comes from God.”
- Some translations may prefer to use a different word when describing something that pertains to a false god.

(See also: authority, [:en:obe:kt:falsegod]], glory, glorious, God, judge, judgment, power, powers)

Bible References:

Waiting

dominion

Definition:

The term “dominion” refers to power, control, or authority over people, animals, or land.

- Jesus Christ is said to have dominion over all the earth, as prophet, priest, and king.
- Satan’s dominion has been defeated forever by Jesus Christ’s death on the cross.
- At creation, God said that man is to have dominion over fish, birds, and all creatures on the earth.

Translation Suggestions:

- Depending on the context, other Ways to translate this term could include “authority” or “power” or “control.”
- The phrase “have dominion over” could be translated as, “rule over” or “manage.”

(See: authority, power, powers)

Bible References:

Waiting

donkey, mule

Definition:

A donkey is a four-legged work animal, similar to a horse, but smaller and with longer ears.

- A mule is the sterile offspring of a male donkey and a female horse.
- Mules are very strong animals and so they are valuable work animals.
- Both donkeys and mules are used for carrying burdens and people when traveling.
- In Bible times, kings would ride a donkey in times of peace, rather than a horse, which was used for times of war.
- Jesus rode into Jerusalem on a young donkey a week before he was crucified there.

(See: How to Translate Unknowns)

Bible References:

Waiting

doom

Definition:

The term “doom” refers to a judgment of condemnation with no possibility of appeal or escape.

- As the nation of Israel was being taken captive into Babylon, the prophet Ezekiel said, “doom has come upon them.”
- Depending on the context, this term could be translated as “disaster” or “punishment” or “hopeless ruin.”

Bible References:

Waiting

u

dove, pigeon

Definition:

Doves and pigeons are two kinds of small, gray-brown birds that look similar. A dove is often thought of as being lighter in color, almost white.

- Some languages have two different names for them, while others use the same name for both.
- Doves and pigeons were used in sacrifices to God, especially for people who could not afford to buy a larger animal.
- A dove brought the leaf of an olive tree to Noah when the flood waters were going down.
- Doves sometimes symbolize purity, innocence, or peace.
- If doves or pigeons are not known in the language area where the translation is being done, this term could be translated as “a small grayish brown bird called a dove” or “a small gray or brown bird, similar to a (name of local bird)”.
- If both a dove and a pigeon are referred to in the same verse, it is best to use two different words for these birds, if possible.

(See: How to Translate Unknowns)

(See also: olive, innocent, pure, purify, purification)

Bible References:

Waiting

dream

Definition:

A dream is something that people see or experience in their minds while they are sleeping.

- Dreams often seem like they are really happening, but they are not.
- Sometimes God causes people to dream about something so they can learn from it. He may also speak directly to people in their dreams.
- In the Bible, God gave special dreams to certain people to give them a message, often about something that would happen in the future.
- A dream is different from a vision. Dreams happen while a person is asleep, but visions usually happen when a person is awake.

(See also: vision)

Bible References:

Waiting

Examples from the Bible stories:

- **[08-02]** Joseph's brothers hated him because their father loved him most and because Joseph had **dreamed** that he would be their ruler.
- **[08-06]** One night, the Pharaoh, which is what the Egyptians called their kings, had two **dreams** that disturbed him greatly. None of his advisors could tell him the meaning of the **dreams**.
- **[08-07]** God had given Joseph the ability to interpret **dreams**, so Pharaoh had Joseph brought to him from the prison. Joseph interpreted the **dreams** for him and said, "God is going to send seven years of plentiful harvests followed by seven years of famine."
- **[16-11]** So that night, Gideon went down to the camp and heard a Midianite soldier telling his friend about something he had **dreamed**. The man's friend said, "This **dream** means that Gideon's army will defeat the Midianite army!"
- **[23-01]** He (Joseph) did not want to shame her (Mary), so he planned to quietly divorce her. Before he could do that, an angel came and spoke to him in a **dream**.

drink offering

Definition:

A drink offering was a sacrifice to God that involved pouring wine on an altar. It was often offered together with a burnt offering and a grain offering.

- Paul refers to his life as being poured out like a drink offering. This means that he was totally dedicated to serving God and telling people about Jesus, even though he knew he would suffer and probably be killed because of that.
- Jesus' death on the cross was the ultimate drink offering, as his blood was poured out on the cross for our sins.

Translation Suggestions:

- Another way to translate this term could be, "offering of grape wine."
- When Paul says he is being "poured out like an offering" this could also be translated as, "I am completely committed to teaching God's message to people, just like an offering of wine is poured out completely on the altar."

(See also: burnt offering, offering by fire, grain offering)

Bible References:

Waiting

drunk, drunkard

Facts:

The term “drunk” means to be intoxicated from drinking too much of an alcoholic beverage.

- A “drunkard” is a person who is often drunk. This kind of person could also be referred to as an “alcoholic.”
- The Bible tells believers not to be drunk with alcoholic drinks, but to be controlled by God’s Holy Spirit.
- The Bible teaches that drunkenness is unwise and influences a person to sin in other ways.
- Other ways to translate “drunk” could include, “inebriated” or “intoxicated” or “having too much alcohol” or “filled with fermented drink.”

(See also: wine, wineskin, new wine)

Bible References:

Waiting

dung, manure

Definition:

The term “dung” refers to human or animal solid waste, and is also called feces or excrement. When used as fertilizer for enriching the soil, it is called “manure.”

- These terms can also be used figuratively to refer to something that is worthless or not important.
- Dried animal dung is often used for fuel.
- The expression “be like dung on the face of the earth” could be translated as, “be scattered like worthless dung over the land.”
- The “Dung Gate” in the South Wall of Jerusalem was probably the gate where garbage and trash were taken out of the city.

(See also: gate, gate bar)

Bible References:

Waiting

eagle

Definition:

An eagle is a very large, powerful bird of prey that eats small animals such as fish, mice, snakes, and chickens.

- The Bible compares the speed and strength of an army to how fast and suddenly an eagle swoops down to catch its prey.
- Isaiah states that those who trust in the Lord will soar as an eagle does. This is figurative language used to describe the freedom and strength that comes from trusting and obeying God.
- In the book of Daniel, King Nebuchadnezzar's hair length was compared to the length of an eagle's feathers, which can be more than 50 centimeters long.

(See: Daniel, free, freedom, liberty, Nebuchadnezzar, power, powers)

(See: How to Translate Unknowns)

Bible References:

Waiting

earth, earthly

Definition:

The term “earth” refers to the world that human beings live on, along with all other forms of life.

- “Earth” can also refer to the ground or soil that covers the land.
- This term is often used figuratively to refer to the people who live on the earth. (See: Metonymy
- The expressions, “let the earth be glad” and “He will judge the earth” are examples of figurative uses of this term.
- The term “earthly” usually refers to physical things in contrast to spiritual things.

Translation Suggestions:

- This term can be translated by the word or phrase that the local language or nearby national languages use to refer to the planet earth on which we live.
- Depending on the context, “earth” could also be translated as, “world” or “land” or “dirt” or “soil.”
- When used figuratively, “earth” could be translated as, “people on the earth” or “people living on earth” or “everything on earth.”
- Ways to translate “earthly” could include, “physical” or “things of this earth” or “visible.”

(See also: spirit, spiritual, world, worldly)

Bible References:

Waiting

Edom, Edomite, Idumea

Facts:

Edom was another name for Esau. The region where he lived also became known as “Edom” and later, “Idumea.” The “Edomites” were his descendants.

- The region of Edom changed locations over time. It was mostly located to the south of Israel and eventually extended into southern Judah.
- During New Testament times, Edom covered the southern half of the province of Judea. The Greeks called it “Idumea.”
- The name “Edom” means “red,” which may refer to the fact that Esau was covered with red hair when he was born. Or it may refer to the red lentil stew that Esau traded his birthright for.
- In the Old Testament, the country of Edom is often mentioned as an enemy of Israel.
- The entire book of Obadiah is about the destruction of Edom. Other Old Testament prophets also spoke negative prophecies against Edom.

(Translation suggestions: How to Translate Names)

(See also: adversary, enemy, birthright, Esau, Obadiah, prophet, prophecy, prophesy, seer, prophetess)

Bible References:

Waiting

Egypt, Egyptian

Facts:

Egypt is a country in the northeast part of Africa, to the southwest of the land of Canaan. An Egyptian is a person who is from the country of Egypt.

- In ancient times, Egypt was a powerful and wealthy country.
- Ancient Egypt was divided into two parts, Lower Egypt (northern part where the Nile River flowed downward into the sea) and Upper Egypt (southern part). In the Old Testament, these parts are referred to as “Egypt” and “Pathros” in the original language text.
- Several times when there was little food in Canaan, Israel’s patriarchs traveled to Egypt to buy food for their families.
- For several hundred years, the Israelites were slaves in Egypt.
- Joseph and Mary went down to Egypt with the young child Jesus, to escape from Herod the Great.

(Translation suggestions: How to Translate Names)

(See also: Herod the Great, Joseph (NT), Nile River, River of Egypt, patriarchs)

Bible References:

Waiting

Examples from the Bible stories:

- **[08-04]** The slave traders took Joseph to **Egypt.Egypt** was a large, powerful country located along the Nile River.
- **[08-08]** Pharaoh was so impressed with Joseph that he appointed him to be the second most powerful man in all of **Egypt**!
- **[08-11]** So Jacob sent his older sons to **Egypt** to buy food.
- **[08-14]** Even though Jacob was an old man, he moved to **Egypt** with all of his family, and they all lived there.
- **[09-01]** After Joseph died, all of his relatives stayed in **Egypt**.

elder

Definition:

Elders are spiritually mature men who have responsibilities of spiritual and practical leadership among God's people.

- The term "elder" came from the fact that elders were originally older men who, because of their age and experience, had greater wisdom.
- In the Old Testament, the elders helped lead the Israelites in matters of social justice and the Law of Moses.
- In the New Testament, Jewish elders continued to be leaders in their communities and also were judges for the people.
- In the early Christian churches, Christian elders gave spiritual leadership to the local assemblies of believers.
- Elders in these churches included young men who were spiritually mature.
- This term could be translated as "older men" or "spiritually mature men leading the church."

Bible References:

Waiting

chosen one, choose, chosen people, Chosen One, the elect

Definition:

The term, “the elect” literally means “chosen ones” or “chosen people” and refers to those whom God has appointed or selected to be his people. “Chosen One” or “Chosen One of God” is a title that refers to Jesus, who is the chosen Messiah.

- The term “choose” means to select something or someone or to decide something. It is often used to refer to God appointing people to belong to him and to serve him.
- To be “chosen” means to be “selected” or “appointed” to be or do something.
- God chose people to be holy, to be set apart by him for the purpose of bearing good spiritual fruit. That is why they are called “the chosen (ones) or ”the elect.”
- The term “chosen one” is sometimes used in the Bible to refer to certain people such as Moses and King David whom God had appointed as leaders over his people. It is also used to refer to the nation of Israel as God’s chosen people.
- The phrase “the elect” is an older term that literally means “the chosen ones” or “the chosen people.” This phrase in the original language is plural when referring to believers in Christ.
- In older English Bible versions, the term “elect” is used in both the Old and New Testaments to translate the word for “chosen one(s).” More modern versions use “elect” only in the New Testament, to refer to people who have been saved by God through faith in Jesus. Elsewhere in the Bible text, they translate this word more literally as “chosen ones.”

Translation Suggestions:

- It is best to translate “elect” with a word or phrase that means “chosen ones” or “chosen people.” These could also be translated as “people whom God chose” or “the ones God appointed to be his people.”
- The phrase, “who were chosen” could also be translated as “who were appointed” or “who were selected” or “whom God chose.”
- “I chose you” could be translated as, “I appointed you” or “I selected you.”
- In reference to Jesus, “Chosen One” could also be translated as, “God’s chosen One” or “God’s specially appointed Messiah” or “the One God appointed (to save people).”

(See: appoint, appointed, Christ, Messiah)

Bible References:

Waiting

encourage, encouragement

Definition:

The terms “encourage” and encouragement” refer to saying and doing things to cause someone to have comfort, hope, confidence, and courage.

- A similar term is “exhort,” which means to urge someone to reject an activity that is wrong and to instead do things that are good and right.
- The apostle Paul and other New Testament writers taught Christians to encourage one another to love and serve others.

Translation Suggestions

- Depending on the context, ways to translate “encourage” could include, “urge” or “comfort” or “say kind things” or “help and support.”
- The phrase, “give words of encouragement” means, “say things that cause other people to feel loved, accepted, and empowered.”

(See also: exhort, exhortation)

Bible References:

Waiting

endure, endurance

Definition:

The term “endure” means to last a long time or to bear something difficult with patience.

- It also means to stand firm when times of testing come, without giving up.
- The term “endurance” can mean “patience,” “bearing up under a trial,” or “persevering when being persecuted.”
- The encouragement to Christians to “endure to the end” is telling them to obey Jesus, even if this causes them to suffer.
- To “endure suffering” can also mean to “experience suffering.”

Translation Suggestions:

- Ways to translate the term “endure” could include, “persevere” or “keep believing” or “continue to do what God wants you to do” or “stand firm.”
- In some contexts, “to endure” could be translated as, “to experience” or “to go through.”
- With the meaning of lasting for a long time, the term “endure” could also be tranlsated as “last” or “continue.” The phrase, “will not endure” could be translated as, “will not last” or “will not continue to survive.”
- Ways to translate “endurance” could include, “perseverance” or “continuing to believe” or “remaining faithful.”

(See also: persevere, perseverance)

Bible References:

Waiting

envy, covet

Definition:

The term “envy” refers to being jealous of someone because of what that person possesses or because of that person’s admirable qualities. The term “covet” means to envy someone to the point of strongly desiring to have something that person has.

- Envy is normally a negative feeling of resentment because of another person’s success, good fortune, or possessions.
- Coveting is a strong desire to have someone else’s property, or even, someone else’s spouse.

(See also: jealous, jealousy)

Bible References:

Waiting

Ephraim

Facts:

Ephraim was the second son of Joseph. His descendants, the Ephraimites, formed one of the twelve tribes of Israel.

- The tribe of Ephraim was one of the ten tribes that were located in the northern part of Israel.
- Sometimes the name Ephraim is used in the Bible to refer to the whole northern kingdom of Israel. (See: Synecdoche)
- Ephraim was apparently a very mountainous or hilly area, based on references to “the hill country of Ephraim” or “the mountains of Ephraim.”

(Translation suggestions: How to Translate Names)

(See also: Israel, kingdom of Israel, twelvetribesofisrael)

Bible References:

Waiting

everlasting, eternal, eternity

Definition:

The terms “everlasting” and “eternal” have very similar meanings and refer to something that will always exist or that lasts forever.

- The term “eternity” refers to a state of being that has no beginning or end. It can also refer to life that never ends.
- After this present life on earth, humans will spend eternity either in heaven with God or in hell apart from God.
- The terms “eternal life” and “everlasting life” are used in the New Testament to refer to living forever with God in heaven.
- The phrase “forever and ever” has the idea of time that never ends and expresses what eternity or eternal life is like.

Translation Suggestions:

- Other ways to translate “eternal” or “everlasting” could include,“unending” or “never stopping” or “always continuing.”
- The terms “eternal life” and “everlasting life” could also be translated as “life that never ends” or “life that continues without stopping” or “the raising up of our bodies to live forever.”
- Depending on the context, different ways to translate “eternity” could include, “existing outside of time” or “unending life” or “life in heaven.”
- Also consider how this word is translated in a Bible translation in a local or national language. (See: How to Translate Unknowns)

(See also: forever, life, live, living, alive)

Bible References:

Waiting

Examples from the Bible stories:

- **[27-01]** One day, an expert in the Jewish law came to Jesus to test him, saying, ”Teacher, what must I do to inherit **eternal life**?”
- **[28-01]** One day, a rich young ruler came up to Jesus and asked him, ”Good Teacher, what must I do to have **eternal life**?” Jesus said to him, ”Why do you ask me about what is good? There is only One who is good, and that is God. But if you want to have **eternal life**, obey God’s laws.”
- **[28-10]** Jesus answered, ”Everyone who has left houses, brothers, sisters, father, mother, children, or property for my name’s sake, will receive 100 times more and will also receive **eternal life**.”

Ethiopia, Ethiopian

Facts:

Ethiopia is a country in Africa located just south of Egypt, bordered by the Nile River to the west and by the Red Sea to the east. A person from Ethiopia is an “Ethiopian.”

- Ancient Ethiopia was located south of Egypt and included land that is now part of several modern-day African countries, such as Sudan, modern Ethiopia, Somalia, Kenya, Uganda, Central African Republic, and Chad.
- In the Bible, Ethiopia is sometimes called “Cush” or “Nubia.”
- The countries of Ethiopia (’Cush’) and Egypt are often mentioned together in the Bible, perhaps because they were located next to each other and their people may have had some of the same ancestors.
- God sent Philip the evangelist to a desert where he shared the good news about Jesus with an Ethiopian eunuch.

(Translation suggestions: How to Translate Names)

(See also: Cush, Egypt, Egyptian, eunuch, Philip, the evangelist)

Bible References:

Waiting

Euphrates River

Facts:

The Euphrates is the name of one of the four rivers that flowed through the Garden of Eden. It is the river that is most often mentioned in the Bible.

- The modern day river named Euphrates is located in the Middle East and is the longest and most important river in Asia.
- Together with the Tigris River, the Euphrates borders a region of land known as Mesopotamia.
- The ancient city of Ur where Abraham came from was at the mouth of the Euphrates River.
- This river was one of the boundaries of the land that God promised to give to Abraham (Genesis 15:18).
- Sometimes the Euphrates is simply called “the River.”

(Translation suggestions: How to Translate Names)

Bible References:

Waiting

evildoer

Definition:

The term “evildoer” is a general reference to people who do sinful and wicked things.

- It can also be a general word for people who do not obey God.
- This term could be translated using the word for “evil” or “wicked,” with the word for “doing” or “making” or “causing” something.

(See also: evil, wicked, wickedness)

Bible References:

Waiting

evil, wicked, wickedness

Definition:

The terms “evil” and “wicked” both refer to anything that is opposed to God’s holy character and will.

- While “evil” may describe a person’s character, “wicked” may refer more to a person’s behavior. However, both terms are very similar in meaning.
- The term “wickedness” refers to the state of being that exists when people do wicked things.
- The results of evil are clearly shown in how people mistreat others by killing, stealing, slandering or being cruel and unkind.

Translation Suggestions:

- Depending on the context, the terms “evil” and “wicked” can be translated as “bad” or “sinful” or “immoral”
- Other ways to translate these could include, “not good” or “not righteous” or “not moral.”
- Make sure the words or phrases that are used to translate these terms fit the context that is natural in the target language.

(See also: disobey, disobedient, sin, sinful, sinner, good, goodness, righteous, demon, evil spirit, unclean spirit)

Bible References:

Waiting

Examples from the Bible stories:

- **[02-04]**”God just knows that as soon as you eat it, you will be like God and will understand good and **evil** like he does.”
- **[03-01]** After a long time, many people were living in the world. They had become very **wicked** and violent.
- **[03-02]** But Noah found favor with God. He was a righteous man living among **wicked** people.
- **[04-02]** God saw that if they all kept working together to do **evil**, they could do many more sinful things.
- **[08-12]**”You tried to do **evil** when you sold me as a slave, but God used the **evil** for good!”
- **[14-02]** They (Canaanites) worshiped false gods and did many **evil** things.
- **[17-01]** But then he (Saul) became a **wicked** man who did not obey God, so God chose a different man who would one day be king in his place.
- **[18-11]** In the new kingdom of Israel, all the kings were **evil**.

- **[29-08]** The king was so angry that he threw the **wicked** servant into prison until he could pay back all of his debt.
- **[45-02]** They said, "We heard him (Stephen) speak **evil** things about Moses and God!"
- **[50-17]** He (Jesus) will wipe away every tear and there will be no more suffering, sadness, crying, **evil**, pain, or death.

exalt, exaltation

Definition:

To exalt is to highly praise and honor someone. It can also mean to put someone in a high position.

- In the Bible, the term “exalt” is most often used for exalting God.
- When a person exalts himself, it means he is thinking about himself in a proud or arrogant way.

Translation Suggestions:

- Ways to translate “exalt” could include, “highly praise” or “honor greatly” or “extol” or “speak highly of.”
- In some contexts, it could be translated by a word or phrase that means, “put in a higher position” or “give more honor to” or “talk about proudly.”
- “Do not exalt yourself” could also be translated as “Do not think of yourself too highly” or “Do not brag about yourself.”
- “Those that exalt themselves” could also be translated as “Those who think proudly about themselves” or “Those who boast about themselves”

(See also: praise, worship, glorify, boast, boastful, proud, pride, prideful)

Bible References:

Waiting

exile, the Exile

Definition:

The term “exile” refers to people being forced to live somewhere away from their home country.

- People are usually sent into exile for punishment or for political reasons.
- A conquered people may be taken into exile to the country of the conquering army, in order to work for them.
- The “Babylonian Exile” (or “the Exile”) is a period in Bible history when many Jewish citizens of the region of Judah were taken from their homes and forced to live in Babylon. It lasted 70 years.
- The phrase “the exiles” refers to people who are living in exile, away from their home country.

Translation Suggestions:

- The term “to exile” could also be translated as, “to send away” or “to force out” or “to banish.”
- The term “the Exile” could be translated with a word or phrase that means, “the sent away time” or “the time of banishment” or “the time of forced absence” or “banishment.”
- Ways to translate “the exiles” could include, “the exiled people” or “the people who were banished” or “the people exiled to Babylon.”

(See also: Babylon, Babylonian, Judah, kingdom of Judah)

Bible References:

Waiting

exult, exultant

Definition:

The terms “exult” and “exultant” refer to being very happy because of a success or special blessing.

- To “exult” includes a feeling of celebrating something wonderful.
- A person can exult in God’s goodness.
- The term “exultant” can also include being arrogant in one’s feeling of gladness about success or prosperity.
- The term “exult” could also be translated as “celebrate joyfully” or “praise with great joy.”
- Depending on the context, the term “exultant could be translated as, ”praising triumphantly” or “celebrating with self praise” or “arrogant.”

(See also: arrogant, joy, joyful, praise, rejoice)

Bible References:

Waiting

face

Definition:

The word “face” literally refers to the front part of a person’s head. This term also has several figurative meanings.

- The expression “your face” is often a figurative way of saying “you.” Similarly, the expression “my face” often means, “I” or “me.”
- In a physical sense, “to face” someone or something means to look in the direction of that person or thing.
- To “face each other” means to “look directly at each other.”
- Being “face to face” means that two people are seeing each other in person, at a close distance.
- When Jesus “steadfastly set his face to go to Jerusalem,” it means that he very firmly decided to go.
- To “set one’s face against” people or a city means to firmly decide: to no longer support, or to reject that city or person.
- The expression “face of the land” refers to the surface of the earth and often is a general reference to the whole earth. For example, a “famine covering the face of the earth” refers to a widespread famine that affected many people living on earth.
- The figurative expression, “do not hide your face from your people” means “do not reject your people” or “do not desert your people” or “do not stop taking care of your people.”

Translation Suggestions:

- If possible, it is best to keep the expression or use an expression in the project language that has a similar meaning.
- The term “to face” could be translated as “to turn toward” or “to look at directly” or “to look at the face of.”
- The expression “face to face” could be translated as “up close” or “right in front of” or “in the presence of.”
- Depending on the context, the expression “before his face” could be translated as, “ahead of him” or “in front of him” or “before him” or “in his presence.”
- The expression, “set his face toward” could be translated as “began traveling toward” or “firmly made up his mind to go to.”
- The expression, “hide his face from” could be translated as, “turn away from” or “stop helping or protecting” or “reject.”
- To “set his face against” a city or people could be translated as, “look at with anger and condemn” or “refuse to accept” or “decide to reject” or “condemn and reject” or “pass judgment on.”
- The expression, “say it to their face” could be translated as, “say it to them directly” or “say it to them in their presence” or “say it to them in person.”
- The expression, “on the face of the land” could also be translated as, “throughout the land” or “over the whole earth” or “living throughout the earth.”

Bible References:

Waiting

faithful, faithfulness

Definition:

To be “faithful” to God means to consistently live according to God’s teachings. It means to be loyal to him by obeying him.The state or condition of being faithful is “faithfulness.”

- A person who is faithful can be trusted to always keep his promises and to always fulfill his responsibilities to other people.
- A faithful person perseveres in doing a task, even when it is long and difficult.
- Faithfulness to God is the consistent practice of doing what God wants us to do.

Translation Suggestions:

- In many contexts, “faithful” can be translated as “loyal” or “dedicated” or “dependable.”
- In other contexts, “faithful” can be translated by a word or phrase that means, “continuing to believe” or “persevering in believing and obeying God.”
- Ways that “faithfulness” could be translated could include, “persevering in believing” or “loyalty” or “trustworthiness” or “believing and obeying God.”

(See also: faith, believe, believe in, belief)

Bible References:

Waiting

Examples from the Bible stories:

- **[08-05]** Even in prison, Joseph remained **faithful** to God, and God blessed him.
- **[14-12]** Even so, God was still **faithful** to His promises to Abraham, Isaac, and Jacob.
- **[15-13]** The people promised to remain **faithful** to God and follow his laws.
- **[17-09]** David ruled with justice and **faithfulness** for many years, and God blessed him. However, toward the end of his life he sinned terribly against God.
- **[18-04]** God was angry with Solomon and, as a punishment for Solomon’s **unfaithfulness**, he promised to divide the nation of Israel into two kingdoms after Solomon’s death.
- **[35-12]**”The older son said to his father, ’All these years I have worked **faithfully** for you!”
- **[49-17]** But God is **faithful** and says that if you confess your sins, he will forgive you.
- **[50-04]** If you remain **faithful** to me to the end, then God will save you.”

false god, foreign god, god, goddess

Definition:

A false god is something that people worship instead of the one true God. The term “goddess” refers specifically to a female false god.

- These false gods or goddesses do not exist. Yahweh is the only God.
- People sometimes make objects into idols to worship as symbols of their false gods.
- In the Bible, God’s people frequently turned away from obeying him in order to worship false gods.
- Demons often deceive people into believing that the false gods and idols they worship have power.
- Baal, Dagon, and Molech were three of the many false gods that were worshiped by people in Bible times.
- Asherah and Artemis (Diana) were two of the goddesses that ancient peoples worshiped.

Translation Suggestions:

- There may already be a word for “god” or “false god” in the language or in a nearby language.
- The term “idol” could be used to refer to false gods.
- In English, a lower case “g” is used to refer to false gods, and upper case “G” is used to refer to the one true God. Other languages also do that.
- Another option would be to use a completely different word to refer to the false gods.
- Some languages may add a word to specify whether the false god is described as male or female.

(See also: God, Asherah, Asherah poles, Ashtoreth, Baal, Molech, Moloch, idol, idolatrous, demon, evil spirit, unclean spirit, image, carved image, carved figure, cast metal figure)

Bible References:

Waiting

Examples from the Bible stories:

- **[10-02]** Through these plagues, God showed Pharaoh that he is more powerful than Pharaoh and all of Egypt’s **gods**.
- **[13-04]** Then God gave them the covenant and said, ”I am Yahweh, your God, who saved you from slavery in Egypt. Do not worship other **gods**.”
- **[14-02]** They (Canaanites) worshiped false **gods** and did many evil things.
- **[16-01]** The Israelites began to worship the Canaanite **gods** instead of Yahweh, the true God.
- **[18-13]** But most of Judah’s kings were evil, corrupt, and they worshiped idols. Some of the kings even sacrificed their children to false **gods**.

false witness, corrupt witness, false testimony, false report

Definition:

The terms “false witness” and “corrupt witness” refer to a person who says untrue things about a person or an event, usually in a formal setting such as a court.

- A “false testimony” or “false report” is the actual lie that is told.
- To “bear false witness” means to lie or give a false report about something.
- The Bible gives several accounts in which false witnesses were hired to lie about someone in order to have that person punished or killed.

Translation Suggestions:

- To “bear false witness” or “give a false testimony” could be translated as, “testify falsely” or “give a false report about someone” or “speak falsely against someone” or “lie.”
- When “false witness” refers to a person, it could be translated as “person who lies” or “one who testifies falsely” or “someone who says things that are not true.”

(See also: testimony, testify, true, truth, come true, witness, eyewitness)

Bible References:

Waiting

family

Definition:

The term “family” refers to a group of people who are related by blood and usually includes a father, mother, and their children. It often also includes other relatives such as grandparents, grandchildren, uncles and aunts.

- The Hebrew family was a religious community passing on traditions through worship and instruction.
- Usually the father was the major authority of the family.
- Family could also include servants, concubines, and even foreigners.
- Some languages may have a broader word such as “clan” or “household” that would fit better in contexts where more than just parents and children are being referred to.
- The term “family” is also used to refer to people who are related spiritually, such as people who are part of God’s family because they believe in Jesus.

(See also: clan, ancestor, father, forefather, house)

Bible References:

Waiting

famine

Definition:

The term “famine” refers to an extreme lack of food throughout a country or region, usually due to not enough rain.

- Food crops can fail from natural causes such as lack of rain, crop disease, or insects.
- Food shortages can also be caused by people, such as enemies destroying crops.
- In the Bible, God often caused famine as a way to punish nations when they sinned against him.
- In Amos 8:11 the term “famine” is used figuratively to refer to a time when God punished his people by not speaking to them. This could be translated with the word for “famine” in your language, or with a phrase such as, “extreme lack” or “severe deprivation.”

Bible References:

Waiting

fast

Definition:

The term “to fast” means to stop eating food for a period of time, such as for a day or more. Sometimes it also includes not drinking.

- Fasting can help people to focus on God and pray without being distracted by preparing food and eating.
- Jesus condemned the Jewish religious leaders for fasting for the wrong reasons. They fasted so that others would think they were righteous.
- Sometimes people fast because they are very sad or grieved about something.
- The verb “to fast” can also be translated as “to refrain from eating” or “to not eat.”
- The noun “fast” could be translated as “time of not eating” or “time of abstaining from food.”

(See also: Jewish leaders, Jewish authorities, religious leaders)

Bible References:

Waiting

Examples from the Bible stories:

- **[25-01]** Immediately after Jesus was baptized, the Holy Spirit led him out into the wilderness, where he **fasted** for forty days and forty nights.
- **[34-08]**”’For example, I **fast** two times every week and I give you ten percent of all the money and goods that I receive.’”
- **[46-10]** One day, while the Christians at Antioch were **fasting** and praying, the Holy Spirit said to them, “Set apart for me Barnabas and Saul to do the work I have called them to do.”

ancestor, father, forefather

Definition:

When used literally, the term “father” refers to a person’s male parent. There are also several figurative uses of this term.

- The terms “father” and “forefather” are often used to refer to the ancestors of a certain person or people group. This could also be translated as, “ancestor” or “ancestral father.”
- The expression “the father of” can figuratively refer to a person who is the leader a group of related people or the source of something. For example, in Genesis 4, “the father of all who live in tents” could mean, “the first clan leader of the first people who ever lived in tents.”
- The apostle Paul figuratively called himself the “father” of those he had helped to become Christians through sharing the gospel with them.

Translation Suggestions

- When talking about a father and his literal son, this term should be translated using the usual term to refer to a father in the language.
- “God the Father” should also be translated using the usual, common word for “father.”
- When referring to forefathers, this term could be translated as “ancestor” or “ancestral father.”
- When Paul refers to himself figuratively as a father to believers in Christ, this could be translated as “spiritual father” or “father in Christ.”
- Sometimes the word “father” can be translated as “clan leader.”
- The phrase “father of all lies” could be translated as, “source of all lies” or “the one from whom all lies come.”

(See also: God the Father, heavenly Father, Father, son, son of, Son of God, the Son, Son)

Bible References:

Waiting

favor, favorable, favoritism

Definition:

The term “favor” refers to doing something to benefit someone who is regarded positively. Something that is “favorable” is positive, approving, or beneficial.

- The term “favoritism” means to act favorably toward some people but not others. Often favoritism is The term “favoritism” means acting favorably toward some people, but not others. shown toward people who are rich or are considered
- Jesus grew up “in favor with” God and men. This means they approved of his character and behavior.
- The expression “find favor” means that someone is approved of by someone else.
- When a king shows favor to someone, it often means that he approves of that person’s request and grants it.

Translation Suggestions:

- Other ways to translate the term “favor” could include, “blessing” or “benefit.”
- The “favorable year of Yahweh” could be translated as, “the year (or time) when Yahweh will bring great blessing.”
- The term “favoritism” could be translated as, “partiality” or “being prejudiced” or “unjust treatment.” This word is related to the word “favorite” which means “the one who is preferred or loved best.”

“find favor” “increased in favor” “won the favor of”

Bible References:

Waiting

fear, afraid, fear of Yahweh

Definition:

The terms “fear” and “afraid” refer to the unpleasant feeling a person has when there is a threat of harm to himself or others.

- The term “fear” can also refer to a deep respect and awe for a person in authority.
- The phrase “fear of Yahweh,” and related terms “fear of God” and “fear of the Lord,” refer to deeply respecting God and showing that respect by obeying him. This fear is motivated by knowing that God is holy and hates sin.
- The Bible teaches that a person who fears Yahweh will become wise.

Translation Suggestions:

- Depending on the context, “to fear” can be translated as “to be afraid” or “to deeply respect” or “to revere” or “to be in awe of.”
- The term “afraid” could be translated as “terrified” or “scared” or “fearful.”
- The sentence, “The fear of God fell on all of them” could be translated as, “Suddenly they all felt a deep awe and respect for God” or “Immediately, they all felt very amazed and revered God deeply” or “Right then, they all felt very afraid of God (because of his great power).”
- The phrase “fear not” could also be translated as, “do not be afraid” or “stop being afraid.”
- Note that the phrase “fear of Yahweh” does not occur in the New Testament. The phrase “fear of the Lord” or “fear of the Lord God” would be used instead.

(See also: marvel, wonder, amazed, astonished, awe, awesome, Lord, power, powers, Yahweh)

Bible References:

Waiting

feast

Definition:

The term “feast” refers to an event where a group of people eat a very large meal together, often for the purpose of celebrating something. The action “to feast” means to eat a large amount of food or to participate in eating a feast together.

- Often there are special kinds of food that are eaten at a certain feast.
- The religious festivals that God commanded the Jews to celebrate usually included having a feast together. For this reason the festivals are often called “feasts.”
- In Bible times, kings and other rich and powerful people often gave feasts to entertain their family or friends.
- In the story about the lost son, the father had a special feast prepared to celebrate the return of his son.
- A feast sometimes lasted for several days or more.
- The term “to feast” could also be translated as “to eat lavishly” or “to celebrate by eating lots of food” or “to eat a special, large meal.”
- Depending on the context, “feast” could be translated as, “celebrating together with a large meal” or “a meal with a lot of food” or “a celebration meal.”

(See also: festival)

Bible References:

Waiting

fellowship

Definition:

In general, the term “fellowship” refers to friendly interactions between members of a group of people who share similar interests and experiences.

- In the Bible, the term “fellowship” usually refers to the unity of believers in Christ.
- Christian fellowship is a shared relationship that believers have with one another through their relationship with Christ and the Holy Spirit.
- The early Christians expressed their fellowship through listening to the teaching of God’s Word and praying together, through the sharing of their belongings, and eating meals together.
- Christians also have fellowship with God through their faith in Jesus and his sacrificial death on the cross which removed the barrier between God and people.

Translation Suggestions:

- Ways to translate “fellowship” could include, “a sharing together” or “relationship” or “companionship” or “Christian community.”

Bible References:

Waiting

fig

Definition:

A fig is a small, soft, sweet fruit that grows on trees. When ripe, this fruit can be a variety of colors, including brown, yellow, or purple.

- Fig trees can grow to be as tall as 6 meters high and their large leaves provide pleasant shade. The fruit is about 3-5 centimeters long.
- Adam and Eve used the leaves from fig trees to make clothing for themselves after they had sinned.
- Figs can be eaten raw, cooked, or dried. People also chop them into small pieces and press them into cakes to eat later.
- In Bible times, figs were important as a source of food and income.
- The presence of fruitful fig trees is frequently mentioned in the Bible as a sign of prosperity.
- Several times Jesus used fig trees as an illustration to teach his disciples spiritual truths.

Bible References:

Waiting

fire

Definition:

Fire is the heat, light, and flames that are produced when something is burned.

- Burning wood by fire turns the wood into ashes.
- The term “fire” is also used figuratively, usually referring to judgment or purification.
- The final judgment of unbelievers is in the fire of hell.
- Fire is used to refine gold and other metals. In the Bible, this process is used to explain how God refines people through difficult things that happen in their lives.
- The phrase “baptize with fire” could also be translated as, “cause you to experience suffering in order to purify you.”

(See also: pure, purify, purification)

Bible References:

Waiting

fir

Definition:

The term “fir” refers to a kind of tree that stays green all year long and that has cones containing seeds.

- Fir trees are also referred to as “evergreen” trees.
- In ancient times, the wood of fir trees was used for making musical instruments and for building structures such as boats, houses, and the temple.
- Some examples of fir trees mentioned in the Bible are pine, cedar, cypress, and juniper.

(See: How to Translate Unknowns)

(See also: cedar, cypress)

Bible References:

Waiting

firstborn

Definition:

The term “firstborn” refers to an offspring of people or animals that is born first, before the other offspring are born. Usually the firstborn

- In the Bible, “firstborn” usually refers to the first male offspring that is born.
- In Bible times, the firstborn son was given a place of prominence and twice as much of his family inheritance as the other sons.
- Often it was the firstborn male of an animal that was sacrificed to God.
- This concept can also be used figuratively. For example, the nation of Israel is called God’s firstborn son because God gave it special privileges over other nations.
- Jesus, the Son of God is called God’s firstborn because of his importance and authority over everyone else.

Translation Suggestions:

- When “firstborn” occurs in the text alone, it could also be translated as “firstborn male” or “firstborn son,” since that is what is implied. (See: Assumed Knowledge and Implicit Information)
- Other ways to translate this term could include, “the son who was born first” or “the eldest son” or “the number one son.”
- When used figuratively to refer to Jesus, this could be translated with a word or phrase that means, “the son who has authority over everything” or “the Son who is first in honor.”
- Caution: Make sure the translation of this term in reference to Jesus does not imply that he was created.

(See: inherit, inheritance, heritage, heir, sacrifice, offering, son, son of)

Bible References:

Waiting

firstfruits

Definition:

The term “first fruits” refers to a portion of the first crop of fruits and vegetables that was reaped during each harvest season.

- The Israelites offered these first fruits to God as a sacrificial offering.
- This term is also used figuratively in the Bible to refer to a firstborn son as being the first fruits of the family. That is, because he was the first son to be born into that family, he was the one who carried on the family name and honor.
- Because Jesus rose from the dead, he is called the “first fruits” of all believers in him who have died but who will some day come back to life.
- Believers in Jesus are also called the “first fruits” of all creation, indicating the special privilege and position of those whom Jesus redeemed and called to be his people.

Translation Suggestions:

- The literal use of this term could be translated as “first portion (of crops)” or “first part of the harvest.”
- If possible, the figurative uses should be translated literally, to allow for different meanings in different contexts. This will also show the correlation between the literal meaning and the figurative uses.

(See also: firstborn)

Bible References:

Waiting

flesh

Definition:

In the Bible, the term “flesh” literally refers to the soft tissue of the physical body of a human being or animal.

- The Bible also uses the term “flesh” in a figurative way to refer to all human beings or all living creatures.
- In the New Testament, the term “flesh” is used to refer to the sinful nature of human beings. This is often used in contrast to their spiritual nature.
- The expression, “own flesh and blood” refers to someone who is biologically related to another person, such as a parent, sibling, child, or grandchild.
- The expression “flesh and blood” can also refer to a person’s ancestors or descendants.
- The expression, “one flesh” refers to the physical uniting of a man and woman in marriage.

Translation Suggestions:

- In the context of an animal’s body, “flesh” could be translated as “body” or “skin” or “meat.”
- When it is used to refer generally to all living creatures, this term could be translated as “living beings” or “everything that is alive.”
- When referring in general to all people, this term could be translated as “people” or “human beings” or “everyone who lives.”
- The expression, “flesh and blood” could also be translated as “relatives” or “family” or “kinfolk” or “family clan.” There may be contexts where it could be translated as “ancestors” or “descendants.”
- Some languages may have an expression that is similar in meaning to “flesh and blood.”
- The expression, “become one flesh” could be translated as, “unite sexually” or “become as one body” or “become like one person in body and spirit.” The translation of this expression should be checked to make sure it is acceptable in the project language and culture. (See: Euphemism). It should also be understood that this is figurative, and does not mean that the man and woman literally become one person.

Bible References:

Waiting

flock, herd

Definition:

In the Bible, “flock” refers to a group of sheep or goats and “herd” refers to a group of cattle, oxen, or pigs.

- Different languages may have different ways of naming groups of animals or birds.
- For example, in English the term “herd” can also be used for sheep or goats, but in the Bible text it is not used this way.
- The term “flock” in English is also used for a group of birds, but it can not be used for pigs, oxen, or cattle.
- Consider what terms are used in your language to refer to different groups of animals.
- For verses that refer to “flocks and herds” it may be better to add “of sheep” or “of cattle” for example, if the language does not have different words to refer to different kinds of animal groups.

(See also: goat, kid, ox, oxen, pig, swine, pork, sheep, ram, ewe,)

Bible References:

Waiting

flood

Definition:

The term “flood” literally refers to a large amount of water that completely covers over the land.

- This term is also used figuratively to refer to an overwhelming amount of something, especially something that happens suddenly.
- In Noah’s time, people had become so evil that God caused a worldwide flood to come over the entire surface of the earth, even covering the mountaintops. Everyone who was not in the boat with Noah drowned. All other floods cover a much smaller land area.
- This term can also be an action as in, “the land was flooded by river water.”

Translation Suggestions:

- Ways to translate the literal meaning of “flood” could include, “an overflowing of water” or “large amounts of water.”
- The figurative comparison, “like a flood” could keep the literal term, or a substitute term could be used that refers to something that has a flowing aspect to it, such as a river.
- For the expression “like a flood of water” where water is already mentioned, the word “flood” could be translated as “an overwhelming amount” or “an overflowing.”
- This term can be used as a metaphor as in, “do not let the flood sweep over me,” which means “do not let these overwhelming disasters happen to me” or “don’t let me be devastated by disasters” or “don’t let your anger devastate me.” (See: Metaphor)
- The figurative expression, “I flood my bed with tears” could be translated as “my tears soak my bed with water like a flood.”

(See also: ark, Noah)

Bible References:

Waiting

fool, foolish, folly

Definition:

The term “fool” refers to a person who often makes wrong choices, especially choosing to disobey. The term “foolish” describes a person or behavior that is not wise.

- In the Bible, the term “fool” usually refers to a person who does not believe or obey God. This is often contrasted to the wise person, who trusts in God and obeys God.
- In the Psalms, David describes a fool as a person who does not believe in God, who ignores all the evidence of God in his creation.
- The Old Testament book of Proverbs also gives many descriptions of what a fool, or foolish person, is like.
- The term “folly” refers to an action that is not wise because it is against God’s will. Often “folly” also includes the meaning of something that is ridiculous or dangerous.

Translation Suggestions:

- The term “fool” could be translated as, “foolish person” or “unwise person” or “senseless person” or “ungodly person.”
- Ways to translate “foolish” could include, “lacking understanding” or “unwise” or “senseless.”

(See also: wise, wisdom)

Bible References:

Waiting

footstool

Definition:

The term “footstool” refers to an object which a person puts his feet on, usually to rest them while sitting. This term also has figurative meanings of submission and lower status.

- People in Bible times considered feet to be the least honorable parts of the body. So a “footstool” was of even lower honor because feet were rested on it.
- When God says “I will make my enemies a footstool for my feet” he is declaring power, control, and victory over the people who rebel against him. They will be humbled and conquered to the point of submitting to God’s will.
- To “worship at God’s footstool” means to bow down in worship before him as he sits on his throne. This again communicates humility and submission to God.
- David refers to the temple as God’s “footstool.” This could refer to his absolute authority over his people. This could also be picturing God the King on his throne, with his feet resting on his footstool, which represents all that is in submission to him.

Bible References:

Waiting

foreigner, foreign, alien

Definition:

The term “foreigner” refers to a person living in a country that is not his own. Another name for a foreigner is an “alien.”

- In the Old Testament, this term especially refers to anyone who came from a different people group than the people he was living among.
- A foreigner is also a person whose language and culture is different from your own.
- For example, when Naomi and her family moved to Moab, they were foreigners there. When Naomi and her daughter-in-law Ruth later moved to Israel, Ruth was called a “foreigner” there because she was not originally from Israel.
- The apostle Paul told the Ephesians that before they knew Christ, they were “foreigners” to God’s covenant.
- Sometimes “foreigner” is translated as “stranger,” but it should not only refer to someone who is unfamiliar or unknown.

Bible References:

Waiting

forever

Definition:

In the Bible, the term “forever” refers to never-ending time. Sometimes it is used figuratively to mean, “a very long time.”

- The term “forever and ever” emphasizes that something will always exist.
- The phrase “forever and ever” is a way of expressing what eternity or eternal life is. It also has the idea of time that never ends.
- God said that David’s throne would last “forever.” This is referring to the fact that David’s descendant Jesus will reign as king forever.

Translation Suggestions:

- This term could also be translated by “always” or “never ending.”
- The phrase, “will last forever” could also be translated as “always exist” or “will never stop” or “will always continue.”
- The emphatic phrase, “forever and ever” could also be translated as, “for always and always” or “not ever ending” or “which never, ever ends.”
- David’s throne lasting forever could be translated as, “David’s descendant will reign forever” or “a descendant of mine will always be reigning.”

(See also: David, everlasting, eternal, eternity, reign)

Bible References:

Waiting

forgive, forgiveness

Definition:

To forgive someone means to not hold a grudge against a person who did something hurtful. “Forgiveness” is the act of forgiving someone.

- Forgiving someone often means not punishing that person for something he has done wrong.
- This term can be used figuratively to mean, “cancel” as in the expression, “forgive a debt.”
- When people confess their sins, God forgives them based on Jesus’ sacrificial death on the cross.
- Jesus taught his disciples to forgive others as he has forgiven them.

Translation Suggestions:

- Depending on the context, “forgive” could be translated as, “pardon” or “cancel” or “release” or “not hold against” (someone).
- The term “forgiveness” could be translated by a word or phrase that means, “practice of not resenting” or “declaring (someone) as not guilty” or “the act of pardoning.”

(See: guilt, guilty)

Bible References:

Waiting

Examples from the Bible stories:

- **[07-10]** But Esau had already **forgiven** Jacob, and they were happy to see each other again.
- **[13-15]** Then Moses climbed the mountain again and prayed that God would **forgive** the people. God listened to Moses and **forgave** them.
- **[17-13]** David repented of his sin and God **forgave** him.
- **[21-05]** In the New Covenant, God would write his law on the people’s hearts, the people would know God personally, they would be his people, and God would **forgive** their sins.
- **[29-01]** One day Peter asked Jesus, ”Master, how many times should I **forgive** my brother when he sins against me?”
- **[29-08]** I **forgave** your debt because you begged me.
- **[38-05]** Then Jesus took a cup and said, ”Drink this. It is my blood of the New Covenant that is poured out for the **forgiveness** of sins.

forsake, forsaken, forsook

Definition:

The term “forsake” means to abandon someone or to give up something. Someone who has been “forsaken” has been deserted or abandoned by someone else.

- When people “forsake” God, it means they are being unfaithful to him by disobeying him.
- When God “forsakes” people, it means he has stopped helping them and allowed them to experience suffering in order to cause them to turn back to him.
- This term can also mean to forsake things, such as forsaking, or not following God’s teachings.
- The term “forsaken” can be used as past tense as in “he has forsaken you” or to refer to someone who has “been forsaken.”

Translation Suggestions:

- Other ways to translate this term could include, “abandon” or “neglect” or “give up” or “go away from” or “leave behind,” depending on the context.
- To “forsake” God’s law could be translated “disobey God’s law.” This could also be translated as “abandon” or “give up on” or “stop obeying” his teachings or his laws.
- The phrase “be forsaken” can be translated as “be abandoned” or “be deserted.”
- The project language may find it more clear to use different words to translate this term, depending on whether the text is talking about forsaking a thing or a person.

Bible References:

Waiting

foundation, founded

Definition:

The verb “founded” means to be built on or based on something. A foundation is the base on which something is built.

- The foundation of a house or building must be strong and dependable in order to support the entire structure.
- The term “foundation” can also refer to the beginning of something or to the time when something was first created.
- In a figurative sense, believers in Christ are compared to a building that is founded on the teachings of the apostles and prophets, with Christ himself being the cornerstone of the building.
- A “foundation stone” was a stone that was laid as part of the foundation. These stones were tested to make sure they were strong enough to support an entire building.

Translation Suggestions:

- The phrase “before the foundation of the world” could be translated as “before the creation of the world” or “before the time when the world first existed” or “before everything was first created.”
- The term “founded on” could be translated as “securely built on” or “firmly based on.”
- Depending on the context, “foundation” could be translated as “strong base” or “solid support” or “beginning” or “creation.”

(See also: cornerstone, create, creation, Creator)

Bible References:

Waiting

fountain, spring

Definition:

The terms “fountain” and “spring” usually refer to a large amount of water that flows out naturally from the ground.

- These words are also used figuratively in the Bible to refer to blessings flowing from God or to refer to something that cleanses and purifies.
- In modern times, a fountain is often a manmade object that has water flowing out of it, such as a drinking fountain. Make sure that the translation of this term refers to a natural source of flowing water.
- Compare the translation of this term with how the term “flood” is translated.

(See also: flood)

Bible References:

Waiting

free, freedom, liberty

Definition:

The terms “free” or “freedom” refer to not being in slavery, or any other kind of bondage. Another word for “freedom” is “liberty.”

- The expression, “to set someone free” or “to free someone” means to provide a way for someone to no longer be in slavery or captivity.
- In the Bible, these terms are often used figuratively to refer to how a believer in Jesus is no longer under the power of sin.
- Having “liberty” or “freedom” can also refer to no longer being required to obey the Law of Moses, but instead being free to live by the teachings and guidance of the Holy Spirit.

Translation Suggestions:

- The term “free” could be translated with a word or phrase that means, “not bound” or “not enslaved” or “not in slavery” or “not in bondage.”
- The term “freedom” or “liberty” could be translated with a word or phrase that means, “the state of being free” or “the condition of not being a slave” or “not being bound.”
- The expression “to set free” could be translated as “to cause to be free” or “to rescue from slavery” or “to release from bondage.”
- A person who has been “set free” has been “released” or “taken out of” bondage or slavery.

(See also: bind, bond, bound, enslave, in bondage, servant, slave, slavery,)

Bible References:

Waiting

freewill offering

Definition:

A freewill offering was a type of sacrifice to God that was not required by the Law of Moses. It was a person's own choice to give this offering.

- If the freewill offering was an animal to be sacrificed, the animal was permitted to have slight defects since it was a voluntary offering.
- The Israelites ate the sacrificed animal as part of a celebration feast.
- When a freewill offering could be given, this was a cause of rejoicing for Israel since it showed that the harvest had been good so that the people had plenty of food.
- The book of Ezra describes a different type of freewill offering that was brought for rebuilding the temple. This offering consisted of gold and silver money, as well as bowls and other objects made of gold and silver.

(See also: burnt offering, offering by fire, Ezra, feast, grain offering, guilt offering, law, law of Moses, God's law, law of Yahweh, sin offering)

Bible References:

Waiting

fruit, fruitful

Definition:

The term “fruit” literally refers to the part of a plant that can be eaten. Something that is “fruitful” has a lot of fruit. These terms are also used figuratively in the Bible.

- The Bible often uses “fruit” to refer to a person’s actions and thoughts. Just as fruit on a tree shows what kind of tree it is, in the same way a person’s words and actions reveal what his character is like.
- A person can produce good or bad spiritual fruit, but the term “fruitful” always has the positive meaning of producing much good fruit.
- The term “fruitful” is also used figuratively to mean “prosperous.” This often refers to having many children and descendants, as well as having plenty of food and other wealth.
- In general, the expression “fruit of” refers to anything that comes from or that is produced by something else. For example, the “fruit of wisdom” refers to the good things that come from being wise.
- The expression “fruit of the land” refers generally to everything that the land produces for people to eat. This includes not only fruits such as grapes or dates, but also vegetables, nuts, and grains.
- The figurative expression “fruit of the Spirit” refers to godly qualities that the Holy Spirit produces in the lives of people who obey him.
- The expression, “fruit of the womb” refers to “what the womb produces,” that is, children.

Translation Suggestions:

- It is best to translate this term using the general word for “fruit” that is commonly used in the project language to refer to the edible fruit of a fruit tree. In many languages it may be more natural to use the plural
- , “fruits” whenever it refers to more than one fruit.
- Depending on the context, the term “fruitful” could be translated as “producing much spiritual fruit” or “having many children” or “prosperous.”
- The expression, “fruit of the land” could also be translated as, “food that the land produces” or “food crops that are growing in that region.”
- When God created animals and people, he commanded them to “be fruitful and multiply,” which refers to having many offspring. This could also be translated as, “have many offspring” or “have many children and descendants” or “have many children so that you will have many descendants.”
- The expression, “fruit of the womb” could be translated as “what the womb produces” or “children a women gives birth to” or just “children.” When Elisabeth says to Mary, “blessed is the fruit of your womb” she means, “blessed is the child you will give birth to.” The project language may also have a different expression for this.
- Another expression, “fruit of the vine” could be translated as “vine fruit” or “grapes.”

- Depending on the context, the expression “will be more fruitful” could also be translated as, “will produce more fruit” or “will have more children” or “will be prosperous.”
- The apostle Paul’s expression, “fruitful labor” could be translated as, “work that brings very good results” or “efforts that result in many people believing in Jesus.”
- The “fruit of the Spirit” could also be translated as “works that the Holy Spirit produces” or “words and actions that show that the Holy Spirit is working in you.”

(See also: descendant, grain, grapeHoly Spirit, Spirit of God, Spirit of the Lord, vine, womb)

Bible References:

Waiting

fulfill

Definition:

The term “fulfill” means to complete or accomplish something that was expected.

- When a prophecy is fulfilled, it means that God causes to happen what was predicted in the prophecy.
- If a person fulfills a promise or a vow, it means that he does what he has promised to do.
- To fulfill a responsibility means to do the task that was assigned or required.

Translation Suggestions:

- Depending on the context, “fulfill” could be translated as “accomplish” or “complete” or “cause to happen” or “obey” or “perform.”
- The phrase “has been fulfilled” could also be translated as, “has come true” or “has happened” or “has taken place.”
- Ways to translate “fulfill” as in “fulfill your ministry” could include, “complete” or “perform” or “practice” or “serve other people as God has called you to do.”

(See also: prophet, prophecy, prophesy, seer, prophetess, Christ, Messiah, minister, ministry, call, calling, called, call out)

Bible References:

Waiting

Examples from the Bible stories:

- **[24-04]** John **fulfilled** what the prophets said, “See I send my messenger ahead of you, who will prepare your way.”
- **[40-03]** The soldiers gambled for Jesus’ clothing. When they did this, they **fulfilled** a prophecy that said, “They divided my garments among them, and gambled for my clothing.”
- **[42-07]** Jesus said, ”I told you that everything written about me in God’s word must be **fulfilled**.”
- **[43-05]**”This **fulfills** the prophecy made by the prophet Joel in which God said, ‘In the last days, I will pour out my Spirit.’”
- **[43-07]**”This **fulfills** the prophecy which says, ‘You will not let your Holy One rot in the grave.’”
- **[44-05]**”Although you did not understand what you were doing, God used your actions to **fulfill** the prophecies that the Messiah would suffer and die.”

furnace

Facts:

A furnace was a very large oven used for heating objects to a high temperature.

- In ancient times, most furnaces were used for melting metals to make objects such as cooking pots, jewelry, weapons, and idols.
- Furnaces were also used in the making of clay pottery.
- Sometimes a furnace is referred to figuratively to explain that something is very hot.

(See also: idol, idolatrous, image, carved image, carved figure, cast metal figure)

Bible References:

Waiting

gate, gate bar

Definition:

A “gate” is a hinged barrier at an access point in a fence or wall that surrounds a house or city. The “gate bar” refers to a wooden or metal bar that can be moved into place to lock the gate.

- A city gate could be opened to allow people, animals, and cargo to travel in and out of the city.
- To protect the city, its walls and gates were thick and strong. Gates were closed and locked with a metal or wooden bar to prevent enemy soldiers from entering the city.
- A city gate was often the news and social center of a village. It was also where business transactions occurred and judgments were made, because city walls were thick enough to have gateways that produced cool shade from the hot sun. Citizens found it pleasant to sit in the shade to conduct their business and even to judge legal cases.

Translation Suggestions:

- Depending on the context, other ways to translate “gate” could be, “door” or “wall opening” or “barrier” or “entranceway.”
- The phrase, “bars of the gate” could be translated as, “gate bolts” or “wooden beams to lock the gate” or “metal locking rods of the gate.”

Bible References:

Waiting

Gath

Facts:

Gath was one of the five major cities of the Philistines. It was located north of Ekron and east of Ashdod and Ashkelon.

- The Philistine warrior Goliath was from the city of Gath.
- During the time of Samuel, the Philistines stole the ark of the covenant from Israel and took it to their pagan temple at Ashdod. It was then moved to Gath and later to Ekron. But God punished the people of those cities with disease, so they sent it back to Israel again.
- When David was escaping from King Saul, he fled to Gath and lived there for awhile with his two wives and six hundred men who were his loyal followers.

(Translation suggestions: Translate Names)

(See also: Ashdod, Azotus, Ashkelon, Ekron, Gaza, Goliath, Philistines)

Bible References:

Waiting

generation

UNDER REVIEW

Definition:

The term “generation” refers to a group of people who were all born around the same time period.

- A generation can also refer to a span of time. In Bible times, a generation was usually considered to be about 40 years.
- Parents and their children are from two different generations.
- In the Bible, the term “generation” is also used figuratively to refer generally to people who share common characteristics.

Translation Suggestions

- The phrase “this generation” or “people of this generation” could be translated as, “the people living now” or “you people.”
- “This wicked generation” could also be translated as, “these wicked people living now.”
- The expression “from generation to generation” or “from one generation to the next” could be translated as, “people living now, as well as their children and grandchildren” or “people in every time period” or “people in this time period and future time periods” or “all people and their descendants.”
- “A generation to come will serve him; they will tell the next generation about Yahweh” could also be translated as “Many people in the future will serve Yahweh and will tell their children and grandchildren about him.”

(See also: descendant, descended from, evil, wicked, wickedness, ancestor, father, forefather)

Bible References:

Waiting

gift

Definition:

The term “gift” refers to anything that is given or offered to someone. A gift is given without the expectation of getting anything in return

- Money, food, clothing, or other things given to poor people are called “gifts.”
- In the Bible, an offering or sacrifice given to God is also called a gift
- The gift of salvation is something God gives us through faith in Jesus.
- In the New Testament, the term “gifts” is also used to refer to special spiritual abilities that God gives to all Christians for serving other people.

Translation Suggestions:

- The general term for “gift” could be translated with a word or phrase that means “something that is given.”
- In the context of someone having a gift or special ability that comes from God, the term “gift from the Spirit” could be translated as, “spiritual ability” or “special ability from the Holy Spirit” or “special spiritual skill that God gave.”

(See also: spirit, spiritual, Holy Spirit, Spirit of God, Spirit of the Lord)

Bible References:

Waiting

Gilead

Definition:

Gilead is the name of a mountainous region east of the Jordan river, where the Israelite tribes of Gad, Reuben, and Manasseh lived.

- This region is also referred to as the “hill country of Gilead” or “Mount Gilead.”
- “Gilead” was also the name of several men in the Old Testament. One of these men was the grandson of Manasseh. Another Gilead was the father of Jephthah.

(Translation suggestions: How to Translate Names)

(See also: Gad, Jephthah, Manasseh, Reuben, twelve tribes of Israel)

Bible References:

Waiting

glory, glorious

Definition:

In general, the term “glory” means honor, splendor, and extreme greatness. Anything that has glory is said to be “glorious.”

- Sometimes “glory” refers to something of great value and importance. In other contexts it communicates splendor, brightness, or judgment.
- For example, the expression “glory of the shepherds” refers to the lush pastures where their sheep had plenty of grass to eat.
- Glory is especially used to describe God, who is more glorious than anyone or anything in the universe. Everything in his character reveals his glory and his splendor.
- The expression “to glory in” means to boast about or take pride in something.

Translation Suggestions:

- Depending on the context, different ways to translate “glory” could include, “splendor” or “brightness” or “majesty” or “awesome greatness” or “extreme value.”
- The term “glorious” could be translated as “full of glory” or “extremely valuable” or “brightly shining” or “awesomely majestic.”
- The expression,“give glory to God” could be translated as “honor God’s greatness” or “praise God because of his splendor” or “tell others how great God is.”
- The expression “glory in” could also be translated as, “praise” or “take pride in” or “boast about” or “take pleasure in.”

(See also: glorify)

Bible References:

Waiting

Examples from the Bible stories:

- **[23-07]** Suddenly, the skies were filled with angels praising God, saying, ”**Glory** to God in heaven and peace on earth to the people he favors!”
- **[25-06]** Then Satan showed Jesus all the kingdoms of the world and all their **glory** and said, “I will give you all this if you bow down and worship me.”
- **[37-01]** When Jesus heard this news, he said, ”This sickness will not end in death, but it is for the **glory** of God.”
- **[37-08]** Jesus responded, ”Did I not tell you that you would see God’s **glory** if you believe in me?”

gnash teeth, grind teeth

Definition:

To gnash or grind the teeth means to clench the teeth and scrape them back and forth against each other. This often shows extreme pain or anger.

- The Bible tells us that gnashing teeth is one thing those in hell will do in their terrible distress.
- This term could also be translated as “scraping the teeth against each other” or, if it is not clear what this action means, “grinding the teeth in pain” or “gnashing the teeth in anguish.”

Bible References:

Waiting

goat, kid

Definition:

A goat is a medium-sized, four-legged animal which is similar to a sheep and is raised primarily for its milk and meat. A baby goat is called a "kid."

- Like sheep, goats were important animals of sacrifice, especially at Passover.
- Although goats and sheep can be very similar, these are some ways that they are different:
    - Goats have coarse hair; sheep have wool.
    - The tail of a goat stands up; the tail of a sheep hangs down.
    - A sheep usually like to stay with their herd, but goats are more independent and tend to wander away from the herd.
- In Bible times, goats were often the main source of milk in Israel.
- Goat skins were used for tent coverings and to make bags for holding wine.
- In both the Old and New Testaments, the goat was used as a symbol for unrighteous people, perhaps because of their tendency to wander away from the one taking care of them.
- The Israelites also used goats as symbolic sin bearers. When one goat was sacrificed, the priest would lay his hands on a second live goat and send it into the desert as a symbol of the animal bearing the people's sins.

(See also: flock, herd, sacrifice, offering, sheep, ram, ewe, unrighteous, unrighteousness, wine, wineskin, new wine)

Bible References:

Waiting

God

Facts:

In the Bible, the term “God” refers to the eternal being who created the universe out of nothing. God exists as Father, Son, and Holy Spirit. God’s personal name is “Yahweh.”

- God has always existed; he existed before anything else existed, and he will continue to exist forever.
- He is the only true God and has authority over everything in the universe.
- God is perfectly righteous, infinitely wise, holy, sinless, just, merciful, and loving.
- He is a covenant-keeping God, who always fulfills his promises.
- People were created to worship God and he is the only one they should worship.
- God revealed his name as “Yahweh” which means, “he is” or “I am” or “the One who (always) exists.”
- The Bible also teaches about false “gods” which are nonliving idols that people wrongly worship.

Translation Suggestions:

- Ways to translate “God” could include, “Deity” or “Creator” or “Supreme Being.”
- Other ways to translate “God” could be, “Supreme Creator” or “Infinite Sovereign Lord” or “Eternal Supreme Being.”
- Consider how God is referred to in a local or national language. There may also already be a word for “God” in the language being translated. If so, it is important to make sure that this word fits the characteristics of the one true God as described above.
- Many languages capitalize the first letter of the word for the one true God, to distinguish it from the word for a false god.
- Another way to make this distinction would be to use two different terms for “God” and “god.”
- The phrase, “I will be their God and they will be my people” could also be translated as, “I, God, will rule over these people and they will worship me.”

(Translation suggestions: How to Translate Names)

(See also: create, creation, Creator,false god, god, God the Father, Heavenly Father, Holy Spirit, Spirit of God, Spirit of the Lord, idol, Son of God, the Son, Yahweh,)

Bible References:

Waiting

Examples from the Bible stories:

- **[01-01]God** created the universe and everything in it in six days.
- **[01-15]God** made man and woman in his own image.
- **[05-03]**"I am **God** Almighty. I will make a covenant with you."
- **[09-14]God** said, "I AM WHO I AM. Tell them, 'I AM has sent me to you.' Also tell them, 'I am Yahweh, the **God** of your ancestors Abraham, Isaac, and Jacob. This is my name forever.'"
- **[10-02]** Through these plagues, **God** showed Pharaoh that he is more powerful than Pharaoh and all of Egypt's gods.
- **[16-01]** The Israelites began to worship the Canaanite gods instead of Yahweh, the true **God.**
- **[22-07]** You, my son, will be called the prophet of the **Most High God** who will prepare the people to receive the Messiah!"
- **[24-09]** There is only one **God**. But John heard **God** the Father speak, and saw Jesus the Son and the Holy Spirit when he baptized Jesus.
- **[25-07]**"Worship only the Lord your **God** and only serve him."
- **[28-01]**"There is only one who is good, and that is **God**."
- **[49-09]** But **God** loved everyone in the world so much that he gave his only Son so that whoever believes in Jesus will not be punished for his sins, but will live with **God** forever.
- **[50-16]** But some day **God** will create a new heaven and a new earth that will be perfect.

godly, godliness

Definition:

The term “godly” is used to describe a person who acts in a way that honors God and shows what God is like. “Godliness” is the character quality of honoring God by doing his will.

- A person who has godly character will show the fruits of the Holy Spirit, such as love, joy, peace, patience, kindness, and self control.
- The quality of godliness shows that a person has the Holy Spirit and is obeying him.

Translation Suggestions:

- The phrase, “the godly” could be translated as, “godly people” or “people who obey God.” (See: Nominal Adjectives)
- The adjective “godly” could be translated as “obedient to God” or “righteous” or “pleasing to God.”
- The phrase, “in a godly manner” could be translated as, “in a way that obeys God” or “with actions and words that please God.”
- Ways to translate “godliness” could include, “acting in a way that pleases God” or “obeying God” or “living in a righteous manner.”

(See also honor, to honor, obey, obedient, obedience, righteous, righteousness, ungodly, godless, ungodliness, godlessness, unrighteous, unrighteousness)

Bible References:

Waiting

gold

Definition:

Gold is a yellow-colored high-quality metal that was used for making jewelry and religious objects. It was the most valuable metal in ancient times.

- In Bible times, many different kinds of objects were made out of solid gold or were covered with a thin layer of gold.
- These objects included ear rings and other jewelry, idols, altars, and other objects used in the tabernacle or temple, such as the ark of the covenant.
- In Old Testament times, gold was used as a means of exchange in buying and selling. It was weighed on a scale to determine its value.
- Later on, gold and other metals such as silver were used to make coins to use in buying and selling
- When referring to something that is not solid gold, but only has a thin covering of gold, the term “golden” or “gold-covered” or “gold-overlaid” could also be used.
- Sometimes an object is described as “gold-colored” which means it has the yellow color of gold, but may not actually be made of gold.

(See also: altar, ark of the covenant, ark of the covenant decrees, ark of Yahweh, false god, foreign god, god, goddess, silver, tabernacle, temple)

Bible References:

Waiting

good, goodness

Definition:

The word “good” has different meanings depending on the context. Many languages will use different words to translate these different meanings.

- In general, something is good if it fits with God’s character, purposes, and will.
- Something that is “good” could be pleasing, excellent, helpful, suitable, profitable, or morally right.
- Land that is “good” could be called “fertile” or “productive.”
- A “good” crop could be a “plentiful” crop.
- A person can be “good” at what they do if they are skillful at their task or profession, as in, “a good farmer.”
- In the Bible, the general meaning of “good” is often contrasted with “evil.”
- The term “goodness” usually refers to being morally good or righteous in thoughts and actions.
- The goodness of God refers to how he blesses people by giving them good and beneficial things. It also can refer to his moral perfection.

Translation Suggestions:

- The general term for “good” in the target language should be used wherever this general meaning is accurate and natural, especially in contexts where it is contrasted to evil.
- Depending on the context, other ways to translate this term could include, “kind” or “excellent” or “pleasing to God” or “righteous” or “morally upright” or “profitable.”
- “Good land” could be translated as, “fertile land” or “productive land”; a “good crop” could be translated as a “plentiful harvest” or “large amount of crops.”
- The phrase “do good to” means to do something that benefits others and could be translated as “be kind to” or “help” or “benefit” someone.
- To “do good on the Sabbath” means to “do things that help others on the Sabbath.”
- Depending on the context, ways to translate the term “goodness” could include, “blessing” or “kindness” or “moral perfection” or “righteousness” or “purity.”

(See also: evil, wicked, wickedness, holy, holiness, profit, profitable, righteous, righteousness,)

Bible References:

Waiting

Examples from the Bible stories:

- **[01-04]** God saw that what he had created was **good**.

- **[01-11]** God planted…the tree of the knowledge of **good** and evil."
- **[01-12]** Then God said, "It is not **good** for man to be alone."
- **[02-04]**"God just knows that as soon as you eat it, you will be like God and will understand **good** and evil like he does."
- **[08-12]**"You tried to do evil when you sold me as a slave, but God used the evil for **good**!"
- **[14-15]** Joshua was a **good** leader because he tTable of Contentsrusted and obeyed God.
- **[18-13]** Some of these kings were **good** men who ruled justly and worshiped God.
- **[28-01]**"**Good** teacher, what must I do to have eternal life?" Jesus said to him, "Why do you call me '**good**?' There is only one who is **good**, and that is God."

good news, gospel

Definition:

The term “gospel” literally means “good news” and refers to a message or announcement that tells people something that benefits them and makes them glad.

- In the Bible, this term usually refers to the message about God’s salvation for people through Jesus’ sacrifice on the cross.
- In most English Bibles, “good news” is usually translated as “gospel” and is also used in phrases such as, the “gospel of Jesus Christ,” the “gospel of God” and the “gospel of the kingdom.”

Translation Suggestions:

- Different ways to translate this term could include, “good message” or “good announcement” or “God’s message of salvation” or “the good things God teaches about Jesus.”
- Depending on the context, ways to translate the phrase, “good news of” could include, “good news/message about” or “good message from” or “the good things God tells us about” or “what God says about how he saves people.”

(See: kingdom, , sacrifice, offering, salvation)

Bible References:

Waiting

Examples from the Bible stories:

- **[23-06]** The angel said, ”Do not be afraid, because I have some **good news** for you. The Messiah, the Master, has been born in Bethlehem!”
- **[26-03]** Jesus read, ”God has given me his Spirit so that I can proclaim **good news** to the poor, freedom to captives, recovery of sight for the blind, and release to the oppressed. This is the year of the Lord’s favor.”
- **[45-10]** Philip also used other Scriptures to tell him the **good news of Jesus**.
- **[46-10]** Then they sent them off to preach the **good news about Jesus** in many other places.
- **[47-01]** One day, Paul and his friend Silas went to the town of Philippi to proclaim the **good news about Jesus**.
- **[47-13]** The **good news about Jesus** kept spreading, and the Church kept growing.
- **[50-01]** For almost 2,000 years, more and more people around the world have been hearing the **good news about Jesus** the Messiah.
- **[50-02]** When Jesus was living on earth he said, ”My disciples will preach the **good news** about the kingdom of God to people everywhere in the world, and then the end will come.”

- **[50-03]** Before he returned to heaven, Jesus told Christians to proclaim the **good news** to people who have never heard it.

governor, govern, proconsul, government

Definition:

A “governor” is a person who rules over a state, region, or territory. The word “govern” means to guide, lead, or manage people.

- The term “proconsul” was a more specific title for a governor who ruled over a Roman province.
- In Bible times, governors were appointed by a king or emperor and were under his authority.
- A “government” is made up of all the rulers who govern a certain country or empire. These rulers make laws that guide the behavior of their citizens so that there is peace, safety, and prosperity for all the people of that nation.

Translation Suggestions:

- The word “governor” can also be translated as “ruler” or “overseer” or “regional leader” or “one who rules over a small territory.”
- Depending on the context, the term “govern” could also be translated as, “rule over” or “lead” or “manage” or supervise.”
- The term “governor” should be translated differently than the terms for king or emperor, since a governor was a less powerful ruler who was under their authority.
- Teh term “proconsul” could also be translated as, “Roman governor” or “Roman provincial ruler.”

(See also: authority, king, power, powers, province, provincial, Rome, Roman, ruler, rulers, rule)

Bible References:

Waiting

grace, gracious

Definition:

The word “grace” refers to help or blessing that is given to someone who has not earned it. The term “gracious” describes someone who shows grace to others.

- God’s grace toward sinful human beings is a gift that is freely given.
- The concept of grace also refers to being kind and forgiving to someone who has done wrong or hurtful things.
- The expression “to find grace” is an expression that means to receive help and mercy from God. Often it includes the meaning that God is pleased with someone and helps him.

Translation Suggestions:

- Other ways that “grace” could be translated include, “divine kindness” or “God’s favor” or “God’s kindness and forgiveness for sinners” or “merciful kindness.”
- The term “gracious” could be translated as “full of grace” or “kind” or “merciful” or “mercifully kind.”
- The expression, “he found grace in the eyes of God” could be translated as, “he received mercy from God” or “God mercifully helped him” or “God showed his favor to him” or “God was pleased with him and helped him.”

Bible References:

Waiting

grain

Definition:

The term “grain” usually refers to the seed of a food plant such as wheat, barley, corn, millet, or rice. It can also refer to the whole plant.

- In the Bible, the main grains that are referred to are wheat and barley.
- The heads of grain are the part of the plant that holds the grain.
- Note that some older Bible versions use the word “corn” to refer to grain in general. In modern English however, “corn” only refers to one type of grain.

(See also: head, wheat)

Bible References:

Waiting

groan

Definition:

The term “groan” refers to the uttering of a deep, low sound that is caused by physical or emotional distress. Usually a groan is made without any words.

- A person can groan because of feeling grief.
- Groaning can be caused by feeling a terrible, oppressive burden.
- Other ways to translate “groan” could include, “give a low cry of pain” or “grieve deeply.”
- As a noun, this could be translated as, “a low cry of distress” or “a deep murmur of pain.”

(See also: cry, cry out)

Bible References:

Waiting

guilt, guilty

Definition:

The term “guilt” refers to the fact of having sinned or committed a crime.

- To “be guilty” means to have done something morally wrong, that is, to have disobeyed God.
- The opposite of “guilty” is “innocent.”

Translation Suggestions:

- Some languages might translate “guilt” as “the weight of sin” or “the counting of sins.”
- Ways to translate “to be guilty” could include a word or phrase that means, “to be at fault” or “having done something morally wrong” or “having committed a sin.”

ULB exs: take away the guilt of your sin, take away your guilt, guilt offering, punish your guilt, no guilt for murder will attach to him, carry his own guilt, wash away his guilt, be in great guilt, our guilt grows to the heavens

(See also: innocent, iniquitypunish, punishment, sin, sinful, sinner,)

Bible References:

Waiting

Examples from the Bible stories:

- **[39-02]** They brought many witnesses who lied about him (Jesus). However, their statements did not agree with each other, so the Jewish leaders could not prove he was **guilty** of anything.
- **[39-11]** After speaking with Jesus, Pilate went out to the crowd and said, ”I find no **guilt** in this man.” But the Jewish leaders and the crowd shouted, “Crucify him!” Pilate replied, ”He is not **guilty**.” But they shouted even louder. Then Pilate said a third time, ”He is not **guilty**!”
- **[40-04]** Jesus was crucified between two robbers. One of them mocked Jesus, but the other said, ”Don’t you fear God? We are **guilty**, but this man is innocent.
- **[49-10]** Because of your sin, you are **guilty** and deserve to die.

hades, sheol

Definition:

The terms “hades” and “sheol” are used in the Bible to refer to death and the place where the souls of people go when they die. Their meanings are similar.

- The Hebrew term “sheol” is often used in the Old Testament to refer generally to the place of death.
- In the New Testament, the Greek term “hades” refers to a place for the souls of people who rebelled against God. These souls are referred to as going “down” to hades. This is sometimes contrasted to going “up” to heaven, where the souls of people who believe in Jesus live.
- The term “hades” is coupled with the term “death” in the book of Revelation. In the end times, both death and hades will be thrown into the Lake of Fire, which is hell.

Translation Suggestions

- The Old Testament term “sheol” could be translated as “place of the dead” or “place for dead souls.” Some translations translate this as “the pit” or “death,” depending on the context.
- The New Testament term “hades” could also be translated as “place for unbelieving dead souls” or “place of torment for the dead” or “place for the souls of unbelieving dead people.”
- Some translations keep the word “sheol” or “hades,” spelling them to fit the sound patterns of the language of translation. (See: How to Translate Unknowns).
- A phrase could also be added to the term to explain it, for example, “sheol, place where dead people are” or “hades, place of death.”

(Translation suggestions: Translate Names, How to Translate Unknowns)

(See also: death, heaven, sky, heavens, heavenly, hell, lake of fire, tomb)

Bible References:

Waiting

hail

Facts:

This term usually refers to small or large lumps of frozen water that fall from the sky. A different word, “hail” is used in greeting someone and can mean, “hello” or “greetings to you.”

- Hail that comes down from the sky is in the form of balls or chunks of ice called “hailstones.”
- Usually hailstones are small (only a few centimeters wide), but sometimes there are hailstones that are as big as 20 centimeters wide and that weigh over a kilogram.
- The book of Revelation in the New Testament describes enormous hailstones weighing 50 kilograms that God will cause to fall on earth when he judges people for their wickedness in the end times.
- The word “hail” that is a formal greeting in older English literally means “rejoice” and could be translated as “Greetings!” or “Hello!”

(Translation suggestions: Translate Names)

Bible References:

Waiting

Ham

Facts:

Ham was the second of Noah's three sons.

- During the worldwide flood that covered the whole earth, Ham and his brothers were with Noah in the ark, along with their wives.
- After the flood, there was an occasion where Ham was very dishonoring to his father, Noah. As a result, Noah cursed Ham's son Canaan and all his descendants, who eventually became known as the Canaanites.

(Translation suggestions: How to Translate Names)

(See also: ark, Canaan, Canaanite, dishonor, dishonorable, Noah)

Bible References:

Waiting

hand, right hand, to hand over

Definition:

There are several figurative ways that "hand" is used in the Bible:

- To "hand" something to someone means to put something into that person's hands.
- The term "hand" is often used in reference to God's power and action, such as when God says, "Has not my hand made all these things?" (See: Metonymy)
- Expressions such as "hand over to" or "deliver into the hands of" refer to causing someone to be under the control or power of someone else.
- Placing hands on someone is often done while speaking a blessing over that person.
- The term "laying on of hands" refers to placing a hand on a person in order to dedicate that person to God's service or to pray for healing.
- Some other figurative uses of "hand" include:
    - To "lay a hand on" means to "harm."
    - To "save from the hand of" means to stop someone from harming someone else.
    - To be "close at hand" means to be "nearby."
    - The position of being "on the right hand" means "on the right side" or "to the right."
    - The expression "by the hand of" someone means "by" or "through" the action of that person. For example, "by the hand of the Lord" means that the Lord is the one who caused something to happen.
- When Paul says "written by my hand," it means that this part of the letter was physically written down by him, rather than spoken to someone else to write down.

Translation Suggestions

- These expressions and other figures of speech could be translated using other figurative expressions that have the same meaning. Or the meaning could be translated using direct, literal language (see examples above).
- The expression, "handed him the scroll" could also be translated as "gave him the scroll" or "put the scroll in his hand." It was not given to him permanently, but just for the purpose of using it at that time.
- When "hand" refers to the person, such as in "the hand of God did this," it could be translated as "God did this."
- An expression such as "delivered them into the hands of their enemies" or "handed them over to their enemies," could be translated as, "allowed their enemies to conquer them" or "caused them to be captured by their enemies" or "empowered their enemies to gain control over them."
- To "die by the hand of" could be translated as, "be killed by."
- The expression "on the right hand of" could be translated as "on the right side of."
- In regard to Jesus being "seated at the right hand of God," if this does not communicate in the language that it refers to a position of high honor and equal authority, a different expression

with that meaning could be used. Or a short explanation could be added: “on the right side of God, in the position of highest authority.”

(See also: adversary, enemy, bless, blessed, blessing, captive, captivity, honor, to honor, power, powers)

Bible References:

Waiting

hard, hardness, harden

Definition:

The term “hard” has several different meanings depending on the context. It usually describes something that is difficult, persistent, or unyielding.

- The expressions “hard heart” or “hard-headed” refer to people who are stubbornly unrepentant. These expressions describe people who persist in disobeying God.
- The figurative expressions, “hardness of heart” and “hardness of their hearts” also refer to stubborn disobedience.
- If someone’s heart is “hardened” this means that person refuses to obey and remains stubbornly unrepentant.
- When used as an adverb, as in “work hard” or “try hard,” it means to do something very strongly and diligently, making an effort to do something very well.

Translation Suggestions

- The term “hard” could also be translated as “difficult” or “stubborn” or “challenging,” depending on the context.
- The terms “hardness” or “hardness of heart” or “hard heart” could be translated as “stubbornness” or “persistent rebellion” or “rebellious attitude” or “stubborn disobedience” or “stubbornly not repenting.”
- The term “hardened” could also be translated as “stubbornly unrepentant” or “refusing to obey.”
- “Do not harden your heart” could be translated as, “do not refuse to repent” or “do not stubbornly keep disobeying.”
- Other ways to translate “hard-headed” or “hard-hearted” could include, “stubbornly disobedient” or “continuing to disobey” or “refusing to repent” or “always rebelling.”
- In expressions such as “work hard” or “try hard,” the term “hard” could be translated as, “with perseverance” or “diligently.”
- The expression “press hard against” could also be translated as, “shove with force” or “push strongly against.”
- To “oppress people with hard labor” could be translated as, “force people to work so hard that they suffer” or “cause people to suffer by forcing them to do very difficult work.”
- A different kind of “hard labor” is experienced by a woman who is about to deliver a baby. See the link to “labor pains” below.

(See also: disobey, disobedient, disobedience, evil, wicked, wickedness, heart, labor pains, in labor, stiff-necked, stubborn)

Bible References:

Waiting

harp

Definition:

A harp is a stringed musical instrument, usually having a large open frame with vertical strings.

- In Bible times, fir wood was used to make harps and other musical instruments.
- Harps were often held in the hands and played while walking.
- In many places in the Bible, harps are mentioned as instruments that were used to praise and worship God.
- David wrote several psalms which were set to harp music.
- He also played a harp for King Saul to soothe the king's troubled spirit.

(See also: David, fir, psalm, Saul (OT))

Bible References:

Waiting

harvest

Definition:

The term “harvest” refers to the gathering in of ripe fruits or vegetables from the plants on which they were growing.

- The harvest time normally happens at the end of a growing season.
- The Israelites held a “Festival of Harvest” or “Festival of Ingathering” to celebrate the reaping of the food crops. God commanded them to offer the first fruits of these crops as a sacrifice to him.
- In a figurative sense, the word “harvest” can refer to people coming to believe in Jesus or can describe a person’s spiritual growth.
- The idea of a harvest of spiritual crops fits with the figurative image of fruits being a picture of godly character qualities.

Translation Suggestions:

- It is best to translate this term with the word that is commonly used in the language to refer to the harvesting of crops.
- The event of harvesting could be translated as, “time of gathering in” or “crop gathering time” or “fruit picking time.”
- The verb “to harvest” could be translated as, “to gather in” or “to pick up” or “to collect.”

(See: firstfruits, festival)

Bible References:

Waiting

haughty

Definition:

The term “haughty” means to be prideful or arrogant. It refers to someone who thinks too highly of himself.

- Often this term describes the pride of a person who persists in sinning against God.
- Usually a person who is haughty boasts about himself.
- A haughty person is foolish, not wise.
- This term could also be translated as “proud” or “arrogant” or “self-centered.”
- The figurative expression “haughty eyes” could also be translated as, “proud way of looking” or “looking at others as less important” or “proud person who looks down on others.”

(See also: boast, boastful, proud, pride, prideful)

Bible References:

Waiting

head

Definition:

In the Bible, the word “head” is used with several figurative meanings.

- Often this term is used to refer to being in authority over people, as in, “you have made me the head over nations.” This could be translated as, “You have made me the ruler…” or “You have given me authority over…”
- Jesus is called the “head of the church.” Just as a person’s head guides and directs the members of its body, so Jesus guides and directs the members of his “body,” the Church.
- The New Testament teaches that a husband is the “head” or authority of his wife. He is given the responsibility of leading and guiding his wife and family.
- The expression, “no razor will ever touch his head” means ” he will never cut or shave his hair.”
- The term “head” can also refer to the beginning or source of something as in the “head of the street.”
- The expression “heads of grain” refers to the top part of a wheat or barley plant that contains the seeds.
- Another figurative use for “head” is when it is used to represent the whole person as in, “this gray head” referring to an elderly person or “the head of Joseph” referring to Joseph. (See: Synecdoche)
- The expression “let their blood be on his own head” means that the man is responsible for their deaths and will receive the punishment for that.

Translation Suggestions

- Depending on the context, the term “head” could be translated as, “authority” or “the one who leads and directs” or “the one who is responsible for.”
- The expression “head of” can refer to the whole person and so this expression could be translated using just the person’s name. For example, “the head of Joseph” could simply be translated as “Joseph.”
- The expression “will be on his own head” could be translated as “will be on him” or “he will be punished for” or “he will be held responsible for” or “he will be considered guilty for.”
- Depending on the context, other ways to translate this term could include, “beginning” or “source” or “ruler” or “leader” or “top.”

(See: grain)

Bible References:

Waiting

- Prev chunk: publish-current

- This chunk : review-publish | publish-current
- Next chunk: publish-current

heal, cure

Definition:

The terms “heal” and “cure” both mean to cause a sick, wounded, or disabled person to be healthy again.

- A person who is “healed” or “cured” has been “made well” or “made healthy.”
- Healing can happen naturally since God gave our bodies the ability to recover from many kinds of wounds and diseases. Thsi kind of healing usually happens slowly.
- However, certain conditions such as being blind or paralyzed, and certain serious diseases such as leprosy do not heal on their own. When people are healed of these things, it is a miracle that usually happens suddenly.
- For example, Jesus healed many people who were blind or lame or diseased and they became well right away.
- The apostles also healed people miraculously, such as when Peter caused a crippled man to immediately be able to walk.

(See also: miracle, wonder, sign)

Bible References:

Waiting

Examples from the Bible stories:

- **[19-14]** One of the miracles happened to Naaman, an enemy commander, who had a horrible skin disease. He had heard of Elisha so he went and asked Elisha to **heal** him.
- **[21-10]** He (Isaiah) also predicted that the Messiah would **heal** sick people and those who could not hear, see, speak, or walk.
- **[26-06]** Jesus continued saying, ”And during the time of the prophet Elisha, there were many people in Israel with skin diseases. But Elisha did not **heal** any of them. He only **healed** the skin disease of Naaman, a commander of Israel’s enemies.”
- **[26-08]** They brought many people who were sick or handicapped, including those who could not see, walk, hear, or speak, and Jesus **healed** them.
- **[32-14]** She had heard that Jesus had **healed** many sick people and thought, ”I’m sure that if I can just touch Jesus’ clothes, then I will be **healed**, too!”
- **[44-03]** Immediately, God **healed** the lame man, and he began to walk and jump around, and to praise God.
- **[44-08]** Peter answered them, ”This man stands before you **healed** by the power of Jesus the Messiah.”
- **[49-02]**] Jesus did many miracles that prove he is God. He walked on water, calmed storms, **healed** many sick people, drove out demons, raised the dead to life, and turned five loaves of bread and two small fish into enough food for over 5,000 people.

heart

Definition:

In the Bible, the term “heart” is often used figuratively to refer to a person’s thoughts, emotions, desires, or will.

- To have a “hard heart” is a common expression that means a person stubbornly refuses to obey God.
- The expressions “with all my heart” or “with my whole heart” mean to do something with no holding back, with complete commitment and willingness.
- The expression, “take it to heart” means to treat something seriously and apply it to one’s life.
- The term “brokenhearted” describes a person who is very sad. They have been deeply hurt emotionally.

Translation Suggestions

- Some languages use a different body part such as “stomach” or “liver” to refer to these ideas.
- Other languages may use one word to express some of these concepts and another word to express others.
- If “heart” or other body part does not have this meaning, some languages may need to express this nonfiguratively with terms such as “thoughts” or “emotions” or “desires.”
- Depending on the context, “with all my heart” or “with my whole heart” could be translated as, “with all my energy” or “with complete dedication” or “completely” or “with total commitment.”
- The expression “take it to heart” could be translated as “treat it seriously” or “carefully think about it.”
- The expression “hard-hearted” could also be translated as, “stubbornly rebellious” or “refusing to obey” or “continually disobeying God.”
- Ways to translate “brokenhearted” could include, “very sad” or “feeling deeply hurt.”

(See also: hard, hardness, harden other)

Bible References:

Waiting

heaven, sky, heavens, heavenly

Definition:

The term that is translated as “heaven” refers to where God lives. The same word can also mean “sky,” depending on the context.

- The term “heavens” refers to everything we see above the earth, including the sun, moon, and stars. It also includes the heavenly bodies, such as far-off planets, that we can’t directly see from the earth.
- The term “sky” refers to the blue expanse above the earth that has clouds and the air we breathe. Often the sun and moon are also said to be “up in the sky.”
- In some contexts in the Bible, the word “heaven” could refer to either the sky or the place where God lives.
- When “heaven” is used figuratively, it is a way of referring to God. For example, when Matthew writes about the “kingdom of heaven” he is referring to the kingdom of God.

Translation Suggestions:

- When “heaven” is used figuratively, it could be translated as “God.”
- For “kingdom of heaven” in the book of Matthew, it is best to keep the word “heaven” since this is distinctive to Matthew’s gospel.
- The terms “heavens” or “heavenly bodies” could also be translated as, “sun, moon, and stars” or “all the stars in the universe.”
- The phrase, “stars of heaven” could be translated as “stars in the sky” or “stars in the galaxy” or “stars in the universe.”

(See: kingdom of God, kingdom of heaven)

Bible References:

Waiting

Examples from the Bible stories:

- **[04-02]** They even began building a tall tower to reach **heaven.**
- **[14-11]** He (God) gave them bread from **heaven**, called “manna.”
- **[23-07]** Suddenly, the skies were filled with angels praising God, saying, ”Glory to God in **heaven** and peace on earth to the people he favors!”
- **[29-09]** Then Jesus said, ”This is what my **heavenly** Father will do to every one of you if you do not forgive your brother from your heart.”
- **[37-09]** Then Jesus looked up to **heaven** and said, “Father, thank you for hearing me.”
- **[42-11]** Then Jesus went up to **heaven**, and a cloud hid him from their sight.

high places

Definition:

The term “high places” refers to the altars and shrines that were used for worshiping idols. They were usually built on higher ground, such as on a hill or mountainside.

- Many of the kings of Israel sinned against God by building altars to false gods on these high places. This led the people to become deeply involved in worshiping idols.
- When a God-fearing king started ruling in Israel or Judah, often he would remove the high places or altars in order to stop the worship of these idols.
- However, some of these good kings were careless and did not remove the high places, which resulted in the entire nation of Israel continuing to worship idols.

Translation Suggestions:

- Other ways to translate this term could include, “elevated places for idol worship” or “hilltop idol shrines” or “idol altar mounds.”
- Make sure it is clear that this term refers to the idol altars, not just to the high place where those altars are located.

(See also: altar, idol, idolatrous, worship)

Bible References:

Waiting

high priest

Definition:

The term “high priest” refers to a special priest who was appointed to serve for one year as the leader of all the other Israelite priests.

- The high priest had special responsibilities. He was the only one who was permitted to go into the most holy part of the temple to offer a special sacrifice once a year.
- The Israelites had many priests, but only one high priest at a time.
- When Jesus was being arrested, Caiaphas was the official high priest. Caiphas’ father-in-law Annas is also mentioned sometimes because he was a former high priest who probably still had power and authority over the people.

Translation Suggestions:

- “High priest” could be translated as “supreme priest” or “highest ranking priest.”
- Make sure this term is translated differently from the term “chief priest.”

(See also: Annas, Caiaphas, chief priests, priest, priesthood, temple)

Bible References:

Waiting

Examples from the Bible stories:

- **[13-08]** No one could enter the room behind the curtain except the **high priest**, because God lived there.
- **[21-07]** The Messiah who would come would be the perfect **high priest** who would offer himself as a perfect sacrifice to God.
- **[38-03]** The Jewish leaders, led by the **high priest**, paid Judas thirty silver coins to betray Jesus.
- **[39-01]** The soldiers led Jesus to the house of the **high priest** in order for the **high priest** to question him.
- **[39-03]** Finally, the **high priest** looked directly at Jesus and said, “Tell us, are you the Messiah, the Son of the living God?”
- **[44-07]** The next day, the Jewish leaders brought Peter and John to the **high priest** and the other religious leaders.
- **[45-02]** So the religious leaders arrested Stephen and brought him to the **high priest** and the other leaders of the Jews, where more false witnesses lied about Stephen.
- **[46-01]** The **high priest** gave Saul permission to go to the city of Damascus to arrest Christians there and bring them back to Jerusalem.

- **[48-06]** Jesus is the Great **High Priest**. Unlike other priests, he offered himself as the only sacrifice that could to take away the sin of all the people in the world. Jesus was the perfect **high priest** because he took the punishment for every sin that anyone has ever committed.

holy, holiness

Definition:

The terms “holy” and “holiness” refer to the character of God that is totally set apart and separated from everything that is sinful and imperfect.

- Only God is absolutely holy. He makes people and things holy.
- A person who is holy belongs to God and has been set apart for the purpose of serving God and bringing him glory.
- An object that God has declared to be holy is one that he has set apart for his glory and use, such as an altar that is for the purpose of offering sacrifices to him.
- Since God is holy, people cannot approach him unless he allows them to, because they are mere human beings, sinful and imperfect.
- In the Old Testament, God set apart the priests as holy for special service to him. They had to be ceremonially cleansed from sin in order to approach God.
- God also set apart as holy certain places and things that belonged to him or in which he revealed himself, such as his temple.

Translation Suggestions:

- Ways to translate “holy” might include, “set apart for God” or “belonging to God” or “completely pure” or “perfectly sinless” or “separated from sin.”
- To “make holy” is often translated as “sanctify” in English. It could also be translated as “set apart (someone) for God’s glory.”

(See also: Holy Spirit, Spirit of God, Spirit of the Lord, consecratesanctify, sanctification, set apart)

Bible References:

Waiting

Examples from the Bible stories:

- **[01-16]** He (God) blessed the seventh day and made it **holy**, because on this day he rested from his work.
- **[09-12]**”You are standing on **holy** ground.”
- **[13-02]**”If you will obey me and keep my covenant, you will be my prized possession, a kingdom of priests, and a **holy** nation.”
- **[13-05]**”Always be sure to keep the Sabbath day **holy**.”
- **[22-05]**”So the baby will be **holy**, the Son of God.”
- **[50-02]** As we wait for Jesus to return, God wants us to live in a way that is **holy** and that honors him.

Holy One

Definition:

The term “Holy One” is a title in the Bible that almost always refers to God.

- In the Old Testament, this title often occurs in the phrase “Holy One of Israel.”
- In the New Testament, Jesus is also referred to as the “Holy One.”
- The term “holy one” is sometimes used in the Bible to refer to an angel.

Translation Suggestions:

- The literal term is, “the Holy” (with “One” being implied.) Many languages (like English) will translate this with the implied noun included (such as “One” or “God”).
- This term could also be translated as, “God, who is holy” or “the Set Apart One.”
- The phrase, “the Holy One of Israel” could be translated as, “the Holy God whom Israel worships” or “Holy One who rules Israel.”
- It is best to translate this term using the same word or phrase that is used to translate “holy.”

(See also: holy, holiness, God)

Bible References:

Waiting

holy place, most holy place

Definition:

In the Bible, the terms “the holy place” and “the most holy place” refer to the two parts of the tabernacle or temple building.

- The “holy place” was the first room and it contained the altar of incense and the table with the special “bread of the presence” on it.
- The “most holy place” was the second, innermost room and it contained the ark of the covenant.
- A thick, heavy curtain separated the outer room from the inner room.
- The high priest was the only one who was permitted to go into the most holy place.
- Sometimes “holy place” refers to the both the building and courtyard areas of either the temple or tabernacle. It can also refer generally to any place that is set apart for God.

Translation Suggestions:

- The term “holy place” could also be translated as, “room set apart for God” or “special room for meeting God” or “place reserved for God.”
- The term, “most holy place” could be translated as, “room that is the most set apart for God” or “most special room for meeting God.”
- Depending on the context, ways to translate the general expression “a holy place” could include, “a consecrated place” or “a place that God has set apart” or “a place in the temple complex, which is holy” or “a courtyard of God’s holy temple.”

(See also: altar of incense, ark of the covenant, ark of the covenant decrees, ark of Yahweh, bread, consecrate, courtyard, court, curtain, holy, holiness, set apart, tabernacle, temple)

Bible References:

Waiting

Holy Spirit, Spirit of God, Spirit of the Lord

Facts:

These terms all refer to the Holy Spirit, who is God. The one true God exists eternally as the Father, the Son, and the Holy Spirit.

- The Holy Spirit is also referred to as, “the Spirit” and “Spirit of Yahweh” and “Spirit of truth.”
- Because the Holy Spirit is God, he is absolutely holy, infinitely pure, and morally perfect in all his nature and in everything he does.
- Along with the Father and the Son, the Holy Spirit was active in creating the world.
- When God’s Son, Jesus, returned to heaven, God sent the Holy Spirit to his people to lead them, teach them, comfort them, and enable them to do God’s will.
- The Holy Spirit guided Jesus and he guides those who believe in Jesus.

Translation Suggestions:

- This term could simply be translated with the words used to translate “holy” and “spirit.”
- Ways to translate this term could also include, “Pure Spirit” or “Spirit who is Holy” or “God the Spirit.”

(See also: holy, holiness, spirit, spiritual, God, Lord, God the Father, heavenly Father, Father, Son of God, the Son, Son, gift)

Bible References:

Waiting

Examples from the Bible stories:

- **[01-01]** But **God’s Spirit** was there over the water.
- **[24-08]** When Jesus came up out of the water after being baptized, **the Spirit of God** appeared in the form of a dove and came down and rested on him.
- **[26-01]** After overcoming Satan’s temptations, Jesus returned in the power of **the Holy Spirit** to the region of Galilee where he lived.
- **[26-03]** Jesus read, ”God has given me **his Spirit** so that I can proclaim good news to the poor, freedom to captives, recovery of sight for the blind, and release to the oppressed.”
- **[42-10]**”So go, make disciples of all people groups by baptizing them in the name of the Father, the Son, and **the Holy Spirit** and by teaching them to obey everything I have commanded you.”
- **[43-03]** They were all filled with the **Holy Spirit** and they began to speak in other languages.
- **[43-08]**”And Jesus has sent the **Holy Spirit** just as he promised he would do. The **Holy Spirit** is causing the things that you are are now seeing and hearing.”

- **[43-11]** Peter answered them, "Every one of you should repent and be baptized in the name of Jesus Christ so that God will forgive your sins. Then he will also give you the gift of the **Holy Spirit**."
- **[45-01]** He (Stephen) had a good reputation and was full of the **Holy Spirit** and of wisdom.

honey, honeycomb

Definition:

Honey is the sweet, sticky, edible substance that honeybees make out of flower nectar. Honeycomb is the waxy frame where the bees store honey.

- Depending on the kind, honey can be yellowish or brownish in color.
- Honey can be found in the wild, such as in the hollow of a tree, or wherever the bees make a nest. People also raise bees in hives in order to produce honey to eat or sell, but probably the honey mentioned in the Bible was wild honey.
- Three people that the Bible specifically mentions as eating wild honey were Jonathan, Samson, and John the Baptist.
- This term is often used figuratively to describe something that is sweet or very pleasurable. For example, God's words and decrees are said to be "sweeter than honey." (See also: Simile, Metaphor)
- Sometimes a person's words are described as seeming sweet like honey, but instead result in deceiving and harming others.

(See also: John (the Baptist), Jonathan, Philistines, Samson)

Bible References:

Waiting

honor, to honor

Definition:

The terms “honor” and “to honor” refer to giving someone respect, esteem, or reverence.

- Honor is usually given to someone who is of higher status and importance, such as a king or God.
- God also instructs Christians to honor others, but not to try to get honor for themselves.
- Children are instructed to honor their parents, which includes respect and obedience.
- the terms “honor” and “glory” are often used together, especially when referring to Jesus. These may be two different ways of referring to the same thing.
- Honor for God includes thanking and praising him, and showing him respect by obeying him and living in a way that shows how great he is.

Translation Suggestions:

- Other ways to translate “honor” could include, “respect” or “esteem” or “high regard.”
- The term “to honor” could be translated as “to show special respect to” or “to cause to be praised” or “to show high regard for” or “to highly value.”

(See also: dishonor, dishonorable, glory, glorious, glorify, praise other)

Bible References:

Waiting

hoof, hoofed, hooves

Facts:

These terms refer to the hard material covering the bottom of the feet of certain animals such as camels, cattle, deer, horses, donkeys, pigs, oxen, sheep, and goats.

- An animal's hooves protect its feet when walking.
- Some animals have hooves that are split into two parts and others do not.
- God told the Israelites that animals which had split hooves and chewed a cud were considered clean to eat. This included cattle, sheep, deer, and oxen.

(See: How to Translate Unknowns)

(See also: camel, cow, calf, bull, cattle, donkey, mule, goat, kid, ox, oxen, pig, swine, pork, sheep, ram, ewe)

Bible References:

Waiting

hope

Definition:

The term “hope” refers to expecting and strongly desiring something to happen. In can also mean to not be certain that it will happen.

- In the Bible, the term “hope” also has the meaning of “trust” as in, “my hope is in the Lord.” It refers to a sure expectation of receiving what God has promised his people.
- Sometimes the ULB translates the term “hope” as “confidence,” especially in the New Testament in contexts that refer to the assurance of receiving what God has promised to people who believe in Jesus as their Savior.
- To have “no hope” means to have no expectation of something good happening. It means that it is actually very certain that it will not happen.

Translation Suggestions:

- In some contexts, the term “to hope” could also be translated as “to wish” or “to desire” or “to expect.”
- The expression, “nothing to hope for” could be translated as “nothing to trust in” or “no expectation of anything good”
- To “have no hope” could be translated as, “have no expectation of anything good” or “have no security” or “be sure that nothing good will happen.”
- The expression, “have set your hopes on” could also be translated as “have put your confidence in” or “have been trusting in.”
- The phrase “I find hope in your Word” could also be translated as, “I am confident that your Word is true” or “Your Word helps me trust in you” or “When I obey your Word, I am certain to be blessed.”
- Phrases such as, “hope in” God could also be translated as, “trust in God” or “know for sure that God will do what he has promised” or “be certain that God is faithful.”

(See also: bless, blessed, blessing, confidence, confident, good, goodness, obey, obedient, obedience, trust, trustworthy, trustworthiness, word of God, word of Yahweh, word of the Lord, scripture)

Bible References:

Waiting

~review~DISCUSSION~~

Horeb

Definition:

Mount Horeb is another name for Mount Sinai, where God gave Moses the stone tablets with the ten commandments.

- Mount Horeb is called the “mountain of God.”
- Horeb was the place where Moses saw the burning bush when he was tending sheep.
- Mount Horeb was the place where God revealed his covenant to the Israelites by giving them the stone tablets with his commandments written on them.
- It was also the place where God later told Moses to strike a rock to provide water for the Israelites as they were wandering in the desert.
- The exact location of this mountain is not known, but it may have been in the southern part of what is now the Sinai Peninsula.
- It is possible that “Horeb” was the actual name of the mountain and that “Mount Sinai” simply means “mountain of Sinai,” referring to the fact that Mount Horeb was located in the desert of Sinai.

(See also: covenant, Israel, Israelites, nation of Israel, Moses, Sinai, Mount Sinai, Ten Commandments)

Bible References:

Waiting

horn, horns

Facts:

Horns are permanent, hard, pointed growths on the heads of many types of animals, including cattle, sheep, goats, and deer.

- The horn of a ram (male sheep) was made into a musical instrument called a “ram’s horn” or “shofar,” which was blown for special events such as religious festivals.
- God told the Israelites to make a horn-shaped projection on each of the four corners of the incense and brazen altars. Although these projections were called “horns,” they were not actually animal horns.
- The term “horn” was sometimes used to refer to a “flask” that was shaped like a horn and was used for holding water or oil. A flask of oil was used for anointing a king, as Samuel did with David.
- This term should be translated with a word that is different from the word that refers to a trumpet.
- The term “horn” is also used figuratively as a symbol of strength, power, authority, and royalty.

(See also: , authority, cow, calf, bull, cattle, deer, doe, buck, roebuck, fawn, goat, kid, power, powers royal, sheep, ram, ewe, trumpet)

Bible References:

Waiting

horror, horrified

Definition:

The term “horror” refers to a very intense feeling of fear or terror. The person who is feeling horror is said to be “horrified.”

- Horror is more dramatic and intense than ordinary fear.
- Usually when someone is horrified they are also in shock or stunned.

(See also: fear, afraid, fear of Yahweh, terror, terrify)

Bible References:

Waiting

horse

Definition:

A horse is a large, four-legged animal that in Bible times was mostly used for doing farm work and for transporting people.

- Some horses were used to pull carts or chariots, while others were used to carry individual riders.
- Horses often wear a bit and bridle on their heads so they can be guided.
- In the Bible, horses were considered to be valuable possessions and a measure of wealth, mainly because of their use in war. For example, part of King Solomon's great wealth was the thousands of horses and chariots that he had.
- Animals that are similar to the horse are the donkey and the mule.

(See also: chariot, , donkey, mule, Solomon)

Bible References:

Waiting

house

Definition:

The term “house” is often used figuratively in the Bible.

- Sometimes it means “household,” referring to the people who live together in one house.
- Often “house” refers to a person’s descendants or other relatives. For example, the phrase “house of David” refers to all the descendants of King David.
- The terms “house of God” and “house of Yahweh” refer to the tabernacle or temple. These expressions can also refer generally to where God is or dwells.
- In Hebrews 3, “God’s house” is used as a metaphor to refer to God’s people or more generally, to everything pertaining to God.
- The phrase “house of Israel” can refer generally to the entire nation of Israel or more specifically to the tribes of the northern kingdom of Israel.

Translation Suggestions

- Depending on the context, “house” could be translated as, “household” or “people” or “family” or “descendants” or “temple” or “dwelling place.”
- The phrase “house of David” could be translated as, “clan of David” or “family of David” or “descendants of David.” Related expressions could be translated in a similar way.
- Different ways to translate “house of Israel” could include, “people of Israel” or “Israel’s descendants” or “Israelites.”
- The phrase “house of Yahweh” could be translated as “Yahweh’s temple” or “place where Yahweh is worshiped” or “place where Yahweh meets with his people” or “where Yahweh dwells.”
- “House of God” could be translated in a similar way.

(See also: David, descendant, descended from, house of God, Yahweh’s house, household,kingdom of Israel, tabernacle, temple, Yahweh)

Bible References:

Waiting

house of David

Facts:

The expression “house of David” refers to the family or descendants of King David.

- This could also be translated as, “descendants of David” or “family of David” or “King David’s clan.”
- Because Jesus was descended from David, he was part of the “house of David.”
- Sometimes “house of David” or “household of David” refers to the people in David’s family who were still living.
- Other times this term is more general and refers to all his descendants, including those who had already died.

(Translation suggestions: How to Translate Names)

(See also: David, descendant, descended from,house, Jesus, Jesus Christ, Christ Jesus, king)

Bible References:

Waiting

house of God, Yahweh's house

Definition:

In the Bible, the phrases "house of God" (God's house) and "house of Yahweh (Yahweh's house) refer to a place where God is worshiped.

- This term is also used more specifically to refer to the tabernacle or the temple.
- Sometimes "God's house" is used to refer to the people of God.

Translation Suggestions:

- When referring to a place of worship, this term could be translated as, "a house for worshiping God" or "a place for worshiping God."
- If it is referring to the temple or tabernacle, this could be translated as, "the temple (or tabernacle) where God is worshiped (or "where God is present" or "where God meets with his people.")
- The word "house" may be important to use in the translation in order to communicate that God "dwells" there, that is, his spirit is in that place to meet with his people and to be worshiped by them.

(See also: people of God, tabernacle, temple)

Bible References:

Waiting

humble, humility

Definition:

The term “humble” describes a person who does not think of himself as better than others. He is not proud or arrogant. Humility is the quality of being humble.

- To be humble before God means to understand our weakness and imperfection in comparison with his greatness, wisdom and perfection.
- If a person humbles himself, he puts himself in a position of lower importance.
- Humility is caring about the needs of others more than one’s own needs.
- Humility also means serving with a modest attitude when using one’s gifts and abilities.
- The phrase “be humble” could be translated as “don’t be prideful.”
- “Humble yourself before God” could be translated as, “Submit your will to God, recognizing his greatness.”

(See also: proud)

Bible References:

Waiting

Examples from the Bible stories:

- **[17-02]** David was a **humble** and righteous man who trusted and obeyed God.
- **[34-10]** ”God will **humble** everyone who is proud, and he will lift up whoever **humbles** himself.”

humiliate, humiliation

Facts:

The term “humiliate” means to cause someone to feel shamed or disgraced. This is usually done publicly. The act of shaming someone is called “humiliation.”

- When God humbles someone it means that he causes a prideful person to experience failure to help him overcome his pride. This is different than humiliating someone which is often done in order to hurt that person.
- To “humiliate” could also be translated as to “shame” or to “cause to feel shame” or “embarrass.”
- Depending on the context, ways to translate “humiliation” could include, “shame” or “degrading” or “disgrace.”

(See also: disgrace, disgraceful, humble, humility, shame, shameful, ashamed)

Bible References:

Waiting

idol, idolatrous

Definition:

An idol is an object that people make so they can worship it. Something is described as “idolatrous” if it involves giving honor to something other than the one true God.

- People make idols to represent the false gods that they worship.
- These false gods do not exist; there is no God besides Yahweh.
- Sometimes demons work through an idol to make it seem like it has power, even though it does not.
- Idols are often made of valuable materials like gold, silver, bronze, or expensive wood.
- An “idolatrous kingdom” means a “kingdom of people who worship idols” or a “kingdom of people who worship earthly things.”
- The term “idolatrous figure” is another word for a “carved image” or an “idol.”

(See also: false god, foreign god, god, goddess, image, carved image, carved figure, cast metal figure, kingdom, worship)

Bible References:

Waiting

Examples from the Bible stories:

- **[13-05]** ”Do not make **idols** or worship them, because I, Yahweh, am a jealous God.”
- **[13-12]** Aaron made a golden **idol** in the shape of a calf. The people began to wildly worship the **idol** and make sacrifices to it!
- **[14-03]** ”You must completely destroy all of their **idols**. If you do not obey me, you will worship their **idols** instead of me.”
- **[18-12]** All of the kings and most of the people of the kingdom of Israel worshiped **idols**. This kind of worship often included sexual immorality and sometimes even child sacrifice.
- **[19-16]** They (the prophets) all told the people to stop worshiping **idols** and to start showing justice and mercy to others.

image, carved image, carved figure, cast metal figure

Definition:

These terms are all used to refer to idols that have been made for worshiping a false god. In the context of worshiping idols, the term “image” is a shortened form of “carved image.”

- A “carved image” or “carved figure” is a wooden object that has been made to look like an animal, person, or thing.
- A “cast metal figure” is an object or statue created by melting metal and pouring it into a mold that is in the shape of an object, animal, or person.
- These wooden and metal objects were used in the worship of false gods.
- The term “image” when referring to an idol could either refer to a wooden or metal idol.

Translation Suggestions:

- When referring to an idol, the term “image” could also be translated as “statue” or “engraved idol” or “carved religious object.”
- It may be more clear in some languages to always use a descriptive word with this term, such as “carved image” or “cast metal figure,” even in places where only the term “image” or “figure” is in the original text.
- Make sure it is clear that this term is different than the term used to refer to being in the image of God.

(See also: false god, foreign god, god, goddess, God, idol, idolatrous, image of God, image)

Bible References:

Waiting

incense

Definition:

The term “incense” refers to a mixture of fragrant spices that are burned to produce smoke that has a pleasant smell.

- God told the Israelites to burn incense as an offering to him.
- The incense had to be made from mixing equal amounts of five specific spices exactly as God directed. This was a sacred incense, so they were not allowed to use it for any other purpose.
- The “altar of incense” was a special altar that was only used for burning incense.
- The incense was offered at least four times a day, at each hour of prayer. It was also offered every time a burnt offering was made.
- The burning of incense represents prayer and worship rising up to God from his people.
- Other ways to translate “incense” could include, “fragrant spices” or “good-smelling plants.”

(See also: altar of incense, burnt offering, offering by fire, frankincense)

Bible References:

Waiting

inherit, inheritance, heritage, heir

Definition:

The terms “inherit” and “inheritance” refer to receiving something valuable from a parent or other person because of a special relationship with that person. The “heir” is the person who receives the inheritance.

- A physical inheritance that is received may be money, land, or other kinds of property.
- A spiritual inheritance is everything that God gives people who trust in Jesus, including blessings in the present life as well as eternal life with him.
- The Bible also calls God’s people his inheritance, which means that they belong to him; they are his valued possession.
- God promised Abraham and his descendants that they would inherit the land of Canaan, that it would belong to them forever.
- There is also a figurative or spiritual sense in which people who belong to God are said to “inherit the land.” This means that they will prosper and be blessed by God in both physical and spiritual ways.
- In the New Testament, God promises that those who trust in Jesus will “inherit salvation” and “inherit eternal life.” It is also expressed as, “inherit the kingdom of God.” This is a spiritual inheritance that lasts forever.
- There are other figurative meanings for these terms:
    - The Bible says that wise people will “inherit glory” and righteous people will “inherit good things.”
    - To “inherit the promises” means to receive the good things that God has promised to give his people.
    - This term is also used in a negative sense to refer to foolish or disobedient people who “inherit the wind” or “inherit folly.” This means they receive the consequences of their sinful actions, including punishment and worthless living.

Translation Suggestions:

- As always, consider first whether there are already terms in the target language for the concept of an heir or an inheritance and use those terms.
- Depending on the context, other ways that the term “inherit” could be translated might include, “receive” or “possess” or “come into possession of.”
- Ways to translate “inheritance” could include, “promised gift” or “secure possession.”
- When God’s people are referred to as his inheritance this could be translated as, “valued ones belonging to him.”
- The term “heir” could be translated with a word or phrase that means, “privileged child who receives the father’s possessions” or “person chosen to receive (God’s) spiritual possessions or blessings.”
- The term “heritage” could be translated as, “blessings from God” or “inherited blessings.”

(See also: heir, Canaan, Canaanite, Promised Land)

Bible References:

Waiting

Examples from the Bible stories:

- **[04-06]** When Abram arrived in Canaan God said, ”Look all around you. I will give to you and your descendants all the land that you can see as an **inheritance**.”
- **[27-01]** One day, an expert in the Jewish law came to Jesus to test him, saying, ”Teacher, what must I do to **inherit** eternal life?”
- **[35-03]**”There was a man who had two sons. The younger son told his father, ’Father, I want my **inheritance** now!’ So the father divided his property between the two sons.”

iniquity

Definition:

The term “iniquity” is a word that is very similar in meaning to the term “sin,” but may more specifically refer to conscious acts of wrongdoing or great wickedness.

- The word “iniquity” literally means a twisting or distorting (of the law). It refers to major injustice.
- Iniquity could be described as deliberate, harmful actions against other people.
- Other definitions of iniquity include “perversity” and “depravity,” which are both words that describe conditions of terrible sin.

Translation Suggestions:

- The term “iniquity” could be translated as “wickedness” or “perverse actions” or “harmful acts.”
- Often, “iniquity” occurs in the same text as the word “sin” and “transgression” so it is important to have different ways of translating these terms.

(See also: sin, sinful, sinner, sinning, transgress, transgression, trespass)

Bible References:

Waiting

innocent

Definition:

The term “innocent” means to not be guilty of a crime or other wrongdoing. It can also refer more generally to people who are not involved in evil things.

- A person accused of doing something wrong is innocent if he has not committed that wrong.
- Sometimes the term “innocent” is used to refer to people who have done nothing wrong to deserve the bad treatment they are receiving, as in an enemy army attacking “innocent people.”

Translation Suggestions:

- In most contexts, the term “innocent” can be translated as “not guilty” or “not responsible” or “not to blame” for something.
- When referring in general to innocent people, this term could be translated as, “who have done nothing wrong” or “who are not involved in evil.”
- The frequently occurring expression, “innocent blood” could be translated as, “people who did nothing wrong to deserve being killed.”
- The expression “shed innocent blood” could be translated as, “kill innocent people” or “kill people who did nothing wrong to deserve it.”
- In the context of someone being killed, “innocent of the blood of” could be translated as, “not guilty for the death of.”
- When talking about people not accepting the good news about Jesus but not accepting it, “innocent of the blood of” could be translated as “not responsible for whether they remain spiritually dead or not” or “not responsible for whether they accept this message.”
- When Judas said, “I have betrayed innocent blood” he was saying, “I have betrayed a man who did nothing wrong” or “I have caused the death of a man who was sinless.”
- When Pilate said about Jesus, “I am innocent of the blood of this innocent man,” this could be translated as, “I am not responsible for the killing of this man who has done nothing wrong to deserve it.”

(See also: guilt, guilty)

Bible References:

Waiting

Examples from the Bible stories:

- **[08-06]** After two years, Joseph was still in prison, even though he was **innocent**.

- **[40-04]** One of them mocked Jesus, but the other said, ”Do you have no fear of God? We are guilty, but this man is **innocent**.”
- **[40-08]** When the soldier guarding Jesus saw everything that happened, he said, ”Certainly, this man was **innocent**. He was the Son of God.”
-

instruct, instruction

Facts:

The terms “instruct” and “instruction” refer to giving specific directions about what to do.

- To “give instructions” means to tell someone specifically what he is supposed to do.
- When Jesus gave the disciples the bread and fish to distribute to the people, he gave them specific instructions about how to do it.
- Depending on the context, the term “instruct” could also be translated as “tell” or “direct” or “teach” or “give instructions to.”
- The term “instructions” could be translated as “directions” or “explanations” or “what he has told you to do.”
- When God gives instructions, this term is sometimes translated as “commands” or “orders.”

(See also: command, to command, commandment, decree, teach, teaching, teacher, taught)

Bible References:

Waiting

integrity

Definition:

The term “integrity” refers to being honest, with strong moral principles and behavior.

- Having integrity also means choosing to do what is honest and right even when nobody else is watching.
- Certain characters in the Bible, such as Joseph and Daniel, showed integrity when they refused to do evil and chose to obey God.
- The book of Proverbs says that it is better to be poor and have integrity than to be rich and corrupt or dishonest.

Translation Suggestions

- The term “integrity” could also be translated as, “honesty” or “moral uprightness” or “behaving truthfully” or “acting in a trustworthy, honest manner.”

(See also: Daniel, Joseph (OT))

Bible References:

Waiting

Isaac

Facts:

Isaac was the only son of Abraham and Sarah. God had promised to give them a son even though they were very old.

- The name "Isaac" means "he laughs." When God told Abraham that Sarah would give birth to a son, Abraham laughed because they were both very old. Some time later, Sarah also laughed when she heard this news.
- But God fulfilled his promise and Isaac was born to Abraham and Sarah in their old age.
- God told Abraham that the covenant he had made with Abraham would also be for Isaac and his descendants forever.
- When Isaac was a youth, God tested Abraham's faith by commanding him to sacrifice Isaac.
- Isaac's son Jacob had twelve sons whose descendants later became the twelve tribes of the nation of Israel.

(Translation suggestions: How to Translate Names)

(See also: Abraham, Abram, descendant, descended from, forever, fulfill, Jacob, Israel, Sarah, Sarai, twelve tribes of Israel)

Bible References:

Waiting

Examples from the Bible stories:

- **[05-04]** "Your wife, Sarai, will have a son—he will be the son of promise. Name him **Isaac**."
- **[05-06]** When **Isaac** was a young man, God tested Abraham's faith by saying, "Take **Isaac**, your only son, and kill him as a sacrifice to me."
- **[05-09]** God had provided the ram to be the sacrifice instead of **Isaac**.
- **[06-01]** When Abraham was very old and his son, **Isaac**, had grown to be a man, Abraham sent one of his servants back to the land where his relatives lived to find a wife for his son, **Isaac.**
- **[06-05] Isaac** prayed for Rebekah, and God allowed her to get pregnant with twins.
- **[07-10]** Then **Isaac** died, and Jacob and Esau buried him. The covenant promises God had promised to Abraham and then to **Isaac** now passed on to Jacob.

Ishmael

Facts:

Ishmael was the son of Abraham and the Egyptian slave Hagar. There are also several other men in the Old Testament named Ishmael.

- The name “Ishmael” means, “God hears.”
- God promised to bless Abraham’s son Ishmael, but he was not the son God had promised to establish his covenant with.
- God protected Hagar and Ishmael when they were sent into the desert.
- While Ishmael was living in the desert of Paran, he married an Egyptian woman.
- Ishmael son of Nethaniah was an army officer from Judah who led a group of men to kill a governor who had been appointed by the Babylonian king, Nebuchadnezzar.
- There are also four other men named Ishmael in the Old Testament.

(Translation suggestions: How to Translate Names)

(See also: Abraham, Abram, Babylon, Babylonian, covenant, desert, wilderness, Egypt, Egyptian, Hagar, Isaac, Nebuchadnezzar, Paran, Sarah, Sarai)

Bible References:

Waiting

Examples from the Bible stories:

- **[05-02]** So Abram married Hagar. Hagar had a baby boy, and Abram named him **Ishmael**.
- **[05-04]**”I will make **Ishmael** a great nation, too, but my covenant will be with Isaac.”

Israel, Israelites, nation of Israel

Facts:

The term “Israel” is the name that God gave to Jacob. It means, “he struggles with God.”

- The descendants of Jacob became known as the “people of Israel,” the “nation of Israel,” or the “Israelites.”
- God formed his covenant with the people of Israel. They were his chosen people.
- The nation of Israel was made up of twelve tribes.
- Soon after King Solomon died, Israel was divided into two kingdoms: the southern kingdom, called “Judah” and the northern kingdom, called “Israel.”
- Often the term “Israel” can be translated as, “the people of Israel” or “the nation of Israel,” depending on the context.

(See also: Jacob, Israel, kingdom of Israel, Judah, kingdom of Judah, nation, twelve tribes of Israel)

Bible References:

Waiting

Examples from the Bible stories:

- **[08-15]** The descendants of the twelve sons became the twelve tribes of **Israel**.
- **[09-03]** The Egyptians forced the **Israelites** to build many buildings and even whole cities.
- **[09-05]** A certain **Israelite** woman gave birth to a baby boy.
- **[10-01]** They said, ”This is what the God of **Israel** says, ‘Let my people go!’”
- **[14-12]** But despite all this, the people of **Israel** complained and grumbled against God and against Moses.
- **[15-09]** God fought for **Israel** that day. He caused the Amorites to be confused and he sent large hailstones that killed many of the Amorites.
- **[15-12]** After this battle, God gave each tribe of **Israel** its own section of the Promised Land. Then God gave **Israel** peace along all its borders.
- **[16-16]** So God punished **Israel** again for worshiping idols.
- **[43-06]** ”Men of **Israel**, Jesus was a man who did many mighty signs and wonders by the power of God, as you have seen and already know.”

Jacob, Israel

Facts:

Jacob was the younger twin son of Isaac and Rebekah.

- Jacob's name means "he grabs the heel" which is an expression meaning, "he deceives." As Jacob was being born, he was holding onto the heel of his twin brother Esau.
- Many years later, God changed Jacob's name to "Israel," which means, "he struggles with God."
- Jacob was clever and deceptive. He found ways to take the firstborn blessing and inheritance rights from his older brother, Esau.
- Esau was angry and planned to kill him, so Jacob left his homeland. But years later Jacob returned with his wives and children to the land of Canaan where Esau was living, and their families lived peacefully near each other.
- Jacob had twelve sons. Their descendants became the twelve tribes of Israel.
- A different man named Jacob is listed as being Joseph's father in Matthew's genealogy.

(Translation suggestions: How to Translate Names)

(See also: Canaan, Canaanite, deceive, deceit, deception, deceptive, Esau, Isaac, Israel, Israelites, nation of Israel, Rebekah, twelve tribes of Israel)

Bible References:

Waiting

Examples from the Bible stories:

- **[07-01]** As the boys grew up, Rebekah loved **Jacob**, but Isaac loved Esau. **Jacob** loved to stay at home, but Esau loved to hunt.
- **[07-07]Jacob** lived there for many years, and during that time he married and had twelve sons and a daughter. God made him very wealthy.
- **[07-08]** After twenty years away from his home in Canaan, **Jacob** returned there with his family, his servants, and all his herds of animals.
- **[07-10]** The covenant promises God had promised to Abraham and then to Isaac now passed on to **Jacob**.
- **[08-01]** Many years later, when **Jacob** was an old man, he sent his favorite son, Joseph, to check on his brothers who were taking care of the herds.

jealous, jealousy

Definition:

The terms “jealous” and “jealousy” refer to a strong desire to protect the purity of a relationship. They can also refer to a strong desire to keep possession of something or someone.

- These terms are often used to describe the angry feeling that a person has toward a spouse who has been unfaithful in their marriage.
- When used in the Bible, these terms often refer to God’s strong desire for his people to remain pure and unstained by sin.
- God is also “jealous” for his name, that it be treated with honor and reverence.
- Another meaning of jealous involves being angry that someone else is successful or more popular. This is close in meaning to the word “envy.”

Translation Suggestions:

- Ways to translate “jealous” could include, “strong protective desire” or “possessive desire.”
- The term “jealousy” could be translated as, “strong protective feeling” or “possessive feeling.”
- When talking about God, make sure the translation of these terms does not give a negative meaning of being resentful of someone else.
- In the context of people’s wrong feelings of anger toward toward other people who are more successful, the terms “envious” and “envy” could be used. But these terms should not be used for God.

(See also: envy, covet)

Bible References:

Waiting

Jerusalem

Facts:

Jerusalem was originally an ancient Canaanite city that later became the most important city in Israel. It is located about 34 kilometers west of the Salt Sea and just north of Bethlehem. It is still the capital city of present-day Israel.

- The name, “Jerusalem” is first mentioned in the book of Joshua. Other Old Testament names for this city include “Salem”, “city of Jebus,” and “Zion.” Both “Jerusalem” and “Salem” have the root meaning of “peace.”
- Jerusalem was originally a Jebusite fortress called “Zion” which King David captured and made into his capital city.
- David’s son Solomon built the first temple in Jerusalem, on Mount Moriah, which was the mountain where Abraham had offered his son Isaac to God. The temple was rebuilt there after it was destroyed by the Babylonians.
- Because the temple was in Jerusalem, the major Jewish festivals were celebrated there.
- People normally referred to going “up” to Jerusalem since it was located in the mountains.

(See also: Babylon, Babylonian, Christ, Messiah, David, Jebusites, Jebus, Jesus, Jesus Christ, Christ Jesus, Solomon, temple, Zion, Mount Zion)

Bible References:

Waiting

Examples from the Bible stories:

- **[17-05]** David conquered **Jerusalem** and made it his capital city.
- **[18-02]** In **Jerusalem**, Solomon built the Temple for which his father David had planned and gathered materials.
- **[20-07]** They (Babylonians) captured the city of **Jerusalem**, destroyed the Temple, and took away all the treasures of the city and the Temple.
- **[20-12]** So, after seventy years in exile, a small group of Jews returned to the city of **Jerusalem** in Judah.
- **[38-01]** About three years after Jesus first began preaching and teaching publicly, Jesus told his disciples that he wanted to celebrate this Passover with them in **Jerusalem**, and that he would be killed there.
- **[38-02]** After Jesus and the disciples arrived in **Jerusalem**, Judas went to the Jewish leaders and offered to betray Jesus to them in exchange for money.
- **[42-08]** ”It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to receive forgiveness for their sins. They will do this starting in **Jerusalem**, and then go to all people groups everywhere.”

- **[42-11]** Forty days after Jesus rose from the dead, he told his disciples, ”Stay in **Jerusalem** until you receive power when the Holy Spirit comes on you.”

Jesse

Facts:

Jesse was the father of King David, and the grandson of Ruth and Boaz.

- Jesse was from the tribe of Judah.
- He was an “Ephrathite,” which means he was from the town of Ephrathah (Bethlehem).
- The prophet Isaiah prophesied about a “shoot” or “branch” that would come from the “root of Jesse” and bear fruit. This refers to Jesus who was a descendant of Jesse.

(Translation suggestions: How to Translate Names)

(See also: Bethlehem, Ephrathah, Boaz, descendant, descended from, fruit, fruitful, Jesus, Jesus Christ, Christ Jesus, king, prophet, prophecy, prophesy, seer, prophetess, Ruth, twelve tribes of Israel)

Bible References:

Waiting

Joab

Definition:

Joab was an important military leader for King David throughout his entire reign.

- Before David became king, Joab had already been one of his loyal followers.
- Later, during David's reign as king over Israel, Joab became the commander over King David's army.
- Joab was also King David's nephew since his mother was one of David's sisters.
- When David's son Absalom betrayed him by trying to take over his kingship, Joab killed Absalom in order to protect the king.
- Joab was a very aggressive fighter and killed many people who were enemies of Israel.

(See also: Absalom, David)

Bible References:

Waiting

Jordan River

Facts:

The Jordan River is a river that flows from north to south, and forms the eastern boundary of the land that was called Canaan.

- Today, the Jordan River separates Israel on the west from Jordan on the east.
- The Jordan River flows through the Sea of Galilee and then empties into the Dead Sea.
- When Joshua led the Israelites into Canaan, they had to cross the Jordan River. Because it was too deep, God miraculously stopped the water from flowing so they could go across.

(See also: Canaan, Canaanite, Salt Sea, Dead Sea, Sea of Galilee, Sea of Chinnereth, Lake of Gennesaret, Sea of Tiberias)

Bible References:

Waiting

Examples from the Bible stories:

- **[15-02]** The Israelites had to cross the **Jordan River** to enter into the Promised Land.
- **[15-03]** After the people crossed the **Jordan River**, God told Joshua how to attack the powerful city of Jericho.
- **[19-14]** Elisha told him (Naaman) to dip himself seven times in the **Jordan River**.

Joseph (OT)

Facts:

Joseph was the eleventh son of Jacob and the first son of his mother Rachel.

- Joseph was his father's favorite son.
- His brothers were jealous of him and sold him into slavery.
- While in Egypt, Joseph was falsely accused and put into prison.
- In spite of his difficulties, Joseph remained faithful to God.
- God brought him to the second highest place of power in Egypt and used him to save people in a time when there was little food. The people of Egypt, as well as his own family, were kept from starving.

(Translation suggestions: How to Translate Names)

(See also: Egypt, Egyptian, Jacob, Israel)

Bible References:

Waiting

Examples from the Bible stories:

- **[08-02] Joseph's** brothers hated him because their father loved him most and because Joseph had dreamed that he would be their ruler.
- **[08-04]** The slave traders took **Joseph** to Egypt.
- **[08-05]** Even in prison, **Joseph** remained faithful to God, and God blessed him.
- **[08-07]** God had given **Joseph** the ability to interpret dreams, so Pharaoh had Joseph brought to him from the prison.
- **[08-09] Joseph** told the people to store up large amounts of food during the seven years of good harvests.
- **[09-02]** The Egyptians no longer remembered **Joseph** and all he had done to help them.

joy, joyful

Definition:

Joy is a feeling of delight or deep satisfaction that comes from God. The related term, “joyful” describes a person who feels very glad and full of deep happiness.

- A person feels joy when he has a deep sense that what he is experiencing is very good.
- God is the one who gives true joy to people.
- Having joy does not depend on pleasant circumstances. God can give people joy even when very difficult things are happening in their lives.
- Sometimes places are described as joyful, such as houses or cities. This means that the people who live there are joyful.

Translation Suggestions:

- The term “joy” could also be translated as “gladness” or “delight” or “great happiness.”
- The phrase, “be joyful” could be translated as “rejoice” or “be very glad” or with a phrase that means, “be very happy in God’s goodness.”
- A person who is joyful could be described as “very happy” or “delighted” or “deeply glad.”
- A phrase such as “make a joyful shout” could be translated as “shout in a way that shows you are very happy.”
- A “joyful city” or “joyful house” could be translated as “city where joyful people live” or “house full of joyful people” or “city whose people are very happy.” Metonymy)

(See also: rejoice)

Bible References:

Waiting

Examples from the Bible stories:

- **[33-07]**”The rocky ground is a person who hears God’s word and accepts it with **joy**.”
- **[34-04]**”The kingdom of God is also like hidden treasure that someone hid in a field.. Another man found the treasure and then buried it again. He was so filled with **joy**, that he went and sold everything he had and used the money to buy that field.”
- **[41-07]** The women were full of fear and great **joy**. They ran to tell the disciples the good news.

Judah

Facts:

Judah was one of Jacob's older sons. His mother was Leah. His descendants were called the "tribe of Judah."

- It was Judah who told his brothers to sell their younger brother Joseph as a slave instead of leaving him to die in a deep pit.
- King David and all the kings after him were descendants of Judah. Jesus, too, was a descendant of Judah.
- When Solomon's reign ended and the nation of Israel divided, the kingdom of Judah was the southern part of the nation.
- In the New Testament book of Revelation, Jesus is called the "Lion of Judah."
- The words "Jew" and "Judea" come from the name "Judah."

(Translation suggestions: How to Translate Names)

(See also: descendant, descended from, Jacob, Israel, Jew, Jewish, Jews, Joseph (OT), Judah, kingdom of Judah, Judea, twelve tribes of Israel)

Bible References:

Waiting

judge, judgment

Definition:

The terms “judge” and “judgment” often refer to making a decision about whether something is morally right or wrong.

- The “judgment of God” often refers to his decision to condemn something or someone as sinful.
- God’s judgment usually includes punishing people for their sin.
- The term “judge” can also mean “condemn.” God instructs his people not to judge each other in this way.
- Another meaning is “arbitrate between” or “judge between,” as in deciding which person is right in a dispute between them.
- In some contexts, God’s “judgments” are what he has decided is right and just. They are similar to his decrees, laws, or precepts.
- “Judgment” can refer to wise decision-making ability. A person who lacks “judgment” does not have the wisdom to make wise decisions.

Translation Suggestions:

- Depending on the context, ways to translate “to judge” could include, “to decide” or “to condemn” or “to punish” or “to decree.”
- The term “judgment” could be translated as, “punishment” or “decision” or “verdict” or “decree” or “condemnation.”
- In some contexts, the phrase “in the judgment” could also be translated as “on judgment day” or “during the time when God judges people.”

(See also: decree, judge, judgment day, just, justice, justly, law, principle, law, law of Moses, God’s law, law of Yahweh)

Bible References:

Waiting

Examples from the Bible stories:

- **[19-16]** The prophets warned the people that if they did not stop doing evil and start obeying God, then God would **judge** them as guilty, and he would punish them.
- **[21-08]** A king is someone who rules over a kingdom and **judges** the people. The Messiah would come would be the perfect king who would sit on the throne of his ancestor David. He would reign over the whole world forever, and who would always **judge** honestly and make the right decisions.

- **[39-04]** The high priest tore his clothes in anger and shouted to the other religious leaders, "We do not need any more witnesses! You have heard him say that he is the Son of God. What is your **judgment**?"
- **[50-14]** But God will **judge** everyone who does not believe in Jesus. He will throw them into hell, where they will weep and grind their teeth in anguish forever.

judge

Definition:

A judge is a person who decides what is right or wrong when there are disputes between people, usually in matters that pertain to the law.

- In the Bible, 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.
- After the people of Israel entered the land of Canaan and before they had kings to rule them, God appointed leaders called "judges" to lead them in times of trouble. Often these judges were military leaders who rescued the Israelites by defeating their enemies.
- The term "judge" could also be called "decision-maker" or "leader" or "deliverer" or "governor," depending on the context.

(See also: governor, govern, proconsul, government, judge, judgment, law, law of Moses, God's law, law of Yahweh)

Bible References:

Waiting

just, justice, justly

Definition:

These terms refer to treating people fairly according to God's laws. Human laws that reflect God's standard of right behavior toward others are also just.

- To be "just" is to act in a fair and right way toward others. It also implies honesty and integrity to do what is morally right in God's eyes.
- To act "justly" means to treat people in a way that is right, good and proper according to God's laws.
- To receive "justice" means to be treated fairly under the law, either being protected by law or being punished for breaking the law.
- Sometimes the term "just" has the broader meaning of "righteous" or "following God's laws."

Translation Suggestions:

- Depending on the context, other ways to translate "just" could include, "morally right" or "fair."
- The term "justice" could be translated as, "fair treatment" or "deserved consequences."
- To "act justly" could be translated as, "treat fairly" or "behave in a just way."
- In some contexts, "just" could be translated as, "righteous" or "upright."

(See also: judge, judgment, righteous, righteousness, upright, uprightness)

Bible References:

Waiting

Examples from the Bible stories:

- **[17-09]** David ruled with **justice** and faithfulness for many years, and God blessed him.
- **[18-13]** Some of these kings (of Judah) were good men who ruled **justly** and worshiped God.
- **[19-16]** They (the prophets) all told the people to stop worshiping idols and to start showing **justice** and mercy to others.
- **[50-17]** Jesus will rule his kingdom with peace and **justice**, and he will be with his people forever.

Kadesh, Kadesh-Barnea, Meribah Kadesh

Facts:

The names Kadesh, Kadesh-Barnea, and Meribah Kadesh all refer to an important city in Israel's history which was located in the southern part of Israel, near the region of Edom.

- The city of Kadesh was an oasis, a place where there was water and fertile soil in the middle of a desert named Zin.
- Moses sent twelve spies into the land of Canaan from Kadesh Barnea.
- Israel also encamped at Kadesh during the wandering in the wilderness.
- Kadesh Barnea was where Miriam died.
- It was at Meribah Kadesh where Moses disobeyed God and hit a rock to get water for the Israelites, instead of speaking to it as God had told him to do.
- The name "kadesh" comes from the Hebrew word meaning "holy" or "set apart."

(Translation suggestions: How to Translate Names)

(See also: desert, wilderness, Edom, Edomite, Idumea, holy, holiness)

Bible References:

Waiting

Kedar

Facts:

Kedar was the name of Ishmael's second son. It is also the name of an important city, which was probably named after the man.

- The city of Kedar is located in the northern part of Arabia near the southern border of Palestine. In Bible times, it was known for its greatness and beauty.
- The descendants of Kedar formed a large people group that is also called "Kedar."
- The phrase "dark tents of Kedar" refers to the black goat hair tents the people of Kedar lived in.
- These people raised sheep and goats. They also used camels for transporting things.
- In the Bible, the phrase "the glory of Kedar" refers to the greatness of that city and its people.

(Translation suggestions: How to Translate Names)

(See also: Arabia, Arabian, goat, kid, Ishmael, sacrifice, offering)

Bible References:

Waiting

kind, kinds

Definition:

The terms “kind” and “kinds” refer to groups or classifications of things that are connected by shared characteristics.

- In the Bible, this term is specifically used to refer to the distinctive kinds of plants and animals that God made when he created the world.
- Often there are many different variations or species within each “kind.” For example, horses, zebras, and donkeys are all members of the same “kind,” but they are different species.
- The main thing that distinguishes each “kind” as a separate group is that members of that group can reproduce more of their same “kind.” Members of different kinds cannot do that with each other.

Translation Suggestions

- Ways to translate this term could include, “type” or “class” or “group” or “animal (plant) group” or “category.”
- The word “species” would *not* be an accurate translation of this term, since “kind” is a more general category, with several species within it.

Bible References:

Waiting

kingdom

Definition:

A kingdom is a group of people ruled by a king. It also refers to the realm or political regions over which a king or other ruler has control and authority.

- A kingdom can be of any geographical size. A king might govern a nation or country or only one city.
- The term “kingdom” can also refer to a spiritual reign or authority, as in the term “kingdom of God.”
- God is the ruler of all creation, but the term “kingdom of God” especially refers to his reign and authority over the people who have believed in Jesus and who have submitted to his authority.
- The Bible also talks about Satan having a “kingdom” in which he temporarily rules over many things on this earth. His kingdom is evil and is referred to as “darkness.”

Translation Suggestions:

- When referring to a physical region that is ruled over by a king, the term “kingdom” could be translated as, “country (ruled by a king)” or “king’s territory” or “region ruled by a king.”
- In a spiritual sense, “kingdom” could be translated as “ruling” or “reigning” or “controlling” or “governing.”
- One way to translate “kingdom of priests” might be, “spiritual priests who are ruled by God.”
- The phrase, “kingdom of light” could be translated as, “God’s reign that is good like light” or “when God, who is light, rules people” or “the light and goodness of God’s kingdom.” It is best to keep the word “light” in this expression since that is a very important term in the Bible.
- Note that the term “kingdom” is different from an empire, in which an emperor rules over several countries.

(See also: authority, king, kingdom of God, kingdom of heaven, kingdom of Israel, Judah, Judah, kingdom of Judah, priest, priesthood)

Bible References:

Waiting

Examples from the Bible stories:

- **[13-02]** God said to Moses and the people of Israel, ”If you will obey me and keep my covenant, you will be my prized possession, a **kingdom** of priests, and a holy nation.”
- **[18-04]** God was angry with Solomon and, as a punishment for Solomon’s unfaithfulness, he promised to divide the nation of Israel in two **kingdoms** after Solomon’s death.

- **[18-07]** Ten of the tribes of the nation of Israel rebelled against Rehoboam. Only two tribes remained faithful to him. These two tribes became the **kingdom** of Judah.
- **[18-08]** The other ten tribes of the nation of Israel that rebelled against Rehoboam appointed a man named Jeroboam to be their king. They set up their **kingdom** in the northern part of the land and were called the **kingdom** of Israel.
- **[21-08]** A king is someone who rules over a **kingdom** and judges the people.

king

Definition:

The term “king” refers to a man who is the supreme ruler of a city, state, or country.

- A king is usually chosen to rule because of his family relation to previous kings.
- When a king dies, it is usually his oldest son who becomes the next king.
- In ancient times, the king had absolute authority over the people in his kingdom.
- Rarely the term “king” may be used to refer to someone who is not a true king, such as “King Herod” in the New Testament.
- In the Bible, God is often referred to as a king who rules over his people.
- The “kingdom of God” refers to God’s rule over his people.
- Jesus was called “king of the Jews,” “king of Israel,” and “king of kings.”
- When Jesus comes back, he will rule as king over the world.
- This term could also be translated as, “supreme chief” or “absolute leader” or “sovereign ruler.”
- The phrase “king of kings” could be translated as, “king who rules over all other kings” or “supreme ruler who has authority over all other rulers.”

(See also: authority, Herod Antipas, kingdom, kingdom of God, kingdom of heaven)

Bible References:

Waiting

Examples from the Bible stories:

- **[08-06]** One night, the Pharaoh, which is what the Egyptians called their kings, had two dreams that disturbed him greatly.
- **[16-01]** The Israelites had no **king**, so everyone did what they thought was right for them.
- **[16-18]** Finally, the people asked God for a **king** like all the other nations had.
- **[17-05]** Eventually, Saul died in battle, and David became **king** of Israel. He was a good **king**, and the people loved him.
- **[21-06]** God’s prophets also said that the Messiah would be a prophet, a priest, and a **king**.
- **[48-14]** David was the **king** of Israel, but Jesus is the **king** of the entire universe!

kiss

Definition:

A kiss is an action in which one person puts his lips to another person's lips or face. This term can also be used figuratively.

- Some cultures kiss each other on the cheek as a form of greeting or to say goodbye.
- A kiss can communicate deep love between two people, such as a husband and wife.
- The expression "to kiss someone farewell" means to say goodbye with a kiss.
- Sometimes the word "kiss" is used to mean "say goodbye to." When Elisha said to Elijah, "Let me first go and kiss my father and mother," he wanted to say goodbye to his parents before leaving them to follow Elijah.

Bible References:

Waiting

know, knowledge, make known

Definition:

To “know” means to understand something or to be aware of a fact. The expression “make known” is an expression that means to tell information.

- The term “knowledge” refers to information that people know. It can apply to knowing things in both the physical and spiritual worlds.
- To “know about” God means to understand facts about him because of what he has revealed to us.
- To “know” God means to have a relationship with him. This also applies to knowing people.
- To know God’s will means to be aware of what he has commanded, or to understand what he wants a person to do.
- To “know the Law” means to be aware of what God has commanded or to understand what God has instructed in the laws he gave to Moses.
- Sometimes “knowledge” is used as a synonym for “wisdom,” which includes living in a way that is pleasing to God.
- The “knowledge of God” is sometimes used as a synonym for the “fear of Yahweh.”

Translation Suggestions

- Depending on the context, ways to translate “know” could include, “understand” or “be familiar with” or “be aware of” or “be acquainted with” or “be in relationship with.”
- Some languages have two different words for “know” depending on whether it refers to knowing facts or to knowing a person and having a relationship with him.
- The term “make known” could be translated as “cause people to know” or “reveal” or “tell about” or “explain.”
- To “know about” something could be translated as “be aware of” or “be familiar with.”
- The expression “know how to” means to understand the process or method of getting something done. It could also be translated as, “be able to” or “have the skill to.”
- The term “knowledge” could also be translated as, “what is known” or “wisdom” or “understanding,” depending on the context.

(See also: law, law of Moses, God’s law, law of Yahweh, reveal, revelation, understand, understanding, wise, wisdom)

Bible References:

Waiting

Korah

Definition:

Korah was the name of three men in the Old Testament.

- One of the sons of Esau was named Korah. He became a leader in his community.
- Korah was also a descendant of Levi and so served in the tabernacle as a priest. He became jealous of Moses and Aaron and led a group of men to rebel against them.
- A third man named Korah is listed as a descendant of Judah.

(See also: Aaron, authority, Caleb, descendant, descended from, Esau, Judah, priest, priesthood)

Bible References:

Waiting

labor, laborer

Definition:

The term “labor” refers to doing hard work of any kind.

- In general, labor is any task which uses energy. It often implies that the task is difficult.
- A laborer is a person who does any type of labor.
- In English, the word “labor” is also used for part of the process of giving birth. Other languages may have a completely different word for this.
- Ways to translate “labor” could include, “work” or “hard work” or “difficult work” or “to work hard.”

(See also: hard, hardness, harden, labor pains, in labor)

Bible References:

Waiting

labor pains, in labor

Definition:

A woman who is “in labor” is experiencing the pains that lead up to the birth of her child. These are called “labor pains.”

- In his letter to the Galatians, the apostle Paul used this term figuratively to describe his own intense striving to help his fellow believers become more and more like Christ.
- The analogy of labor pains is also used in the Bible to describe how disasters in the last days will happen with increasing frequency and intensity.

(See also: labor, laborer, last day, last days, latter days)

Bible References:

Waiting

lamb, Lamb of God

Definition:

The term “lamb” refers to the young of a sheep. Sheep are four-legged animals with thick, woolly hair, used for sacrifices to God. Jesus is called the “Lamb of God” because he was sacrificed to pay for people’s sins.

- These animals are easily led astray and need protecting. God compares human beings to sheep.
- God instructed his people to sacrifice physically perfect sheep and lambs to him.
- Jesus is called the “Lamb of God” who was sacrificed to pay for people’s sins. He was a perfect, unblemished sacrifice because he was completely without sin.

Translation Suggestions:

- If sheep are known in the language area, the name for their young should be used to translate the terms “lamb” and “Lamb of God.”
- “Lamb of God” could be translated as “God’s (sacrificial) Lamb,” or “Lamb sacrificed to God” or “(sacrificial) Lamb from God.”
- If sheep are not known, this term could be translated as “the young of a sheep” with a footnote that describes what sheep are like. The note could also compare sheep and lambs to an animal from that area that lives in herds, that is timid and defenseless, and that often wanders away.
- Also consider how this term is translated in a Bible translation of a nearby local or national language. (See: How to Translate Unknowns)

(See also: sheep, ram, ewe, shepherd, to shepherd)

Bible References:

Waiting

Examples from the Bible stories:

- **[05-07]** As Abraham and Isaac walked to the place of the sacrifice Isaac asked, ”Father, we have wood for the sacrifice, but where is the **lamb**?”
- **[11-02]** God provided a way to save the firstborn son of anyone who believed in him. Each family had to choose a perfect **lamb** or goat and kill it.
- **[24-06]** The next day, Jesus came to be baptized by John. When John saw him, he said, ”Look! There is the **Lamb of God** who will take away the sin of the world.”
- **[45-08]** He read, ”They led him like a **lamb** to be killed, and as a **lamb** is silent, he did not say a word.

- **[48-08]** When God told Abraham to offer his son, Isaac, as a sacrifice, God provided a **lamb** for the sacrifice instead of his son, Isaac. We all deserve to die for our sins! But God provided Jesus, the **Lamb** of God, as a sacrifice to die in our place.
- **[48-09]** When God sent the last plague on Egypt, he told each Israelite family to kill a perfect **lamb** and spread its blood around the tops and sides of their door frames.

lament, lamentation

Definition:

The terms “lament” and “lamentation” refer to a strong expression of mourning, sorrow, or grief.

- Sometimes this includes deep regret for sin, or compassion for people who have experienced disaster.
- A lamentation could include moaning, weeping, or wailing.

Translation Suggestions:

- The term “to lament” could be translated as, “to deeply mourn” or “to wail in grief” or “to be sorrowful.”
- A “lamentation” (or a “lament”) could be translated as “loud wailing and weeping” or “deep sorrow” or “sorrowful sobbing” or “mournful moaning.”

Bible References:

Waiting

lamp

Definition:

The term “lamp” generally refers to something that produces light. The lamps used in Bible times were usually oil lamps.

The type of lamp that was used in Bible times is a small container with a fuel source, usually oil, that gives light when it burns.

- Ordinary oil lamps were usually made out of a common piece of pottery filled with olive oil, with a wick placed in the oil to burn.
- For some lamps, the pot or jar was oval-shaped, with one end pinched close together to hold the wick.
- An oil lamp could be carried or placed on a stand so that its light could fill a room or house.
- In scripture, lamps are used in several figurative ways as symbols of light and life.

(See also: lampstand, life, live, living, alive, light)

Bible References:

Waiting

law, principle

Definition:

A “law” is a legal rule that is usually written down and enforced by someone in authority. A “principle” is a guideline for decision-making and behavior.

- Both “law” and “principle” can refer to a general rule or belief that guides a person’s behavior.
- This meaning of “law” is different from its meaning in the term, “law of Moses” where it refers to commands and instructions that God gave the Israelites.
- When a general law is being referred to, “law” could be translated as “principle” or “general rule.”

(See also: law, principle , law, law of Moses, God’s law, law of Yahweh)

Bible References:

Waiting

lawless, lawlessness

Definition:

The term “lawless” describes a person who does not obey laws or rules. When a country or group of people are in a state of “lawlessness” it means there is widespread disobedience, rebellion, or immorality.

- A lawless person is rebellious and does not obey God’s laws.
- The apostle Paul wrote that in the last days there will be a “man of lawlessness,” or a “lawless one,” who will be influenced by Satan to do evil things.

Translation Suggestions:

- The term “lawless” could also be translated as, “rebellious” or “disobedient” or “law-defying”.
- The term “lawlessness” could be translated as, “not obeying any laws” or “rebellion (against God’s laws).”
- The phrase, “man of lawlessness” could be translated as, “man who does not obey any laws” or “man who rebels against God’s laws.”
- It is important to keep the concept of “law” in this term, if possible.
- Note that the term “unlawful” has a different meaning from this term.

(See also: law, principle, lawful, lawfully, unlawful, law, law of Moses, God’s law, law of Yahweh)

Bible References:

Waiting

law, law of Moses, God's law, law of Yahweh

Definition:

All these terms refer to the commandments and instructions that God gave Moses for the Israelites to obey. The terms "law" and "God's law" are also used more generally to refer to everything God wants his people to obey.

- Depending on the context, the "law" can refer to:
  - the Ten Commandments that God wrote on stone tablets for the Israelites.
  - all the laws given to Moses
  - the first five books of the Old Testament.
  - the entire Old Testament (also referred to as "scriptures" in the New Testament).
  - all of God's instructions and will.
- The phrase "the law and the prophets" is used in the New Testament to refer to the Hebrew scriptures (or "Old Testament").

Translation Suggestions:

- These terms could be translated using the plural, "laws" since they refer to many instructions.
- The "law of Moses" could be translated as "the laws that God told Moses to give to the Israelites."
- Depending on the context, "the law of Moses" could also be translated as, "the law that God told to Moses" or "God's laws that Moses wrote down" or "the laws that God told Moses to give to the Israelites."
- Ways to translate "the law" or "law of God" or "God's laws" could include: "laws from God" or "God's commands" or "laws that God gave" or "everything that God commands" or "all of God's instructions"
- The phrase, "law of Yahweh" could also be translated as, "Yahweh's laws" or "laws that Yahweh said to obey" or "laws from Yahweh" or "things Yahweh commanded."

(See also: instruct, instruction, Moses, Ten Commandments, lawful, lawfully, unlawful,Yahweh)

Bible References:

Waiting

Examples from the Bible stories:

- **[13-07]** God also gave many other **laws** and rules to follow. If the people obeyed these **laws**, God promised that he would bless and protect them. If they disobeyed them, God would punish them.

- **[13-09]** Anyone who disobeyed **God's law** could bring an animal to the altar in front of the Tent of Meeting as a sacrifice to God.

- **[15-13]** Then Joshua reminded the people of their obligation to obey the covenant that God had made with the Israelites at Sinai. The people promised to remain faithful to God and follow **his laws**.

- **[16-01]** After Joshua died, the Israelites disobeyed God and did not drive out the rest of the Canaanites or obey **God's laws**.

- **[21-05]** In the New Covenant, God would write **his law** on the people's hearts, the people would know God personally, they would be his people, and God would forgive their sins.

- **[27-01]** Jesus answered, "What is written in **God's law**?"

- **[28-01]** Jesus said to him, "Why do you call me 'good?' There is only one who is good, and that is God. But if you want to have eternal life, obey **God's laws**."

Lebanon

Facts:

Lebanon is a beautiful mountainous region located along the coast of the Mediterranean Sea, north of Israel. In Bible times this region was also thickly wooded with fir trees, such as cedar and cypress.

- King Solomon sent workers to Lebanon to harvest cedar trees for use in building God's temple.
- Ancient Lebanon was inhabited by Phoenician people who were skilled builders of ships that were used for a successful trading industry.
- The cities of Tyre and Sidon were located in Lebanon. It was in these cities that a valuable purple dye was first used.

(Translation suggestions: How to Translate Names)

(See also: cedar, cypress, fir, Phoenicia)

Bible References:

Waiting

Leviathan

Facts:

The term “Leviathan” refers to a very large, extinct animal mentioned in the earliest writings of the Old Testament, in the books of Job, Psalms, and Isaiah.

- Leviathan is described as a large, snake-like creature, strong and fierce and able to make the water around him “boil.” The descriptions of it are similar to that of a dinosaur.
- Isaiah the prophet refers to Leviathan as “the gliding serpent”.
- Job writes from firsthand knowledge of Leviathan, so the animal was most likely alive during his lifetime.

(Translation suggestions: Translate Names)

(See also: Isaiah, Job, serpent, snake, viper)

Bible References:

Waiting

Levite, Levi

Definition:

Levi was one of the twelve sons of Jacob, or Israel. The term “Levite” refers to a person who is a member of the Israelite tribe whose ancestor was Levi.

- The Levites were responsible for taking care of the temple and conducting religious rituals, including offering sacrifices and prayers.
- All Jewish priests were Levites, descended from Levi and part of the tribe of Levi. (Not all Levites were priests, however.)
- The Levite priests were set apart and dedicated for the special work of serving God in the temple.
- Two other men named “Levi” were ancestors of Jesus and their names are in the genealogy in the gospel of Luke.
- Jesus’ disciple, Matthew was also called Levi.

(See also: Matthew, Levi, priest, priesthood, sacrifice, offering, temple, twelve tribes of Israel)

Bible References:

Waiting

life, live, living, alive

Definition:

All these terms refer to being physically alive, not dead. They are also used figuratively to refer to being alive spiritually. The following discusses what is meant by "physical life" and "spiritual life."

1. Physical life

- Physical life is the presence of the spirit in the body. God breathed life into Adam's body, and he became a living being.
- A "life" can also refer to an individual person, as in, "a life was saved".
- Sometimes the word "life" refers to the experience of living, as in, "his life was enjoyable."
- It can also refer to a person's lifespan as in the expression, "the end of his life."
- The term "living" may refer to being physically alive as in, "my mother is still living." It may also refer to dwelling somewhere as in, "they were living in the city."
- In the Bible, the concept of "life" is often contrasted with the concept of "death."

2. Spiritual life

- A person has spiritual life when he believes in Jesus and God gives that person a transformed life with the Holy Spirit living in him.
- This life is also called "eternal life" to indicate that it does not end.
- The opposite of spiritual life is spiritual death, which means being separated from God and experiencing eternal punishment.

Translation Suggestions:

- Depending on the context, "life" can be translated as "existence" or "person" or "soul" or "being" or "experience."
- The term "live" could be translated by "dwell" or "reside" or "exist."
- The expression "end of his life" could be translated as, "when he stopped living."
- The expression "spared their lives' could be translated as, "allowed them to live" or "did not kill them."
- The expression "they risked their lives" could be translated as, "they put themselves in danger" or "they did something that could have killed them."
- When the Bible text talks about being alive spiritually, "life" could be translated as "spiritual life" or "eternal life," depending on the context.
- The concept of "spiritual life" could also be translated as, "God making us alive in our spirits" or "new life by God's Spirit" or "being made alive in our inner self."
- Depending on the context, the expression "give life" could also be translated as, "cause to live" or "give eternal life" or "cause to live eternally."

(See also: death, die, dead, everlasting, eternal, eternity)

Bible References:

Waiting

Examples from the Bible stories:

- **[01-10]** So God took some dirt, formed it into a man, and breathed **life** into him.
- **[03-01]** After a long time, many people were **living** in the world.
- **[08-13]** When Joseph's brothers returned home and told their father, Jacob, that Joseph was still **alive**, he was very happy.
- **[17-09]** However, toward the end of his [David's] **life** he sinned terribly before God.
- **[27-01]** One day, an expert in the Jewish law came to Jesus to test him, saying, "Teacher, what must I do to inherit eternal **life**?"
- **[37-05]** Jesus replied, "I am the Resurrection and the **Life**."
- **[44-05]** "You are the ones who told the Roman governor to kill Jesus. You killed the author of **life**, but God raised him from the dead."

light

Definition:

There are several figurative uses of the term “light” in the Bible. It is often used as a metaphor for righteousness, holiness, and truth. (See: Metaphor)

- Jesus said, “I am the light of the world” to express that he brings God’s true message to the world and rescues people from the darkness of their sin.
- Christians are commanded to “walk in the light,” which means they should be living the way God wants them to and avoiding evil.
- The apostle John stated that “God is light,” and there is no darkness in him.
- Light and darkness are completely opposite. Darkness is the absence of all light.
- Jesus said that he is “the light of the world” and that his followers should shine like lights in the world, by living in a way that clearly shows how great God is.
- “Walking in the light” represents living in a way that pleases God, doing what is good and right. Walking in darkness represents living in rebellion against God, doing evil things.

Translation Suggestions:

- When translating, it is important to keep the literal terms “light” and “darkness” even when they are used figuratively.
- It may be necessary to explain the comparison in the text. For example, “walk as children of light” could be translated as, “live openly righteous lives, like someone who walks in bright sunlight.”
- Make sure that the translation of “light” does not refer to an object that gives light, such as a lamp. The translation of this term should refer to the light itself.

(See also: darkness, holy, holiness, righteous, righteousness, true, truth, come true)

Bible References:

Waiting

like, likeness

Definition:

The terms “like” and “likeness” refer to something being the same as, or similar to, something else.

- The word “like” is also often used in a figurative expressions called a “simile” in which something is compared to something else, usually highlighting a shared characteristic. For example, “his clothes shined like the sun” and “the voice boomed like thunder.” (See: Simile)
- To “be like” or “sound like” or “look like” something or someone means to have qualities that are similar to the thing or person being compared to.
- People were created in God’s “likeness,” that is, in his “image.” It means that they have qualities or characteristics that are “like” or “similar to” qualities that God has, such as the ability to think, feel, and communicate.
- To have “the likeness of” something or someone means to have characteristics that look like that thing or person.

Translation Suggestions

- In some contexts, the expression, “the likeness of” could be translated as, “what looked like” or “what appeared to be.”
- The expression, “in the likeness of his death” could be translated as, “sharing in the experience of his death” or “as if experiencing his death with him.”
- The expression “in the likeness of sinful flesh” could be translated as “being like a sinful human being” or “to be a human being.” Make sure the translation of this expression does not sound like Jesus was sinful.
- “In his own likeness” could also be translated as “to be like him” or “having many of the same qualities that he has.”
- The expression “the likeness of an image of perishable man, of birds, of four-footed beasts and of creeping things” could be translated as “idols made to look like perishable humans, or animals, such as birds, beasts, and small, crawling things.”

(See also: beast, flesh, image of God, image, image, carved image, carved figure, cast metal figure, perish, perishing, perishable)

Bible References:

Waiting

lion

Definition:

A lion is a large, cat-like, wild animal, with powerful teeth and claws for killing and tearing apart its prey.

- Lions have powerful bodies and great speed to catch their prey. Their fur is short and golden-brown in color.
- Male lions have a mane of hair that encircles their heads.
- Lions kill other animals to eat them and can also be dangerous to human beings.
- When King David was a boy, he killed lions who tried to attack the sheep he was caring for.
- Samson also killed a lion with his bare hands.

(See: How to Translate Unknowns)

(See also: David, leopard, Samson, sheep, ram, ewe)

Bible References:

Waiting

livestock

Facts:

The term “livestock” refers to animals which are raised to provide food and other useful products. Some types of livestock are also trained as work animals.

- Kinds of livestock include sheep, cattle, goats, horses, and donkeys.
- In Biblical times, wealth was partly measured by how much livestock a person had.
- Livestock are used for production of products such as wool, milk, cheese, housing materials, and clothing.
- This could also be translated as, “farm animals.”

(Translation suggestions: How to Translate Names)

(See also: cow, calf, bull, cattle, donkey, mule, goat, kid, horse, ox, oxen, sheep, ram, ewe,

Bible References:

Waiting

locust

Facts:

The term “locust” refers to a kind of large, flying grasshopper that sometimes flies in a swarm which is very destructive, eating all vegetation in its path.

- Locusts and other grasshoppers are large, straight-winged insects with long, jointed back legs that give them the ability to jump a long way.
- In the Old Testament, swarming locusts are referred to figuratively as a symbol or picture of the overwhelming devastation that would come as a result of Israel’s disobedience.
- God sent locusts as one of the ten plagues against the Egyptians.
- The New Testament says that locusts were a main source of food for John the Baptist while he was living in the desert.

(Translation suggestions: How to Translate Names)

(See also: captive, captivity, Egypt, Egyptian, Israel, Israelites, nation of Israel, John (the Baptist), plague)

Bible References:

Waiting

lord, master, sir

Definition:

The term “lord” refers to someone who has ownership or authority over other people.

- This word is sometimes translated as “master” when addressing Jesus or when referring to someone who owns slaves.
- Some English versions translate this as “sir” in contexts where someone is politely addressing someone of higher status.

Translation Suggestions:

- This term should be translated as “master” when it refers to a person who owns slaves. It could also be used by a servant to address the person he works for.
- When it refers to Jesus, it could be translated as “master” if the context shows it means “religious teacher.”
- If the person addressing Jesus does not know him, “lord” could be translated as “sir.” This translation would also be used for other contexts in which a polite form of address to a man is called for.
- When referring to God the Father or to Jesus, this term is written as “Lord” (capitalized).

(See also: Lord)

Bible References:

Waiting

Examples from the Bible stories:

- **[25-05]** But Jesus replied to Satan by quoting from the Scriptures. He said, ”In God’s word, he commands his people, ’Do not test the **Lord** your God.’”
- **[25-07]** Jesus replied, ”Get away from me, Satan! In God’s word he commands his people, ’Worship only the **Lord** your God and only serve him.’”
- **[26-03]** This is the year of the **Lord’s** favor.
- **[27-02]** The law expert replied that God’s law says, ”Love the **Lord** your God with all your heart, soul, strength, and mind.”
- **[31-05]** Then Peter said to Jesus, ”**Master**, if it is you, command me to come to you on the water”
- **[43-09]**”But know for certain that God has caused Jesus to become both **Lord** and Messiah!”
- **[47-03]** By means of this demon she predicted the future for people, she made a lot of money for her **masters** as a fortuneteller.
- **[47-11]** Paul answered, ”Believe in Jesus, the **Master**, and you and your family will be saved.”
-

Lord

Facts:

The term “Lord” refers to someone who has ownership or authority over people. When it is capitalized, it is a title that refers to God. (Note however that when used as a form of addressing someone or at the beginning of a sentence it may be capitalized and have the meaning of “sir” or “master.”)

- In the Old Testament, this term is also used in expressions such as, “Lord God Almighty” or “Lord Yahweh” or “Yahweh our Lord.”
- In the New Testament, the apostles used this term in expressions such as, “Lord Jesus” and “Lord Jesus Christ,” which communicate that Jesus is God.
- The term “Lord” in the New Testament is also used alone as a direct reference to God, especially in quotations from the Old Testament. For example, the Old Testament text has, “Blessed is he who comes in the name of Yahweh” and the New Testament text has, “Blessed is he who comes in the name of the Lord.”
- In the ULB and UDB, the title, “Lord” is only used to translate the actual Hebrew and Greek words that mean “Lord.” It is never used as a translation of God’s name (Yahweh), as is done in many translations.

Translation Suggestions:

- Some languages translate this term as “Master” or “Ruler” or some other term that communicates ownership or supreme ruler.
- In the appropriate contexts, many translations capitalize the first letter of this term to make it clear to the reader that this is a title referring to God.
- For places in the New Testament where there is a quote from the Old Testament, the term “Lord God” could be used to make it clear that this is a reference to God.

(Translation suggestions: How to Translate Names)

(See also: God, Jesus, Jesus Christ, Christ Jesus, lord, master, sir, ruler, rulers, rule, Yahweh)

Bible References:

Waiting

Lord Yahweh, Yahweh God

Facts:

In the Old Testament, “Lord Yahweh” is frequently used to refer to the one true God.

- The term “Lord” is a divine title and “Yahweh” is God’s personal name.
- “Yahweh” is also often combined with the term “God” to form “Yahweh God.”

Translation Suggestions:

- If some form of “Yahweh” is used for the translation of God’s personal name, the terms “Lord Yahweh” and “Yahweh God” can be translated literally. Also consider how the term “Lord” is translated in other contexts when referring to God.
- Some languages put titles after the name and would translate this as “Yahweh Lord.” Consider what is natural in the project language: should the title “Lord” come before or after “Yahweh”?
- “Yahweh God” could also be rendered as “God who is called Yahweh” or “God who is the Living One” or “I am, who is God.”
- If the translation follows the tradition of rendering “Yahweh” as “Lord” or “LORD,” the term “Lord Yahweh” could be translated as “Lord God” or “God who is the Lord.” Other possible translations could be, “Master LORD” or “God the LORD.”
- The term “Lord Yahweh” should *not* be rendered as “Lord LORD” because readers may not notice the difference in letter size that has traditionally been used to distinguish these two words.

(Translation suggestions: How to Translate Names)

(See also: God, lord, master, sir, Lord, Yahweh)

Bible References:

Waiting

Lot

Facts:

Lot was the name of Abraham's nephew.

- He was the son of Abraham's brother Haran.
- Lot traveled with Abraham to the land of Canaan and settled in the city of Sodom
- Lot was the ancestor of the Moabites and Ammonites.
- When enemy kings attacked Sodom and captured Lot, Abraham came with several hundred men to rescue Lot and recover his belongings.
- The people living in the city of Sodom were very wicked so God destroyed that city. But he first told Lot and his family to leave the city so that that they could escape.

(Translation suggestions: How to Translate Names)

(See also: Abraham, Abram, Ammon, Ammonites, Ammonitess, Haran, Moab, Moabite, Moabitess, Sodom)

Bible References:

Waiting

lots, casting lots

Definition:

A “lot” is a marked object that is chosen from among other similar objects as a way of deciding something. “Casting lots” referred to tossing marked objects onto the ground or other surface.

- Often the lots were small marked stones or pieces of broken pottery.
- Some cultures “draw” or “pull out” lots using a bunch of straws. Someone holds the straws so that no one can see how long they are. Each person pulls out a straw and the one who picks the longest (or shortest) straw is the one who is chosen.
- The practice of casting lots was used by the Israelites to find out what God wanted them to do.
- As in the time of Zechariah and Elizabeth, it was also used to choose which priest would perform a specific duty in the temple at a specific time.
- The soldiers who crucified Jesus cast lots to decide who would get to keep Jesus’ robe.
- The phrase “casting lots” can be translated as “tossing lots” or “drawing lots” or “rolling lots.” Make sure the translation of “cast” does not sound like the lots were being thrown a long distance.
- Depending on the context, the term “lot” could also be translated as “marked stone” or “pottery piece” or “stick” or “piece of straw.”
- If a decision is made “by lot” this could be translated as, “by drawing (or throwing) lots.”

(See also: Elizabeth, priest, priesthood, Zechariah (OT), Zechariah (NT))

Bible References:

Waiting

love

Definition:

To love another person is to care for that person and do things that will benefit him. There are different meanings for "love" which some languages may express using different words:

1. The kind of love that comes from God is focused on the good of others, even when it doesn't benefit oneself. This kind of love cares for others, no matter what they do. God himself is love and is the source of true love.

- Jesus showed this kind of love by sacrificing his life in order to rescue us from sin and death. He also taught his followers to love others sacrificially.
- When people love others with this kind of love, it involves actions that show that someone is thinking of what will cause the other person to thrive. This kind of love especially includes forgiving others.
- In the ULB, the word "love" refers to this kind of sacrificial love, unless a Translation Note indicates a different meaning.

2. Another word in the New Testament refers to brotherly love or love for a friend or family member.

- This term refers to natural human love between friends or relatives.
- It can also be used in such contexts as, "They love to sit in the most important seats at a banquet." This means that they "like very much" or "greatly desire" to do that.

3. The word "love" can also refer to romantic love between a man and a woman.

4. In the figurative expression, "Jacob I have loved, but Esau I have hated," the term "loved" refers to God's choosing of Jacob to be in a covenant relationship with him. This could also be translated as "chosen." Although Esau was also blessed by God, he wasn't given the privilege of being in the covenant. The term "hated" is used figuratively here to mean "rejected" or "not chosen."

Translation Suggestions:

- Unless indicated otherwise in a Translation Note, the word "love" in the ULB refers to the kind of sacrificial love that comes from God.
- Some languages may have a special word for the kind of unselfish, sacrificial love that God has. Ways to translate this might include, "devoted, faithful caring" or "care for unselfishly" or "love from God." Make sure that the word used to translate God's love can include giving up one's own interests to benefit others and loving others no matter what they do.
- Sometimes the English word "love" describes the deep caring that people have for friends and family members. Some languages might translate this with a word or phrase that means, "like very much" or "care for" or "have strong affection for."
- In contexts where the word "love" is used to express a strong preference for something, this could be translated by "strongly prefer" or "like very much" or "greatly desire."

- Some languages may also have a separate word that refers to romantic or sexual love between a husband and wife.
- Many languages must express “love” as an action. So for example, they might translate “love is patient, love is kind” as, “when a person loves someone, he is patient with him and kind to him.”

(See also: covenant, death, die, dead, sacrifice, offering, save, safe, sin, sinful, sinner, sinning)

Bible References:

Waiting

Examples from the Bible stories:

- **[27-02]** The law expert replied that God’s law says, ”**Love** the Lord your God with all your heart, soul, strength, and mind. And **love** your neighbor as yourself.”
- **[33-08]**”The thorny ground is a person who hears God’s word, but, as time passes, the cares, riches, and pleasures of life choke out his **love** for God.”
- **[36-05]** As Peter was talking, a bright cloud came down on top of them and a voice from the cloud said, ”This is my Son whom I **love**.”
- **[39-10]**”Everyone who **loves** the truth listens to me.”
- **[47-01]** She (Lydia) **loved** and worshiped God.
- **[48-01]** When God created the world, everything was perfect. There was no sin. Adam and Eve **loved** each other, and they **loved** God.
- **[49-03]** He (Jesus) taught that you need to **love** other people the same way you love yourself.
- **[49-04]** He (Jesus) also taught that you need to **love** God more than you **love** anything else, including your wealth.
- **[49-07]** Jesus taught that God **loves** sinners very much.
- **[49-09]** But God **loved** everyone in the world so much that he gave his only Son so that whoever believes in Jesus will not be punished for his sins, but will live with God forever.
- **[49-13]** God **loves** you and wants you to believe in Jesus so he can have a close relationship with you.

lute, lyre

Definition:

The lute and the lyre are small, stringed, musical instruments that were used by the Israelites to worship God.

- A lyre looks like a small harp, with an open frame that the strings are strung across.
- A lute is very similar to a modern day acoustic guitar, having a wooden sound box and an extended neck on which the strings are strung.
- To play a lute or a lyre, certain strings are held down with the fingers of one hand while other strings are plucked or strummed with the other hand.
- The lute, lyre, and harp are all played by strumming or plucking the strings.
- The number of strings varied, but the Old Testament specifically mentions instruments that had ten strings.

(See also: harp)

Bible References:

Waiting

magnify

Facts:

The term “magnify” means to make something or someone greater or to draw attention to someone’s greatness.

- When used in the Bible, the “magnify” usually refers to exalting a king or God himself.
- When a person magnifies himself, it means that he is proud and tries to make himself appear more important than other people.

Translation Suggestions:

- Other ways to translate “magnify” could include, “tell how great (someone) is” or “praise (someone) for his greatness.”
- In the gospel of Luke, Mary says, “My soul will magnify the Lord.” This could also be translated as, “I will tell everyone how great God is” or “God is so great and does amazing things!”
- This term is very similar in meaning to “exalt.” In verses where both “exalt” and “magnify” are used, it is good to try to translate these terms in different ways, if possible.
- Another word with a similar meaning is “glorify.”

(See also: exalt, exaltation, glorify)

Bible References:

Waiting

majesty

Definition:

The term “majesty” refers to greatness and splendor, often in relation to the qualities of a king.

- In the Bible, “majesty” frequently refers to the greatness of God, who is the supreme King over the universe.
- “Your Majesty” is a way of addressing a king.

Translation Suggestions:

- This term could be translated as, “kingly greatness” or “royal splendor.”
- “Your Majesty” could be translated as something like “your Highness” or “your Excellency” or using a natural way of addressing a ruler in the target language.

(See also: king)

Bible References:

Waiting

Manasseh

Facts:

There were five men by the name of Manasseh in the Old Testament:

- Manasseh was the name of Joseph's firstborn son.
- Both Manasseh and his younger brother Ephraim were adopted by Joseph's father, Jacob which gave their descendants the privilege of being among the twelve tribes of Israel.
- The descendants of Manasseh formed one of the tribes of Israel.
- The tribe of Manasseh was often called the "half-tribe of Manasseh" because only part of the tribe settled in the land of Canaan, on the west side of the Jordan River. The other part of the tribe settled on the east side of the Jordan.
- One of the kings of Judah was also named Manasseh.
- King Manasseh was an evil king who sacrificed his own children as burnt offerings to false gods.
- God punished King Manasseh by allowing him to be captured by an enemy army. Manasseh turned back to God and destroyed the altars where idols were worshiped.
- Two men named Manasseh lived during the time of Ezra. These men were required to divorce their pagan wives, who had influenced them to worship false gods.
- One other Manasseh was the grandfather of some Danites who were priests for false gods.

(Translation suggestions: How to Translate Names)

(See also: altar, Dan, Ephraim, Ezra, idol, idolatrous,Jacob, Israel, Judah, pagan, twelve tribes of Israel)

Bible References:

Waiting

manna

Definition:

Manna was a white, grain-like food that God provided for the Israelites to eat during the 40 years of living in the wilderness after they left Egypt.

- Manna looked like white flakes which appeared each morning on the ground under the dew. It tasted sweet, like honey.
- The Israelites gathered the manna flakes every day except on the Sabbath.
- On the day before the Sabbath, God told the Israelites to gather twice the amount of manna so they wouldn't have to gather it on their day of rest.
- The word "manna" means "what is it?"
- In the Bible, manna is also referred to as "bread from heaven" and "grain from heaven."

Translation Suggestions

- Other ways to translate this term could include, "thin white flakes of food" or "food from heaven."
- Also consider how this term is translated in a Bible translation in a local or national language. (See: How to Translate Unknowns)

(See also: bread, desert, wilderness, grain, heaven, sky, heavens, heavenly, Sabbath)

Bible References:

Waiting

meditate

Definition:

The term “meditate” means to spend time thinking about something carefully and deeply.

- This term is often used in the Bible to refer to thinking about God and his teachings.
- Psalm 1 says that the person who meditates on the law of the Lord “day and night” will be greatly blessed.

Translation Suggestions:

- To “meditate on” could be translated as “to think about carefully and deeply” or “to consider thoughtfully” or “to think about often.”
- The noun form is “meditation” and could be translated as, “deep thoughts.” A phrase like, “meditation of my heart” could be translated as, “what I think deeply about” or “what I often think about.”

Bible References:

Waiting

meek, meekness

Definition:

The term “meek” describes a person who is gentle, submissive, and willing to suffer injustice. Meekness is the ability to be gentle even when harshness or force might seem appropriate.

- Meekness is often associated with humility.
- This term could also be translated as “gentle” or “mild-mannered” or “sweet-tempered.”
- The term “meekness” could be translated as “gentleness” or “humility.”

(See also: humble, humility)

Bible References:

Waiting

Melchizedek

Facts:

During the time when Abram lived, Melchizedek was the king of the city of Salem (later, "Jerusalem")

- Melchizedek's name means, "king of righteousness" and his title "king of Salem" means "king of peace."
- He was also called a "priest of God Most High."
- Melchizedek is first mentioned in the Bible when he served Abram bread and wine after Abram rescued his nephew Lot from powerful kings. Abram gave Melchizedek one-tenth of the plunder from his victory.
- In the New Testament, Melchizedek is described as someone who had no father or mother. He was called a priest and king who will reign forever.
- The New Testament also says that Jesus is a priest according to the priestly "order of Melchizedek." Jesus was not descended from Levi as the Israelite priests were. His priesthood is directly from God, as Melchizedek's was.
- Based on these descriptions of him in the Bible, Melchizedek was a human priest who was also chosen by God to represent or point forward to Jesus, the eternal king of peace and righteousness and our great high priest.

(Translation suggestions: How to Translate Names)

(See: Abraham, Abram, everlasting, eternal, eternity, high priest, Jerusalem, Levite, Levi, priest, priesthood, righteous, righteousness)

Bible References:

Waiting

melt, molten

Facts:

The term “melt” refers to something becoming liquid when it is heated. It is also used in figurative ways. Something that is melted is described as being “molten.”

- Different kinds of metals are heated until they melt and can be poured into molds in order to make things such as weapons or idols. The expression “molten metal” refers to a metal that is melted.
- As a candle burns, its wax melts and drips. In ancient times, letters were often sealed by pouring a small amount of melted wax on the edges.
- A figurative use of “melt” means to become soft and weak, like melted wax.
- The expression, “their hearts will melt” means that they will become very weak because of fear.
- Another figurative expression, “they will melt away” means that they will be forced to go away or they will be shown to be weak and will go away in defeat.
- The literal meaning of “melt” could be translated as “become liquid” or “liquefy” or “cause to become liquid.”
- Other ways to translate the figurative meanings of “melt” could include, “become soft” or “become weak” or “be defeated.”

(See also: heart,idol, idolatrous, image, carved image, carved figure, cast metal figure, seal, to seal)

Bible References:

Waiting

mercy, merciful

Definition:

The terms “mercy” and “merciful” refer to helping people who are in need, especially when they are in a lowly or humbled condition.

- The term “mercy” can also include the meaning of not punishing people for something they have done wrong.
- A powerful person such as a king is described as “merciful” when he treats people kindly instead of harming them.
- Being merciful also means to forgive someone who has done something wrong against us.
- We show mercy when we help people who are in great need.
- God is merciful to us, and he wants us to be merciful to others.

Translation Suggestions:

- Depending on the context, “mercy” could be translated as, “kindness” or “compassion” or “pity.”
- The term “merciful” could be translated as, “showing pity” or “being kind to” or “forgiving.”
- To “show mercy to” or “have mercy on” could be translated as, “treat kindly” or “be compassionate toward.”

(See: compassion, compassionate, forgive, forgiveness

Bible References:

Waiting

Examples from the Bible stories:

- **[19-16]** They (the prophets) all told the people to stop worshiping idols and to start showing justice and **mercy** to others.
- **[19-17]** He (Jeremiah) sank down into the mud that was in the bottom of the well, but then the king had **mercy** on him and ordered his servants to pull Jeremiah out of the well before he died.
- **[20-12]** The Persian Empire was strong but **merciful** to the people it conquered.
- **[27-11]** Then Jesus asked the law expert, “What do you think? Which one of the three men was a neighbor to the man who was robbed and beaten?” He replied, ”The one who was **merciful** to him.”
- **[32-11]** But Jesus said to him, ”No, I want you to go home and tell your friends and family about everything that God has done for you and how he has had **mercy** on you.”

- **[34-09]**”But the tax collector stood far away from the religious ruler, did not even look up to heaven. Instead, he pounded on his chest and prayed, ’God, please be **merciful** to me because I am a sinner.’”

Meshech

Facts:

Meshech is the name of two men in the Old Testament.

- One Meshech was a son of Japheth.
- The other Mesheck was a grandson of Shem.
- Meshech was also the name of a region of land, which was probably named after one of these men.
- The region of Meshech may have been located in part of what is now the country of Turkey.

(Translation suggestions: How to Translate Names)

(See also: Japheth, Noah, Shem)

Bible References:

Waiting

messenger

Facts:

The term, “messenger” refers to someone who is given a message to tell others.

- In ancient times, a messenger would be sent from the battlefield to tell people back in the city what was happening.
- An angel is a special kind of messenger whom God sends to give people messages. Some translations translate “angel” as “messenger.”
- John the Baptist was called a messenger who came before Jesus to announce the Messiah’s coming and to prepare people to receive him.
- Jesus’ apostles were his messengers to go share with other people the good news about the kingdom of God.

(See also: angel, archangel, apostle, apostleship, John (the Baptist))

Bible References:

Waiting

Midian, Midianites

Facts:

Midian was a son of Abraham and his wife Keturah. It is also the name of a people group and region located in the northern Arabian Desert to the south of the land of Canaan. The people of that group were called “Midianites.”

- When Moses first left Egypt, he went to the region of Midian where he met the daughters of Jethro and helped them water their flocks. Later Moses married one of Jethro’s daughters.
- Joseph was taken to Egypt by a group of Midianite slave traders.
- Many years later the Midianites attacked and raided the Israelites in the land of Canaan. Gideon led the Israelites in defeating them.
- Many of the modern-day Arabian tribes are descendants of this group.

(See also Arabia, Arabian, Egypt, Egyptian, flock, herd, Gideon, Jethro, Reuel, Moses,

Bible References:

Waiting

Examples from the Bible stories:

- **[16-03]** But then the people forgot about God and started worshiping idols again. So God allowed the **Midianites**, a nearby enemy people group, to defeat them.
- **[16-04]** The Israelites were so scared, they hid in caves so the **Midianites** would not find them.
- **[16-11]** The man’s friend said, ”This dream means that Gideon’s army will defeat the **Midianite** army!”
- **[16-14]** God confused the **Midianites**, so that they started attacking and killing each other.

mighty, might

Definition:

The terms “mighty” and “might” refer to having great strength or power.

- Often the word “might” is another word for “strength.” When talking about God, it can mean “power.”
- The phrase, “mighty men” often refers to men who are courageous and victorious in battle. David’s band of faithful men who helped protect and defend him were often called “mighty men.”
- God is also referred to as the “mighty one.”
- The phrase, “mighty works” usually refers to the amazing things God does, especially miracles.
- This term is related to the term, “almighty,” which is a common description for God, meaning that he has complete power.

Translation Suggestions:

- Depending on the context, the term “mighty” could be translated as “powerful” or “amazing” or “very strong.”
- The phrase “his might” could be translated as “his strength” or “his power.”
- In Acts 7, Moses is described as a man who was “mighty in word and deed.” This could be translated as, “Moses spoke powerful words from God and did miraculous things” or “Moses spoke God’s word powerfully and did many amazing things.”
- Depending on the context, “mighty works” could be translated as, “amazing things that God does” or “miracles” or “God doing things with power.”
- The term “might” could also be translated as “power” or “great strength.”
- Do not confuse this term with the English word that is used to express a possibility, as in “It might rain.”

(See also: Almighty, miracle, wonder, sign, power, powers, strength, strengthen)

Bible References:

Waiting

mind

Definition:

The term “mind” refers to the part of a person that thinks and makes decisions.

- The mind of each person is the total of his or her thoughts and reasoning.
- To “have the mind of Christ” means to be thinking and acting as Jesus Christ would think and act. It means being obedient to God the Father, obeying the teachings of Christ, being enabled to do this through the power of the Holy Spirit.
- To “change his mind” means someone made a different decision or had a different opinion than he had previously.

Translation Suggestions

- The term “mind” could also be translated as “thoughts” or “reasoning” or “thinking” or “understanding.”
- The expression, “keep in mind” could be translated as, “remember” or “pay attention to this” or “be sure to know this.”
- The expression, “heart, soul, and mind” could also be translated as, “what you feel, what you believe, and what you think about.”
- The expression “call to mind” could be translated as, “remember” or “think about.”
- The expression, “changed his mind and went” could also be translated as, “decided differently and went” or “decided to go after all” or “changed his opinion and went.”

(See also: believe, believe in, belief, heart, soul)

Bible References:

Waiting

miracle, wonder, sign

Definition:

A “miracle” is something amazing that is not possible unless God causes it to happen.

- Examples of miracles that Jesus did include calming a storm and healing a blind man.
- Miracles are sometimes called “wonders” because they cause people to be filled with wonder or amazement.
- The term “wonder” can also refer more generally to amazing displays of God’s power, such as when he created the heavens and the earth.
- Miracles can also be called “signs” because they are used as indicators or evidence that God is the all-powerful one who has complete authority over the universe.
- Some miracles were God’s acts of redemption, such as when he rescued the Israelites from being slaves in Egypt and when he protected Daniel from being hurt by lions.
- Other wonders were God’s acts of judgment, such as when he sent a worldwide flood in Noah’s time and when he brought terrible plagues on the land of Egypt during the time of Moses.
- Many of God’s miracles were the physical healings of sick people or bringing dead people back to life.
- God’s power was shown in Jesus when he healed people, calmed storms, walked on water, and raised people from the dead. These were all miracles.
- God also enabled the prophets and the apostles to perform miracles of healing and other things that were only possible through God’s power.

Translation Suggestions:

- Possible translations of “miracles” or “wonders” could include, “impossible things that God does” or “powerful works of God” or “amazing acts of God.”
- The frequent expression “signs and wonders” could be translated as “proofs and miracles” or “miraculous works that prove God’s power” or “amazing miracles that show how great God is.”
- Note that this meaning of a miraculous sign is different from a sign that gives proof or evidence for something. The two can be related.

(See also: power, powers, prophet, prophecy, prophesy, seer, prophetess, apostle, apostleship,sign, proof, reminder)

Bible References:

Waiting

Examples from the Bible stories:

- **[16-08]** Gideon asked God for two **signs** so he could be sure that God would use him to save Israel.
- **[19-14]** God did many **miracles** through Elisha.
- **[37-10]** Many of the Jews believed in Jesus because of this **miracle**.
- **[43-06]**"Men of Israel, Jesus was a man who did many mighty **signs** and **wonders** by the power of God, as you have seen and already know."
- **[49-02]** Jesus did many **miracles** that prove he is God. He walked on water, calmed storms, healed many sick people, drove out demons, raised the dead to life, and turned five loaves of bread and two small fish into enough food for over 5,000 people.

Moab, Moabite, Moabitess

Facts:

Moab was the son of Lot's elder daughter. It also became the name of the land where he and his family lived. The term "Moabite" refers to a person who is descended from Moab or who lives in the country of Moab.

- The country of Moab was located east of the Salt Sea.
- Moab was southeast from the town of Bethlehem where Naomi's family lived.
- The people in Bethlehem called Ruth a "Moabitess" because she was a woman from the country of Moab. This term could also be translated as, "Moabite woman" or "woman from Moab."

(Translation suggestions: How to Translate Names)

(See also: Bethlehem, Ephrathah, Judea, Lot, Ruth, Salt Sea, Dead Sea)

Bible References:

Waiting

mock, ridicule, scoff at

Definition:

The terms “mock,” ridicule,” and “scoff at” all refer to making fun of someone, especially in a cruel way.

- Mocking often involves imitating people’s words or actions with the intent to embarrass them or show contempt for them.
- The Roman soldiers mocked or ridiculed Jesus when they put a robe on him and pretended to honor him as king.
- A group of young people ridiculed or scoffed at Elisha when they called him a name, making fun of his bald head.
- The term “scoff at” can also refer to ridiculing an idea that is not considered believable or important.

Bible References:

Waiting

Examples from the Bible stories:

- **[21-12]** Isaiah prophesied that people would spit on, **mock**, and beat the Messiah.
- **[39-05]** The Jewish leaders all answered the high priest, “He deserves to die!” Then they blindfolded Jesus, spit on him, hit him, and **mocked** him.
- **[39-12]** The soldiers whipped Jesus, and put a royal robe and a crown made of thorns on him. Then they **mocked** him by saying, “Look, the King of the Jews!”
- **[40-04]** Jesus was crucified between two robbers. One of them **mocked** Jesus, but the other said, “Do you have no fear of God?”
- **[40-05]** The Jewish leaders and the other people in the crowd **mocked** Jesus. They said to him, “If you are the Son of God, come down from the cross and save yourself! Then we will believe you.”

Moses

Facts:

Moses was a prophet and leader of the Israelite people for over 40 years.

- When Moses was a baby, Moses' parents put him in a basket in the reeds of the Nile River to hide him from the Egyptian Pharaoh. Moses' sister Miriam watched over him there. Moses' life was spared when the pharaoh's daughter found him and took him to the palace to raise him as her son.
- God chose Moses to free the Israelites from slavery in Egypt and to lead them to the Promised Land.
- After the Israelites' escape from Egypt and while they were wandering in the desert, God gave Moses two stone tablets with the Ten Commandments written on them.
- Near the end of his life, Moses saw the Promised Land, but didn't get to live in it because he disobeyed God.

(Translation suggestions: How to Translate Names)

(See also: Egypt, Egyptian, Miriam, Pharaoh, king of Egypt, Promised Land, Ten Commandments)

Bible References:

Waiting

Examples from the Bible stories:

- **[09-12]** One day while **Moses** was taking care of his sheep, he saw a bush that was on fire.
- **[12-05]** **Moses** told the Israelites, "Stop being afraid! God will fight for you today and save you."
- **[12-07]** God told **Moses** to raise his hand over the sea and divide the waters.
- **[12-12]** When the Israelites saw that the Egyptians were dead, they trusted in God and believed that Moses was a prophet of God.
- **[13-07]** Then God wrote these Ten Commandments on two stone tablets and gave them to **Moses**.

Most High

Facts:

The term, “Most High” is a title for God. It refers to his greatness or authority.

- The meaning of this term is similar to the meaning of “Sovereign” or “Supreme.”
- The word “high” in this title does not refer to physical height or distance. It refers to greatness.

Translation Suggestions:

- This term can also be translated as, “Most High God” or “Most Supreme being” or “God Most High” or “Greatest One” or “Supreme One” or “God, who is Greater than all.”
- If a word like “high” is used, make sure it does not refer to being physically high or tall.

(See also: God)

Bible References:

Waiting

Mount Hermon

Facts:

Mount Hermon is the name of the tallest mountain in Israel at the southern tip of the Lebanon mountain range.

- It is located north of the Sea of Galilee, at the northern border between Israel and Syria.
- Other names given to Mount Hermon by other people groups were “Mount Sirion” and “Mount Senir.”
- Mount Hermon has three major peaks. The tallest peak is around 2,800 meters high.

(Translation suggestions: How to Translate Names)

(See also: Israel, Israelites, nation of Israel, Sea of Galilee, Sea of Chinnereth, Lake of Gennesaret, Sea of Tiberias, Syria)

Bible References:

Waiting

mourn, mourning

Facts:

The terms “mourn” and “mourning” refer to expressing deep grief, usually in response to the death of someone.

- In many cultures, mourning includes specific outward behaviors that show this sadness and grief.
- The Israelites and other people groups in ancient times expressed mourning through loud wailing and lamenting. They also wore rough clothing made of sackcloth and put ashes on themselves.
- Hired mourners, usually women, would loudly weep and wail from the time of death until well after the body was put in the tomb.
- The typical period of mourning was seven days, but could last as long as thirty days (as for Moses and Aaron) or seventy days (as for Jacob).
- The Bible also uses the term figuratively, to talk about “mourning” because of sin. This refers to feeling deeply grieved because sin hurts God and people.

(See also: sackcloth, sin, sinful, sinner, sinning)

Bible References:

Waiting

myrrh

Definition:

Myrrh is an oil or spice that is made from the resin of a myrrh tree that grows in Africa and Asia. It is related to frankincense.

- Myrrh was also used to make incense, perfume, and medicine, and to prepare dead bodies for burial.
- Myrrh was one of the gifts that the learned men gave to Jesus when he was born.
- Jesus was offered wine mixed with myrrh in order to ease the pain when he was crucified.

(See also: frankincense, learned men, astrologers)

Bible References:

Waiting

name

Definition:

In the Bible, the word “name” is used in several figurative ways.

- In some contexts, “name” can refer to a person’s reputation, as in, “let us make a name for ourselves.”
- The term “name” can also refer to the memory of something. For example, “cut off the names of the idols” means to destroy those idols so that they are no longer remembered or worshiped.
- Speaking “in the name of God” means speaking with his power and authority, or as his representative.
- The “name” of someone can refer to the entire person, as in “there is no other name under heaven by which we must be saved.” (See: Metonymy)

Translation Suggestions:

- An expression like, “his good name” could be translated as “his good reputation.”
- Doing something “in the name of” could be translated as, “with the authority of” or “with the permission of” or “as the representative of” that person.
- The expression, “make a name for ourselves” could be translated, “cause many people to know about us” or “make people think we are very important.”
- The expression, “call his name” could be translated as, “name him” or “give him the name.”
- The expression, “those who love your name” could be translated as, “those who love you.”
- The expression, “cut off the names of idols” could be translated as “get rid of pagan idols so that they are not even remembered” or “cause people to stop worshiping false gods” or “completely destroy all idols so that people no longer even think about them.”

(See: call, calling, called, call out)

Bible References:

Waiting

Naphtali

Facts:

Naphtali was the sixth son of Jacob. His descendants formed the tribe of Naphtali, which was one of the twelve tribes of Israel.

- Sometimes the name Naphtali is used to refer to the land where the tribe lived. (See: Synecdoche)
- The land of Naphtali was located in the northern part of Israel, next to the tribes of Dan and Asher. It was also on the western border of the Sea of Chinnereth.
- This tribe is mentioned in both the Old and New Testaments of the Bible.

(Translation suggestions: How to Translate Names)

(See also: Asher, Dan, Jacob, Israel, Sea of Galilee, Sea of Chinnereth, Lake of Gennesaret, Sea of Tiberias, twelve tribes of Israel)

Bible References:

Waiting

Nathan

Facts:

Nathan was a faithful prophet of God who lived during the time when David was king over Israel.

- God sent Nathan to confront David after David sinned grievously against Uriah.
- Nathan rebuked David, in spite of the fact that David was the king.
- David repented of his sin after Nathan confronted him.

(Translation suggestions: How to Translate Names)

(See also: David, faithful, faithfulness, prophet, prophecy, prophesy, seer, prophetess, Uriah)

Bible References:

Waiting

Examples from the Bible stories:

- **[17-07]** God sent the prophet **Nathan** to David with this message, “Because you are a man of war, you will not build this Temple for me.”
- **[17-13]** God was very angry about what David had done, so he sent the prophet **Nathan** to tell David how evil his sin was.

nation

Definition:

A nation is a large group of people ruled by some form of government. The people of a nation often have the same ancestors and share a common ethnicity.

- The term “nation” usually includes the idea of a well-defined culture and territorial boundaries.
- In the Bible, a “nation” can be a country (like Egypt or Ethiopia), but often it is more general and refers to a people group, especially when used in the plural. It is important to check the context.
- Nations in the Bible included the Israelites, the Philistines, the Assyrians, the Babylonians, the Canaanites, the Romans, and the Greeks, among many others.
- Sometimes the word “nation” is used figuratively to refer to the ancestor of a certain people group, as when Rebekah was told by God that her unborn sons were “nations” that would fight against each other. This could be translated as “the founders of two nations” or the “ancestors of two people groups.”
- The word translated as “nation” is also sometimes used to refer to “Gentiles” or to people who do not worship Yahweh. The context usually makes the meaning clear.

Translation Suggestions:

- Depending on the context, the word “nation” could also be translated as, “people group” or “people” or “country.”
- If a language has a term for “nation” that is distinct from these other terms, then that term can be used wherever it occurs in the Bible text, as long as it is natural and accurate in each context.
- The plural term “nations” can often be translated as “people groups.”
- In certain contexts, this term could also be translated as “Gentiles” or “nonJews.”

(See also: Assyria, Assyrian, Assyrian Empire, Babylon, Babylonian, Canaan, Canaanite, Gentile, Greek, Grecian, people group, peoples, the people, a people, Philistines, Rome, Roman)

Bible References:

Waiting

Negev

Facts:

The Negev is a desert region in the southern part of Israel, southwest of the Salt Sea.

- The original word means “the South” and some English versions translate it this way.
- It could be that this southern region is not the same location as the present day Negev Desert.
- When Abraham lived in the city of Kadesh, he was in the Negev or southern region.
- Isaac was living in the Negev when Rebekah traveled to meet him and became his wife.
- The Jewish tribes of Judah and Simeon lived in this southern region.
- The largest city in the Negev region was Beersheba.

(Translation suggestions: How to Translate Names)

(See also: Abraham, Abram, Beersheba, Israel, Israelites, nation of Israel, Judah, Kadesh, Kadesh-Barnea, Meribah Kadesh, Salt Sea, Dead Sea, Simeon)

Bible References:

Waiting

neighbor

Definition:

The term “neighbor” usually refers to a person who lives nearby. It can also refer more generally to someone who lives in the same community or people group.

- A “neighbor” is someone who would be protected and treated kindly because he is part of the same community.
- In the New Testament parable of the Good Samaritan, Jesus used the term “neighbor” figuratively, expanding its meaning to include all human beings, even someone who is considered an enemy.
- If possible, it is best to translate this term literally with a word or phrase that means “person who lives nearby.”

(See also: adversary, enemy, parable, people group, peoples, the people, a people, Samaria, Samaritan)

Bible References:

Waiting

new moon

Definition:

The term “new moon” in the Bible refers to the moon when it looks like a small, crescent-shaped sliver of light. This is the beginning phase of the moon as it moves in its orbit around the planet Earth.

- In ancient times, the new moon was used to mark the beginnings of certain time periods, such as months.
- The Israelites celebrated a new moon festival that was marked by the blowing of a ram’s horn.
- The Bible also refers to this period of time as the “beginning of the month.”

(See also: biblical time: month, earth, earthly, festival, horn, horns, sheep, ram, ewe)

Bible References:

Waiting

noble, nobleman

Definition:

The term “noble” refers to something that is excellent and of high quality. A “nobleman” is a person who belongs to a higher political or social class.

- A nobleman was often an officer of the state, a close servant to the king.
- The term “nobleman” could also be translated by, “king’s official” or “government officer” or “man of noble birth.”

Bible References:

Waiting

oak

Definition:

An oak is a tall, shade tree with a large trunk and wide spreading branches.

- Oak trees have strong, hard wood that was used to build ships and to make farming plows, oxen yokes and walking sticks for elderly people.
- The seed of an oak tree is called an acorn.
- The trunk of certain oak trees could be as wide around as 6 meters.
- Oak trees were symbolic of long life and had other spiritual meanings. In the Bible, they were often associated with holy places.

Translation Suggestions:

- Many translations will have to say “oak tree” rather than just “oak.”
- If oak trees are not known in the receptor area, this could be translated as “an oak, which is a large shade tree like…,” then give the name of a local tree that has similar characteristics.
- See: How to Translate Unknowns

(See also: holy, holiness)

Bible References:

Waiting

oath, swear, swear by

Definition:

In the Bible, an oath is a formal promise to do something. The person making the oath is required to fulfill that promise. An oath involves a commitment to being faithful and truthful.

- Often in a court of law, a witness gives an oath to promise that whatever he says will be true and factual.
- In the Bible, the term “swear” means to speak an oath.
- The term “swear by” means to use the name of something or someone as the basis or power on which the oath is made.
- Sometimes these terms are used together as in, “swear an oath.”
- Abraham and Abimelech swore an oath when they made a covenant together concerning the use of a well.
- Abraham told his servant to swear (formally promise) that he would find Isaac a wife from among Abraham’s relatives.
- God also made oaths in which he made promises to his people.
- A modern-day use of the word “swear” means to use foul language. This is not its meaning in the Bible.

Translation Suggestions:

- Depending on the context, “an oath” could also be translated as “a pledge” or “a solemn promise.”
- “To swear” could be translated by “to formally promise” or “to pledge” or “to commit to do something.”
- Other ways to translate “swear by my name” could include, “make a promise using my name to confirm it.”
- To “swear by heaven and earth” could be translated as, “promise to do something, stating that heaven and earth will confirm it.”
- Make sure the translation of “swear” or “oath” does not refer to cursing. In the Bible it does not have that meaning.

(See also: Abimelech, covenant, vow)

Bible References:

Waiting

obey, obedient, obedience

Definition:

The term “obey” means to do what is required or commanded. The term “obedient” describes the character of someone who obeys. Sometimes the command is about not doing something, as in, “do not steal.”

- Usually the term “obey” is used in the context of obeying the commands or laws of a person in authority.
- For example, people obey laws which are created by the leaders of a country, kingdom, or other organization.
- Children obey their parents, slaves obey their masters, people obey God, and citizens obey the laws of their country.
- When someone in authority commands people not to do something, they obey by not doing that.
- Ways to translate this term could include a word or phrase that means, “do what is commanded” or “follow orders” or “do what God says to do.”
- The term “obedient” could be translated as, “doing what was commanded” or “following orders” or “doing what God commands.”

(See also: citizen, command, to command, commandment, disobey, disobedient, disobedience, kingdom, law, principle)

Bible References:

Waiting

Examples from the Bible stories:

- **[03-04]** Noah **obeyed** God. He and his three sons built the boat just the way God had told them.
- **[05-06]** Again Abraham **obeyed** God and prepared to sacrifice his son.
- **[05-10]**”Because you (Abraham) have **obeyed** me, all the families of the world will be blessed through your family”
- **[11-06]** But the Egyptians did not believe God or **obey** his commands.
- **[13-07]** If the people **obeyed** these laws, God promised that he would bless and protect them.

offspring

Definition:

The term “offspring” is a general reference to the biological descendants of people or animals.

- Often in the Bible, “offspring” has the same meaning as “children” or “descendants.”
- The term “seed” is sometimes used figuratively to refer to offspring.

(See also: descendant, descended from, seed)

Bible References:

Waiting

oil

Definition:

Oil is a thick, clear liquid that is taken from certain plants or fruits. In Bible times, oil usually came from olives.

- Olive oil was used for cooking, anointing, sacrifice, lamps, and medicine.
- In ancient times, olive oil was highly prized and the possession of oil was considered a measurement of wealth.
- Make sure the translation of this term refers to the kind of oil that can be used in cooking, not motor oil. Some languages have different words for these different kinds of oil.

(See also: olive, sacrifice, offering))

Bible References:

Waiting

olive

Definition:

The olive is the small, oval fruit from an olive tree, which is mostly grown in the regions surrounding the Mediterranean Sea.

- Olive trees are a type of large evergreen shrub with tiny white flowers. They grow best in hot weather and can survive well with little water.
- The olive tree's fruit is green in color, changing to black as they ripen. Olives are used for eating and extracting oil.
- Olive oil was used for cooking, for lighting lamps, and for religious ceremonies.
- In the Bible, olive trees and branches are sometimes used figuratively to refer to people.

(See also: lamp, the sea, the Great Sea, the western sea, Mediterranean Sea, Mount of Olives)

Bible References:

Waiting

on high, in the highest

Definition:

The terms “on high” and “in the highest” are expressions that usually mean, “in heaven.”

- Another meaning for the expression “in the highest” could be, “the most honored.”
- This expression can also be used literally, as in the expression, “in the highest tree” which means “in the tallest tree.”
- The expression, “on high” can also refer to being high in the sky, such as a bird’s nest that is on high. In that context it could be translated as, “high in the sky” or “at the top of a tall tree.”
- The word “high” also indicates the elevated location or importance of a person or thing.
- The expression “from on high” could be translated as “from heaven.”

(See also: heaven, sky, heavens, heavenly, honor, to honor)

Bible References:

Waiting

oppress, oppression, oppressor

Definition:

The terms “oppress” and “oppression” refer to treating people harshly. An “oppressor” is a person who oppresses people.

- The term “oppression” especially refers to a situation where people of greater strength mistreat or enslave people who are under their power or rule.
- The term “oppressed” describes the people who are being harshly treated.
- Often enemy nations and their rulers were oppressors to the people of Israel.

Translation Suggestions:

- Depending on the context,“oppress” could be translated by, “severely mistreat” or “cause to be heavily burdened” or “put under miserable bondage” or “rule harshly.”
- Ways to translate “oppression” could include, “heavy suppression and bondage” or “burdensome control.”
- The phrase “the oppressed” could be translated as “oppressed people” or “people in terrible bondage” or “those who are treated harshly.”
- The term “oppressor” could be translated as “person who oppresses” or “nation who controls and rules harshly” or “persecutor.”

(See also: bind, bond, bound, enslave, in bondage, persecute, persecution)

Bible References:

Waiting

ordain

Definition:

To ordain means to formally appoint a person for a special task or role. It also means to formally make a rule or decree.

- The term “ordain” often refers to formally appointing somebody as a priest, minister, or rabbi.
- For example, God ordained Aaron and his descendants to be priests.
- It can also mean to institute or establish something, such as a religious feast or covenant.
- Depending on the context, “to ordain” could be translated as “to assign” or “to appoint” or “to command” or “to make a rule” or “to institute.”

(See also: command, to command, commandment, covenant, decree, law, principle, law, law of Moses, God’s law, law of Yahweh, priest, priesthood)

Bible References:

Waiting

ox, oxen

Definition:

An “ox” refers to a type of cattle that is specifically trained to do agricultural work. The plural of this term is “oxen.” Usually oxen are male and have been castrated.

- Throughout the Bible, oxen are depicted as animals tied together by a yoke to pull a cart or a plow.
- Oxen working together under a yoke was such a common occurrence in the Bible that the phrase “to be under a yoke” became a metaphor for hard work and labor.
- A bull is also a male type of cattle, but it has not been castrated and has not been trained as a work animal.

(See also: cow, calf, bull, cattle, yoke)

Bible References:

Waiting

palace

Definition:

The term “palace” refers to the building or house where a king lived, along with his family members and servants.

- The high priest also lived in a palace complex, as mentioned in the New Testament.
- Palaces were very ornate, with beautiful architecture and furnishings.
- The buildings and furnishings of a palace were constructed of stone or wood, and often were overlaid with expensive wood, gold, or ivory.
- Many other people also lived and worked in the palace complex, which usually included several buildings and courtyards.

(See also: courtyard, court, high priest, king)

Bible References:

Waiting

palm

Definition:

The term “palm” refers to a type of tall tree with long, flexible, leafy branches extending from the top in a fan-like pattern.

- The palm tree in the Bible usually refers to a type of palm tree that produces a fruit called a “date.” The leaves have a feather-like pattern.
- Palm trees typically grow in places that have a hot, humid climate. Their leaves stay green all year long.
- As Jesus was entering Jerusalem riding on a donkey, the people laid palm branches on the ground in front of him.
- Palm branches signified peace and the celebration of a victory.

(See also: donkey, mule, Jerusalem, peace, peaceful)

Bible References:

Waiting

parable

Definition:

The term “parable” usually refers to a short story or object lesson that is used to explain or teach a moral truth.

- Jesus used parables to teach his disciples. Although he also told parables to the crowds of people, he did not always explain the parable.
- A parable could be used to reveal truth to his disciples while hiding that truth from people like the Pharisees who did not believe in Jesus.
- The prophet Nathan told David a parable to show the king his terrible sin.
- The story of the Good Samaritan is an example of a parable that is a story. Jesus’ comparison of old and new wineskins is an example of a parable that was an object lesson to help the disciples understand Jesus’ teachings.

(See also: Parables, Samaria, Samaritan)

Bible References:

Waiting

pardon

Definition:

The term “pardon” means to forgive and not punish someone for his sin.

- This word has the same meaning as “forgive” but may also include the meaning of a formal decision to not punish someone who is guilty.
- In a court of law, a judge can pardon a person found guilty of a crime.
- Even though we are guilty of sin, Jesus Christ pardoned us from being punished in hell, based on his sacrificial death on the cross.

Translation Suggestions

- If the language has a word for a formal decision to forgive, that word could be used to translate this term.
- This term could also be translated in the same way as “forgive” and “forgiveness.”

(See also: forgive, forgiveness, guilt, guilty, judge, judgment)

Bible References:

Waiting

patient, patience

Definition:

The terms “patient” and “patience” refer to persevering through difficult circumstances. Often patience involves waiting.

- When people are patient with someone, it means they are loving that person and forgiving whatever faults that person has.
- The Bible teaches God’s people to be patient when facing difficulties and to be patient with each other.
- Because of his mercy, God is patient with people, even though they are sinners who deserve to be punished.

(See also: endure, endurance, forgive, forgiveness, persevere, perseverance)

Bible References:

Waiting

peace, peaceful

Definition:

The term “peace” refers to a state of being or a feeling of having no conflict, anxiety, or fearfulness. A person who is “peaceful” feels calm and assured of being safe and secure.

- “Peace” can also refer to a time when people groups or countries are not at war with each other. These people are said to have “peaceful relations.”
- To “make peace” with a person or a group of people means to take actions to cause fighting to stop.
- A “peacemaker” is someone who does and says things to influence people to live at peace with each other.
- To be “at peace” with other people means being in a state of not fighting against those people.
- A good or right relationship between God and people happens when God saves people from their sin. This is called having “peace with God.”
- The greeting “grace and peace” was used by the apostles in their letters to their fellow believers as a blessing.
- The term “peace” can also refer to being in a good relationship with other people or with God.

Bible References:

Waiting

Examples from the Bible stories:

- **[15-06]** God had commanded the Israelites not to make a **peace** treaty with any of the people groups in Canaan.
- **[15-12]** Then God gave Israel **peace** along all its borders.
- **[16-03]** Then God provided a deliverer who rescued them from their enemies and brought **peace** to the land.
- **[21-13]** He (Messiah) would die to receive the punishment for other people’s sin. His punishment would bring **peace** between God and people.
- **[48-14]** David was the king of Israel, but Jesus is the king of the entire universe! He will come again and rule his kingdom with justice and **peace**, forever.
- **[50-17]** Jesus will rule his kingdom with **peace** and justice, and he will be with his people forever.

people group, peoples, the people, a people

Definition:

The term “peoples” or “people groups” refers to groups of people who share a common language and culture. The phrase “the people” often refers to a gathering of people in a certain place or at a specific event.

- When God set apart “a people” for himself, it means that he chose certain people to belong to him and serve him.
- In Bible times, the members of a people group usually had the same ancestors and lived together in a particular country or area of land.
- Depending on the context, a phrase such as “your people” can mean “your people group” or “your family” or “your relatives.”
- The term “peoples” is often used to refer to all people groups on the earth. Sometimes it refers more specifically to people who are not Israelites or who do not serve Yahweh. In some English Bible translations the term “nations” is also used in this way.

Translation Suggestions:

- The term “people group” could be translated by a word or phrase that means “large family group” or “clan” or “ethnic group.”
- A phrase such as “my people” could be translated as “my relatives” or “my fellow Israelites” or “my family” or “my people group,” depending on the context.
- The expression “scatter you among the peoples” could also be translated as “cause you to go live with many different people groups” or “cause you to separate from each other and go live in many different regions of the world.”
- The term “the peoples” or “the people” could also be translated as “the people in the world” or “people groups,” depending on the context.
- The phrase, “the people of” could be translated as, “the people living in” or “the people descended from” or “the family of” depending on whether it is followed by the name of a place or a person.
- “All the peoples of the earth” could be translated as, “everyone living on earth” or “every person in the world” or “all people.”
- The phrase “a people” could also be translated as, “a group of people” or “certain people” or “a community of people” or “a family of people.”

(See also: descendant, descended from, nation, tribe, world, worldly)

Bible References:

Waiting

Examples from the Bible stories:

- **[14-02]** God had promised Abraham, Isaac, and Jacob that he would give the Promised Land to their descendants, but now there were many **people groups** living there. what follows is
- **[21-02]** God promised Abraham that through him all **people groups** of the world would receive a blessing. This blessing would be that the Messiah would come sometime in the future and provide the way of salvation for people from all the **people groups** of the world.
- **[42-08]**"It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to receive forgiveness for their sins. They will do this starting in Jerusalem, and then go to all **people groups** everywhere."
- **[42-10]**"So go, make disciples of all **people groups** by baptizing them in the name of the Father, the Son, and the Holy Spirit and by teaching them to obey everything I have commanded you."
- **[48-11]** Because of this New Covenant, anyone from any **people group** can become part of God's people by believing in Jesus.
- **[50-03]** He (Jesus) said, "Go and make disciples of all **people groups**!" and, "The fields are ripe for harvest!"

people of God, my people

Definition:

The term, “people of God” refers to people whom God has called out from the world to have a special relationship with him.

- When God says, “my people” he is talking about the people whom he has chosen and who have a relationship with him.
- God’s people are chosen by him and are set apart from the world to live in a way that is pleasing to him. He also calls them his children.
- In the Old Testament, “people of God” refers to the nation of Israel which was chosen by God and set apart from among the other nations of the world to serve and obey him.
- In the New Testament, “people of God” especially refers to all those who believe in Jesus and are called the Church. This includes both Jews and Gentiles.

Translation Suggestions:

- The term “people of God” could be translated as “God’s people” or “the people who worship God” or “people who serve God” or “people who belong to God.”
- Other ways to translate “my people” when God says it, could include, “the people I have chosen” or “the people who worship me” or “the people who belong to me.”
- Similarly, “your people” could be translated as “the people who belong to you” or “the people you chose to belong to you.”
- Also “his people” could be translated as “the people who belong to him” or “the people God chose to belong to himself.”

(See also: Israel, Israelites, nation of Israel, people group, peoples, the people, a people)

Bible References:

Waiting

Peor, Mount Peor, Baal Peor

Facts:

The terms “Peor” and “Mount Peor” refer to a mountain located northeast of the Salt Sea, in the region of Moab.

- The name “Beth Peor” was the name of a city, probably located on that mountain or near it. This was where Moses died after God showed him the Promised Land.
- “Baal Peor” was a false god of the Moabites that they worshiped at Mount Peor. The Israelites also started worshiping this idol and God punished them for it.

(Translation suggestions: How to Translate Names)

(See also: Baal, false god, foreign god, god, goddess, Moab, Moabite, Moabitess, Salt Sea, Dead Sea, worship)

Bible References:

Waiting

perfect

Definition:

In the Bible, the term “perfect” means to be mature in our Christian life. To perfect something means to work at it until it is excellent and without flaws.

- Being perfect and mature means that a Christian is obedient, not sinless.
- The term “perfect” also has the meaning of being “complete” or “whole.”
- The New Testament book of James states that persevering through trials will produce completeness and maturity in the believer.
- When Christians study the Bible and obey it, they will become more spiritually perfect and mature because they will be more like Christ in their character.

Translation Suggestions:

- This term could be translated as “without flaw” or “without error” or “flawless” or “without fault.” ir “not having any faults.”

Bible References:

Waiting

perish, perishing, perishable

Definition:

The term “perish” means to die or be destroyed, usually as the result of violence or other disaster. In the Bible, it especially has the meaning of being punished for eternity in hell.

- People who are “perishing” are those who are destined for hell because they have refused to believe in Jesus for their salvation.
- John 3:16 teaches that “perish” means to not live eternally in heaven.

Translation Suggestions:

- Depending on the context, ways to translate this term could include, “die eternally” or “be punished in hell” or “be destroyed.”
- Make sure that the translation of “perish” can mean living eternally in hell and does not only mean “cease to exist.”

(See also: death, die, dead, everlasting, eternal, eternity)

Bible References:

Waiting

persecute, persecution

Definition:

The terms “persecute” and “persecution” refer to continually treating a person or a certain group of people in a harsh way that causes harm to them.

- Persecution can be against one person or many people and usually involves repeated, persistent attacks.
- The Israelites were persecuted by many different people groups Who attacked them, captured them, and stole things from them.
- People often persecute other people who have different religious beliefs or who are weaker.
- The Jewish religious leaders persecuted Jesus because they did not like what he was teaching.
- After Jesus went back to heaven, the Jewish religious leaders and the Roman government persecuted his followers.
- The term “persecute” could also be translated as “keep oppressing” or “treat harshly” or “continually mistreat.”
- Ways to translate “persecution” could include, “harsh mistreatment” or “oppression” or “persistent hurtful treatment”

(See also: Christian, church, Church, Jewish leaders, Jewish authorities, religious leaders, oppress, oppression, oppressor, Rome, Roman)

Bible References:

Waiting

Examples from the Bible stories:

- **[33-07]** ”The rocky ground is a person who hears God’s word and accepts it with joy. But when he experiences hardship or **persecution**, he falls away.”
- **[45-06]** That day many people in Jerusalem started **persecuting** the followers of Jesus, so the believers fled to other places.
- **[46-02]** Saul heard someone say, ”Saul! Saul! Why do you **persecute** me?” Saul asked, “Who are you, Master?” Jesus replied to him, ”I am Jesus. You are **persecuting** me!”
- **[46-04]** But Ananias said, ”Master, I have heard how this man has **persecuted** the believers.”

perverse, perversely, pervert

Definition:

The term “perverse” is used to describe a person or action that is morally crooked or twisted. The term “perversely” means “in a perverse manner.” To “pervert” something means to twist it or turn it away from what is right or good.

- Someone or something that is perverse has deviated from what is good and right.
- In the Bible, the Israelites acted perversely when they disobeyed God. They often did this by worshiping false gods.
- Any action which is against God’s standards or behavior is considered perverse.
- Ways to translate “perverse” could include, “morally twisted” or “immoral” or “turning away from God’s straight path,” depending on the context.
- “perverse speech” could be translated as, “speaking in an evil way” or “deceitful talk” or “immoral way of talking.”
- “perverse people” could be described as “immoral people” or “people who are morally deviant” or “people who continually disobey God.”
- The phrase “acting perversely” could be translated as “behaving in an evil way” or “doing things against God’s commands” or “living in a way that rejects God’s teachings.”
- The term “pervert” could also be translated as “cause to be corrupt” or “turn into something evil.”

(See also: corrupt, corruption, deceive, deceit, deception, deceptive, disobey, disobedient, disobedience, evil, wicked, wickedness, turn, turn away, turn back)

Bible References:

Waiting

Pharaoh, king of Egypt

Facts:

In ancient times, the kings who ruled over the country of Egypt were called pharaohs.

- Altogether, over 300 pharaohs ruled Egypt for more than 2,000 years.
- These Egyptians kings were very powerful and wealthy.
- Several of these pharaohs are mentioned in the Bible.
- Often this title is used as a name rather than as a title. In these cases, it is capitalized and written as, “Pharaoh.”

(Translation suggestions: How to Translate Names)

(See also: Egypt, Egyptian, king)

Bible References:

Waiting

Examples from the Bible stories:

- **[08-06]** One night, the **Pharaoh**, which is what the Egyptians called their kings, had two dreams that disturbed him greatly.
- **[08-08]Pharaoh** was so impressed with Joseph that he appointed him to be the second most powerful man in all of Egypt!
- **[09-02]** So the **Pharaoh** who was ruling over Egypt at that time made the Israelites slaves to the Egyptians.
- **[09-13]**”I will send you to **Pharaoh** so that you can bring the Israelites out of their slavery in Egypt.”
- **[10-02]** Through these plagues, God showed **Pharaoh** that he is more powerful than **Pharaoh** and all of Egypt’s gods.

Philistia

Definition:

Philistia is the name of a large region in the land of Canaan, located along the coast of the Mediterranean Sea.

- The region was located along the very fertile coastal plain reaching from Joppa in the north to Gaza in the south. It was about 64 km long and 16 km wide.
- Philistia was occupied by the “Philistines,” a powerful people group who were frequent enemies of the Israelites.

(See also: Philistines, Gaza, Joppa)

Bible References:

Waiting

Philistines

Facts:

The Philistines were a people group who occupied a region known as Philistia along the coast of the Mediterranean Sea. Their name means “people of the sea.”

- There were five main Philistine cities: Ashdod, Ashkelon, Ekron, Gath, and Gaza.
- The city of Ashdod was in the northern part of Philistia, and the city of Gaza was in the southern part.
- The Philistines are probably best known for the many years they were at war against the Israelites.
- The judge Samson was a famous warrior against the Philistines, using supernatural strength from God.
- King David often led battles against the Philistines, including the time as a youth when he defeated the Philistine warrior, Goliath.

(Translation suggestions: How to Translate Names)

(See also: Ashdod, Azotus, Ashkelon, David, Ekron, Gath, Gaza, Goliath, Salt Sea, Dead Sea)

Bible References:

Waiting

Phinehas

Facts:

Phineas was the name of two men in the Old Testament.

- One of Aaron's grandsons was a priest named Phinehas, who strongly opposed the worship of false gods in Israel.
- Phineas saved the Israelites from a plague that Yahweh had sent to punish them for marrying Midianite women and worshiping their false gods.
- On several occasions Phinehas went with the Israelite army to destroy the Midianites.
- The other Phinehas mentioned in the Old Testament was one of the evil sons of Eli the priest during the time of the prophet Samuel.
- Phinehas and his brother Hophni were both killed when the Philistines attacked Israel and stole the Ark of the Covenant.

(Translation suggestions: Translate Names)

(See also: ark of the covenant, ark of the covenant decrees, ark of Yahweh, Jordan River, Midian, Midianites, Philistines, Samuel)

Bible References:

Waiting

pierce

Definition:

The term “pierce” means to stab something with a sharp, pointed object. It is also used figuratively to refer to causing someone deep emotional pain.

- A soldier pierced Jesus’ side when he was hanging on the cross.
- In Bible times, a slave who was set free would have his ear pierced as a sign that he was choosing to continue working for his master.
- Simeon spoke figuratively when he told Mary that a sword would pierce her heart, meaning that she would experience deep grief because of what would happen to her son Jesus.

(See also: cross, Jesus, Jesus Christ, Christ Jesus, servant, slave, slavery, Simeon)

Bible References:

Waiting

pillar, column

Definition:

The term “pillar” usually refers to a large vertical structure that is used to hold up a roof or other part of a building. Another word for “pillar” is “column.”

- In Bible times, pillars used as support in buildings were normally carved from a single piece of stone.
- When Samson in the Old Testament was captured by the Philistines, he destroyed their pagan temple by pushing the supporting pillars and causing the temple to collapse.
- The word “pillar” sometimes refers to a large stone or boulder that is set up as a memorial to mark a grave or to mark the place where an important event happened.
- It can also refer to an idol that was made to worship a false god. It is another name for a “carved image” and could be translated as “statue.”
- The term “pillar” is used to refer to something that is shaped like a pillar, such as the “pillar of fire” that led the Israelites at night through the desert or the “pillar of salt” that Lot’s wife became after she looked back at the city.
- AS a structure supporting a building, the term “pillar” or “column” could be translated as “upright stone support beam” or “supporting stone structure.”
- Other uses of “pillar” could be translated as “statue” or “pile” or “mound” or “monument” or “tall mass,” depending on the context.

(See also: foundation, founded, idol, idolatrous, image, carved image, carved figure, cast metal figure)

Bible References:

Waiting

pit

Definition:

A pit is a deep hole that has been dug in the ground.

- People dig pits for the purpose of trapping animals or finding water.
- A pit can also be used as a temporary place to hold a prisoner.
- Sometimes the phrase “the pit” refers to the grave or to hell. Other times it may refer to “the abyss.”
- A very deep pit can also be called a “cistern.”
- The term “pit” is also used figuratively in phrases such as, “pit of destruction” which describes being trapped in a disastrous situation or being deeply involved in sinful, destructive practices.

(See also: abyss, hell, lake of fire, prison, prisoner, imprison)

Bible References:

Waiting

plague

Definition:

Plagues are events which cause suffering or death to a large number of people. Often a plague is a disease that spreads quickly and causes many people to die before it can be stopped.

- Many plagues have natural causes, but some were sent by God to punish people for sin.
- In the time of Moses, God sent ten plagues against Egypt to force Pharaoh to let Israel leave Egypt. These plagues included water turning into blood, physical diseases, destruction of crops by insects and hail, three days of complete darkness, and death of the firstborn sons.
- This could also be translated as, “widespread disasters” or “widespread disease,” depending on the context.

(See also: Egypt, Egyptian, hail, Israel, Israelites, nation of Israel, Moses, Pharaoh, king of Egypt)

Bible References:

Waiting

plead, pleading, plea

Facts:

The terms “plead” and “pleading” refer to urgently asking someone to do something. A “plea” is an urgent request.

- Pleading often implies that the person feels in very great need or strongly desires help.
- People can plead or make an urgent appeal to God for mercy or to ask him to grant something, either for themselves or someone else.
- Other ways to translate this could include “beg” or “implore” or “urgently ask.”
- The term “plea” could also be translated as “urgent request” or “strong urging.”
- Make sure it is clear in the context that this term does not refer to begging for money.

Bible References:

Waiting

plow

Definition:

A “plow” is a farm tool that is used for breaking up soil to prepare a field for planting.

- Plows have sharp, pointed prongs that dig into the soil. They usually have handles that the farmer uses to guide the plow.
- In Bible times, plows were usually pulled by a pair of oxen, or other work animals.
- Most plows were made of hard wood, except for the sharp points which were made of a metal, such as bronze or iron.

(See also: bronze, ox, oxen)

Bible References:

Waiting

possess, possession

Facts:

The terms “possess” and “possession” usually refer to owning something. They can also mean to gain control over something or occupy an area of land.

- In the Old Testament, this term is often used in the context of “possessing” or “taking possession of” an area of land.
- When Yahweh commanded the Israelites to “possess” the land of Canaan, it meant that they should go into the land and live there. This involved first conquering the Canaanite peoples who were living on that land.
- Yahweh told the Israelites that he had given them the land of Canaan as “their possession.” This could also be translated as, “their rightful place to live.”
- The people of Israel were also called Yahweh’s “special possession.” This means that they belonged to him as his people whom he had specifically called to worship and serve him.

Translation Suggestions:

- The terms “possess” could also be translated as, “own” or “have” or “have charge over.”
- The phrase, “take possession of” could be translated as “take control of” or “occupy’ or ”live on,” depending on the context.
- When referring to things that people own, “possessions” could be translated as, “belongings” or “property” or “owned things” or “things they owned.”
- When Yahweh calls the Israelites, “my special possession” this could also be translated as “my special people” or “people who belong to me” or “my people whom I love and rule.”
- The sentence, “they will become their possession” when referring to land, means “they will occupy the land” or “the land will belong to them.”
- The expression, “found in his possession” could be translated as, “that he was holding” or “that he had with him.”
- The phrase “as your possession” could also be translated as, “as something that belongs to you” or “as a place where your people will live.”
- The phrase, “in his possession” could be translated as “that he owned” or “which belonged to him.”

(See also: Canaan, Canaanite, worship)

Bible References:

Waiting

power, powers

Definition:

The term “power” refers to the ability to do things or make things happen, often using great strength. “Powers” refers to people or spirits who have great ability to cause things to happen.

- The “power of God” refers to God’s ability to do everything, especially things that are not possible for people to do.
- God has complete power over everything that he has created.
- God gives his people power to do what he wants, so that when they heal people or do other miracles, they do this by the power of God.
- Because Jesus and the Holy Spirit are also God, they have this same power.

Translation Suggestions:

- Depending on the context, the term “power” could also be translated as “ability” or “strength” or “energy” or “ability to do miracles” or “control.”
- Possible ways to translate the term “powers” could include, “powerful beings” or “controlling spirits” or “those who control others.”
- An expression like “save us from the power of our enemies” could be translated as, “save us from being oppressed by our enemies” or “rescue us from being controlled by our enemies.” In this case, “power” has the meaning of using one’s strength to control and oppress others.

(See also: Holy Spirit, Spirit of God, Spirit of the Lord, Jesus, Jesus Christ, Christ Jesus,, miracle, wonder, sign,)

Bible References:

Waiting

Examples from the Bible stories:

- **[22-05]** The angel explained, ”The Holy Spirit will come to you, and the **power** of God will overshadow you. So the baby will be holy, the Son of God.”
- **[26-01]** After overcoming Satan’s temptations, Jesus returned in the **power** of the Holy Spirit to the region of Galilee where he lived.
- **[32-15]** Immediately Jesus realized that **power** had gone out from him.
- **[42-11]** Forty days after Jesus rose from the dead, he told his disciples, ”Stay in Jerusalem until my Father gives you **power** when the Holy Spirit comes on you.”
- **[43-06]**”Men of Israel, Jesus was a man who did many mighty signs and wonders by the **power** of God, as you have seen and already know.”
- **[44-08]** Peter answered them, ”This man stands before you healed by the **power** of Jesus the Messiah.”

praise

Definition:

To praise someone is to express admiration and honor for that person.

- People praise God because of how great he is and because of all the amazing things he has done as the Creator and Savior of the world.
- Praise for God often includes being thankful for what he has done.
- Music and singing is often used as a way to praise God.
- Praising God is part of what it means to worship him.
- The term “to praise” could also be translated as, “to speak well of” or “to highly honor with words” or “to say good things about.”
- The noun “praise” could be translated as, “spoken honor” or “speech that honors” or “speaking good things about.”

(See also: worship)

Bible References:

Waiting

Examples from the Bible stories:

- **[12-13]** The Israelites sang many songs to celebrate their new freedom and to **praise** God because he saved them from the Egyptian army.
- **[17-08]** When David heard these words, he immediately thanked and **praised** God because he had promised David this great honor and many blessings.
- **[22-07]** Zechariah said, ”**Praise** God, because he has remembered his people!
- **[43-13]** They (disciples) enjoyed **praising** God together and they shared everything they had with each other.
- **[47-08]** They put Paul and Silas in the most secure part of the prison and even locked up their feet. Yet in the middle of the night, they were singing songs of **praise** to God.

pray, prayer

Definition:

The terms “pray” and “prayer” refer to talking with God. This term is also used to refer to people trying to talk to a false god.

- People can pray silently, talking to God with their thoughts or they can pray aloud, speaking to God with their voice. Sometimes prayers are written down, such as when David wrote his prayers in the book of Psalms.
- Prayer can include asking God for mercy, for help with a problem, for wisdom in making decisions.
- Often people ask God to heal people who are sick or who need his help in other ways.
- People also thank and praise God when they are praying to him.
- Praying includes confessing our sins to God and asking him to forgive us.
- Talking to God is sometimes called “communing” with him as our spirit communicates with his spirit, sharing our emotions and enjoying his presence.
- This term could be translated as “talking to God” or “communicating with God.” The translation of this term should be able to include praying that is silent.

(See: false god, foreign god, god, goddess, forgive, forgiveness, praise)

Bible References:

Waiting

Examples from the Bible stories:

- **[06-05]** Isaac **prayed** for Rebekah, and God allowed her to get pregnant with twins.
- **[13-12]** But Moses **prayed** for them, and God listened to his **prayer** and did not destroy them.
- **[19-08]** Then the prophets of Baal **prayed** to Baal, “Hear us, O Baal!”
- **[21-07]** Priests also **prayed** to God for the people.
- **[38-11]** Jesus told his disciples to **pray** that they would not enter into temptation.
- **[43-13]** The disciples continually listened to the teaching of the apostles, spent time together, ate together, and **prayed** with each other.
- **[49-18]** God tells you to **pray**, to study his word, to worship him with other Christians, and to tell others what he has done for you.

precious

Facts:

The term “precious” describes people or things that are considered to be very valuable.

- The term “precious stones” or “precious jewels” refers to rocks and minerals that are colorful or have other qualities that make them beautiful or useful.
- Examples of precious stones include diamonds, rubies, and emeralds.
- Gold and silver are called “precious metals.”
- Yahweh says that his people are “precious” in his sight (Isaiah 43:4).
- Peter wrote that a gentle and quiet spirit is precious in God’s sight (1 Peter 3:4).
- This term could also be translated as, “valuable” or “very dear” or “cherished” or “highly valued.”

(See also: gold, silver)

Bible References:

Waiting

prey, to prey on

Definition:

The term “prey” refers to something that is hunted, usually an animal that is used for food.

- In a figurative sense, “prey” can refer to a person who is taken advantage of, abused, or oppressed by a more powerful person.
- To “prey on” people means to take advantage of them by oppressing them or stealing something from them.
- The term “prey” could also be translated as “hunted animal” or “hunted one” or “victim.”

(See also: oppress, oppression, oppressor)

Bible References:

Waiting

priest, priesthood

Definition:

In the Bible, a priest was someone who was chosen to offer sacrifices to God on behalf of God's people. The "priesthood" was the name for the office or condition of being a priest.

- In the Old Testament, God chose Aaron and his descendants to be his priests for the people of Israel.
- The "priesthood" was a right and a responsibility that was passed down from father to son in the Levite clan.
- The Israelite priests had the responsibility of offering the people's sacrifices to God, along with other duties in the temple.
- Priests also offered regular prayers to God on behalf of his people and performed other religious rites.
- The priests pronounced formal blessings on people and taught them God's laws.
- In Jesus' time, there were different levels of priests, including the chief priests and the high priest.
- Jesus is our "great high priest" who intercedes for us in God's presence. He offered himself as the ultimate sacrifice for sin. This means that the sacrifices made by human priests are no longer needed.
- In the New Testament, every believer in Jesus is called a "priest" who can come directly to God in prayer to intercede for himself and other people.
- In ancient times, there were also pagan priests who presented offerings to false gods such as Baal.

Translation Suggestions:

- Depending on the context, the term "priest" could be translated as "sacrifice person" or "God's intermediary" or "sacrificial mediator" or "person God appoints to represent him".
- The translation of "priest" should be different from the translation of "mediator."
- Some translations may prefer to always say something like, "Israelite priest" or "Jewish priest" or "Yahweh's priest" or "priest of Baal" to make it clear that this does not refer to a modern-day type of priest.
- The term used to translate "priest" should be different from the terms for "chief priest" and "high priest" and "Levite" and "prophet."

(See also: Aaron, chief priests, high priest, mediator, sacrifice, offering)

Bible References:

Waiting

Examples from the Bible stories:

- **[04-07]** ”Melchizedek, the **priest** of God Most High”
- **[13-09]** Anyone who disobeyed God’s law could bring an animal to the altar in front of the Tent of Meeting as a sacrifice to God. A **priest** would kill the animal and burn it on the altar. The blood of the animal that was sacrificed covered the person’s sin and made that person clean in God’s sight. God chose Moses’ brother, Aaron, and Aaron’s descendants to be his **priests**.
- **[19-07]** So the **priests** of Baal prepared a sacrifice but did not light the fire.
- **[21-07]** An Israelite **priest** was someone who made sacrifices to God on behalf of the people as a substitute for the punishment of their sins. **Priests** also prayed to God for the people.

prince, princess

Definition:

A “prince” is the son of a king. A “princess” is a daughter of a king.

- The term “prince” is often used figuratively to refer to a leader, ruler, or other powerful person.
- Because of Abraham’s wealth and importance, he was referred to as a “prince” by the Hittites he was living among.
- In the book of Daniel, the term “prince” is used in the expressions “prince of Persia” and “prince of Greece,” which in those contexts probably refer to powerful evil spirits who had authority over those regions.
- The archangel Michael is also referred to as a “prince” in the book of Daniel.
- Sometimes in the Bible Satan is referred to as “the prince of this world.”
- Jesus is called the “Prince of Peace” and the “Prince of Life.”
- In Acts 2:36, Jesus is referred to as “Lord and Christ” and in Acts 5:31 he is referred to as “Prince and Savior,” showing the parallel meaning of “Lord” and “Prince.”

Translation Suggestions:

- Ways to translate “prince” could include, “king’s son” or “ruler” or “leader” or “chieftain” or “captain.”
- When referring to angels, this could also be translated as, “spirit ruler” or “leading angel.”
- When referring to Satan or other evil spirits, this term could also be translated as, “evil spirit ruler” or “powerful spirit leader” or “ruling spirit,” depending on the context.

(See also: angel, archangel, authority, Christ, Messiah,demon, evil spirit, unclean spirit, lord, master, sir, power, powers, ruler, rulers, rule, Satan, devil, evil one, Savior, spirit, spiritual)

Bible References:

Waiting

prison, prisoner, imprison

Definition:

The term “prison” refers to a place where criminals are kept as a punishment for their crimes. A “prisoner” is someone who has been put in the prison.

- A person may be kept in a prison while waiting to be judged in a trial.
- The term “imprisoned” means “kept in a prison” or “kept in captivity.”
- Many prophets and other servants of God were put in prison even though they had not done anything wrong.

Translation Suggestions:

- Another word for “prison” is “jail.”
- This term could also be translated as “dungeon” in contexts where the prison is probably underground or beneath the main part of a palace or other building.
- The term “prisoners” can also refer in general to people who have been captured by an enemy and kept somewhere against their will. Another way to translate this meaning would be “captives.”
- Other ways to translate “imprisoned” could be, “kept as a prisoner” or “kept in captivity” or “held captive.”

(See also: captive, captivity)

Bible References:

Waiting

proclaim, proclamation

Definition:

To proclaim is to announce or declare something publicly and boldly.

- Often in the Bible, “proclaim” means to announce publicly something that God has commanded, or to tell others about God and how great he is.
- In the New Testament, the apostles proclaimed the good news about Jesus to many people in many different cities and regions.
- The term “proclaim” can also be used for decrees made by kings or for denouncing evil in a public way.
- Other ways to translate “proclaim” could include “announce” or “openly preach” or “publicly declare.”
- The term “proclamation” could also be translated as, “announcement” or “public preaching.”

(See: preach)

Bible References:

Waiting

Promised Land

Facts:

The term “Promised Land” only occurs in the Bible Stories, not the Bible text. It is an alternate way of referring to the land of Canaan which God had promised to give to Abraham and his descendants.

- When Abram was living in the city of Ur, God commanded him to go live in the land of Canaan. He and his descendants, the Israelites, lived there for many years.
- When a severe famine caused there to be no food in Canaan, the Israelites moved to Egypt.
- Four hundred years later, God rescued the Israelites from slavery in Egypt and brought them back to Canaan again, the land God had promised to give them.

Translation Suggestions:

- The term “Promised Land” can be translated as the “land that God said he would give to Abraham” or “land that God promised to Abraham” or “land God promised to his people” or “land of Canaan.”
- In the Bible text, this term occurs as some form of, “the land God promised.”

(See also: Canaan, Canaanite, promise)

Bible References:

Waiting

Examples from the Bible stories:

- **[12-01]** They (Israelites) were no longer slaves, and they were going to the **Promised Land**!
- **[14-01]** After God had told the Israelites the laws he wanted them to obey as part of his covenant with them, God began leading them from Mount Sinai toward the **Promised Land**, which was also called Canaan.
- **[14-02]** God had promised Abraham, Isaac, and Jacob that he would give the **Promised Land** to their descendants, but now there were many people groups living there.
- **[14-14]** Then God led the people to the edge of the **Promised Land** again.
- **[15-02]** The Israelites had to cross the Jordan River to enter into the **Promised Land**.
- **[15-12]** After this battle, God gave each tribe of Israel its own section of the **Promised Land**.
- **[20-09]** This period of time when God’s people were forced to leave the **Promised Land** is called the Exile.

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promise

Definition:

A promise is a pledge to do a certain thing. When someone promises something, it means he is committing to do something.

- The Bible records many promises that God has made for his people.
- Promises are an important part of formal agreements such as covenants.
- A promise is often accompanied by an oath to confirm that it will be done.

Translation Suggestions:

- The term “promise” could be translated as, “commitment” or “assurance” or “guarantee.”
- To “promise to do something” could be translated as, “assure someone that you will do something” or “commit to doing something.”

(See also: covenant, oath, swear, swear by, vow)

Bible References:

Waiting

Examples from the Bible stories:

- **[03-15]** God said, ”I **promise** I will never again curse the ground because of the evil things people do, or destroy the world by causing a flood, even though people are sinful from the time they are children.”?
- **[03-16]** God then made the first rainbow as a sign of his **promise**. Every time the rainbow appeared in the sky, God would remember what he **promised** and so would his people.
- **[04-08]** God spoke to Abram and **promised** again that he would have a son and as many descendants as the stars in the sky. Abram believed God’s **promise**.
- **[05-04]**”Your wife, Sarai, will have a son—he will be the son of **promise**.”
- **[08-15]** The covenant **promises** that God gave to Abraham were passed on to Isaac, then to Jacob, and then to Jacob’s twelve sons and their families.
- **[17-14]** Though David had been unfaithful to God, God was still faithful to his **promises**.
- **[50-01]** Jesus **promised** he would return at the end of the world. Though he has not yet come back, he will keep his **promise**.

prophet, prophecy, prophesy, seer, prophetess

Definition:

A “prophet” is a man who speaks God’s messages to people. A woman who does this is called a “prophetess.”

- Often prophets warned people to turn away from their sins and obey God.
- A “prophecy” is the message that the prophet speaks. To “prophesy” means to speak God’s messages.
- Often the message of a prophecy was about something that would happen in the future.
- Many prophecies in the Old Testament have already been fulfilled.
- In the Bible the collection of books written by prophets are sometimes referred to as “the prophets.”
- For example, the phrase, “the law and the prophets” is a way of referring to all the Hebrew scriptures, which are also known as the “Old Testament.”
- An older term for a prophet was “seer” or “someone who sees.”
- Sometimes the term “seer” refers to a false prophet or to someone who practices divination.

Translation Suggestions:

- The term “prophet” could be translated as “God’s spokesman” or “man who speaks for God” or “man who speaks God’s messages.”
- A “seer” could be translated as, “person who sees visions” or “man who sees the future from God.”
- The term “prophetess” could be translated as, “spokeswoman for God” or “woman who speaks for God” or “woman who speaks God’s messages.”
- Ways to translate “prophecy” could include, “message from God” or “prophet message.”
- The term “prophesy” could be translated as “speak words from God” or “tell God’s message.”
- The figurative expression, “law and the prophets” could also be translated as, “the books of the law and of the prophets” or “everything written about God and his people, including God’s laws and what his prophets preached.” (See: Synecdoche)
- When referring to a prophet (or seer) of a false god, it may be necessary to translate this as “false prophet (seer)” or “prophet (seer) of a false god” or “prophet of Baal,” for example.

(See also: Baal, divination, diviner, soothsaying, soothsayer, false god, foreign god, god, goddess, false prophet, fulfill, law, law of Moses, God’s law, law of Yahweh, vision)

Bible References:

Waiting

Examples from the Bible stories:

- **[12-12]** When the Israelites saw that the Egyptians were dead, they trusted in God and believed that Moses was a **prophet** of God.
- **[17-13]** God was very angry about what David had done, so he sent the **prophet** Nathan to tell David how evil his sin was.
- **[19-01]** Throughout the history of the Israelites, God sent them **prophets**. The **prophets** heard messages from God and then told the people God's messages.
- **[19-06]** All the people of the entire kingdom of Israel, including the 450 **prophets** of Baal, came to Mount Carmel.
- **[19-17]** Most of the time, the people did not obey God. They often mistreated the **prophets** and sometimes even killed them.
- **[21-09]** The **prophet** Isaiah **prophesied** that the Messiah would be born from a virgin.
- **[43-05]**"This fulfills the **prophecy** made by the **prophet** Joel in which God said, 'In the last days, I will pour out my Spirit.'"
- **[43-07]**"This fulfills the **prophecy** which says, 'You will not let your Holy One rot in the grave.'"
- **[48-12]** Moses was a great **prophet** who proclaimed the word of God. But Jesus is the greatest **prophet** of all. He is the Word of God.
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prosper, prosperity, prosperous

Definition:

The term “prosper” generally refers to living well and can refer to prospering physically or spiritually. When people or a country are “prosperous,” it means they are wealthy and have all that they need to be successful. They are experiencing “prosperity.”

- The term “prosperous” often refers to success in owning money and property or in producing everything needed for people to live well.
- In the Bible, the term “prosperous” also includes good health and being blessed with children.
- A “prosperous” city or country is one that has many people, good production of food, and businesses that bring in plenty of money.
- The Bible teaches that a person will prosper spiritually when he obeys God’s teachings. He will also experience the blessings of joy and peace. God does not always give people a lot of material wealth, but he will always prosper them spiritually as they follow his ways.
- Depending on the context, the term “prosper” could also be translated as “succeed spiritually” or “be blessed by God” or “experience good things” or “live well.”
- The term “prosperous” could also be translated as “successful” or “wealthy” or “spiritually fruitful.”
- “Prosperity” could also be translated as, “well-being” or “wealth” or “success” or “abundant blessings.”

(See also: bless, blessed, blessing, fruit, fruitful, spirit, spiritual)

Bible References:

Waiting

prostitute, harlot, whore

Definition:

The terms “prostitute” and “harlot” both refer to a person who performs sexual acts for money or for religious rites. Prostitutes or harlots were usually female, but some were male.

- In the Bible, the word “prostitute” is sometimes used figuratively to refer to a person who worships false gods or who practices witchcraft.
- The expression “play the harlot” means to act like a harlot by being sexually immoral. This expression is also used in the Bible to refer to a person who worships idols.
- To “prostitute oneself” to something means to be sexually immoral or when used figuratively, to be unfaithful to God by worshiping false gods.
- In ancient times, some pagan temples used male and female prostitutes as part of their rituals.
- This term could be translated by the word or phrase that is used in the project language to refer to a prostitute. Some languages may have a euphemistic term that is used for this. (See: Euphemism)

(See: adultery, adulterous, adulterer, adulteress, false god, foreign god, god, goddess, sexual immorality, idol, idolatrous)

Bible References:

Waiting

proud, pride, prideful

Definition:

The terms “proud” and “prideful” refer to a person thinking too highly of himself, and especially, thinking that he is better than other people.

- A proud person often does not admit his own faults. He is not humble.
- Pride can lead to disobeying God in other ways.
- The terms “proud” and “pride” can also be used in a positive sense, such as being “proud of” what someone else has achieved and being “proud of” your children. The expression, “take pride in your work” means to find joy in doing your work well.
- Someone can be proud of what he has done without being prideful about it. Some languages have different words for these two different meanings of “pride.”
- The term “prideful” is always negative, with the meaning of being “arrogant” or “conceited” or “self-important.”

Translation Suggestions:

- The noun “pride” could be translated as, “arrogance” or “conceit” or “self-importance.”
- In other contexts, “pride” could be translated as, “joy” or “satisfaction” or “pleasure.”
- To be “proud of” could also be translated as, “happy with” or “satisfied with” or “joyful about (the accomplishments of).”
- The phrase “take pride in your work” could be translated as, “find satisfaction in doing your work well.”
- The expression, “take pride in Yahweh” could also be translated as, “be delighted about all the wonderful things Yahweh has done” “be happy about how amazing Yahweh is.”

(See also: arrogant, humble, humility, joy, joyful)

Bible References:

Waiting

Examples from the Bible stories:

- **[04-02]** They were very **proud**, and they did not care about what God said.
- **[34-10]** Then Jesus said, ”I tell you the truth, God heard the tax collector’s prayer and declared him to be righteous. But he did not like the prayer of the religious leader. God will humble everyone who is **proud**, and he will lift up whoever humbles himself.”

proverb

Definition:

A proverb is a short statement that expresses some wisdom or truth.

- Proverbs are powerful because they are easy to remember and repeat.
- Often a proverb will include practical examples from everyday life.
- Some proverbs are very clear and direct, while others are more difficult to understand.
- King Solomon was known for his wisdom and wrote over 1,000 proverbs.
- Jesus often used proverbs or parables when he taught people.
- Ways to translate “proverb” could include, “wise saying” or “true word.”

(See also: Solomon, true, truth, come true, wise, wisdom)

Bible References:

Waiting

psalm

Definition:

The term “psalm” refers to a sacred song, often in the form of a poem that was written to be sung.

- The Old Testament book of Psalms has a collection of these songs written by King David and other Israelites such as Moses, Solomon, and Asaph, among others.
- The psalms were used by the nation of Israel in their worship of God.
- Psalms can be used to express joy, faith, and reverence, as well as pain and sorrow.
- In the New Testament, Christians are instructed to sing psalms to God as a way of worshiping him.

(See also: David, faith, joy, joyful, Moses, sacred)

Bible References:

Waiting

punish, punishment

Definition:

The term “punish” means to cause someone to suffer a negative consequence for doing something wrong. The term “punishment” refers to the negative consequence that is given as a result of that wrong behavior.

- Often punishment is intended to motivate a person to stop sinning.
- God punished the Israelites when they disobeyed him, especially when they worshiped false gods. Because of their sin, God allowed their enemies to attack and capture them.
- God is righteous and just, so he has to punish sin. Every human being has sinned against God and deserves punishment.
- Jesus was punished for all the evil things that every person has ever done. He received each person’s punishment on himself even though he did nothing wrong and did not deserve that punishment.
- The expressions “go unpunished” and “leave unpunished” mean to decide not to punish people for their wrongdoing. God often allows sin to go unpunished as he waits for people to repent.

(See also: just, justice, justly, repent, repentance, righteous, righteousness, sin, sinful, sinner, sinning)

Bible References:

Waiting

their

Examples from the Bible stories:

- **[13-07]** God also gave many other laws and rules to follow. If the people obeyed these laws, God promised that he would bless and protect them. If they disobeyed them, God would **punish** them.
- **[16-02]** Because the Israelites kept disobeying God, he **punished** them by allowing their enemies to defeat them.
- **[19-16]** The prophets warned the people that if they did not stop doing evil and start obeying God, then God would judge them as guilty, and he would **punish** them.
- **[48-06]** Jesus was the perfect high priest because he took the **punishment** for every sin that anyone has ever committed.
- **[48-10]** When anyone believes in Jesus, the blood of Jesus takes away that person’s sin, and God’s **punishment** passes over him.
- **[49-09]** But God loved everyone in the world so much that he gave his only Son so that whoever believes in Jesus will not be **punished** for his sins, but will live with God forever.

- **[49-11]** Jesus never sinned, but he chose to be **punished** and die as the perfect sacrifice to take away your sins and the sins of every person in the world.

pure, purify, purification

Definition:

To be “pure” means to have no flaw or to have nothing mixed in that is not supposed to be there. To purify something is to cleanse it and remove anything that contaminates or pollutes it.

- In regard to Old Testament laws, “purify” and “purification” refer mainly to the cleansing from things that make an object or a person ritually unclean, such as disease, body fluids, or childbirth.
- The Old Testament also had laws telling people how to be purified from sin, usually by the sacrifice of an animal. This was only temporary and the sacrifices had to be repeated over and over again.
- In the New Testament, to be purified often refers to being cleansed from sin.
- The only way that people can be completely and permanently purified from sin is through repenting and receiving God’s forgiveness, through trusting in Jesus and his sacrifice.

Translation Suggestions:

- The term “purify” could be translated as “make pure” or “cleanse” or “cleanse from all contamination” or “get rid of all sin.”
- A phrase such as, “when the time for their purification was over” could be translated as, “when they had purified themselves by waiting the required number of days.”
- The phrase, “provided purification for sins” could be translated as, “provided a way for people to be completely cleansed from their sin.”
- Other ways to translate “purification” could include, “cleansing” or “spiritual washing” or “becoming ritually clean.”

(See: atonement, atone, clean, cleanse, spirit, spiritual)

Bible References:

Waiting

queen

Definition:

A queen is either the female ruler of a country or the wife of a king.

- Esther became the queen of the Persian empire when she married King Ahasuerus.
- Queen Jezebel was the evil wife of King Ahab.
- The Queen of Sheba was a famous ruler who came to visit King Solomon.
- The term “queen mothAthaliaher” usually refers to the mother or grandmother of a ruling king or the widow of the previous king. A queen mother had much influence, as was seen in the case of Athaliah who influenced the people to worship idols.

(See also: Ahasuerus, Athaliah, Esther, king. Persia, Persians ruler, rulers, rule, Sheba)

Bible References:

Waiting

quench

Definition:

The term “quench” means to put out or stop something that is demanding to be satisfied.

- This term is usually used in the context of quenching thirst and means to stop being thirsty by drinking something.
- It can also be used to refer to putting out a fire.
- Both thirst and fire are quenched with water.
- Paul uses the term “quench” in a figurative way when he instructs believers to not “quench the Holy Spirit.” This means to not discourage people from allowing the Holy Spirit to produce his fruits and gifts in them. Quenching the Holy Spirit means to do something that prevents the Holy Spirit from freely manifesting his power and work in people.

(See also: fruit, fruitful, gift, Holy Spirit, Spirit of God, Spirit of the Lord)

Bible References:

Waiting

rage

Facts:

Rage is excessive anger which is out of control. When someone rages, it means that person is expressing anger in a destructive way.

- Rage happens when the emotion of anger causes a person to lose self control.
- When controlled by rage, people commit acts and say things which are destructive.
- The term “to rage” can also refer to powerful movements, such as a “raging” storm or ocean waves that “rage.”
- The “nations rage” refers to ungodly people who disobey God and rebel against him.
- To be “filled with rage” means to have an overwhelming feeling of extreme anger.

(See also: angry, anger, self-control,

Bible References:

Waiting

raise, rise, risen, arise, arose

Definition:

raise, raise up

In general, the word “raise” means to “lift up” or “make higher.”

- The figurative phrase, “raise up” means to cause something to come into being or to appear. It can also mean to appoint someone to do something.
- Sometimes “raise up” means to “restore” or “rebuild.”
- “Raise” has a specialized meaning in the phrase, “raise from the dead.” It means to cause a dead person to become alive again.
- Sometimes “raise up” means to “exalt” someone or something.

rise, arise

To “rise” or “arise” means to “go up” or “get up.” The terms “risen,” “rose” and “arose” are used for expressing past action.

- When a person gets up to go somewhere, this is sometimes expressed as, “he arose and went” or “he rose up and went.”
- If something “arises” it means it “happens” or “begins to happen.”
- Jesus predicted that he would “rise from the dead.” Three days after Jesus died, the angel said, “He has risen”!

Translation Suggestions:

- The term “raise” or “raise up” can be translated as “to lift up” or “to make higher.”
- To “raise up” could also be translated as, “to cause to appear” or “to appoint” or “to bring into existence.”
- To “raise up the strength of your enemies” could be translated as, “cause your enemies to be very strong.”
- The phrase “raise someone from the dead,” could be translated as “cause someone to return from death to life” or “cause someone to come back to life.”
- Depending on the context, “raise up” could also be translated as, “provide” or “appoint” or “cause to have” or “build up” or “rebuild” or “repair.”
- The phrase “arose and went” could be translated as “got up and went” or “went.”
- Depending on the context, the term “arose” could also be translated as “began” or “started up” or “got up” or “stood up.”

(See also: resurrection, appoint, appointed, exalt, exaltation)

Bible References:

Waiting

Examples from the Bible stories:

- **[21-14]** The prophets foretold that the Messiah would die and that God would also **raise** him from the dead.
- **[41-05]**"Jesus is not here. He has **risen** from the dead, just like he said he would!"
- **[43-07]**"Although Jesus died, God **raised** him from the dead. This fulfills the prophecy which says, 'You will not let your Holy One rot in the grave.' We are witnesses to the fact that God **raised** Jesus to life again."
- **[44-05]**" You killed the author of life, but God **raised** him from the dead. "
- **[44-08]** Peter answered them, "This man stands before you healed by the power of Jesus the Messiah. You crucified Jesus, but God **raised** him to life again!"
- **[48-04]** This meant that Satan would kill the Messiah, but God would **raise** him to life again, and then the Messiah will crush the power of Satan forever.
- **[49-02]** He (Jesus) walked on water, calmed storms, healed many sick people, drove out demons, **raised** the dead to life, and turned five loaves of bread and two small fish into enough food for over 5,000 people.
- **[49-12]** You must believe that Jesus is the Son of God, that he died on the cross instead of you, and that God **raised** him to life again.

ransom

Definition:

The term “ransom” refers to a sum of money or other payment that is demanded or paid for the release of a person who is held captive.

- As a verb, “to ransom” means to make a payment or to do something self-sacrificially in order to rescue someone who has been captured, enslaved or imprisoned. This meaning of “buy back” is similar to the meaning of “redeem.”
- Jesus allowed himself to be killed as a ransom to free sinful people from their enslavement to sin. This act of God buying back his people through paying the penalty of their sin is also called “redemption” in the Bible.

Translation Suggestions:

- The term “to ransom” could also be translated as, “to pay to release” or “to pay a price to free” or “to buy back” someone.
- The phrase “to pay a ransom” could be translated as “to pay the price (of freedom)” or “to pay the penalty (to free people)” or “to make the required payment.”
- The noun “ransom” could be translated as “a buying back” or “a penalty paid” or “the price paid” (to free or buy back people or land).
- The terms “ransom” and “redemption” have the same meaning but are sometimes used slightly differently in English. Other languages may have only one term they will use to translate this concept.
- Make sure this is translated differently from “atonement.”

(See also: atonement, atone, redeem)

Bible References:

Waiting

reap, reaper

Definition:

The term “reap” means to harvest crops such as grain. A “reaper” is someone who harvests the crop.

- Usually reapers harvested the crops by hand, pulling up the plants or cutting them with a sharp cutting tool.
- The idea of reaping a harvest is often used figuratively to refer to telling people the good news about Jesus and bringing them into God’s family.
- This term is also used figuratively to refer to the consequences that come from a person’s actions, as in the saying “a man reaps what he plants.” (See: Metaphor)
- Other ways to translate “to reap” and “reaper” could include “to harvest” and “harvester” (or “person who harvests”). (See link to “harvest” page for more translation suggestions.)

(See also: good news, gospel, harvest)

Bible References:

Waiting

rebel, rebellious, rebellion

Definition:

The term “rebel” means to refuse to submit to someone’s authority. A “rebellious” person often disobeys and does evil things. This kind of person is called “a rebel.”

- A person is rebelling when he does something the authorities over him have told him not to do.
- A person can also rebel by refusing to do what the authorities have commanded him to do.
- Sometimes people rebel against their government or leader who is ruling over them.
- The term “to rebel” could also be translated as “to disobey” or “to revolt,” depending on the context.
- “Rebellious” could also be translated as “continually disobedient” or “refusing to obey.”
- The term “rebellion” means “refusal to obey” or “disobedience” or “law-breaking.”
- The phrase “the rebellion” or “a rebellion” can also refer to an organized group of people who publicly rebel against ruling authorities by breaking the law and attacking leaders and other people. Often they try to get other people to join them in rebelling.

:(See also: authority, disobey, disobedient, disobedience, governor, govern, proconsul, government)

Bible References:

Waiting

Examples from the Bible stories:

- **[14-14]** After the Israelites had wandered in the wilderness for forty years, all of them who had **rebelled** against God were dead.
- **[18-07]** Ten of the tribes of the nation of Israel **rebelled** against Rehoboam.
- **[18-09]** Jeroboam **rebelled** against God and caused the people to sin.
- **[18-13]** Most of the people of Judah also **rebelled** against God and worshiped other gods.
- **[20-07]** But after a few years, the king of Judah **rebelled** against Babylon.
- **[45-03]** Then he (Stephen) said, ”You stubborn and **rebellious** people always reject the Holy Spirit, just as your ancestors always rejected God and killed his prophets.

rebuke

Definition:

To rebuke is to give someone a stern verbal correction, often in order to help that person turn away from sin.

- The New Testament commands Christians to rebuke other believers when they are clearly disobeying God.
- The book of Proverbs instructs parents to rebuke their children when they are disobedient.
- A rebuke is typically given to prevent the one who committed the wrong from involving themselves further in sin.
- This could be translated by, “sternly correct” or “admonish.”
- The phrase “a rebuke” could be translated by, “a stern correction” or “a strong criticism.”
- “Without rebuke” could be translated as, “without admonishing” or “without criticism.”

(See also admonish, disobey, disobedient, disobedience)

Bible References:

Waiting

receive

Definition:

The term “receive” generally means to get or accept something that is given, offered, or presented.

- To “receive” can also mean to suffer or experience something, as in “he received punishment for what he did.”
- There is also a special sense in which we can “receive” a person. For example, to “receive” guests or visitors means to welcome them and to treat them with honor in order to build a relationship with them.
- To “receive the gift of the Holy Spirit” means we are given the Holy Spirit and welcome him to work in and through our lives.
- To “receive Jesus” means to accept God’s offer of salvation through Jesus Christ.
- When a blind person “receives his sight” means that God healed him and enabled him to see.

Translation Suggestions:

- Depending on the context, “receive” can be translated as “accept” or “welcome” or “experience” or “be given.”
- The expression, “you will receive power” could be translated as, “you will be given power” or “God will give you power” or “power will be given to you (by God)” or “God will cause the Holy Spirit to work powerfully in you.”
- The phrase “received his sight” could also be translated as, “was able to see” or “became able to see again” or “God healed him so that he was able to see.”

(See also: Holy Spirit, Spirit of God, Spirit of the Lord, Jesus, Jesus Christ, Christ Jesus, lord, master, sir, save, safe)

Bible References:

Waiting

Examples from the Bible stories:

- **[21-13]** The prophets also said that the Messiah would be perfect, having no sin. He would die to **receive** the punishment for other people’s sin. His punishment would bring peace between God and people.
- **[45-05]** As Stephen was dying, he cried out, ”Jesus, **receive** my spirit.”
- **[49-06]** He (Jesus) taught that some people will receive him and be saved, but others will not.
- **[49-10]** When Jesus died on the cross, he **received** your punishment.
- **[49-13]** God will save everyone who believes in Jesus and **receives** him as their Master.

redeem, redemption, redeemer

Definition:

The terms “redeem” and “redemption” refer to buying back something that was previously owned or held captive. A “redeemer” is someone who redeems something or someone.

- God gave laws to the Israelites about how to redeem people or things.
- For example, someone could redeem a person who was in slavery by paying the price so that the slave could go free. The word “ransom” also refers to this practice.
- If someone’s land had been sold, a relative of that person could “redeem” or “buy back” that land so that it would stay in the family.
- These practices show how God redeems people who are in slavery to sin. When he died on the cross, Jesus paid the full payment for people’s sins and redeemed all those who trust in him for salvation. People who have been redeemed by God are set free from sin and its punishment.

Translation Suggestions:

- Depending on the context, the term “redeem” could also be translated as “buy back” or “pay to free (someone)” or “ransom.”
- The term “redemption” could be translated as “ransom” or “freedom payment” or “the buying back.”
- The words, “ransom” and “redeem” have basically the same meaning, so some languages may only use one term to translate both these terms.

(See also: free, freedom, liberty, ransom)

Bible References:

Waiting

Sea of Reeds, Red Sea

Facts:

The “Sea of Reeds” was the name of a body of water located between Egypt and Arabia. It is now called the “Red Sea.”

- The Red Sea is long and narrow. It is larger than a lake or river, but much smaller than an ocean.
- The Israelites had to cross the Red Sea when they were fleeing from Egypt. God did a miracle and caused the waters of the sea to divide so that the people could walk across on dry land.
- The land of Canaan was north of this sea.
- This could also be translated as, “Reed Sea.”

(See also: Arabia, Arabian, , Canaan, Canaanite, Egypt, Egyptian)

Bible References:

Waiting

Examples from the Bible stories:

- **[12-04]** When the Israelites saw the Egyptian army coming, they realized they were trapped between Pharaoh’s army and the **Red Sea**.
- **[12-05]** Then God told Moses, ”Tell the people to move toward the **Red Sea**.”
- **[13-01]** After God led the Israelites through the **Red Sea**, he led them through the wilderness to a mountain called Sinai.

reed, reeds

Facts:

The term “reed” refers to a plant with a long stalk that grows in the water, usually along the edge of a river or stream.

- The reeds in the Nile River where Moses was hidden as a baby were also called “bulrushes.” They were tall, hollow stalks growing in dense clumps in the river water.
- These fibrous plants were used in ancient Egypt for making paper, baskets, and boats.
- The stalk of the reed plant is flexible and is easily bent over by the wind.

(Translation suggestions: Translate Names)

(See also: Egypt, Egyptian, Moses, Nile River, River of Egypt)

Bible References:

Waiting

refuge, shelter

Definition:

The term “refuge” refers to a place or condition of safety and protection. A “shelter” refers to a physical structure that protects from weather or danger.

- In the Bible, God is often referred to as a refuge where his people can be safe, protected, and cared for.
- The term, “city of refuge” in the Old Testament referred to certain cities where a person who accidentally killed someone could run to for protection from people who would attack them in revenge.
- A “shelter” is often a physical structure such as a building or roof that can provide protection to people or animals.
- Sometimes “shelter” means “protection” as when Lot said that his guests were “under the shelter” of his roof. He was saying that they should be safe because they were in his house.

Translation Suggestions:

- The term “refuge” could be translated as “safe place” or “place of protection.”
- Depending on the context, the term “shelter” could be translated as, “something that protects” or “protection” or “protected place.”
- If it refers to a physical structure, “shelter” could also be translated as “protective building” or ”
- The phrase “into safe shelter” could be translated as “into a safe place” or “into a place that will protect.”
- To “find shelter” or “take shelter” or “take refuge” could be translated as, “find a place of safety” or “put oneself in a protected place.”

Bible References:

Waiting

reign

Definition:

The term “to reign” means to rule as a king over the people of a particular country or kingdom. The reign of a king is the time period during which he is ruling.

- The term ”reign is also used to refer to God reigning as king over the entire world.
- God allowed human kings to reign over Israel when they rejected him as their king.
- When Jesus Christ returns, he will openly reign as king over the whole world and Christians will reign with Him.
- This term could also be translated as “absolute rule” or “rule as king” or “governing as king.”

(See also: king, kingdom)

Bible References:

Waiting

reject

Definition:

To "reject" someone or something means to refuse to accept that person or thing.

- The term "reject" can also mean to "refuse to believe in" something.
- To reject God also means to refuse to obey him.
- When the Israelites rejected Moses' leadership, it means that they were rebelling against his authority. They did not want to obey him.
- The Israelites showed that they were rejecting God when they worshiped false gods.
- The term "push away" is the literal meaning of this word. Other languages may have a similar expression that means to reject or refuse to believe someone or something.

Translation Suggestions

- Depending on the context, the term "reject" could also be translated by, "not accept" or "stop helping" or "refuse to obey " or "stop obeying."
- In the expression, "stone that the builders rejected," the term "rejected" could be translated as, "refused to use" or "did not accept" or "threw away" or "got rid of as worthless."
- In the context of the people rejecting God's commandments, this could be translated as "refused to obey" his commands or "stubbornly chose to not accept" God's laws.

(See also: command, to command, commandment, disobey, disobedient, disobedience, obey, obedient, obedience, stiff-necked, stubborn)

Bible References:

Waiting

rejoice

Definition:

The term “rejoice” means to be full of joy and gladness.

- This term often refers to being very happy about the good things that God has done.
- It could be translated as, “be very happy” or “be very glad” or “be full of joy.”
- When Mary said, “my soul rejoices in God my Savior” she meant, “God my Savior has made me very happy” or “I feel so joyful because of what God my Savior has done for me.”

(See also: joy, joyful)

Bible References:

Waiting

renown, renowned

Definition:

The term “renown” refers to being well-known and having a praiseworthy reputation.

- A “renowned” person is someone who is well-known and highly esteemed.
- “Renown” especially refers to a good reputation that is widely known over a long period of time.
- A city that is “renowned” is often well-known for its wealth and prosperity.

Translation Suggestions:

- The term “renown” could also be translated as, “fame” or “esteemed reputation” or “greatness that is well-known by many people.”
- The term “renowned” could also be translated as “well-known and highly esteemed” or “having an excellent reputation.”
- The expression, “May the Lord’s name be renowned in Israel” could be translated as, “May the Lord’s name be well-known and honored by the people of Israel.”
- The phrase, “men of renown” could be translated as, “men well-known for their courage” or “famous warriors” or “highly esteemed men.”
- The expression “your renown endures through all generations” could be translated as “throughout the years people will hear about how great you are” or “your greatness is seen and heard by people in every generation.”

(See also: honor, to honor)

Bible References:

Waiting

repent, repentance

Definition:

The terms “repent” and “repentance” refer to turning away from sin and turning back to God.

- To “repent” literally means to “change one’s mind.”
- In the Bible, “repent” usually means to turn away from a sinful, human way of thinking and acting, and to turn to God’s way of thinking and acting.
- When people truly repent of their sins, God forgives them and helps them start obeying him.

Translation Suggestions:

- The term, “repent” can be translated with a word or phrase that means, “turn back (to God)” or “turn away from sin and toward God” or “turn toward God, away from sin.”
- Often the term, “repentance” can be translated using the verb “repent.” For example, “God has given repentance to Israel” could be translated as, “God has enabled Israel to repent.”
- Other ways to translate “repentance” could include “to turn away from sin” or “turning to God and away from sin.”

(See also: forgive, forgiveness, sin, sinful, sinner, sinning, turn, turn away, turn back)

Bible References:

Waiting

Examples from the Bible stories:

- **[16-02]** After many years of disobeying God and being oppressed by their enemies, the Israelites **repented** and asked God to rescue them.
- **[17-13]** David **repented** of his sin and God forgave him.
- **[19-18]** They (prophets) warned people that God would destroy them if they did not **repent**.
- **[24-02]** Many people came out to the wilderness to listen to John. He preached to them, saying, ”**Repent**, for the kingdom of God is near!”
- **[42-08]**“”It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to **receive** forgiveness for their sins. ”
- **[44-05]**”So now, **repent** and turn to God so that your sins will be washed away.”

report

Definition:

The term “to report” means to tell people about something that happened, often giving details about that event. A report can be spoken or written.

- “Report” could also be translated as “tell” or “explain” or “tell the details of.”
- The expression, “Report this to no one” could be translated as, “Don’t talk about this with anyone” or “Don’t tell anyone about this.”
- Ways to translate “a report” could include, “an explanation” or “a story” or “a detailed account,” depending on the context.

Bible References:

Waiting

shows the interruption of thought and

shows the interruption of thought and

reproach

Definition:

To reproach someone means to criticize or disapprove of that person's character or behavior. A reproach is the negative comment about the person.

- Saying that a person is "above reproach" or "beyond reproach" or "without reproach" means that this person behaves in a God-honoring way and there is little or nothing that could be said in criticism of him.
- The word "reproach" can also be translated as "accusation" or "shame" or "disgrace."
- "To reproach" could also be translated as, "to rebuke" or "to accuse" or "to criticize," depending on the context.

(See also: accuse, accusation, accuser, rebuke, shame, shameful, ashamed)

Bible References:

Waiting

rest

Definition:

The term “to rest” literally means to stop working in order to relax or regain strength. The phrase “the rest of” refers to the remainder of something.

- An object can be said to be “resting” somewhere, which means it is “standing” or “sitting” there.
- A boat that “comes to rest” somewhere has “stopped” or “landed” there.
- When a person or animal rests, it can mean that they are sitting or lying down in order to refresh themselves.
- God commanded the Israelites to rest on the seventh day of the week. This day of not working was called the “Sabbath” day.
- To rest an object on something means to “place” or “put” it there.

Translation Suggestions:

- Depending on the context, “to rest (oneself)” could also be translated as “to stop working” or “to refresh himself” or “to stop carrying burdens.”
- To “rest” an object on something could be translated as to “place” or “put” or “set” that object on something.
- When Jesus said, “I will give you rest,” this could also be translated as, ” I will cause you to stop carrying your burden” or “I will help you be at peace” or “I will empower you to relax and trust in me.”
- When God says, “they will not enter my rest,” this could be translated as, “they will not experience my blessings of rest” or “they will not experience the joy and peace that comes from trusting in me.”
- The term “the rest” could be translated as “those that remain” or “all the other people” or “everything that is left.”

(See also: remnant, Sabbath)

Bible References:

Waiting

restore, restoration

Definition:

The terms “restore” and “restoration” refer to causing something to return to its original and better condition.

- When a diseased body part is restored, this means it has been “healed.”
- A broken relationship that is restored, has been “reconciled.” God restores sinful people and brings them back to himself.
- If people are restored to their home country it means they have been “brought back” or “returned” to that country.

Translation Suggestions:

- Depending on the context, ways to translate “restore” could include: “renew” or “repay” or “return” or “heal” or “bring back.”
- An expression for this term could be “make new” or “make like new again.”
- When property is “restored,” it means it has been “repaired” or “replaced” or “given back” to its owner.
- Depending on the context, “restoration,” could be translated as, “renewal” or “healing” or “reconciliation.”

Bible References:

Waiting

resurrection

Definition:

The term “resurrection” refers to the act of becoming alive again after having died.

- To resurrect someone means to bring that person back to life again. Only God has the power to do this.
- The word “resurrection” often refers to Jesus’ coming back to life after he died.
- When Jesus said, “I am the Resurrection and the Life” he meant that he is the source of resurrection, and the one who causes people to come back to life.

Translation Suggestions:

- The word “resurrection” could also be translated as, “coming back to life” or, “becoming alive again after being dead.”
- The literal meaning of this word is “a rising up” or “the act of being raised (from the dead).” These would be other possible ways to translate this term.

(See also: life, live, living, alive, death, die, dead, raise, rise, risen)

Bible References:

Waiting

Examples from the Bible stories:

- **[21-14]** Through the Messiah’s death and **resurrection**, God would accomplish his plan to save sinners and start the New Covenant.
- **[37-05]** Jesus replied, ”I am the **Resurrection** and the Life. Whoever believes in me will live, even though he dies.

return

Definition:

The term “return” means to go back or to give something back.

- To “return to” something means to start doing that activity again.
- When the Israelites returned to their worship of idols, they were starting to worship them again.
- When they returned to Yahweh, they repented and were worshiping Yahweh again.
- To return land or things that were taken or received from someone else means to give that property back to the person it belongs to.
- The term “return” could be translated as, “go back” or “give back” or “start doing again.”

(See also: turn, turn away, turn back)

Bible References:

Waiting

reveal, revelation

Definition:

The term “reveal” means to cause something to be known. A “revelation” is something that has been made known.

- In the Bible, the term “reveal” is often used to describe how God has made himself known to people.
- God has revealed himself through everything he has created and through his communication with people by spoken and written messages.
- God also reveals himself through dreams or visions.
- When Paul says that he received the gospel by “revelation from Jesus Christ,” he means that Jesus himself explained the gospel to him.
- The New Testament book “Revelation” is about God revealing events that will happen in the end times. He revealed this to the apostle John through visions.

Translation Suggestions:

- Other ways to translate “reveal” could include, “make known” or “disclose” or “show clearly.”
- Depending on the context, possible ways to translate “revelation” could be, “communication from God” or “things that God has revealed” or “teachings about God.” It is best to keep the meaning of “reveal” in this word.
- The phrase, “where there is no revelation” could be translated as, “when God does not reveal himself to people” or “when God has not spoken to people” or “among people whom God has not communicated to.”

(See also: good news, gospel, good news, gospel, dream, vision)

Bible References:

Waiting

reverence

Definition:

The term “reverence” refers to feelings of profound, deep respect for someone or something.

- Feelings of reverence can be seen in actions that honor the person who is revered.
- The fear of the Lord is an inner reverence that manifests itself in obedience to God’s commandments.
- This term could also be translated as “fear and honor” or “sincere respect.”

(See also: fear, afraid, fear of Yahweh, honor, to honor, obey, obedient, obedience)

Bible References:

Waiting

reward

Definition:

The term “reward” refers to what a person receives because of something he has done, either good or bad. “To reward” someone is to give someone something he deserves.

- A reward can be a good or positive thing that a person receives because of doing something well or because he has obeyed God.
- Sometimes a reward can refer to negative things that may result from bad behavior, such as the statement, “the reward of the wicked.” In this context, “reward”kk refers to punishment or negative consequences from sinful actions.

Translation Suggestions:

- Depending on the context, the term “reward” could be translated as “payment” or “something that is deserved” or “punishment.”
- “To reward” someone could be translated by “to repay” or “to punish” or “to give what is deserved.”
- Make sure the translation of this term does not refer to wages. A reward is not specifically about earning money as part of a job.

(See also: punish, punishment)

Bible References:

Waiting

righteous, righteousness

Definition:

The terms “righteous” and “righteousness” refer to God’s absolute goodness, justice, faithfulness, and love. Because God is righteous, he must condemn sin.

- These terms are also often used to describe a person who obeys God and is morally good. However, because all people have sinned, no one except God is completely righteous.
- Examples of people who the Bible calls “righteous” include Noah, Job, Abraham, Zachariah, and Elisabeth.
- When people trust in Jesus to save them, God cleanses them from their sins and declares them to be righteous based on Jesus’ righteousness.

Translation Suggestions:

- When referring to God, the term “righteous” could be translated as “perfectly good and just” or “always acting rightly.”
- God’s “righteousness” could also be translated as, “perfect faithfulness and goodness.”
- When referring to people who are obedient to God, the term “righteous” could also be translated as “morally good” or “just” or “living a God-pleasing life.”
- The phrase, “the righteous” could also be translated as, “righteous people” or “God-fearing people.”
- Depending on the context, “righteousness” could also be translated with a word or phrase that means, “goodness” or “being perfect before God” or “acting in a right way by obeying God” or ”doing perfectly good
- Sometimes “the righteous” is used figuratively and refers to “people who think they are good” or “people who seem to be righteous.”

(See also: good, goodness, holy, holiness, evil, wicked, wickedness, just, justice, justly, faithful, faithfulness)

Bible References:

Waiting

Examples from the Bible stories:

- **[03-02]** But Noah found favor with God. He was a **righteous** man, living among wicked people.
- **[04-08]** God declared that Abram was **righteous** because he believed in God’s promise.
- **[17-02]** David was a humble and **righteous** man who trusted and obeyed God.
- **[23-01]** Joseph, the man Mary was engaged to, was a **righteous** man.
- **[50-10]** Then the **righteous** ones will shine like the sun in the kingdom of God their Father.”

right hand

Definition:

The figurative expression “right hand” refers to the place of honor or strength on the right side of a ruler or other important individual.

- The right hand is also used as a symbol of power, authority, or strength.
- The Bible describes Jesus as sitting “at the right hand of” God the Father as the head of the body of believers (the Church) and in control as ruler of all creation.
- A person’s right hand was used to show special honor when placed on the head of someone being given a blessing (as when the patriarch Jacob blessed Joseph’s son Ephraim).
- To “serve at the right hand” of someone means to be the one whose service is especially helpful and important to that person.

Translation Suggestions:

- Sometimes the term “right hand” literally refers to a person’s right hand, as when Roman soldiers put a staff into Jesus’ right hand to mock him. This should be translated using the term that the language uses to refer to this hand.
- Regarding figurative uses, if an expression that includes the term “right hand” does not have the same meaning in the project language, then consider whether that language has a different expression with the same meaning.
- The expression “at the right hand of” could be translated as “on the right side of” or “in the place of honor beside” or “in the position of strength” or “ready to help.”
- Ways to translate “with his right hand” could include, “with authority” or “using power” or “with his amazing strength.”
- The figurative expression “his right hand and his mighty arm” uses two ways of emphasizing God’s power and great strength. One way to translate this expression could be, “his amazing strength and mighty power.” (See: Parallelism)
- The expression “their right hand is falsehood” could be translated by, “even the most honorable thing about them is corrupted by lies” or “their place of honor is corrupted by deception” or “they use lies to make themselves powerful.”
- In Psalm 105:9, God calls for an accuser to be at the “right hand” of a wicked leader sent to punish his rebellious people. This could be translated as, “appoint an accuser to have the place of honor beside that wicked leader” or “appoint an accuser to help that wicked leader punish them.”

(See also: accuse, accusation, accuser, evil, wicked, wickedness, honor, to honor, mighty, might, punish, punishment, rebel, rebellious, rebellion)

Bible References:

Waiting

robe

Definition:

A robe is an outer garment with long sleeves that can be worn by both men and women. It is similar to a coat.

- Robes are open in the front and are tied shut with a sash or belt.
- They can be long or short in length.
- Purple robes were worn by kings as a sign of royalty, wealth, and prestige.

(See also: royal, tunic)

Bible References:

Waiting

rod

Definition:

The term “rod” refers to a narrow, solid, stick-like tool that is used in several different ways. It was probably at least a meter in length.

- A wooden rod was used by a shepherd to defend the sheep from other animals. It was also thrown toward a wandering sheep to bring it back to the the flock.
- In Psalm 23, King David used the terms, “rod” and “staff” as metaphors to refer to God’s guidance and discipline for his people.
- A shepherd’s rod was also used to count the sheep as they passed under it.
- Another metaphorical expression, “rod of iron,” refers to God’s punishment for people who rebel against him and do evil things.
- In ancient times, measuring rods made of metal, wood, or stone were used to measure the length of a building or object.
- In the Bible, a wooden rod is also referred to as an instrument to discipline children.

(See also: staff, sheep, ram, shepherd, to shepherd)

Bible References:

Waiting

royal

Definition:

The term “royal” describes people and things which are associated with a king or queen.

- Examples of things that can be called “royal” include a king’s clothing, palace, throne, or crown.
- A king or queen usually lives in a royal palace.
- A king wears special clothing, sometimes called “royal robes.” Often a king’s robes were colored purple, which was a rare and expensive type of dye.
- In the New Testament, believers in Jesus are called a “royal priesthood.” Other ways to translate this could include, “priests who serve God the King” or “called to be priests for God the King.”
- The term “royal” could also be translated as “kingly” or “belonging to a king.”

(See also: king. palace, priest, priesthood, purple, queen, robe)

Bible References:

Waiting

ruin, ruins

Definition:

To “ruin” something means to spoil, destroy, or cause to be useless. The term “ruin” or “ruins” refers to the rubble and spoiled remains of something that has been destroyed.

- The prophet Zephaniah spoke about the day of God’s wrath as a “day of ruin” when the world will be judged and punished.
- The book of Proverbs says that ruin and destruction await those who are ungodly.
- Depending on the context, “to ruin” could be translated as “to destroy” or “to spoil” or “to make useless” or “to break.”
- The term “ruin” or “ruins” could be translated as “rubble” or “broken-down buildings” or “destroyed city” or “devastation” or “brokenness” or “destruction,” depending on the context.

Bible References:

Waiting

ruler, rulers, rule

Definition:

The term “ruler” is a general reference to a person who has authority over other people, such as a leader of a country, kingdom, or religious group.

- In the Old Testament, a king was also referred to with the general term “ruler,” as in the phrase, “appointed him ruler over Israel.”
- God is referred to as the ultimate ruler, who rules over all other rulers.
- In the New Testament, the leader of a synagogue was called a “ruler.”
- Another type of ruler in the New Testament was a “governor.”
- Depending on the context, “ruler” could be translated as “leader” or “person who has authority over.”
- The action “to rule” means to “lead” to “have authority over.” It is means the same thing as “reign” when referring a king ruling.

(See also: authority, governor, govern, proconsul, government, king, synagogue)

Bible References:

Waiting

Sabbath

Definition:

The term “Sabbath” refers to the seventh day of the week, which God commanded the Israelites to set apart as a day of rest and doing no work.

- After God finished creating the world in six days, he rested on the seventh day. In the same way, God commanded the Israelites to set aside the seventh day as a special day to rest and worship him.
- The command to “keep the Sabbath holy” is one of the ten commandments that God wrote on the stone tablets that he gave Moses for the Israelites.
- Following the Jewish system of counting days, the Sabbath begins on Friday at sundown and lasts until Saturday at sundown.
- Sometimes in the Bible the Sabbath is called “Sabbath day” rather than only the Sabbath.

Translation Suggestions:

- This could also be translated as “resting day” or “day for resting” or “day of not working” or “God’s day of rest.”
- Some translations capitalize this term to show that it is a special day, as in “Sabbath Day” or “Resting Day.”
- Consider how this term is translated in a local or national language.

(See: How to Translate Unknowns)

(See: rest)

Bible References:

Waiting

Examples from the Bible stories:

- **[13-05]**”Always be sure to keep the **Sabbath day** holy. That is, do all your work in six days, for the seventh day is a day for you to rest and to honor me.”
- **[26-02]** Jesus went to the town of Nazareth where he had lived during his childhood. On the **Sabbath**, he went to the place of worship.
- **[41-03]** The day after Jesus was buried was a **Sabbath** day, and the Jews were not permitted to go to the tomb on that day.

sackcloth

Definition:

Sackcloth was a coarse, scratchy type of cloth that was made out of goat hair or camel hair.

- Clothing made out of sackcloth was uncomfortable for the person wearing it. It was worn as a way of showing mourning, grief, or humble repentance.
- The phrase “sackcloth and ashes” was a common term referring to a traditional expression of grief and repentance.

Translation Suggestions

- This term could also be translated as, “coarse cloth from animal hair” or “clothes made of goat hair” or “rough, scratchy clothing.”
- Other ways to translate this term could include, “rough, scratchy mourning clothes.”
- The phrase “sit in sackcloth and ashes” could be translated as, “show mourning and humility by wearing scratchy cloth and sitting in ashes.”

(See: How to Translate Unknowns)

(See: ash, ashes, dust, camel, goat, kid, humble, humility, mourn, mourning, repent, repentance, sign, proof, reminder)

Bible References:

Waiting

sacrifice, offering

Definition:

In the Bible, the terms “sacrifice” and “offering” refer to special gifts given to God as an act of worshiping him. People also offered sacrifices to false gods.

- The word “offering” generally refers to anything that is offered or given. The term “sacrifice” refers to something that is given or done at great cost to the giver.
- Offerings to God were specific things that he commanded the Israelites to give in order to express devotion and obedience to him.
- The names of the different offerings, such as “burnt offering” and “peace offering,” indicated what kind of offering was being given.
- Sacrifices to God often involved the killing of an animal.
- Only the sacrifice of Jesus, God’s perfect, sinless Son, can completely cleanse people from sin. Animal sacrifices could never do that.
- The figurative expression “offer yourselves as a living sacrifice” means, “live your life in complete obedience to God, giving up everything in order to serve him.”

Translation Suggestions

- The term “offering” could also be translated as “a gift to God” or “something given to God” or “something valuable that is presented to God.”
- Depending on the context, the term “sacrifice” could also be translated as “something valuable given in worship” or “a special animal killed and presented to God.”
- The action, “to sacrifice” could be translated as, “to give up something valuable” or “to kill an animal and give it to God.”
- Another way to translate “present yourself as a living sacrifice” could be, “As you live your life, offer yourself to God as completely as an animal that is offered on an altar.”

(See also: altar, burnt offering, offering by fire, drink offering, false god, foreign god, god, goddess, fellowship offering, freewill offering peace offering, priest, priesthood, sin offering, worship)

Bible References:

Waiting

Examples from the Bible stories:

- **[03-14]** After Noah got off the boat, he built an altar and **sacrificed** some of each kind of animal which could be used for a **sacrifice**. God was happy with the **sacrifice** and blessed Noah and his family.

- **[05-06]**"Take Isaac, your only son, and kill him as a **sacrifice** to me." Again Abraham obeyed God and prepared to **sacrifice** his son.
- **[05-09]** God had provided the ram to be the **sacrifice** instead of Isaac.
- **[13-09]** Anyone who disobeyed God's law could bring an animal to the Tent of Meeting as a **sacrifice** to God. A priest would kill the animal and burn it on the altar. The blood of the animal that was **sacrificed** covered the person's sin and made that person clean in God's sight.
- **[17-06]** David wanted to build a temple where all the Israelites could worship God and offer him **sacrifices**.
- **[48-06]** Jesus is the Great High Priest. Unlike other priests, he offered himself as the only **sacrifice** that could to take away the sin of all the people in the world.
- **[48-08]** But God provided Jesus, the Lamb of God, as a **sacrifice** to die in our place.
- **[49-11]** Because Jesus **sacrificed** himself, God can forgive any sin, even terrible sins.

saints

Definition:

The term “saints” literally means “holy ones” and refers to believers in Jesus.

- Later in church history, a person known for his good works was given the title “saint,” but that is not the way this term was used in the New Testament.
- Believers in Jesus are saints or holy ones, not because of what they have done, but rather through faith in the saving work of Jesus Christ. He is the one who makes them holy.

Translation Suggestions:

- Ways to translate “saints” could include, “holy ones” or “holy people” or “holy believers in Jesus” or “set apart ones.”
- Be careful not to use a term that refers to people of only one Christian group.

(See: holy, holiness)

Bible References:

Waiting

salvation

Definition:

The term “salvation” refers to being saved or rescued from evil and danger.

- In the Bible, “salvation” usually refers to the spiritual and eternal deliverance granted by God to those who repent of their sins and believe in Jesus.
- The Bible also talks about God saving or delivering his people from their physical enemies.

Translation Suggestions:

- This term could also be translated using the word “save” or “rescue” as in, “when God saves people (from being punished for their sins)” or “God will rescue his people (from their enemies).”
- “God is my salvation” could be translated as, “God is the one who saves me.”
- “You will draw water from the wells of salvation” could be translated as, “You will be refreshed as with water because God is rescuing you.”

(See also: save, safe, Savior)

Bible References:

Waiting

Samuel

Facts:

Samuel was a prophet and the last judge of Israel. He anointed both Saul and David as kings over Israel.

- Samuel was born to Elkanah and Hannah in the town of Ramah.
- Hannah was barren, so she prayed earnestly that God would give her a son. Samuel was the answer to that prayer.
- Hannah promised that if hborn as an answer to Hannah's desperate prayer that God would give her a male child.er prayer was granted, she would dedicate her son to Yahweh.
- When Samuel was a young boy, Hannah sent him to help Eli the priest in the temple to fulfill her promise to God
- God raised up Samuel to be a great prophet for him.

(Translation suggestions: How to Translate Names)

(See also: Hannah, judge, judgment, prophet, prophecy, prophesy, seer, prophetess, Yahweh)

Bible References:

Waiting

sanctuary

Definition:

The term “sanctuary” literally means “holy place” and refers to a place that God has made sacred and holy. It also can refer to a place that provides protection and safety.

- In the Old Testament, the term “sanctuary” is often used to refer to the tabernacle or temple building where the “holy place” and “most holy place” were located.
- God referred to the sanctuary as the place where he lived among his people, the Israelites.
- He also called himself a “sanctuary” or safe place for his people where they can find protection.

Translation Suggestions:

- This term has a basic meaning of “holy place” or “place that is set apart.”
- Depending on the context, the term “sanctuary” could be translated as “holy place” or “sacred building” or “God’s holy dwelling place” or “holy place of protection” or “sacred place of safety.”
- The phrase “shekel of the sanctuary” could be translated as, “kind of shekel given for the tabernacle” or “shekel used as a tax to take care of the temple.”
- Note: Be careful that the translation of this term does not refer to a worship room in a modern day church.

(See also: Biblical Money, holy, holiness, Holy Spirit, Spirit of God, Spirit of the Lord, sacred, set apart, tabernacle, tax, taxes, temple,)

Bible References:

Waiting

Saul (OT)

Facts:

Saul was an Israelite man whom God chose to become the first king of Israel.

- Saul was tall and handsome, and a powerful soldier. He was the kind of man that the Israelites wanted to be their king.
- Although he served God at first, Saul later became proud and disobeyed God. As a result, God appointed David to take Saul's place as king and allowed Saul to be killed in battle.
- In the New Testament, there was a Jew named Saul who was also known as Paul and who became an apostle of Jesus Christ.

(Translation suggestions: How to Translate Names)

(See also: king)

Bible References:

Waiting

Examples from the Bible stories:

- **[17-01] Saul** was the first king of Israel. He was tall and handsome, just like the people wanted. **Saul** was a good king for the first few years that he ruled over Israel. But then he became a wicked man who did not obey God, so God chose a different man who would one day be king in his place.
- **[17-04] Saul** became jealous of the people's love for David. **Saul** tried many times to kill him, so David hid from **Saul**.
- **[17-05]** Eventually, **Saul** died in battle, and David became king of Israel.

save, safe

Definition:

The term “save” refers to keeping someone from experiencing something bad or harmful. To “be safe” means to be protected from harm or danger.

- In a physical sense, people can be saved or rescued from harm, danger, or death.
- In a spiritual sense, if a person has been “saved,” it means that through Jesus’ death on the cross, God has forgiven him and rescued him from being punished in hell for his sin.
- People can save or rescue people from danger, but only God can save people from being punished eternally for their sins.

Translation Suggestions:

- Ways to translate “save” could include, “deliver” or “keep from harm” or “take out of harm’s way” or “keep from dying.”
- In the expression, “whoever would save his life,” the term “save” could also be translated as “preserve” or “protect.”
- The term “safe” could be translated as “protected from danger” or “in a place where nothing can harm.”

(See also: cross, deliver, deliverer, deliverance, punish, punishment, salvation, sin, sinful, sinner, sinning)

Bible References:

Waiting

Examples from the Bible stories:

- **[09-08]** Moses tried to **save** his fellow Israelite.
- **[11-02]** God provided a way to **save** the firstborn son of anyone who believed in him.
- **[12-05]** Moses told the Israelites, ”Stop being afraid! God will fight for you today and **save** you.”
- **[12-13]** The Israelites sang many songs to celebrate their new freedom and to praise God because he **saved** them from the Egyptian army.
- **[16-17]** This pattern repeated many times: the Israelites would sin, God would punish them, they would repent, and God would send a deliverer to **save** them.
- **[44-08]** ”You crucified Jesus, but God raised him to life again! You rejected him, but there is no other way to be **saved** except through the power of Jesus!”
- **[47-11]** The jailer trembled as he came to Paul and Silas and asked, ”What must I do to be **saved**?” Paul answered, ”Believe in Jesus, the Master, and you and your family will be **saved**.”

- **[49-12]** Good works cannot **save** you.
- **[49-13]** God will **save** everyone who believes in Jesus and receives him as their Master. But he will not **save** anyone who does not believe in him.

Savior

Facts:

The term “Savior” refers to a person who saves or rescues others from danger. It can also refer to someone who gives strength to others or provides for them.

- In the Old Testament, God is referred to as Israel’s Savior because he often rescued them from their enemies, gave them strength, and provided them with what they needed to live.
- In the New Testament, “Savior” is used as a description or title for Jesus Christ because he saves people from being eternally punished for their sin. He also saves them from being controlled by their sin.

Translation Suggestions:

- If possible, “Savior” should be translated with a word that is related to the words “save” and “salvation.”
- Ways to translate this term could include, “the One who saves” or “God, who saves” or “who delivers from danger” or “who rescues from enemies” or “Jesus, the one who rescues (people) from sin.”

(See also: deliver, Jesus, Jesus Christ, Christ Jesus, salvation, save, safe)

Bible References:

Waiting

scepter

Definition:

The term “scepter” refers to an ornamental rod or staff held by a ruler, such as a king.

- Scepters were originally a branch of wood with carved decorations. Later scepters were also made of precious metals such as gold.
- The scepter was a symbol of royalty and authority which sympolized the honor and dignity associated with a king.
- In the Old Testament, God is described as having a scepter of righteousness. This is related to God ruling as king over his people.
- An Old Testament prophecy refers to the Messiah as a symbolic scepter that would come from Israel to rule over all nations.
- This could also be translated as, “ruling rod” or “king’s rod.”

(See also: authority, Christ, Messiah, king, righteous, righteousness)

Bible References:

Waiting

scroll

Definition:

In ancient times, a scroll was a type of book made of one long, rolled-up sheet of papyrus or leather.

- After writing on a scroll or reading it, people rolled it up using rods on the ends.
- Scrolls were used for legal documents and scripture.
- Sometimes scrolls that were delivered by a messenger were sealed with wax. This would prevent anyone else from opening the scroll and writing on it.
- Scrolls containing the Hebrew Scriptures were read aloud in the synagogues.

(See also: seal, to seal, synagogue, word of God, word of Yahweh, word of the Lord, scripture)

Bible References:

Waiting

seek, sought

Definition:

The term “seek” means to look for something or someone. The past tense is “sought.” It can also mean “try hard” or “make an effort” to do something.

- To “seek” or “look for” an opportunity means to “try to find a time” to do a particular thing
- To “seek Yahweh” means to “spend time and energy getting to know Yahweh and learning to obey him.”
- To “seek protection” means to “try to find a person or place that will protect you from danger.”
- To “seek justice” means to “make an effort to see that people are treated justly or fairly.”
- to “seek the truth” means to “make an effort to find out what the truth is.”
- To “seek favor” means to “try to get favor” or “to do things to cause someone to help you.”

(See also: just, justice, justly, true, truth, come true)

Bible References:

Waiting

seize

Definition:

The term “seize” means to take or capture someone or something by force. It can also mean to overpower and control someone.

- When a city was taken by means of military force, the soldiers would seize the valuable property of the people they had conquered.
- When used figuratively, a person can be described as being “seized with fear.” This means that the person was suddenly “overcome by fear.” It could also be translated as, “suddenly became very afraid.”
- In the context of labor pains that “seize” a woman, the meaning is that the pains are sudden and overpowering. This could be translated as “overcome” or “suddenly come upon.”
- This term could also be translated as, “take control of” or “suddenly take” or “grab.”
- The expression, “seized and slept with her” could be translated as, “forced himself on her” or “violated her” or “raped her.” Make sure the translation of this concept is acceptable. (See: Euphemism)

Bible References:

Waiting

selah

Definition:

The term “selah” is a Hebrew word that occurs mostly in the book of Psalms. It has several possible meanings.

- It could mean “pause and praise,” which would invite the audience to think carefully about what was just said.
- Since many of the Psalms were written as songs, it is thought that “selah” may have been a musical term to instruct the singer to pause in his singing to allow for the musical instruments to play alone or to encourage listeners to think about the words of the song.

(See also: psalm)

Bible References:

Waiting

send, send out, sent

Definition:

To “send” is to cause someone or something to go somewhere. To “send out” someone is to tell that person to go on an errand or a mission.

- Often a person who is “sent out” has been appointed to do a specific task.
- Phrases like “send rain” or “send disaster” mean “to cause…to come.” This type of expression is usually used in reference to God causing these things to happen.
- The term “send” is also used in expressions such as “send word” or “send a message” which means to give someone a message to tell someone else.
- To “send” someone “with” something can mean to “give” that thing “to” someone else, usually moving it some distance in order for the person to receive it.
- Jesus frequently uses the phrase “the one who sent me” to refer to God the Father who “sent” him to earth to redeem and save people. This could also be translated as, “commissioned me” or “caused me to come” or “appointed me to go.”

(See also: appoint, appointed, redeem, redemption, redeemer)

Bible References:

Waiting

serpent, snake, viper

Facts:

These terms all refer to a kind of reptile that has a long, thin body and large, fanged jaws, and which moves by slithering back and forth across the ground. The term “serpent” usually refers to a large snake and “viper” refers to a type of snake that has venom which it uses to poison its prey.

- This animal is also used figuratively to refer to a person who is evil, especially deceitful.
- Jesus called the religious leaders “offspring of vipers” because they pretended to be righteous, but they deceived people and treated them unfairly.
- In the garden of Eden, Satan took the form of a serpent when he talked to Eve and tempted her to disobey God.
- After the serpent tempted Eve to sin, God cursed the snake, saying that from then on, all snakes would slither along the ground, implying that before that they had legs.

(Translation suggestions: How to Translate Names)

(See also: curse, cursed, deceive, deceit, deception, deceptive, disobey, disobedient, disobedience, Eden, garden of Eden, evil, wicked, wickedness, offspring, prey, to prey on, Satan, devil, evil one, sin, sinful, sinner, sinning, tempt, temptation)

Bible References:

Waiting

servant, slave, slavery

Definition:

The word for "servant" can also mean "slave" and refers to a person who works for another person, either by choice or by force. The surrounding text usually makes it clear whether a servant or a slave is being referred to.

- In Bible times, there was less of a difference between a servant and a slave than there is today. Both servants and slaves were an important part of their master's household and many were treated almost like members of the family. Sometimes a servant would choose to become a lifetime servant to his master.
- A slave is a kind of servant who is the property of the person he works for. The person who buys a slave is called his "owner" or "master." Some masters treat their slaves very cruelly, while other masters treat their slaves very well, like a servant who is a valued member of the household.
- In ancient times, some people willingly became slaves to a person they owed money to in order to pay off their debt to that person.
- In the Bible, the phrase "I am your servant" was used as a sign of respect and service to a person of higher rank, such as a king. It does not mean that the person speaking was an actual servant.
- In the Old Testament, God's prophets and other people who worshiped God are often referred to as his "servants."
- In the New Testament, people who obey God through faith in Christ are often called his "servants."
- Christians are also called "slaves to righteousness," which is a metaphor that compares the commitment to obey God to a slave's commitment to obeying his master. (See: Metaphor)

(See also: commit, committed, commitment, enslave, in bondage, household, lord, master, sir, obey, obedient, obedience, righteous, righteousness, serve, service)

Bible References:

Waiting

Examples from the Bible stories:

- **[06-01]** When Abraham was very old and his son, Isaac, had grown to be a man, Abraham sent one of his **servants** back to the land where his relatives lived to find a wife for his son, Isaac.
- **[08-04]** The **slave** traders sold Joseph as a **slave** to a wealthy government official.
- **[09-13]** "I (God) will send you (Moses) to Pharaoh so that you can bring the Israelites out of their **slavery** in Egypt."

- **[19-10]** Then Elijah prayed, "O Yahweh, God of Abraham, Isaac, and Jacob, show us today that you are the God of Israel and that I am your **servant**."
- **[29-03]** "Since the **servant** could not pay the debt, the king said, 'Sell this man and his family as **slaves** to make payment on his debt.'"
- **[35-06]** "All my father's **servants** have plenty to eat, and yet here I am starving."
- **[47-04]** The **slave** girl kept yelling as they walked, "These men are servants of the Most High God.
- **[50-04]** Jesus also said, "A **servant** is not greater than his master."

serve, service

Definition:

The term “serve” means to do things to help other people. It can also mean to “worship.”

- In the context of a woman serving her guests, this term means “care for” or “serve food to” or “provide food for.”
- When Jesus told the disciples to serve the fish to the people, this could be translated as, “distribute to” or “hand out to” or “give to.”1#comment_5adb7a6af206fdb7787dd58f4b215940
- The term “service” refers to the act of serving. It can also be used to refer to a “meeting” of Christians as they worship God together.
- The term “serve” can also be translated as, “minister to” or “work for” or “take care of” or “obey,” depending on the context.
- “To serve God” can be translated as “to worship and obey God” or “to do the work that God has commanded.”
- To “serve tables” means to bring food to people who are sitting at tables.
- People who teach others about God are said to serve both God and the ones they are teaching.
- The apostle Paul wrote to the Corinthian Christians about how they used to “serve” the old covenant. This refers to obeying the laws of Moses.
- Now they “serve” the new covenant, that is, because of Jesus’ sacrifice on the cross, believers in Jesus are enabled by the Holy Spirit to please God and live holy lives.
- Paul talks about this in terms of their “service” to either the old or new covenant. This could be translated as “serving” or “obeying” or “devotion to.”

(See also: covenant, law, law of Moses, God’s law, law of Yahweh, servant, slave, slavery)

Bible References:

Waiting

set apart

Definition:

The term “set apart” means to be separated from something to fulfill a certain purpose.

- The Israelites were set apart for service to God.
- The Holy Spirit commanded the Christians at Antioch to set apart Paul and Barnabas for the work God wanted them to do.
- A believer who is “set apart” for service to God is “dedicated to” fulfilling God’s will.
- One meaning of the term “holy” is to be set apart as belonging to God and being separated from the sinful ways of the world.
- The term “sanctify” means to set apart a person for God’s service.

Translation Suggestions:

- Ways to translate “to set apart” could include, “to specially select” or “to separate from among you” or “to take aside to do a special task.”
- To “be set apart” could be translated as “be separated (from)” or “be specially appointed (for).”

(See also:holy, holiness, sanctify, sanctification, appoint, appointed)

Bible References:

Waiting

sleep with, have relations with, lovemaking

Definition:

In the Bible, these terms are euphemisms that refer to having sexual intercourse. (See: Euphemism)

- To “sleep with” someone is a common way of referring to having sexual relations. The past tense is, “slept with.”
- In the Old Testament book, “Song of Solomon,” the ULB uses the term “lovemaking” to translate the word “love,” which in that context refers to sexual relations. This is related to the expression, “make love to.”

Translation Suggestions:

- Some languages may use different expressions of this term in different contexts, depending on whether it is talking about a husband and wife, or whether it is about some other relationship. It is important to make sure that the translation of this term has the correct meaning in each context.
- Depending on the context, expressions like these could be used to translate “sleep with”: “lie with” or “make love to” or “be intimate with.”
- Other ways to translate “have relations with” could include, “have sexual relations with” or “have marital relations with.”
- The term “lovemaking” could also be translated as, “loving” or “intimacy.” Or there may be an expression that is a natural way to translate this in the project language.
- It is important to check that the terms used to translate this concept are acceptable to the people who will be using the Bible translation.

(See: sexual immorality)

Bible References:

Waiting

shadow

Definition:

The word “shadow” literally refers to the darkness that is caused by an object blocking the light. It also has several figurative meanings.

- The “shadow of death” means that death is present or near, just as a shadow indicates the presence of its object.
- Many times in the Bible, the life of a human being is compared to a shadow, which does not last very long and has no substance.
- Sometimes “shadow” is used as another word for “darkness.”
- The Bible talks about being hidden or protected in the shadow of God’s wings or hands. This is a picture of being protected and hidden from danger. Other ways to translate “shadow” in these contexts could include “shade” or “safety” or “protection.”
- It is best to translate “shadow” literally using the local term that is used to refer to an actual shadow.

(See also: darkness, light)

Bible References:

Waiting

shame, shameful, ashamed

Definition:

The term “shame” refers to a painful feeling of being disgraced a person has because of something dishonorable or improper that he or someone else has done.

- Something that is “shameful” is “improper” or “dishonorable.”
- The term “ashamed” describes how a person feels when he has done something shameful.
- The phrase “put to shame” means to defeat people or expose their sin so that they feel ashamed of themselves.
- The prophet Isaiah said that those who make and worship idols will be put to shame.
- God can bring shame to a person who does not repent, by exposing that person’s sin and causing him to be humiliated.

(See also: false god, foreign god, god, goddess, humble, humility, humiliate, humiliation, Isaiah, repent, repentance, sin, sinful, sinner, sinning, worship)

Bible References:

Waiting

Sheba

Facts:

In ancient times, Sheba was an ancient civilization or region of land that was located somewhere in southern Arabia.

- The region or country of Sheba was probably located near what is now the present-day country of Yemen or Ethiopia.
- Its inhabitants were probably descendants of Ham.
- The Queen of Sheba came to visit King Solomon when she heard the fame of his riches and wisdom.
- There are also several men named “Sheba” listed in genealogies in the Old Testament. It is possible that the name of the region of Sheba came from one of these men.
- The city of Beersheba is shortened to Sheba one time in the Old Testament.

(Translation suggestions: Translate Names)

(See also: Arabia, Arabian, Beersheba, Ethiopia, Ethiopian, Solomon)

Bible References:

Waiting

Shechem

Facts:

Shechem is a town in Canaan located about 40 miles north of Jerusalem. Shechem is also the name of a man in the Old Testament.

- The town of Shechem is where Jacob settled after being reconciled to his brother Esau.
- Jacob bought land from the sons of Hamor the Hivite in Shechem, which later became his family burial ground and where Jacob's sons buried him.
- Hamor's son Shechem raped Jacob's daughter Dinah, which resulted in Jacob's sons killing all the men in the town of Shechem.

(Translation suggestions: How to Translate Names)Hamor

(See also: Canaan, Canaanite, Esau, Hamor, Hivite, Jacob, Israel)

Bible References:

Waiting

sheep, ram, ewe

Definition:

A “sheep” is a medium-sized animal with four legs that has wool all over its body. The male sheep is called a “ram.” The female sheep is called a “ewe.”

- A baby sheep is called a “lamb.”
- The Israelites often used sheep for sacrifices, especially males and young sheep.
- People eat meat from sheep and use their wool to make clothing and other things.
- Sheep are very trusting, weak, and timid. They are easily influenced to wander away. They need a shepherd to lead them, protect them, and provide them with food, water, and shelter.
- In the Bible, people are compared to sheep who have God as their shepherd.

(Translation suggestions: How to Translate Unknowns)

(See also: Israel, Israelites, nation of Israel, lamb, Lamb of God, sacrifice, offering, shepherd, to shepherd)

Bible References:

Waiting

Examples from the Bible stories:

- **[09-12]** One day while Moses was taking care of his **sheep**, he saw a bush that was on fire.
- **[17-02]** David was a shepherd from the town of Bethlehem. At different times while he was watching his father’s **sheep**, David had killed both a lion and a bear that had attacked the **sheep**.
- **[30-03]** To Jesus, these people were like **sheep** without a shepherd.
- **[38-08]** Jesus said, ”All of you will all abandon me tonight. It is written, ’I will strike the shepherd and all the **sheep** will be scattered.’”

shepherd, to shepherd

Definition:

A shepherd is a person who takes care of sheep. The verb "to shepherd" means to protect the sheep and provide them with food and water.

- Shepherds watch over the sheep, leading them to places with good food and water. Shepherds also keep the sheep from getting lost and protect them from wild animals.
- This term is often used metaphorically in the Bible to refer to taking care of people's spiritual needs. This includes teaching them what God has told them in the Bible and guiding them in the way they should live. (See: Metaphor)
- In the Old Testament, God is called the "shepherd" of his people because he takes care of all their needs and protects them. He also leads and guides them.
- Moses was a shepherd for the Israelites as he guided them spiritually in their worship of Yahweh and led them physically on their journey to the land of Canaan.
- In the New Testament, Jesus calls himself the "good shepherd." The apostle Paul also refers to him as the "great shepherd" over the Church.
- Also in the New Testament, the term "shepherd" is used to refer to a person who is a spiritual leader over other believers. The term "pastor" is the same word as "shepherd." The elders and overseers were also called shepherds.

Translation Suggestions

- When used literally, the action "shepherd" could be translated as "take care of sheep" or "watch over sheep."
- The person "shepherd" could be translated as, "person who takes care of sheep" or "sheep tender" or "sheep caregiver."
- When used as a metaphor, different ways to translate this term could include, "spiritual shepherd" or "spiritual leader" or "one who is like a shepherd" or "one who cares for his people like a shepherd cares for his sheep" or "one who leads his people like a shepherd guides his sheep" or "one who takes care of God's sheep."
- In some contexts, "shepherd" could be translated as "leader" or "guide" or "caregiver."
- The expression, "to shepherd (a flock)" could be translated as, "to take care of" or "to spiritually nourish" or "to guide and teach" or "to lead and take care of (like a shepherd cares for sheep)"
- In figurative uses, it is best to use or include the literal word for "shepherd" in the translation of this term.

(See also: believer, Canaan, Canaanite, church, Church, Moses, pastor, sheep, ram, ewe, spirit, spiritual)

Bible References:

Waiting

Examples from the Bible stories:

- **[09-11]** Moses became a **shepherd** in the wilderness far away from Egypt.to
- **[17-02]** David was a **shepherd** from the town of Bethlehem. At different times while he was watching his father's sheep, David had killed both a lion and a bear that had attacked the sheep.
- **[23-06]** That night, there were some **shepherds** in a nearby field guarding their flocks.
- **[23-08]** The **shepherds** soon arrived at the place where Jesus was and they found him lying in a feeding trough, just as the angel had told them.
- **[30-03]** To Jesus, these people were like sheep without a **shepherd**.

shield

Definition:

A shield is an object held by a soldier in battle to protect himself from being injured by the enemy's weapons. "To shield" someone means to protect that person from harm.

- Shields were often circular or oval in shape and were made of materials such as leather, wood, or metal that were sturdy and thick enough to keep a sword or arrow from piercing them.
- Using this term as a metaphor, the Bible refers to God as a protective shield for his people. (See: Metaphor)
- Paul also talks about the "shield of faith," which is a figurative way of saying that believing in Jesus, and living out that faith in obedience to God, will protect believers from spiritual attacks from Satan.

(See also: faith, obey, obedient, obedience, Satan, devil, evil one, spirit, spiritual)

Bible References:

Waiting

Shiloh

Facts:

Shiloh was a walled Canaanite city that was conquered by the Israelites under the leadership of Joshua.

- The city of Shiloh was located west of the Jordan River and northeast of the city of Bethel.
- During the time that Joshua was leading Israel, the city of Shiloh was a meeting place for the people of Israel.
- The twelve tribes of Israel met together at Shiloh to hear Joshua tell them which portion of the land of Canaan had been assigned to each of them.
- Before any temple was built in Jerusalem, Shiloh was the place where the Israelites came to sacrifice to God.
- When Samuel was a young boy, his mother Hannah took him to live in Shiloh to be trained by the priest Eli to serve Yahweh.

(Translation suggestions: How to Translate Names)

(See also: Bethel, dedicate, dedication, Hannah, Jerusalem, Jordan River, priest, priesthood, sacrifice, offering, Samuel, temple)

Bible References:

Waiting

siege, besiege

Definition:

The term “siege” refers to when an attacking army surrounds a city and keeps it from being able to receive any supplies of food and water. To “besiege” a city means to cause that city to be under a siege.

- When Babylon came to attack Israel, they used a siege tactic on Jerusalem to weaken the people inside the city.
- Often during a siege attack, ramps of dirt are gradually constructed to enable the attacking army to cross over the city walls and invade the city.
- The expression “lay siege” means to perform a siege. It has the same meaning as “besiege.”
- The term “besieged” has the same meaning as the expression “under siege.” Both these expressions describe a city that an enemy army is surrounding and besieging.

Bible References:

Waiting

sign, proof, reminder

Definition:

A sign is an object, event, or action that communicates a special meaning.

- Signs can be reminders of something that was promised:
    - The rainbow God created in the sky was a sign to remind people that he would never again destroy all life with a worldwide flood.
    - God commanded the Israelites to circumcise their sons as a sign of his covenant with them.
- Signs can reveal or point to something:
    - An angel told shepherds a sign that would help them know which baby in Bethlehem was the newborn Messiah.
    - Judas kissed Jesus as a sign to the religious leaders that Jesus was the one they should arrest.
- Signs can prove that something is true:
    - The miracles done by the prophets and apostles were signs that proved they were speaking God's message.
    - The miracles that Jesus performed were signs that proved he was truly the Messiah.

Translation Suggestions:

- Depending on its context, "sign" could also be translated as "signal" or "symbol" or "mark" or "evidence" or "proof" or "gesture."
- To "make signs with the hands" could also be translated as, "motion with the hands" or "gesture with the hands" or "make gestures."
- In some languages, there may be one word for a "sign" that proves something and a different word for a "sign" that is a miracle.

(See also: miracle, wonder, sign, apostle, apostleship, Christ, Messiah, covenant, circumcise, circumcision)

Bible References:

Waiting

silver

Definition:

Silver is a shiny, gray precious metal used to make coins, jewelry, containers, and ornaments.

- The containers would include silver cups and bowls, among other things used for cooking, eating, or serving.
- Silver and gold were used in the building of the tabernacle and the temple.The temple in Jerusalem had containers made of silver.
- In Bible times, silver coins and silver weights called shekels were used.
- Joseph's brothers sold him as a slave for twenty shekels of silver.
- Judas was paid thirty silver coins for betraying Jesus.

(See also: tabernacle, temple)

Bible References:

Waiting

Sinai, Mount Sinai

Facts:

Mount Sinai is the name of a mountain that was probably located in the southern part of what is now called the Sinai Peninsula. It was also known as “Mount Horeb.”

- Mount Sinai is part of a large, rocky desert.
- The Israelites came to Mount Sinai as they were traveling from Egypt to the Promised Land.
- God gave Moses the Ten Commandments on Mount Sinai.

(See also: desert, wilderness, Egypt, Egyptian, Horeb, Promised Land, Ten Commandments)

Bible References:

Waiting

Examples from the Bible stories:

- **[13-01]** After God led the Israelites through the Red Sea, he led them through the wilderness to a mountain called **Sinai**.
- **[13-03]** Three days later, after the people had prepared themselves spiritually, God came down on top of **Mount Sinai** with thunder, lightning, smoke, and a loud trumpet blast.
- **[13-11]** For many days, Moses was on top of **Mount Sinai** talking with God.
- **[15-13]** Then Joshua reminded the people of their obligation to obey the covenant that God had made with the Israelites at **Sinai**.

sin, sinful, sinner, sinning

Definition:

The term “sin” refers to actions, thoughts, and words that are against God’s will and laws. Sin can also refer to not doing something that God wants us to do.

- Sin includes anything we do that does not obey or please God, even things that other people don’t know about.
- Thoughts and actions that disobey God’s will are called “sinful.”
- Because Adam sinned, all human beings are born with a sinful nature that controls them.
- A “sinner” is someone who sins, so every human being is a sinner.
- Sometimes the word “sinners” was used by religious people like the Pharisees to refer to people who didn’t keep the law as well as the Pharisees thought they should.
- The term “sinner” was also used for people who were considered to be worse sinners than other people. For example, this label was given to tax collectors and prostitutes.

Translation Suggestions:

- The term “sin” could be translated with a word or phrase that means, “disobedience to God” or “going against God’s will” or “evil behavior and thoughts” or “wrongdoing.”
- “To sin” could also be translated as “to disobey God” or “to do wrong.”
- Depending on the context, “sinful” could be translated as “full of wrongdoing” or “wicked” or “immoral” or “evil” or “rebelling against God.”
- Depending on the context, the term “sinner” could be translated with a word or phrase that means, “person who sins” or “person who does wrong things” or “person who disobeys God” or “person who disobeys the law.”
- The term “sinners” could be translated by a word or phrase that means, “very sinful people” or “people considered to be very sinful” or “immoral people.”
- Ways to translate “tax collectors and sinners” could include, “people who collect money for the government, and other very sinful people” or “very sinful people, including (even) tax collectors.”
- In expressions like “slaves to sin” or “ruled by sin,” the term “sin” could be translated as “disobedience” or “evil desires and actions.”
- Make sure the translation of this term can include sinful behavior and thoughts, even those that other people don’t see or know about.
- The term “sin” should be general, and different from the terms for “wickedness” and “evil.”

(See also: disobey, disobedient, disobedience, evil, wicked, wickedness, flesh, tax collector)

Bible References:

Waiting

Examples from the Bible stories:

* **[03-15]** God said, "I promise I will never again curse the ground because of the evil things people do, or destroy the world by causing a flood, even though people are **sinful** from the time they are children."

* **[13-12]** God was very angry with them because of their **sin** and planned to destroy them.

* **[20-01]** The kingdoms of Israel and Judah both **sinned** against God. They broke the covenant that God made with them at Sinai.

* **[21-13]** The prophets also said that the Messiah would be perfect, having no **sin**. He would die to receive the punishment for other people's **sin**.

* **[35-01]** One day, Jesus was teaching many tax collectors and other **sinners** who had gathered to hear him.

* **[38-05]** Then Jesus took a cup and said, "Drink this. It is my blood of the New Covenant that is poured out for the forgiveness of **sins**.

* **[43-11]** Peter answered them, "Every one of you should repent and be baptized in the name of Jesus Christ so that God will forgive your **sins**."

* **[48-08]** We all deserve to die for our **sins**!

* **[49-17]** Even though you are a Christian, you will still be tempted to **sin**. But God is faithful and says that if you confess your **sins**, he will forgive you. He will give you strength to fight against **sin**.

sin offering

Definition:

The “sin offering” was one of several sacrifices that God required the Israelites to offer.

- This offering involved sacrificing a bull, burning its blood and fat on the altar, and taking the rest of the animal’s body and burning it on the ground outside the Israelite camp.
- The complete burning up of this animal sacrifice shows how holy God is and how terrible sin is.
- The Bible teaches that in order for there to be a cleansing from sin, blood must be shed to pay the cost for the sin that was committed.
- Animal sacrifices could not permanently bring about forgiveness of sin.
- Jesus’ death on the cross paid the penalty for sin, for all time. He was the perfect sin offering.

(See also: altar, cow, calf, bull, cattle, forgive, forgiveness, sacrifice, offering, sin, sinful, sinner, sinning)

Bible References:

Waiting

slander, slanderer

Definition:

To slander means to say negative, defaming things about another person.

- Slander may be a true report or a false accusation, but its effect is to cause others to think negatively of the person being slandered.
- Some of the words translated as “slander” mean: “speak against” or “spread an evil report” or “defame.”
- A slanderer is also called an “informer” or a “tale-bearer.”

(See also: blasphemy, blaspheme)

Bible References:

Waiting

slaughter

Definition:

The term “slaughter” refers to killing a large number of animals or people, or to killing in a violent way. It can also refer to killing an animal for the purpose of eating it.

- When Abraham received three visitors at his tent in the desert, he ordered his servants to slaughter and cook a calf for his guests.
- The prophet Ezekiel prophesied that God would send his angel to slaughter all those who would not follow His word.
- 1 Samuel records a great slaughter where 30,000 Israelites were killed by their enemies. because of disobedience to God.
- “Weapons of slaughter” could be translated as “weapons for killing.”
- The expression, “the slaughter was very great” could also be translated as “a large number were killed” or “the number of deaths was very great” or “a terribly high number of people died.”
- Other ways to translate “slaughter” could include, “kill” or “slay” or “killing.”

(See also: angel, archangel, cow, calf, bull, cattle, disobey, disobedient, disobedience, Ezekiel, servant, slave, slavery, slay, slain)

Bible References:

Waiting

sleep, asleep, fall asleep

Definition:

These terms have figurative meanings relating to death.

- To “sleep” or “be asleep” can be a metaphor meaning to “be dead.” (See: Metaphor)
- The expression “fall asleep” refers to the moment when someone starts sleeping, or in its figurative sense, the moment when someone dies.
- To “sleep with the fathers” means to be dead, as one’s ancestors are.

Translation Suggestions:

- In some contexts, the term “to sleep” or “to be asleep” could be translated as “to be dead.”
- To “fall asleep” could be translated as “to suddenly be asleep” or “to start sleeping” or “to die,” depending on its meaning.
- note: It is especially important to keep the figurative expression in contexts where the audience did not understand the meaning. For example, when Jesus told his disciples that Lazarus was “sleeping” they thought he meant that Lazarus was just sleeping naturally. In this context, it would not make sense to translate this as “he died.”
- Some languages may have a different expression for death or dying which could be used if the expression “sleep” or “asleep” does not make sense in the project language.

Bible References:

Waiting

snare, trap

Definition:

The terms “snare” and “trap” refer to devices that are used to catch animals and keep them from escaping. In the Bible, these terms are also used figuratively to talk about how sin and temptation are like hidden traps that catch people and harm them.

- A “snare” has a loop of rope or wire that suddenly pulls tight when an animal steps into it, ensnaring its leg.
- A “trap” usually made of metal or wood and has two parts that suddenly and powerfully close together in order to catch an animal so it can’t get away. Sometimes a trap can be a deep hole that has been made in order to get something to fall into it.
- Usually the snare or trap is hidden so that its prey is taken by surprise.
- The phrase “set a trap” means to get a trap ready to capture something.
- To “fall into a trap” refers to falling into a deep hole or pit that was dug and hidden in order to catch an animal.
- When used figuratively, being caught in a trap or snare is compared to how a person can suddenly become ensnared in a sin in the same way that an animal gets captured by a physical snare or trap.
- Just as an animal is endangered and hurt by being in a trap, so a person caught in the trap of sin is being harmed by that sin and needs to be set free.

(See also: free, freedom, liberty, , prey, to prey on, Satan, devil, evil one, tempt, temptation)

Bible References:

Waiting

snow

Facts:

The term “snow” refers to white flakes of frozen water that fall from clouds in places where the air temperature is cold.

- Snow falls in places of higher elevation in Israel, but may not always stay on the ground very long before melting. The peaks of mountains tend to have snow that lasts longer. One example of this is the Bible’s mention of snow on Mount Lebanon.
- Something that is white is often compared to the color of snow, as when Jesus’ clothing or hair is described as being “white as snow.”
- The whiteness of snow also symbolizes being pure and clean. For example, the statement that our “sins will be as white as snow” means that God completely cleanses his people from their sins.
- Some languages might refer to snow as “frozen rain” or “flakes of ice” or “frozen flakes.”
- “Snow water” refers to the water that comes from melted snow.

(See: How to Translate Unknowns)

(Translation suggestions: Translate Names)

(See also: Lebanon, pure, purify, purification)

Bible References:

Waiting

Solomon

Facts:

Solomon was one of King David's sons. His mother was Bathsheba.

- When Solomon became king, God told him to ask for anything he wanted. So Solomon asked for wisdom to rule the people justly and well. God was pleased with Solomon's request and gave him both wisdom and much wealth.
- Solomon is also well-known for having a magnificent temple built in Jerusalem.
- Although Solomon ruled wisely in the beginning years of his reign, later on he foolishly married many foreign women and started worshiping their gods.
- Because of Solomon's unfaithfulness, after his death God divided the Israelites into two kingdoms: Israel and Judah. These kingdoms often fought against each other.

(Translation suggestions: How to Translate Names)

(See also: Bathsheba, David, Israel, Israelites, nation of Israel, Judah, kingdom of Judah, kingdom of Israel, temple)

Bible References:

Waiting

Examples from the Bible stories:

- **[17-14]** Later, David and Bathsheba had another son, and they named him **Solomon**.
- **[18-01]** After many years, David died, and his son **Solomon** began to rule. God spoke to **Solomon** and asked him what he wanted most. When **Solomon** asked for wisdom, God was pleased and made him the wisest man in the world. **Solomon** learned many things and was a very wise judge. God also made him very wealthy.
- **[18-02]** In Jerusalem, **Solomon** built the Temple for which his father David had planned and gathered materials.
- **[18-03]** But **Solomon** loved women from other countries. ... When **Solomon** was old, he also worshiped their gods.
- **[18-04]** God was angry with **Solomon** and, as a punishment for **Solomon's** unfaithfulness, he promised to divide the nation of Israel into two kingdoms after **Solomon's** death.

son, son of

Definition:

The term “son” refers to a boy or man in relation to his parents. It can refer either to someone’s male offspring or to an adopted son.

- “Son” is often used figuratively in the Bible to refer to any male descendant, such as a grandson or great-grandson.
- The term “son” can also be used as a polite form of address to a boy or man who is younger.
- Sometimes “sons of God” is used in the New Testament to refer to believers in Christ.
- God calls Israel his “firstborn son.” This refers to God’s choosing of the nation of Israel to be his special people. It is through them that God’s message of redemption and salvation came, with the result that many other people have become his spiritual children.
- The phrase “son of” often has the figurative meaning, “having the characteristics of.” Examples of this include, “sons of the light,” “sons of disobedience,” “a son of peace,” and “sons of thunder.”
- The phrase “son of” is also used to tell who a person’s father is. This phrase is used in genealogies and many other places.
- Using “son of” to give the name of the father frequently helps distinguish people who have the same name. For example, “Azariah, son of Zadok” and “Azariah, son of Nathan” in 1 Kings 4, and ”Azariah, son of Amaziah in 2 Kings 15 are three different men.

Translation Suggestions:

- In most occurrences of this term, it is best to translate “son” using the literal term in the language that is used to refer to a son.
- When translating the term “Son of God,” the project language’s common term for “son” should be used.
- When used to refer to a descendant rather than a direct son, the term “descendant” could be used, as in referring to Jesus as the “descendant of David” or in genealogies where sometimes “son” refers to a male descendant, not an actual son.
- Sometimes “sons” can be translated as “children,” when both males and females are being referred to. For example, “sons of God” could be translated as “children of God” since this expression also includes girls and women.
- The figurative expression “son of” could also be translated as “someone who has the characteristics of” or “someone who is like” or “someone who has” or “someone who acts like.”

(See also: Azariah, descendant, descended from, ancestor, father, forefather, firstborn, Son of God, the Son, Son, sons of God)

Bible References:

Waiting

Examples from the Bible stories:

- **[04-08]** God spoke to Abram and promised again that he would have a **son** and as many descendants as the stars in the sky.
- **[04-09]** God said, "I will give you a **son** from your own body."
- **[05-05]** About a year later, when Abraham was 100 years old and Sarah was 90, Sarah gave birth to Abraham's **son**.
- **[05-08]** When they reached the place of sacrifice, Abraham tied up his **son** Isaac and laid him on an altar. He was about to kill his **son** when God said, "Stop! Do not hurt the boy! Now I know that you fear me because you did not keep your only **son** from me."
- **[09-07]** When she saw the baby, she took him as her own **son**.
- **[11-06]** God killed every one of the Egyptians' firstborn **sons**.
- **[18-01]** After many years, David died, and his **son** Solomon began to rule.
- **[26-04]**"Is this the **son** of Joseph?," they said.

Son of God, the Son, Son

Facts:

The term “Son of God” refers to Jesus, the Word of God who came into the world as a human being. He is also often referred to as “the Son.”

- The Son of God has the same nature as God the Father, and is fully God.
- God the Father, God the Son, and God the Holy Spirit are all of one essence.
- Unlike human sons, the Son of God has always existed.
- In the beginning, the Son of God was active in creating the world, along with the Father and the Holy Spirit.
- Because Jesus is God’s Son, he loves and obeys his Father, and his Father loves him.

Translation Suggestions:

- For the term, “Son of God,” it is best to translate “Son” with the same word the language would naturally use to refer to a human son.
- Make sure the word used to translate “son” fits with the word used to translate “father” and that these words are the most natural ones used to express a true father-son relationship in the project language.
- Using capital letters to begin “Son” will help show that this is talking about God.
- The phrase “the Son” is a shortened form of “the Son of God”, especially when in the same context as “the Father.”

(Translation suggestions: How to Translate Names)

(See also: Christ, Messiah, ancestor, father, forefather, God, God the Father, heavenly Father, Father, Holy Spirit, Spirit of God, Spirit of the Lord, [en:obe:kt:jesus]], son, son of, sons of God))

Bible References:

Waiting

Examples from the Bible stories:

- **[22-05]** The angel explained, ”The Holy Spirit will come to you, and the power of God will overshadow you. So the baby will be holy, the **Son of God**.”
- **[24-09]** God had told John, ”The Holy Spirit will come down and rest on someone you baptize. That person is **the Son of God**.”?
- **[31-08]** The disciples were amazed. They worshiped Jesus, saying to him, ”Truly, you are **the Son of God**.”
- **[37-05]** Martha answered, ”Yes, Master! I believe you are the Messiah, the **Son of God**.”

- **[42-10]** So go, make disciples of all people groups by baptizing them in the name of the Father, **the Son**, and the Holy Spirit, and by teaching them to obey everything I have commanded you."
- **[46-06]** Right away, Saul began preaching to the Jews in Damascus, saying, "Jesus is the **Son of God**!"
- **[49-09]** But God loved everyone in the world so much that he gave his only **Son** so that whoever believes in Jesus will not be punished for his sins, but will live with God forever.

Son of Man, son of man

Definition:

The title, “Son of Man” was used by Jesus to refer to himself. He often used this term instead of saying “I” or “me.”

- In the Bible, “son of man” can be a way of referring to or addressing a man. It can also mean “human being.”
- Throughout the Old Testament book of Ezekiel, God frequently addresses Ezekiel as “son of man.” For example he says, “You, son of man, must prophesy.”
- The prophet Daniel saw a vision of a “son of man” coming with the clouds, which is a reference to the coming Messiah.
- Jesus also said that the Son of Man will be coming back someday on the clouds.
- These references to the Son of Man coming on the clouds reveal that Jesus the Messiah is God.

Translation Suggestions:

- When Jesus uses the term “Son of Man,” this could be translated as, “the One who became a human being” or “the Man from heaven.”
- Some translators occasionally include “I” or “me” with this title (as in, “I, the Son of Man”) to make it clear that Jesus is talking about himself.
- Check to make sure that the translation of this term does not give a wrong meaning (such as referring to an illegitimate son or giving the wrong impression that Jesus was only a human being).
- When used to refer to a person, “son of man” could also be translated as, “you, a human being” or “you, man” or “human being” or “man.”

(See: heaven, sky, heavens, heavenly, son, son of, Son of God, the Son, Son, Yahweh)

Bible References:

Waiting

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sons of God

Definition:

The term, “sons of God” is a figurative expression that has several possible meanings.

- In the New Testament, the term “sons of God” refers to all believers in Jesus and is often translated as “children of God” since it includes both males and females.
- This use of the term speaks of a relationship with God that is like the relationship between a human son and his father, with all the privileges associated with being sons.
- In Genesis 6, some people interpret “sons of God” to be fallen angels, that is, evil spirits or demons. Others think it may refer to powerful political rulers or to the descendants of Seth.
- In the New Testament, the term “sons of God” refers to all believers in Jesus and is often translated as “children of God” since it includes both males and females.
- This use of the term speaks of a relationship with God that is like the relationship between a human son and his father, with all the privileges associated with being sons.
- The title, “Son of God” is a different term, which refers to Jesus, who is God’s only Son.

Translation Suggestions:

- When “sons of God” refers to believers in Jesus, it could be translated as, “children of God.”
- Other ways to translate “sons of God” could include, “angels” or “spirit beings,” or “demons,” depending on the context.
- Also see the link for “son.”

(See also: angel, archangel, demon, evil spirit, unclean spirit, son, son of, Son of God, the Son, Son, ruler, rulers, rule, spirit, spiritual)

Bible References:

Waiting

soul

Definition:

The soul is the inner, invisible, and eternal part of a person. It refers to the non-physical part of a person.

- The terms “soul” and “spirit” may be two different concepts, or they may be two terms that refer to the same concept.
- When a person dies, his soul leaves his body.
- The word “soul” is sometimes used figuratively to refer to the whole person. For example, “the soul who sins” means, “the person who sins” and “my soul is tired” means,“I am tired.”

Translation Suggestions:

- The term “soul” could also be translated as “inner self” or “inner person.”
- In some contexts, “my soul” could be translated as, “I” or “me.”
- Usually the phrase “the soul” can be translated as “the person” or “he” or “him,” depending on the context.
- Some languages might only have one word for translating the terms “soul” and “spirit.”
- In Hebrews 4:12, the figurative phrase, “dividing soul and spirit” could mean, “deeply discerning or exposing the inner person.”

(See also: spirit, spiritual)

Bible References:

Waiting

sow, sower, plant

Definition:

To “sow” means to put seeds in the ground in order to grow plants. A “sower” is a person who sows or plants seeds.

- The method of sowing or planting varies, but one method is to take handfuls of seeds and scatter them on the ground.
- Another method for planting seeds is to make holes in the soil and place seeds in each hole.
- The term “sow” can be used figuratively as in, “a person will reap what he sows.” This means that if a person does something evil, he will receive a negative result. And if a person does good to others, he will receive a positive result.

Translations Suggestions

- The term “sow” could also be translated as “plant.” Make sure the word used to translate this can include planting seeds.
- Other ways to translate “sower” could include, “planter” or “farmer” or “person who plants seeds.”
- In English, “sow” is only used for planting seeds, but the English word “plant” can be used for planting seeds as well as larger things, such as trees. Other languages may also use different words depending on what is being planted.
- The expression, “a person reaps what he sows” could also be translated as, “just like a certain kind of seed produces a certain kind of plant, in the same way a person’s good actions will bring a good result and a person’s evil actions will bring an evil result.”

(See also: evil, wicked, wickedness, good, goodness, reap, reaper)

Bible References:

Waiting

spear

Definition:

A spear is a weapon with a long wooden handle and sharp metal blade on one end that is thrown a long distance.

- Spears were commonly used for war in biblical times. They are sometimes still used in present-day conflicts between certain people groups.
- A spear was used by a Roman soldier to pierce the side of Jesus while he hung on the cross.
- Sometimes people throw spears to catch fish or other prey to eat.
- Similar weapons are the “javelin” or “lance.”
- Make sure that the translation of “spear” is different from the translation of “sword,” which is a weapon that is used for thrusting or stabbing, not throwing. Also, a sword has a long blade with a handle, while a spear has a small blade on the end of a long shaft.

(See also: prey, to prey on, Rome, Roman, sword, warrior, soldier)

Bible References:

Waiting

spirit, spiritual

Definition:

The term “spirit” refers to the non-physical part of people which cannot be seen. When a person dies, his spirit leaves his body. “Spirit” can also refer to an attitude or emotional state.

- The term “spirit” can refer to a being that does not have a physical body, especially an evil spirit.
- A person’s spirit is the part of him that can know God and believe in him.
- In general, the term “spiritual” describes anything in the non-physical world.
- In the Bible, it especially refers to anything that relates to God, specifically to the Holy Spirit.
- For example, “spiritual food” refers to God’s teachings that give nourishment to a person’s spirit, “spiritual wisdom” refers to the knowledge and righteous behavior that come from the power of the Holy Spirit.
- God is a spirit and he created other spirit beings who do not have physical bodies.
- Angels are spirit beings, including those who rebelled against God and became evil spirits.
- The term “spirit of” can also mean “having the characteristics of,” such as in, “spirit of wisdom” or “in the spirit of Elijah.”
- Examples of “spirit” as an attitude or emotion would include “spirit of fear” or “spirit of jealousy.”

Translation Suggestions:

- Depending on the context, some ways to translate “spirit” might include, “non-physical being” or “inside part” or “inner being.”
- In some contexts, the term “spirit” could be translated as “evil spirit” or “evil spirit being.”
- Sometimes the term “spirit” is used to express the feelings of a person as in, “my spirit was grieved in my inmost being.” This could also be translated as, “I felt grieved in my spirit” or “I felt deeply grieved.”
- The phrase “spirit of” could be translated as, “character of” or “influence of” or “attitude of” or “thinking (that is) characterized by.”
- Depending on the context, “spiritual” could be translated as, “non-physical” or “from the Holy Spirit” or “God’s” or “part of the non-physical world.”
- The figurative expression “spiritual milk” could also be translated as, “basic teachings from God” or “God’s teachings that nourish the spirit (like milk does).”
- The phrase “spiritual maturity” could be translated as “godly behavior that shows obedience to the Holy Spirit.”
- A “spiritual gift” could be translated as, “special ability that the Holy Spirit gives.”

(See also: angel, archangel, demon, evil spirit, unclean spirit, Holy Spirit, Spirit of God, Spirit of the Lord, soul)

Bible References:

Waiting

Examples from the Bible stories:

- **[13-03]** Three days later, after the people had prepared themselves **spiritually**, God came down on top of Mount Sinai with thunder, lightning, smoke, and a loud trumpet blast.
- **[40-07]** Then Jesus cried out, ”It is finished! Father, I give my **spirit** into your hands.” Then he bowed his head and gave up his **spirit**.
- **[45-05]** As Stephen was dying, he cried out, ”Jesus, receive my **spirit**.”
- **[48-07]** All the people groups are blessed through him, because everyone who believes in Jesus is saved from sin, and becomes a **spiritual** descendant of Abraham.

splendor

Definition:

The term “splendor” refers to extreme beauty and elegance that is often associated with wealth and a magnificent appearance.

- Often splendor is used to describe the wealth that a king has, or how he looks in his expensive, beautiful finery.
- The word “splendor” can also be used to describe the beauty of trees, mountains, and other things that God has created.
- Certain cities are said to have splendor, referring to their natural resources, elaborate buildings and roads, and the wealth of the people, including rich clothing, gold and silver.
- Depending on the context, this word could be translated as, “magnificent beauty” or “amazing majesty” or “kingly greatness.”

(See also: glory, glorious, king, majesty)

Bible References:

Waiting

staff

Definition:

A staff is a long wooden stick or rod, often used as a walking stick.

- When Jacob was old, he used a staff to help him walk.
- God turned Moses' staff into a snake to show his power to Pharaoh.
- Shepherds also used a staff to help guide their sheep, or to rescue the sheep when they fell or wandered.
- The shepherd's staff had a hook on the end, which was different from the shepherd's rod, which was straight and was used to kill wild animals trying to attack the sheep.

(See also: Pharaoh, king of Egypt, power, powers, sheep, ram, ewe, shepherd, to shepherd)

Bible References:

Waiting

statute, statutes

Definition:

A statute is a specific written law that provides guidance for people to live by.

- The term “statute” is similar in meaning to “ordinance” or ” command” or “law” or “decree.” All these terms involve instructions and requirements that God gives to his people.
- King David said that he delighted himself in Yahweh’s statutes.
- The term “statute” could also be translated as “specific command” or “special decree.”

(See also: command, to command, commandment, decree, law, law of Moses, God’s law, law of Yahweh, ordinance, Yahweh)

Bible References:

Waiting

stiff-necked, stubborn

Definition:

The term “stiff-necked” is an idiom used in the Bible to describe people who keep disobeying God and refuse to repent. They are very proud and will not submit to God’s authority.

- Similarly, the term “stubborn” means to refuse to change one’s mind or actions even when urged to do so. Stubborn people will not listen to good advice or warnings that other people give them.
- The Old Testament described the Israelites as “stiff-necked” because they did not listen to the many messages from God’s prophets who urged them to repent and turn back to Yahweh.
- If a neck is “stiff” it means that it does not bend easily. The project language may have a different idiom that communicates that a person is “unbending” that is, refusing to change his ways.
- Other ways to translate this term could include, “pridefully stubborn” or “arrogant and unyielding” or “refusing to change.”

(See also: arrogant, prophet, prophecy, prophesy, seer, prophetess, proud, pride, prideful, repent, repentance)

Bible References:

Waiting

stone, stoning

Definition:

A stone is a small rock. The term “stoning” refers to throwing stones and larger rocks at a person in order to kill him.

- In ancient times, stoning was a common method of executing people as punishment for crimes they had committed.
- God commanded the Israelite leaders to stone people for certain sins, such as adultery.
- The New Testament tells of a time that Jesus forgave a woman caught in adultery and stopped people from stoning her.
- Stephen, who was the first person in the Bible to be killed because of testifying about Jesus, was stoned to death.
- In the city of Lystra, the apostle Paul was stoned, but he did not die from his wounds.

(See also: adultery, adulterous, adulterer, adulteress, commit, committed, commitment, crime, criminal, death, die, dead, Lystra, testimony, testify)

Bible References:

Waiting

storehouse

Definition:

A “storehouse” is a large building that is used for keeping food or other things, often for a long time.

- In the Bible a “storehouse” was usually used to store extra grain and other food to be used later when there was a shortage of food because of famine.
- This term is also used figuratively to refer to all the good things that God wants to give to his people.
- The storehouses of the temple contained valuable things, such as gold and silver, that had been dedicated to Yahweh. Some of these things were used to repair and maintain the temple.
- Other ways to translate “storehouse” could include, “a building for storing grain” or “place for keeping food” or “room for keeping valuable things safe.”

(See also: consecrate, dedicate, dedication, famine, gold, grain, silver, temple)

Bible References:

Waiting

strength, strengthen

Facts:

The term “strength” refers to the state of being strong physically, emotionally, or spiritually. To “strengthen” means to make someone or something stronger.

- “Strength” can also refer to being able to stand up against some kind of opposing force.
- A person has strength of will if he is able to not give in to temptation.
- One writer of the Psalms calls Yahweh his strength, which means that God helps him to be strong.
- If a physical structure like a wall or building is “strengthened,” it means that people are rebuilding the structure, to reinforce it with more stones or brick so that it can withstand an attack.

Translation Suggestions

- In general, the term “strengthen” can be translated as “cause to be strong” or “make more powerful.”
- In a spiritual sense, the phrase, “strengthen your brothers” could also be translated as “encourage your brothers” or “help your brothers to persevere.”
- The following expressions are examples of how this term is used, along with their meanings, which are also alternate ways they can be translated:
    - “puts strength on me like a belt” means, “causes me to be completely strong, like a belt that completely surrounds my waist.”
    - “in quietness and trust will be your strength” means, “acting calmly and trusting in God will make you spiritually strong.”
    - “will renew their strength” means, “will become stronger again.”
    - “by my strength and by my wisdom I acted” means, “I have done all this because I am so strong and wise.”
    - “strengthen the wall” means, “reinforce the wall” or “rebuild the wall.”
    - “I will strengthen you” means, “I will cause you to be strong”
    - “in Yahweh alone are salvation and strength” means, “Yahweh is the only one who saves us and strengthens us.”
    - “the rock of your strength” means, “the faithful one who makes you strong”
    - “with the saving strength of his right hand” means, “he strongly rescues you from trouble like someone who holds you safely with his strong hand.”
    - “of little strength” means, “not very strong” or “weak.”
    - “with all my strength” means, “using my best efforts” or “strongly and completely.”

(See also: faithful, faithfulness, persevere, perseverance, right hand, salvation)

Bible References:

Waiting

strife

Definition:

The term “strife” refers to physical or emotional conflict between people.

- A person who causes strife does things that result in strong disagreements and hurt feelings between people.
- Strife sometimes implies that strong emotions are involved, such as anger or bitterness.
- Other ways to translate this term could include, “disagreement” or “dispute” or “conflict.”

(See also: angry, anger)

Bible References:

Waiting

stronghold, fortress, fortified

Definition:

The terms “stronghold” and “fortress” both refer to places that are well protected against an attack by enemy soldiers. The term “fortified” describes a city or other place that has been made safe from attack.

- Often, strongholds and fortresses are manmade structures with defensive walls. They can also be natural protective barriers such as rocky cliffs or high mountains.
- People fortify strongholds by building thick walls or other structures that make it difficult for an enemy to break through.
- “Stronghold” or “fortress” could be translated as “securely strong place” or “strongly protected place.”
- The term “fortified city” could be translated as “securely protected city” or “strongly built city.”
- This term is also used figuratively to refer to God as a stronghold or fortress for those who trust in him. (See: Metaphor)
- Another figurative meaning for the term “stronghold” refers to something that someone wrongly trusts in for security, such as a false god or other thing that is worshiped instead of Yahweh. This could be translated as, “false strongholds.”
- This term should be translated differently from “refuge,” which emphasizes safety more than the concept of being fortified.

(See also: false god, foreign god, god, goddess, idol, idolatrous, refuge, shelter, Yahweh)

Bible References:

Waiting

stumble

Definition:

The term “stumble” means to “almost fall” when walking or running. Usually it involves tripping over something.

- Figuratively, “to stumble” can mean “to sin” or “to falter” in believing.
- This term can also refer to faltering or showing weakness when fighting a battle or when being persecuted or punished.

Translation Suggestions

- In contexts where the term “stumble” means to physically trip over something, it should be translated with a term that means “almost fall” or “trip over.”
- This literal meaning could also be used in a figurative context, if it communicates the correct meaning in that context.
- For figurative uses where the literal meaning would not make sense in the project language, “stumble” could be translated as, “sin” or “falter” or “stop believing” or “become weak,” depending sin, sinful, sinner, sinningon the context.
- Another way to translate this term could be, “stumble by sinning” or “stumble by not believing.”
- The phrase “made to stumble” could be translated as “caused to become weak” or “caused to falter.”

(See also: believe, believe in, belief, persecute, persecution, sin, sinful, sinner, sinning, stumbling block, stone of stumbling)

Bible References:

Waiting

subject, be subject to, in subjection to

Facts:

The term “subject” refers to being under the authority of someone. The phrase “be subject to” is a command that means “obey” or “submit to the authority of.”

- The phrase “put in subjection to” refers to causing people to be under the authority of a leader or ruler.
- To “subject someone to something” means to cause that person to experience something negative, such as punishment.
- Sometimes the term “subject” is used to refer to being the topic or focus of something, such as in, “you will be the subject of ridicule.”
- The phrase “be subject to” means the same as “be submissive to” or “submit to.”

(See also: submit, in submission)

Bible References:

Waiting

submit, in submission

Definition:

The term “submit” usually means to voluntarily place oneself under the authority of a person or government.

- The Bible tells believers in Jesus to submit to God and other authorities in their lives.
- The instruction to “submit to one another” means to humbly accept correction and to focus on the needs of others rather than on our own needs.
- To “live in submission to” means to put oneself under the authority of something or someone.

Translation Suggestions:

- The term “submit” could also be translated as, “put under the authority of” or “follow the leadership of” or “humbly honor and respect”
- The term “submission” could be translated as, “obedience” or “following the authority of.”
- The phrase “live in submission to” could be translated as, “be in obedience to” or “put oneself under the authority of.”
- The phrase, “be in submission” could be translated as “humbly accept authority.”

(See also: subject, be subject to, in subjection to)

Bible References:

Waiting

Succoth

Definition:

Succoth is the name of two Old Testament cities. The word, “succoth” (or “sukkoth”) means “shelters.”

- The first city called Succoth was located on the east side of the Jordan River.
- Jacob stayed at Succoth with his family and flocks, building shelters for them there.
- Hundreds of years later, Gideon and his exhausted men stopped at Succoth as they were chasing the Midanites, but the people there refused to give them any food.
- The second Succoth is located on the northern border of Egypt and was one place where the Israelites stopped after they crossed the Red Sea as they were escaping from slavery in Egypt.

Bible References:

Waiting

suffer, suffering

Definition:

The terms “suffer” and “suffering” refer to experiencing something very unpleasant, such as illness, pain, or other hardships.

- When people are persecuted or when they are sick, they suffer.
- Sometimes people suffer because of wrong things they have done; other times they suffer because of sin and disease in the world.
- Suffering can be physical, such as feeling pain or sickness. It can also be emotional such as feeling fear, sadness, or loneliness.
- The phrase “suffer me” means to “bear with me” or “hear me out” or “listen patiently.”

Translation Suggestions:

- The term “suffer” can be translated as “feel pain” or “endure difficulty” or “experience hardships” or “go through difficult and painful experiences.”
- Depending on the context, “suffering” could be translated as “extremely difficult circumstances” or “severe hardships” or “experiencing hardship” or “time of painful experiences.”
- The phrase “suffer thirst” could be translated as, “experience thirst” or “suffer with thirst.”
- To “suffer violence” could also be translated as “undergo violence” or “be harmed by violent acts.”

Bible References:

Waiting

Examples from the Bible stories:

- **[09-13]** God said, ”I have seen the **suffering** of my people.”
- **[38-12]** Jesus prayed three times, ”My Father, if it is possible, please let me not have to drink this cup of **suffering**.”
- **[42-03]** He (Jesus) reminded them that the prophets said the Messiah would **suffer** and be killed, but would rise again on the third day.
- **[42-07]** He (Jesus) said, ”It was written long ago that the Messiah would **suffer**, die, and rise from the dead on the third day.”
- **[44-05]**”Although you did not understand what you were doing, God used your actions to fulfill the prophecies that the Messiah would **suffer** and die.”
- **[46-04]** God said, ”I have chosen him (Saul) to declare my name to the unsaved. I will show him how much he must **suffer** for my sake.”
- **[50-17]** He (Jesus) will wipe away every tear and there will be no more **suffering**, sadness, crying, evil, pain, or death.

sweep, swept

Facts:

The terms “sweep” and “swept” usually refer to a broad, quick movement to remove dirt using a broom or brush. These words are also used figuratively.

- The term “sweep” is used figuratively to describe how an army attacks with swift, decisive, wide-reaching movements.
- For example, Isaiah prophesied that the Assyrians would “sweep through” the Kingdom of Judah. This means they would destroy Judah and capture its people.
- The term “sweep” can also be used to describe the manner in which rapidly flowing water pushes things and forces them away.
- To have something “sweep over” a person means that overwhelming, difficult things are happening to him.

(See also: Assyria, Assyrian, Assyrian Empire, Isaiah, Judah, prophet, prophecy, prophesy, seer, prophetess)

Bible References:

Waiting

sword

Definition:

A sword is a flat-bladed metal weapon used to cut or stab. It has a handle and a long, pointed blade with a very sharp cutting edge.

- The blade of a sword in ancient times was around 60 to 91 centimeters long.
- Some swords have two sharp edges and are called “double-edged” or “two-edged” swords.
- Jesus’ disciples had swords they planned to use to defend themselves. With his sword, Peter cut off the ear of the high priest’s servant.
- Both John the Baptist and the apostle James were beheaded with swords.

Translation Suggestions

- A sword is used as a metaphor for God’s word. God’s teachings in the Bible expose people’s innermost thoughts and convict them of their sin. In a similar way, a sword cuts deeply, causing pain. (See: Metaphor)
- One way to translate this figurative use would be, “God’s word is like a sword, which cuts deeply and exposes sin.”
- Another figurative use of this term is in the book of Psalms where the tongue or speech of a person is compared to a sword, which can injure people. This could be translated as, “the tongue is like a sword that can badly injure someone.”
- If swords are not known in your culture, this word could be translated with the name of another long-bladed weapon that is used to cut or stab.
- A sword could also be described as a “sharp weapon” or “long knife.” Some translations may decide to include a picture of a sword.

(See: How to Translate Unknowns)

(See also: James (brother of Jesus), John (the Baptist), tongue, word of God, word of Yahweh, word of the Lord, scripture)

Bible References:

Waiting

tabernacle

Definition:

The tabernacle was a special tent-like structure where the Israelites worshiped God during the 40 years they traveled around in the desert.

- God had given the Israelites detailed instructions for building this large tent, which had two rooms and was surrounded by an enclosed courtyard.
- Each time the Israelites moved to a different place in the desert to live, the priests would take apart the tabernacle and carry it to their next campsite. Then they would set it up again in the center of their new camp.
- The tabernacle was constructed of wood frames hung with curtains made of cloth, goat hair, and animal skins. The courtyard surrounding it was enclosed with more curtains.
- The two sections of the tabernacle were the Holy Place (where the altar for burning incense was located) and the Most Holy Place (where the ark of the covenant was kept).
- The courtyard of the tabernacle had an altar for burning animal sacrifices and a special washbasin for ritual cleansing.
- The Israelites stopped using the tabernacle when Solomon's temple in Jerusalem was built.

Translation Suggestions:

- The word "tabernacle" means "dwelling place." Other ways to translate it could include, "sacred tent" or "tent where God was" or "God's tent."
- Make sure that the translation of this term is different from the translation of "temple."

(See also: , altar, altar of incense, ark of the covenant, ark of the covenant decrees, ark of Yahweh, temple, tent of meeting)

Bible References:

Waiting

Tarshish

Facts:

Tarshish was the name of two men in the Old Testament. It was also the name of a city.

- One of Japheth's grandsons was named Tarshish.
- Tarshish was also the name of one of the wise men of King Ahashuerus.
- The city of Tarshish was a very prosperous port city, whose ships carried valuable products to buy, sell, or trade.
- This city was associated with Tyre and is thought to have been a Phoenician city that was somewhat distant from Israel, perhaps on the southern coast of Spain.
- The Old Testament prophet Jonah boarded a ship bound for the city of Tarshish instead of obeying God's command to go preach to Nineveh.

(Translation suggestions: How to Translate Names)

(See also: Esther, Japheth, Jonah, Nineveh, Ninevite, Phoenicia, wise men)

Bible References:

Waiting

teach, teaching, teacher, taught

Definition:

The terms “teach” and “teaching” refer to telling other people information they didn’t know before. Usually the information is given in a formal or systematic way.

- A “teacher” is someone who teaches. The past action of “teach” is “taught.”
- When Jesus was teaching, he was explaining things about God and his kingdom.
- Jesus’ disciples called him “Teacher” as a respectful form of address for someone who taught people about God.
- The information that is being taught can be shown or spoken.
- The term “doctrine” refers to a set of teachings from God about himself as well as God’s instructions about how to live. This could also be translated as “teachings from God” or “what God teaches us.”
- The phrase “what you have been taught” could also be translated as, “what these people have taught you” or “what God has taught you,” depending on the context.
- Other ways to translate “teach” could include “tell” or “explain” or “instruct.”
- Often this term can be translated as “teaching people about God.”

(See also: instruct, instruction, teacher, Teacher, word of God, word of Yahweh, word of the Lord, scripture)

Bible References:

Waiting

teacher, Teacher

Definition:

A teacher is a person who gives other people new information. Teachers help others to obtain and use both knowledge and skills.

- In the Bible, the word “teacher” is used in a special sense to refer to someone who teaches about God. It does not refer to a school teacher.
- People who learn from a teacher are called “students” or “disciples.”
- In some Bible translations, this term is capitalized (“Teacher”) when it is used as a title for Jesus.

Translation Suggestions:

- The usual word for a teacher can be used to translate this term, unless that word is only used for a school teacher.
- Some cultures may have a special title that is used for religious teachers, such as “Sir” or “Rabbi” or “Preacher.”

(See also: disciple, preach)

Bible References:

Waiting

Examples from the Bible stories:

- **[27-01]** One day, an expert in the Jewish law came to Jesus to test him, saying, ”**Teacher**, what must I do to inherit eternal life?”
- **[28-01]** One day a rich young ruler came up to Jesus and asked him, ”Good **Teacher**, what must I do to have eternal life?”
- **[37-02]** After the two days had passed, Jesus said to his disciples, “Let’s go back to Judea.” ”But **Teacher**,” the disciples answered, “Just a short time ago the people there wanted to kill you!”
- **[38-14]** Judas came to Jesus and said, ”Greetings, **Teacher**,” and kissed him.
- **[49-03]** Jesus was also a great **teacher**, and he spoke with authority because he is the Son of God.

temple

Facts:

The temple was a building surrounded by walled courtyards where the Israelites came to pray and to offer sacrifices to God. It was located on Mount Moriah in the city of Jerusalem.

- Often the term "temple" refers to the whole temple complex, including the courtyards that surrounded the main building. Sometimes it refers only to the building.
- The temple building had two rooms, the Holy Place and the Most Holy Place.
- God referred to the temple as his dwelling place.
- During the reign of King Solomon he built the Temple, which was the permanent place of worship in Jerusalem.
- In the New Testament, the term "temple of the Holy Spirit" is used to refer to believers in Jesus, because the Holy Spirit lives in them.

Translation Suggestions:

- Usually when the text says that people were "in the temple," it is referring to the courtyards outside the building. This could be translated as "in the temple courtyards" or "in the temple complex."
- When it refers specifically to the building itself, some translations will translate "temple" as "temple building," to make it clear what is being referred to.
- Ways to translate "temple" could include, "God's holy house" or "sacred worship place."
- Often in the Bible, the temple is referred to as "the house of Yahweh" or "the house of God."

(See also: sacrifice, offering, Solomon, Babylon, Babylonian, Holy Spirit, Spirit of God, Spirit of the Lord, tabernacle, courtyard, court Zion, Mount Zion house)

Bible References:

Waiting

Examples from the Bible stories:

- **[17-06]** David wanted to build a **temple** where all the Israelites could worship God and offer him sacrifices.
- **[18-02]** In Jerusalem, Solomon built the **Temple** for which his father David had planned and gathered materials. Instead of at the Tent of Meeting, people now worshiped God and offered sacrifices to him at the **Temple**. God came and was present in the **Temple**, and he lived there with his people.
- **[20-07]** They (Babylonians) captured the city of Jerusalem, destroyed the **Temple**, and took away all the treasures.

- **[20-13]** When the people arrived in Jerusalem, they rebuilt the **Temple** and the wall around the city of the city and the **Temple**.
- **[25-04]** Then Satan took Jesus to the highest point on the **Temple** and said, “If you are the Son of God, throw yourself down, for it is written, ‘God will command his angels to carry you so your foot does not hit a stone.’ ”
- **[40-07]** When he died, there was an earthquake and the large curtain that separated the people from the presence of God in the **Temple** was torn in two, from the top to the bottom.

tent

Definition:

A tent is a portable shelter made of sturdy fabric that is draped over a structure of poles and attached to them.

- Tents can be small, with just enough space for a few people to sleep in, or they can be very large, with space for an entire family to sleep, cook, and live in.
- For many people, tents are used as permanent dwelling places. For example, during most of the time that Abraham's family lived in the land of Canaan, they dwelled in large tents made of sturdy cloth made of goat hair.
- The Israelites also lived in tents during their forty-year wanderings through the desert of Sinai.
- The tabernacle building was a kind of very large tent, with thick walls made of cloth curtains.
- When the apostle Paul traveled to different cities to share the gospel, he made tents to earn money to support himself.
- The term "tents" is sometimes used figuratively to refer generally to where people live. This could also be translated as "homes" or "dwellings" or "houses." (See: Synecdoche)

(See also: Abraham, Abram, Canaan, Canaanite, curtain, Paul, Saul, Sinai, Mount Sinai, tabernacle, tent of meeting)

Bible References:

Waiting

terror, terrify

Definition:

The term “terror” refers to a feeling of extreme fear. To “terrify” someone means to cause that person to feel very afraid.

- A “terror” (or “terrors”) is something or someone that causes great fear or dread. An example of a terror could be an attacking enemy army or a plague or disease that is widespread, killing many people.
- These terrors can be described as “terrifying.” This term could be translated as, “fear-causing” or “terror-producing.”
- The judgment of God will someday cause terror in unrepentant people who reject his grace.
- The “terror of Yahweh” could be translated as, “the terrifying presence of Yahweh” or “the dreaded judgment of Yahweh” or “when Yahweh causes great fear.”
- Ways to translate “terror” could also include, “extreme fear” or “deep dread.”

(See also: adversary, enemy, fear, afraid, fear of Yahweh, judge, judgment, plague, Yahweh)

Bible References:

Waiting

test

Definition:

The term “test” refers to a difficult or painful experience that reveals a person’s strengths and weaknesses.

- God tests people, but he does not tempt them. Satan, however, tempts people to sin.
- God sometimes uses tests to expose people’s sin. A test helps a person to turn away from sin and to draw closer to God.
- Gold and other metals are tested with fire to find out how pure and strong they are. This is a picture of how God uses painful circumstances to test his people.
- To “put to the test” can mean, “challenge something or someone to prove its value.”
- In the context of putting God to the test, it means to keep disobeying him, taking advantage of his mercy.
- Jesus told Satan that it is wrong to put God to the test. He is the almighty, holy God who is above everything and everyone.

Translation Suggestions:

- The term “to test” could also be translated as, “to challenge” or “to cause to experience difficulties” or “to prove.”
- Ways to translate “a test” could be, “a challenge” or “a difficult experience.”
- To “put to the test” could be translated as “to test” or “to set up a challenge” or “to force to prove oneself.”
- In the context of testing God, this could be translated as, “trying to force God to prove his love.”
- In some contexts, the term “test” can mean “tempt.”

(See also: tempt, temptation)

Bible References:

Waiting

testimony, testify

Definition:

The terms “testimony” and “testify” refer to making a statement about something that one knows to be true.

- Often a person “testifies” about something he has experienced directly.
- A witness who gives “false testimony” does not tell the truth about what happened.
- Sometimes the term “testimony” refers to a prophecy that a prophet has stated.
- In the New Testament, this term is often used to refer to how Jesus’ followers testified about the events of Jesus’ life, death, and resurrection.

Translation Suggestions:

- The term “testify” or “give testimony” could also be translated as, “tell the facts” or “tell what was seen or heard” or “tell from personal experience” or “give evidence” or “tell what happened.”
- Ways to translate “testimony” could include, “report of what happened” or “statement of what is true” or “evidence” or “what has been said” or “prophecy.”
- The phrase, “as a testimony to them” could be translated as, “to show them what is true” or “to prove to them what is true.”
- The phrase, “as a testimony against them” could be translated as, “which will show them their sin” or “exposing their hypocrisy” or “which will prove that they are wrong.”
- To “give false testimony” could be translated as “say false things about” or “state things that are not true.”

(See: ark of the covenant, ark of the covenant decrees, ark of the testimony, ark of Yahweh, prophet, prophecy, prophesy, seer, prophetess, witness, eyewitness)

Bible References:

Waiting

throne

Definition:

A throne is a specially-designed chair where a king sits to decide important matters and to listen to requests from his people.

- A throne is also a symbol of the authority and power that a king has.
- The word “throne” is often used figuratively to refer to the king, his reign, or his power. (See: Metonymy)
- In the Bible, God is often portrayed as a king who sits on his throne. Jesus is described as sitting on a throne at the right hand of God the Father.
- Jesus said that heaven is God’s throne. One way to translate this could be, “where God reigns as king.”

(See also: authority, power, powers, king, reign)

Bible References:

Waiting

time

Facts:

In the Bible the term “time” is often used figuratively to refer to a specific season or period of time when certain events take place. It has a meaning similar to “age” or “epoch” or “season.”

- Both Daniel and Revelation speak of a “time” of great trouble or tribulation that will come upon the earth.
- In the phrase “time, times, and half a time” the term “time” means “year.” This phrase refers to a three and a half year period of time during the great tribulation at the end of this present age.
- Phrases such as “second time” or “many times” refer to the number of occurrences that something happened.
- To be “on time” means to arrive when expected, not late.
- Depending on the context, the term “time” could be translated as, “season” or “time period” or “moment” or “event” or “occurrence.”
- The phrase “times and seasons” is a figurative expression which states the same idea twice. This could also be translated as “certain events happening in certain time periods.” Doublet

(See also: age, tribulation)

Bible References:

Waiting

tomb, grave, burial place

Definition:

The terms “tomb” and “grave” refer to a place where people put the body of a person who has died. A “burial place” is a more general term that also refers to this.

- The Jews sometimes used natural caves as tombs, and sometimes they dug caves into rock in the side of a hill.
- In New Testament times, it was common to roll a large, heavy stone in front of the opening of a tomb in order to close it.
- If the word for a tomb or a grave can only refer to a hole in which the body is placed below the ground, other ways to translate this could include, “cave” or “hole in the side of a hill.”
- The phrase “the grave” is often used generally and figuratively to refer to the condition of being dead or a place where the souls of dead people are.

(See also: bury, buried, burial, death, die, dead)

Bible References:

Waiting

Examples from the Bible stories:

- **[32-04]** The man lived among the **tombs** in the area.
- **[37-06]** Jesus asked them, “Where have you put Lazarus?” They told him, ”In the **tomb**. Come and see.”
- **[37-07]** The **tomb** was a cave with a stone rolled in front of its opening.
- **[40-09]** Then Joseph and Nicodemus, two Jewish leaders who believed Jesus was the Messiah, asked Pilate for Jesus’ body. They wrapped his body in cloth and placed it in a **tomb** cut out of rock. Then they rolled a large stone in front the **tomb** to block the opening.
- **[41-04]** He (the angel) rolled away the stone that was covering the entrance to the **tomb** and sat on it. The soldiers guarding the **tomb** were terrified and fell to the ground like dead men.
- **[41-05]** When the women arrived at the **tomb**, the angel told them, ”Do not be afraid. Jesus is not here. He has risen from the dead, just like he said he would! Look in the **tomb** and see.” The women looked into the **tomb** and saw where Jesus’ body had been laid. His body was not there!

tongue

Definition:

There are several figurative meanings of “tongue” in the Bible.

- In the Bible, the most common figurative meaning for this term is “language” or “speech.”
- Sometimes “tongue” may refer to a human language spoken by a certain people group.
- Other times it refers to a supernatural language that the Holy Spirit gives believers in Christ as one of the “gifts of the Spirit.”
- The expression, “tongues” of fire refers to “flames” of fire.
- In the expression “my tongue rejoices,” the term “tongue” refers to the whole person. (See: Synecdoche)
- The phrase “lying tongues” refers to a person’s voice or speech. (See: Metonymy)

Translation Suggestions

- Depending on the context, the term “tongue” can be translated by “language” or “spiritual language.” If it is not clear which one it is referring to, it is better to translate it as “language.”
- When referring to fire, this term could be translated as, “flames.”
- The expression “my tongue rejoices” could be translated as, “I rejoice and praise God” or “I am joyfully praising God.”
- The phrase, “tongue that lies” could be translated as, “person who tell lies” or “people who lie.”
- Phrases such as “with their tongues” could be translated as, “with what they say” or “by their words.”

(See also: gift, Holy Spirit, Spirit of God, Spirit of the Lord, joy, joyful, praise, rejoice, spirit, spiritual)

Bible References:

Waiting

trample

Definition:

To “trample” means to step on something and smash it with the feet. This term is also used figuratively in the Bible to mean “destroy” or “defeat” or “humiliate.”

- An example of “trampling” would be if people were running in a grassy field and smashing down the grass with their feet.
- In ancient times, wine was sometimes made by trampling grapes to remove the juice from them.
- Sometimes the term “trample” has a figurative meaning of punishing by humiliating, comparing it to trampling mud for a threshing floor.
- The term “trample” is used figuratively to express how Yahweh will punish his people Israel for their pride and rebellion.
- Other ways that “trample” could be translated include, “crush with the feet” or “smash down with the feet” or “stomp on and crush” or “smash into the ground.”
- Depending on the context, this term could also be translated nonfiguratively as, “destroy” or “defeat” or “humiliate” or “punish” or “conquer completely.”

(See also: grape, humiliate, humiliation, punish, punishment, rebel, rebellious, rebellion, thresh, threshing, wine, wineskin, new wine)

Bible References:

Waiting

transgress, transgression

Definition:

The terms “transgress” and “transgression” refer to breaking a command, rule, or moral code.

- Figuratively, “transgression” can also be described as “crossing a line,” that is, going beyond a limit or boundary that has been set for the good of the person and others.
- The terms “transgression”, “sin”, “iniquity”, and “trespass” all include the meaning of acting against God’s will and disobeying his commands.

Translation Suggestions:

- “To trangress” could be translated as “to sin” or “to disobey” or “to rebel.”
- If a verse or passage uses two terms that mean “sin” or “transgress” or “trespass,” it is important, if possible, to use different ways to translate these terms. When the Bible uses two or more terms with similar meanings in the same context, usually its purpose is to emphasize what is being said or to show its importance. (See: parallelism)

(See: sin, sinful, sinner, sinning, trespass, iniquity)

Bible References:

Waiting

tremble

Definition:

The term “tremble” means to shake or quiver out of fear or extreme distress.

- This term is also used figuratively to mean “be very afraid.”
- Sometimes the word “tremble” refers to the ground shaking because of a very loud noise.
- The Bible says that in the presence of the Lord the earth will tremble. This could mean that the people of the earth will shake out of fear of God or that the earth itself will shake.
- This term could be translated as “be afraid” or “fear God” or “shake,” depending on the context.

(See also: earth, earthly, fear, afraid, fear of Yahweh, Lord)

Bible References:

Waiting

tribe

Definition:

A tribe is a group of people who are descended from a common ancestor.

- People from the same tribe usually also share a common language and culture.
- In the Old Testament, God divided the people of Israel into twelve tribes. Each tribe was descended from a son or grandson of Jacob.
- A tribe is smaller than a nation, but larger than a clan.

(See also: clan, nation, people group, peoples, the people, a people, twelve tribes of Israel)

Bible References:

Waiting

tribute

Definition:

The term “tribute” refers to a gift from one ruler to another ruler, for the purpose of protection and good relations between their nations.

- A tribute can also be a payment that a ruler or government requires from the people, such as a toll or tax.
- In Bible times, traveling kings or rulers might pay a tribute to the king of the region they were traveling through to make sure they would be protected and safe.
- Often the tribute would include other things besides money, such as foods, spices, rich clothing, and expensive metals such as gold.

Translation Suggestions:

- Depending on the context, “tribute” could be translated as “official gifts” or “special tax” or “required payment.”

(See also: gold, king, ruler, rulers, rule, tax, taxes)

Bible References:

Waiting

trouble, troubles, troubled

Definition:

The term “trouble” refers to experiences in life that are very difficult and distressing. To be “troubled” means to feel upset or distressed about something.

- Troubles can be physical, emotional, or spiritual things that hurt a person.
- In the Bible, often troubles are times of testing that God uses to help believers mature and grow in their faith.
- The Old Testament use of “trouble” also referred to judgment that came on people groups who were immoral and rejected God.
- The action, “to trouble” someone means “to bother” that person or to cause him distress.

Translation Suggestions

- The term “trouble” or “troubles” could also be translated as, “danger” or “painful things that happen” or “persecution” or “difficult experiences” or “distress.”
- The term “troubled” could be translated with a word or phrase that means, “undergoing distress” or “feeling terrible distress” or “worried” or “anxious” or “distressed” or “terrified” or “disturbed.”
- “Don’t trouble her” could also be translated as, “don’t bother her” or “don’t criticize her.”
- The phrase “day of trouble” or “times of trouble” could also be translated as, “when you experience distress” or ” when difficult things happen to you” or “when God causes distressing things to happen.”
- Ways to translate “make trouble” or “bring trouble” could include, “cause distressing things to happen” or “cause difficulties” or “make them experience very difficult things.”

(See also: afflict, affliction, persecute, persecution)

Bible References:

Waiting

true, truth, come true

Definition:

The terms “true” and “truth” refer to concepts that are facts, events that actually happened, and statements that were actually said.

- True things are real, genuine, actual, rightful, legitimate, and factual.
- The truth is an understanding, belief, fact, or statement that is true.
- The expression “come true” or “came true” is an expression that means that a prophecy actually happened as it was predicted that it would.
- Truth includes the concept of acting in a way that is reliable and faithful.
- Jesus revealed God’s truth in the words that he spoke.
- God’s word is truth. It tells about things that actually happened and teaches what is true about God and about everything he has made.

Translation Suggestions:

- Depending on the context and what is being described, the term “true” could also be translated by “real” or “factual” or “correct” or “right” or “certain” or “genuine.”
- Ways to translate the term “truth” could include, “what is true” or “fact” or “certainty” or “principle.”
- The expression “come true” could also be translated as, “actually happen” or “be fulfilled” or “happen as predicted.”
- The expression “tell the truth” or “speak the truth” could also be translated as, “say what is true” or “tell what really happened” or “say things that are reliable.”
- To “accept the truth” could be translated as, “believe what is true about God.”
- In an expression such as, “worship God in spirit and in truth,” the expression “in truth” could also be translated by, “faithfully obeying what God has taught us.”

(See also: believe, believe in, belief, faithful, faithfulness, fulfill, obey, obedient, obedience, prophet, prophecy, prophesy, seer, prophetess, understand, understanding)

Bible References:

Waiting

Examples from the Bible stories:

- **[02-04]** The snake responded to the woman, ”That is not **true**! You will not die.”
- **[14-06]** Immediately Caleb and Joshua, the other two spies, said, ”It is **true** that the people of Canaan are tall and strong, but we can certainly defeat them!”
- **[16-01]** The Israelites began to worship the Canaanite gods instead of Yahweh, the **true** God.

- **[31-08]** They worshiped Jesus, saying to him, "**Truly**, you are the Son of God."
- **[39-10]** "I have come to earth to tell the **truth** about God. Everyone who loves the **truth** listens to me." Pilate said, "What is **truth**?"

trumpet

Definition:

The term “trumpet” refers to an instrument for producing music or for calling people to gather together for an announcement or meeting.

- A trumpet was commonly made from either metal, seashell, or an animal horn.
- Trumpets were most commonly blown to call people to come together for battle, and for Israel’s public assemblies.
- The book of Revelation describes a scene in the end times in which angels blow their trumpets to signal the outpouring of the wrath of God on the earth.

(See also: angel, archangel, assembly, assemble, earth, earthly, horn, horns, Israel, Israelites, nation of Israel, wrath, fury)

Bible References:

Waiting

trust, trustworthy, trustworthiness

Definition:

The term “trust” refers to believing that something or someone is true or dependable. A “trustworthy” person can be relied on to do and say what is right and true.

- Trust is closely related to faith. If we trust someone, we have faith in that person to do what they promised to do.
- Having trust in someone also means depending on that person.
- To “trust in” Jesus means to believe that he is God and that he died on the cross to pay for our sins, and to rely on him to save us.
- A “trustworthy saying” refers to something that is said that can be counted on to be true.

Translation Suggestions:

- Ways to translate “trust” could include, “believe” or “have faith” or “have confidence” or “depend on.”
- The phrase “put your trust in” is very similar in meaning to “trust in.”
- The term “trustworthy” could be translated as, “dependable” or “reliable” or “can always be trusted.”

(See also: , believe, believe in, belief, confidence, confident, faith, faithful, faithfulness, true, truth, come true)

Bible References:

Waiting

Examples from the Bible stories:

- **[12-12]** When the Israelites saw that the Egyptians were dead, they **trusted** in God and believed that Moses was a prophet of God.
- **[14-15]** Joshua was a good leader because he **trusted** and obeyed God.
- **[17-02]** David was a humble and righteous man who **trusted** and obeyed God.
- **[34-06]** Then Jesus told a story about people who **trusted** in their own good deeds and despised other people.

turn, turn away, turn back

Definition:

To “turn” means to physically change direction or to cause something else to change direction.

- The term “turn” can also mean “turn around” to look behind or to face a different direction.
- To “turn back” or “turn away” means to “go back” or “go away” or “cause to go away.”
- To “turn away from” can mean to “stop” doing something or to reject someone.
- To “turn toward” someone means to look directly at that person.
- To “turn and leave” or “turn his back to leave” means to “go away.”
- To “turn back to” means to “start doing something again.”
- To “turn away from” means to “stop doing something.”

Translation Suggestions:

- Depending on the context, “turn” can be translated as “change direction” or “go” or “move.”
- In some contexts, “turn” could be translated as, “cause” (someone) to do something. To “turn (someone) away from” could be translated as “cause (someone) to go away” or “cause (someone) to stop.”
- The phrase “turn away from God” could be translated as “stop worshiping God.”
- The phrase “turn back to God” could be translated as, “start worshiping God again.”
- When enemies “turn back,” it means they “retreat.” To “turn back the enemy” means to “cause the enemy to retreat.”
- Used figuratively, wh14#translationwordsen Israel “turned to” false gods, they “started to worship” them. When they “turned away” from idols, they “stopped worshiping” them.
- When God “turned away from” his rebellious people, he “stopped protecting” or “stopped helping” them.
- The phrase “turn the hearts of the fathers to their children” could be translated as, “cause fathers to care for their children again.”
- The expression, “turn my honor into shame” could be translated as, “cause my honor to become shame” or “dishonor me so that I am shamed” or “shame me (by doing what is evil) so that people no longer honor me.”
- “I will turn your cities into ruin” could be translated as, “I will cause your cities to be destroyed” or “I will cause enemies to destroy your cities.”
- The phrase “turn into” could be translated as “become.” When Moses’ rod “turned into” a snake, it “became” a snake.” It could also be translated as “changed into.”

(See also: idol, leprosy, leper, worship)

Bible References:

Waiting

Tyre, Tyrians

Facts:

Tyre was an ancient Canaanite city located on the coast of the Mediterranean Sea, in a region that is now part of the modern-day country of Lebanon. Its people were called "Tyrians."

- Part of the city was also located on an island in the sea, about one kilometer from the coast.
- Because of its location and valuable natural resources such as cedar trees, Tyre had a prosperous trading industry and was very wealthy.
- King Hiram of Tyre sent wood from cedar trees and skilled laborers for building a palace for King David.
- Years later, Hiram also gave King Solomon wood and skilled laborers for building the temple. Solomon paid him with large amounts of wheat and olive oil.
- Tyre was often associated with the nearby ancient city of Sidon. These were the most important cities of the region of Canaan called Phoenicia.

(Translation suggestions: How to Translate Names)

(See also: Canaan, Canaanite, cedar, Israel, Israelites, nation of Israel, the sea, the Great Sea, the western sea, Mediterranean Sea, Phoenicia, Sidon, Sidonians)

Bible References:

Waiting

understand, understanding

Definition:

The term “understand” means to hear or receive information and know what it means.

- The term “understanding” can refer to “knowledge” or “wisdom” or realizing how to do something.
- To understand someone can also mean to know how that person is feeling.
- While walking on the road to Emmaus, Jesus caused the disciples to understand the meaning of the scriptures about the Messiah.
- Depending on the context, the term “understand” could be translated by “know” or “believe” or “comprehend” or “know what (something) means.”
- Often the term “understanding” can be translated by “knowledge” or “wisdom” or “insight.”

(See also: believe, believe in, belief, know, knowledge, make known, wise, wisdom)

Bible References:

Waiting

unfaithful, unfaithfulness

Definition:

The term “unfaithful” describes people who do not do what God has commanded them to do. The condition or practice of being unfaithful is “unfaithfulness.”

- The people of Israel were called “unfaithful” when they began to worship idols and when they disobeyed God in other ways.
- In marriage, someone who commits adultery is “unfaithful” to his or her spouse.
- God used the term “unfaithfulness” to describe Israel’s disobedient behavior. They were not obeying God or honoring him.

Translation Suggestions:

- Depending on the context, “unfaithful” could be translated as, “not faithful” or “unbelieving” or “not obedient” or “not loyal.”
- The phrase “the unfaithful” could be translated as, “people who are not faithful (to God)” or “unfaithful people” or “those who disobey God” or “people who rebel against God.”
- The term “unfaithfulness” could be translated as, “disobedience” or “disloyalty” or “not believing or obeying.”
- In some languages, the term “unfaithful” is related to the word for “unbelief.”

(See also: adultery, adulterous, adulterer, adulteress, disobey, disobedient, disobedience, faithful, faithfulness, unbeliever, unbelief)

Bible References:

Waiting

ungodly, godless, ungodliness, godlessness

Definition:

The terms “ungodly” and “godless” describe people who are in rebellion against God. Living in an evil way, without thought of God is called “ungodliness” or “godlessness.”

- The meanings of these words are very similar. However, “godless” and “godlessness” may describe a more extreme condition in which people or nations do not even acknowledge God or his right to rule them.
- God pronounces judgment and wrath on ungodly people, on everyone who rejects him and his ways.

Translation Suggestions:

- Depending on the context, the term “ungodly” could be translated as, “displeasing to God” or “immoral” or “disobeying God.”
- The terms “godless” and “godlessness” literally mean that the people are “without God” or “having no thought of God” or “acting in a way that does not acknowledge God.”
- Other ways to translate “ungodliness” or “godlessness” could be, “wickedness” or “evil” or “rebellion against God”.

(See also: godly, godliness, evil, wicked, wickedness)

Bible References:

Waiting

unjust, unjustly, injustice

Definition:

The terms “unjust” and “unjustly” refer to treating people in an unfair, and often, harmful manner.

- An “injustice” is something bad that is done to someone that the person did not deserve. It refers to treating people unfairly.
- Injustice also means that some people are treated badly while others are treated well.
- Someone who is acting in an unjust way is being “partial” or “prejudiced” because he is not treating people equally.

Translation Suggestions:

- Depending on the context, “unjust” could also be translated as “unfair” or “partial” or “unrighteous.”
- The phrase “the unjust” could be translated as “the unjust ones” or “unjust people” or “people who treat others unfairly” or “unrighteous people” or “people who disobey God.”
- The term “unjustly” could be translated as, “in an unfair manner” or “wrongly” or “unfairly.”
- Ways to translate “injustice” could include, “wrong treatment” or “unfair treatment” or “acting unfairly.” (See: Abstract Nouns)

(See also: just, justice, justly, unrighteous, unrighteousness)

Bible References:

Waiting

unrighteous, unrighteousness

Definition:

The term “unrighteous” means to be sinful and morally corrupt. “Unrighteousness” refers to sin or the condition of being sinful.

- These terms especially refer to living in a way that disobeys God’s teachings and commands.
- Unrighteous people are immoral in their thoughts and actions.
- Sometimes “the unrighteous” refers specifically to people who do not believe in Jesus.

Translation Suggestions:

- This term could simply be translated as “not righteous.”
- Depending on the context, other ways to translate this could include, “wicked” or “immoral” or “people who rebel against God” or “sinful.”
- The phrase “the unrighteous” could be translated as “unrighteous people.”
- The term “unrighteousness” could be translated as “sin” or “evil thoughts and actions” or “wickedness.”
- If possible, it is best to translate this in a way that shows its relationship to “righteous, righteousness.”

(See also: righteous, righteousness, unjust, unjustly, injustice, sin, sinful, sinner, sinning, unlawful)

Bible References:

Waiting

upright, uprightness

Definition:

The terms “upright” and “uprightness” refer to acting in a way that follows God’s laws.

- The meaning of these words includes the idea of standing up straight and looking directly ahead.
- A person who is “upright” is someone who obeys God’s rules and does not do things that are against his will.
- Terms such as “integrity” and “righteous” have similar meanings and are sometimes used in parallelism constructions, such as “integrity and uprightness.” (See: Parallelism)

Translation Suggestions:

- Ways to translate “upright” could include, “acting rightly” or “one who acts rightly” or “following God’s laws” or “obedient to God” or “behaving in a way that is right.”
- The term “uprightness” could be translated as, “moral purity” or “good moral conduct” or “rightness.”
- The phrase “the upright” could be translated as “people who are upright” or “upright people.”

(See also: integrity, law, principle, law, law of Moses, God’s law, law of Yahweh, obey, obedient, obedience, pure, purify, purification, righteous, righteousness)

Bible References:

Waiting

vain, vanity

Definition:

The term “vain” describes something that is useless or has no purpose. Vain things are empty and worthless.

- The term “vanity” refers to worthlessness or emptiness. It can also refer to pride or arrogance.
- In the Old Testament, idols are described as vain things that cannot deliver or save. They are worthless and have no use or purpose.
- If something was done “in vain,” it means that there was no good result from it. The effort or action did not accomplish anything.
- To “believe in vain” means to believe in something that is not true and that gives false hope.

Translation Suggestions:

- Depending on the context, the term “vain” could be translated as “empty” or “useless” or “hopeless” or “worthless” or “meaningless.”
- The phrase “in vain” could be translated as, “without result” or “with no result” or “for no reason” or “with no purpose.”
- The term “vanity” could be translated as, “pride” or “nothing worthwhile” or “hopelessness.”

(See also: idol, idolatrous, worthy, worth, unworthy, worthless)

Bible References:

Waiting

vine

Definition:

The term “vine” refers to a plant that grows by trailing along the ground or by climbing trees and other structures. The word “vine” in the Bible is used only of fruit-bearing vines and usually refers to grape vines.

- In the Bible, the word “vine” almost always means, “grapevine.”
- The branches of the grapevine are attached to the main stem which gives them water and other nutrients so that they can grow.
- Jesus called himself the “vine” and called his people the “branches.” In this context, the word “vine” could also be translated as “grapevine stem” or “grape plant stem.” (See: Metaphor)

(See also: grape, vineyard)

Bible References:

Waiting

vineyard

Definition:

A vineyard is a large garden area where grapevines are grown and grapes are cultivated.

- A vineyard often has a wall around it to protect the fruit from thieves and animals.
- God compared the people of Israel to a vineyard that did not bear good fruit. (See: Metaphor)
- Vineyard could be also translated as, “grapevine garden” or “grape plantation.”

(See also: grape, Israel, Israelites, nation of Israel, vine)

Bible References:

Waiting

virgin

Definition:

A virgin is a woman who has never had sexual relations.

- The prophet Isaiah said that the Messiah would be born from a virgin.
- Mary was a virgin when she was pregnant with Jesus. He did not have a human father.
- Some languages may have a term that is a polite way of referring to a virgin. (See: Euphemism)

(See also: Christ, Messiah, Isaiah, Jesus, Jesus Christ, Christ Jesus, Mary, the mother of Jesus)

Bible References:

Waiting

Examples from the Bible stories:

- **[21-09]** The prophet Isaiah prophesied that the Messiah would be born from a **virgin**.
- **[22-04]** She (Mary) was a **virgin** and was engaged to be married to a man named Joseph.
- **[22-05]** Mary replied, "How can this be, since I am a **virgin**?"
- **[49-01]** An angel told a **virgin** named Mary that she would give birth to God's Son. So while she was still a **virgin**, she gave birth to a son and named him Jesus.

vision

Facts:

The term “vision” refers to something that a person sees. It especially refers to something unusual or supernatural that God shows people in order to give them a message.

- Usually, visions are seen while the person is awake. However sometimes a vision is something a person sees in a dream while asleep.
- God sends visions to tell people something that is very important. For example, Peter was shown a vision to tell him that God wanted him to welcome Gentiles.

Translation Suggestion

- The phrase “saw a vision” could be translated as, “saw something unusual from God” or “God showed him something special.”
- Some languages may not have separate words for “vision” and “dream.” So a sentence such as, “Daniel had dreams and visions in his mind” could be translated as something like, “Daniel was dreaming while asleep and God caused him to see unusual things.”

(See also: dream)

Bible References:

Waiting

voice

Definition:

The term “voice” is often used figuratively to refer to speaking or communicating something.

- God is said to use his voice, even though he doesn’t have a voice in the same way a human being does.
- This term can be used to refer to the whole person, as in the statement “A voice is heard in the desert saying, ‘Prepare the way of the Lord.’” This could be translated as, “A person is heard calling out in the desert….” (See: Synecdoche)
- To “hear someone’s voice” could also be translated as “hear someone speaking.”
- Sometimes the word “voice” may be used for objects that cannot literally speak, such as when David exclaims in the psalms that the “voice” of the heavens proclaims God’s mighty works. This could also be translated as “their splendor shows clearly how great God is.”

(See also: call, calling, called, call out, proclaim, proclamation, splendor

Bible References:

Waiting

vow

Definition:

A vow is a promise that a person makes to God. The person promises to do a certain thing in order to specially honor God or to show devotion to him.

- After a person makes a vow, he is obligated to fulfill that vow.
- The Bible teaches that a person may be judged by God if he doesn't keep his vow.
- Sometimes a person may ask God to protect him or provide for him in exchange for making the vow.
- But God is not required to fulfill a request that a person asks for in his vow.

Translation Suggestions:

- Depending on the context, "vow" could be translated as "solemn promise" or "promise made to God."
- This word should be translated differently than "oath."

(See also: promise, oath, swear, swear by)

Bible References:

Waiting

walk

Definition:

The term “walk” is often used in a figurative sense to mean “live.”

- “Enoch walked with God” means that Enoch lived in a close relationship with God.
- To “walk by the Spirit” means to be guided by the Holy Spirit so that we do things that please and honor God.
- To “walk in” God’s commands or God’s ways means to “live in obedience to” his commands, that is, to “obey his commands” or “do his will.”
- When God says he will “walk among” his people, it means that he is living among them or closely interacting with them.
- To “walk contrary to” means to live or behave in a way that is against something or someone.
- To “walk after” means to seek or pursue someone or something. It can also mean to act in the same way as someone else.

Translation Suggestions:

- It is best to translate “walk” literally, as long as the correct meaning will be understood.
- Otherwise, figurative uses of“walk” could also be translated by “live” or “act” or “behave.”
- The phrase “walk by the Spirit” could be translated by, “live in obedience to the Holy Spirit” or “behave in a way that is pleasing to the Holy Spirit” or “do things that are pleasing to God as the Holy Spirit guides you.”
- To “walk in God’s commands” could be translated by “live by God’s commands” or “obey God’s commands.”
- The phrase “walked with God” could be translated as, “lived in close relationship with God by obeying and honoring him.”

(See also: Holy Spirit, Spirit of God, Spirit of the Lord, honor, to honor, [[:en:obe:other:obey])

Bible References:

Waiting

warrior, soldier

Facts:

The terms “warrior” and “soldier” both can refer to someone who fights in an army. But there are also some differences.

- Usually the term “warrior” is a general, broad term to refer to a man who is gifted and courageous in battle.
- Yahweh is figuratively described as a “warrior.”
- The term “soldier” more specifically refers to someone who belongs to a certain army or who is fighting in a certain battle.
- Roman soldiers in Jerusalem were there to keep order and to carry out duties such as executing prisoners. They guarded Jesus before crucifying him and some were ordered to stand guard at his tomb.
- The translator should consider whether there are two words in the project language for “warrior” and “soldier” that also differ in meaning and use.

(See also: courage, courageous, crucify, Rome, Roman, tomb, grave, burial place)

Bible References:

Waiting

watch, watchman

Definition:

The term “watch” means to look at something very closely and carefully. It also has several figurative meanings. A “watchman” was someone whose job was to guard a city by looking carefully all around him for any danger or threat to the people in the city.

- The command to “watch your life and doctrine closely” means to be careful to live wisely and to not believe false teachings.
- To “watch out” is a warning to be careful to avoid a danger or harmful influence.
- To “watch” or “keep watch” means to always be alert and on guard against sin and evil. It can also mean to “be ready.”
- To “keep watch over” or “keep close watch” can mean to guard, protect or take care of someone or something.
- Other ways of translating “watch” could include, “pay close attention to” or “be diligent” or “be very careful” or “be on guard.”
- Other words for “watchman” are “sentry” or “guard.”

Bible References:

Waiting

watchtower, tower

Definition:

The term “watchtower” refers to a tall structure built as a place from which guards could look out for any danger. These towers were often made of stone.

- Landowners sometimes built watchtowers from which they could guard their crops and protect them from being stolen.
- The towers often included rooms where the watchmen or family lived, so that they could guard the crops day and night.
- Watchtowers for cities were built higher than the city walls so that watchmen could see if any enemies were coming to attack the city.
- The term “watchtower” is also used as a symbol of protection from enemies. (See: Metaphor)

(See also: adversary, enemy, watch, watchman)

Bible References:

Waiting

water, waters

Definition:

In addition to its primary meaning, “water” also often refers to a body of water, such as an ocean, sea, lake, or river.

- The term “waters” refers to bodies of water or many sources of water. It can also be a general reference for a large amount of water.
- A figurative use of “waters” refers to great distress, difficulties, and suffering. For example, God promises that when we “go through the waters” he will be with us.
- The phrase “many waters” emphasizes how great the difficulties are.
- To “water” livestock and other animals means to “provide water for” them. In Bible times, this usually involved drawing water from a well with a bucket and pouring the water into a trough or other container for the animals to drink from.
- In the Old Testament, God is referred to as the spring or fountain of “living waters” for his people. This means he is the source of spiritual power and refreshment.
- In the New Testament, Jesus used the phrase “living water” to refer to the Holy Spirit working in a person to transform and bring new life.

Translation Suggestions:

- The phrase, “draw water” could be translated as, “pull water up from a well with a bucket.”
- “Streams of living water will flow from them” could be translated as, “the power and blessings from the Holy Spirit will flow out of them them like streams of water.” Instead of “blessings” the term “gifts” or “fruits” or “godly character” could be used.
- When Jesus is talking to the Samaritan woman at the well, the phrase “living water” could be translated as “water that gives life” or “lifegiving water.” In this context, the imagery of water must be kept in the translation.
- Depending on the context, the term “waters” or “many waters” could be translated as “great suffering (that surrounds you like water)” or “overwhelming difficulties (like a flood of water)” or “large amounts of water.”

(See also: life, live, living, alive, spirit, spiritual, Holy Spirit, Spirit of God, Spirit of the Lord, power, powers)

Bible References:

Waiting

wheat

Definition:

Wheat is a type of grain that people grow for food. When the Bible mentions “grain” or “seeds,” it is often talking about wheat grain or seeds.

- The wheat seeds or grains grow at the top of the wheat plant.
- After harvesting the wheat, the grain is separated from the stalk of the plant by threshing it. The stalk of the wheat plant is also called “straw” and is often placed on the ground for animals to sleep on.
- After threshing, the chaff surrounding the grain seed is separated from the grain by winnowing and is thrown away.
- People grind the wheat grain into flour, and use this for making bread.

(See also: barley, chaff, grain, seed, thresh, threshing, winnow, sift)

Bible References:

Waiting

will of God

Definition:

The “will of God” refers to God’s desires and plans.

- God’s will especially relates to his interactions with people and how he wants people to respond to him.
- It also refers to his plans or desires for the rest of his creation.
- The term “to will” means “to determine” or “to desire.”

Translation Suggestions:

- The “will of God” could also be translated as, “what God desires” or “what God has planned” or “God’s purpose” or “what is pleasing to God.”

Bible References:

Waiting

wine, wineskin, new wine

Definition:

In the Bible, the term “wine” refers to a kind of fermented drink made from the juice of a fruit called grapes. Wine was stored in “wineskins,” which were containers made out of animal skin.

- The term “new wine” referred to grape juice that had just been taken from the grape and was not fermented yet. Sometimes the term “wine” also refer to unfermented grape juice.
- To make wine, grapes are crushed in a winepress so that the juice comes out. The juice eventually ferments and alcohol forms in it.
- In Bible times, wine was the normal drink with meals. It did not have as much alcohol as present-day wine has.
- Before wine was served for a meal, it was often mixed with water.
- A wineskin that was old and brittle would get cracks in it, which allowed the wine to leak out. New wineskins were soft and flexible, which meant they did not tear easily and could store the wine safely.
- If wine is unknown in your culture, it could be translated as, “fermented grape juice” or “fermented drink made from a fruit called grapes” or “fermented fruit juice.” (See: How to Translate Unknowns)
- Ways to translate “wineskin” could include, “bag for wine” or “animal skin wine bag” or “animal skin container for wine.”

(See also: grape, vine, vineyard, winepress)

Bible References:

Waiting

smashed

wise, wisdom

Definition:

The term “wise” describes someone who understands what is the right and moral thing to do and then does that. “Wisdom” is the understanding and practice of what is true and morally right.

- Being wise includes the ability to make good decisions, especially choosing to do what pleases God.
- In the Bible, the term “worldly wisdom” is a figurative way of referring to what people in this world think is wise, but which is actually foolish.
- People become wise by listening to God and humbly obeying his will.
- A wise person will show the fruits of the Holy Spirit in his life, such as joy, kindness, love and patience.

Translation Suggestions:

- Depending on the context, other ways to translate “wise” could include, “obedient to God” or “sensible and obedient” or “God-fearing.”
- “Wisdom” could be translated by a word or phrase that means, “wise living” or “sensible and obedient living” or “good judgment.”
- It is best to translate “wise” and “wisdom” in such a way that they are different terms from other key terms like righteous or obedient.

(See: obey, obedient, obedience, fruit, fruitful)

Bible References:

Waiting

Examples from the Bible stories:

- **[02-05]** She also wanted to be **wise**, so she picked some of the fruit and ate it.
- **[18-01]** When Solomon asked for **wisdom**, God was pleased and made him the **wisest** man in the world.
- **[23-09]** Some time later, **wise** men from countries far to the east saw an unusual star in the sky.
- **[45-01]** He (Stephen) had a good reputation and was full of the Holy Spirit and of **wisdom**.

witness, eyewitness

Definition:

The term “witness” refers to a person who has personally experienced something that happened. Usually a witness is also someone who testifies about they know is true. The term “eyewitness” emphasizes that the person was actually there and saw what happened.

- “To witness” something means to see it happen.
- At a trial, a witness “gives witness” or “bears witness.” This has the same meaning as “testify.”
- Witnesses are expected to tell the truth about what they have seen or heard.
- A witness who does not tell the truth about what happened is called a “false witness.” He is said to “give false witness” or to “bear false witness.”
- The expression, “be a witness between” means that something or someone will be evidence that a contract has been made. The witness will make sure each person does what he has promised to do.

Translation Suggestions:

- The term “witness” or “eyewitness” could be translated with a word or phrase that means, “person-seeing-it” or “the one who saw it happen” or “those who saw and heard (those things).”
- Something that is “a witness” could be translated as, “guarantee” or “sign of our promise” or “something that testifies that this is true.”
- The phrase “you will be my witnesses” could also be translated as, “you will tell other people about me” or “you will teach people the truth that I taught you” or “you will tell people what you have seen me do and heard me teach.”
- “To witness to” could be translated as, “to tell what was seen” or “to testify” or “to state what happened.”
- “To witness” something could be translated as “to see something” or “to experience something happen.”

(See also: guilt, guilty, judge, judgment, true, truth, testimony, testify)

Bible References:

Waiting

Examples from the Bible stories:

- **[39-02]** Inside the house, the Jewish leaders put Jesus on trial. They brought many **false witnesses** who lied about him.

- **[39-04]** The high priest tore his clothes in anger and shouted, ”We do not need any more **witnesses**. You have heard him say that he is the Son of God. What is your judgment?”
- **[42-08]**”It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to receive forgiveness for their sins. They will do this starting in Jerusalem, and then go to all people groups everywhere. You are **witnesses** of these things.”
- **[43-07]**”We are **witnesses** to the fact that God raised Jesus to life again.”

woe

Definition:

The term “woe” refers to a feeling of great distress. It also gives a warning that someone will experience severe trouble.

- The expression “woe to” is followed by a warning to people that they will experience suffering as punishment for their sins.
- In several places in the Bible, the word “woe” is repeated, to emphasize an especially terrible judgment.
- A person who says, “woe is me” or “woe to me” is expressing sorrow about severe suffering.

Translation Suggestions:

- Depending on the context, the term “woe” could also be translated as “great sorrow” or “sadness” or “calamity” or “disaster.”
- Other ways to translate the expression, “Woe to (name of city)” could include, “How terrible it will be for (name of city)” or “(The people in) that city will be severely punished” or “Those people will suffer greatly.”
- The expression, “Woe is me!” or “Woe to me!” could be translated as “How sad I am!” or “I am so sad” or “How terrible this is for me!”
- The expression, “Woe to you” could also be translated as “You will suffer terribly” or “You will experience terrible troubles.”

Bible References:

Waiting

womb

Definition:

The term “womb” refers to where a baby grows inside its mother.

- This is an older term that is sometimes used in order to be polite and less direct. (See: Euphemism)
- A more modern term for womb is “uterus.”
- Some languages use a word like “belly” to refer to a woman’s womb or uterus.
- Use a word for this in the project language that is well-known, natural, and acceptable.

Bible References:

Waiting

word

Definition:

A “word” refers to something that someone has said.

- An example of this would be when the angel told Zechariah, “You did not believe my words,” which means, “You did not believe what I said.”
- This term almost always refers to an entire message, not just one word.
- Often in the Bible “the word” refers to everything God has said or commanded, as in “the word of God” or “the word of truth.”
- Sometimes “word” refers to speech in general, such as “powerful in word and deed” which means “powerful in speech and behavior.”
- A very special use of this term is when Jesus is called “the Word.”

Translation Suggestions:

- Different ways of translating “word” or “words” include, “teaching” or “message” or “news” or “a saying” or “what was said.”
- When it refers to Jesus as “the Word,” this term could be translated as “the Message” or “the Saying.”

(See also: word of God, God’s word, scripture)

Bible References:

Waiting

word of God, word of Yahweh, word of the Lord, scripture

Definition:

In the Bible, the term "word of God" refers to anything that God has communicated to people. This includes spoken and written messages. Jesus is also called "the Word of God."

- The term "scriptures" means "writings." It is only used in the New Testament and refers to the Hebrew scriptures or "Old Testament." These writings were God's message that he had told people to write down so that many years in the future people can still read it.
- The related terms "word of Yahweh" and "word of the Lord" often refer to a specific message from God that was given to a prophet or other person in the Bible.
- Sometimes this term occurs as simply "the word" or "my word" or "your word" (when talking about God's word).
- In the New Testament, Jesus is called "the Word" and "the Word of God." These titles mean that Jesus fully reveals who God is, because he is God himself.

Translation Suggestions:

- Depending on the context, other ways to translate this term could include, "the message of Yahweh" or "God's message" or "the teachings from God."
- It may be more natural in some languages to make this term plural and say "God's words" or "the words of Yahweh."
- The expression "the word of Yahweh came" is often used to introduce something that God told his prophets or his people. This could be translated as, "Yahweh spoke this message" or "Yahweh spoke these words."
- The term "scripture" or "scriptures" could be translated as "the writings" or "the written message from God." This term should be translated differently from the translation of the term "word."
- When "word" occurs alone, it could be translated as "message" or "God's word" or "teachings," depending on the context. Also consider the alternate translations suggested above.

(See also: prophet, prophecy, prophesy, word, Yahweh)

Bible References:

Waiting

Examples from the Bible stories:

- **[25-07]** In **God's word** he commands his people, 'Worship only the Lord your God and only serve him.'"
- **[33-06]** So Jesus explained, "The seed is the **word of God**.

- **[42-03]** Then Jesus explained to them what **God's word** says about the Messiah.
- **[42-07]** Jesus said, "I told you that everything written about me in **God's word** must be fulfilled." Then he opened their minds so they could understand **God's word**.
- **[45-10]** Philip also used other **scriptures** to tell him the good news of Jesus.
- **[48-12]** But Jesus is the greatest prophet of all. He is the **Word of God**.
- **[49-18]** God tells you to pray, to study his **word**, to worship him with other Christians, and to tell others what he has done for you.

works, deeds, work, acts

Definition:

In the Bible, the terms “works,” “deeds,” and “acts” are used to refer generally to things that God or people do.

- The term “work” refers to doing labor or anything that is done to serve other people.
- God’s “works” and the “work of his hands” are expressions that refer to all the things he does or has done, including creating the world, saving sinners, providing for the needs of all creation and keeping the entire universe in place. The terms “deeds” and “acts” are also used to refer to God’s miracles in expressions such as, “mighty acts” or “marvelous deeds.”
- The works or deeds that a person does can be either good or evil.
- The Holy Spirit empowers believers to do good works, which are also called “good fruit.”
- People are not saved by their good works; they are saved through faith in Jesus.
- A person’s “work” can be what he does to earn a living or to serve God. The Bible also refers to God as “working.”

Translation Suggestions:

- Other ways to translate “works” or “deeds” could be, “actions” or “things that are done.”
- When referring to God’s “works” or “deeds” and the “work of his hands,” these expressions could also be translated as, “miracles” or “mighty acts” or “amazing things he does.”
- The expression, “the work of God” could be translated as, “the things that God is doing” or “the miracles God does” or “the amazing things that God does” or “everything God has accomplished.”
- The term “work” can just be the singular of “works” as in, “every good work” or “every good deed.”
- The term “work” can also have the broader meaning of “service” or “ministry.” For example, the expression, “your work in the Lord” could also be translated as, “what you do for the Lord.”
- The expression, “examine your own work” could also be translated as, “make sure what you are doing is God’s will” or “make sure that what you are doing pleases God.”
- The expression “the work of the Holy Spirit” could be translated as, “the empowering of the Holy Spirit” or “the ministry of the Holy Spirit” or “the things that the Holy Spirit does.”

(See: fruit, fruitful, Holy Spirit, Spirit of God, Spirit of the Lord, miracle, wonder, sign)

Bible References:

Waiting

world, worldly

Definition:

The term “world” usually refers to the part of the universe where people live: the earth. The term “worldly” describes the evil values and behaviors of people living in this world.

- In its most general sense, the term “world” refers to the heavens and the earth, as well as everything in them.
- In many contexts, “world” actually means, “people in the world.”
- Sometimes it is implied that this refers to the evil people on earth or the people who do not obey God.
- The apostles also used “world” to refer to the selfish behaviors and corrupt values of the people living in this world. This can include self-righteous religious practices which are based on human efforts.
- People and things characterized by these values are said to be “worldly.”

Translation Suggestions:

- Depending on the context, “world” could also be translated as, “universe” or “people of this world” or “corrupt things in the world” or “evil attitudes of people in the world.”
- The phrase “all the world” often means “many people” and refers to the people living in a certain region. For example, “all the world came to Egypt” could be translated as, “many people from the surrounding countries came to Egypt” or “people from all the countries surrounding Egypt came there.”
- Another way to translate “all the world went to their hometown to be registered in the Roman census” would be, “many of the people living in regions ruled by the Roman empire went…”
- Depending on the context, the term “worldly” could be translated as, “evil” or “sinful” or “selfish” or “ungodly” or “corrupt” or “influenced by the corrupt values of people in this world.”
- The phrase “saying these things in the world” can be translated as “saying these things to the people of the world.”
- In other contexts, “in the world” could also be translated as, “living among the people of the world” or “living among ungodly people.”

(See also: corrupt, corruption, heaven, sky, heavens, heavenly,Rome, Roman, ungodly, godless, ungodliness, godlessness)

Bible References:

Waiting

worship

Definition:

"To worship" means to honor, praise and obey someone, especially God.

- This term often means literally, "bow down" or "prostrate oneself" to humbly honor someone.
- We worship God when we serve and honor him, by praising him and obeying him.
- When the Israelites worshiped God, it often included sacrificing an animal on an altar.
- Some people worship false gods.

Translation Suggestions:

- The term "worship" could be translated as "bow down to" or "honor and serve" or "honor and obey."
- In some contexts, it could also be translated as "humbly praise" or "give honor and praise."

(See also: sacrifice, offering, praise, honor, to honor)

Bible References:

Waiting

Examples from the Bible stories:

- **[13-04]** Then God gave them the covenant and said, "I am Yahweh, your God, who saved you from slavery in Egypt. Do not **worship** other gods."
- **[14-02]** The Canaanites did not **worship** or obey God. They **worshiped** false gods and did many evil things.
- **[17-06]** David wanted to build a temple where all the Israelites could **worship** God and offer him sacrifices.
- **[18-12]** All of the kings and most of the people of the kingdom of Israel **worshiped** idols.
- **[25-07]** Jesus replied, "Get away from me, Satan! In God's word he commands his people, '**Worship** only the Lord your God and only serve him.'"
- **[26-02]** On the Sabbath, he (Jesus) went to the place of **worship**.
- **[47-01]** There they met a woman named Lydia who was a merchant. She loved and **worshiped** God.
- **[49-18]** God tells you to pray, to study his word, to **worship** him with other Christians, and to tell others what he has done for you.

worthy, worth, unworthy, worthless

Definition:

The term “worthy” describes someone or something that deserves respect or honor. To “have worth” means to be valuable or important. The term “worthless” means to not have any value.

- Being worthy is related to being valuable or having importance
- To be “unworthy” means to not be deserving of any special notice.
- To not feel worthy means to feel less important than someone else or to not feel deserving of being treated with honor or kindness.
- The term “unworthy” and the term “worthless” have related, but different meanings. To be “unworthy” means to not be deserving of any honor or recognition. To be “worthless” means to not have any purpose or value.

Translation Suggestions:

- “Worthy” could be translated as “deserving” or “important” or “valuable.”
- The word “worth” could be translated as, “value” or “importance.”
- The phrase “to have worth” could also be translated as “to be valuable” or “to be important.”
- The phrase, “is worth more than” could be translated as, “is more valuable than.”
- Depending on the context, the term, “unworthy” could also be translated as “unimportant” or “dishonorable” or “undeserving.”
- The term “worthless” could be translated as, “with no value” or “with no purpose” or “worth nothing.”

(See: honor, to honor)

Bible References:

Waiting

wrath, fury

Definition:

Wrath is an intense anger that is sometimes long-lasting. It especially refers to God's righteous judgment of sin and punishment of people who rebel against him.

- In the Bible, "wrath" usually refers to God's anger toward those who sin against him.
- The "wrath of God" can also refer to his judgment and punishment for sin.
- God's wrath is the righteous penalty for those who do not repent of their sin.

Translation Suggestions:

- Depending on the context, other ways this term could be translated include, "intense anger" or "righteous judgment" or "anger."
- When talking about God's wrath, make sure the word or phrase used to translate this term does not refer to a sinful fit of rage. God's wrath is just and holy.

(See: judge, judgment, sin, sinful, sinner, sinning)

Bible References:

Waiting

written

Definition:

The phrase “as it is written” or “what is written” occurs frequently in the New Testament and usually refers to commands or prophecies that were written in the Hebrew scriptures.

- Sometimes “as it is written” refers to what was written in the Law of Moses.
- Other times it is a quote from what one of the prophets wrote in the Old Testament.
- This could be translated: “as it is written in the Law of Moses” or “as the prophets wrote long ago” or “what it says in God’s laws that Moses wrote down long ago”.
- Another option is to keep “It is written” and give a footnote that explains what this means.

(See also: command, to command, commandment, law, law of Moses, God’s law, law of Yahweh, prophet, prophecy, prophesy, seer, prophetess, word of God, word of Yahweh, word of the Lord, scripture)

Bible References:

Waiting

wrong, mistreat, hurt

Definition:

To “wrong” someone means to treat that person unjustly and dishonestly.

- The term “mistreat” means to act badly or roughly toward someone, causing physical or emotional harm to that person.
- The term “hurt” is more general and means “to cause someone harm in some way.” It often has the meaning of “physically injure.”
- Depending on the context, these terms could also be translated as, “do wrong to” or “treat unjustly” or “cause harm to” or treat in a harmful way” or “injure.”

Bible References:

Waiting

Yahweh

Facts:

The term "Yahweh" is God's personal name that he revealed when he spoke to Moses at the burning bush.

- The name "Yahweh" comes from the word that means, "to be" or "to exist."
- Possible meanings of "Yahweh" include, "he is" or "I am" or "the one who causes to be."
- This name reveals that God has always lived and will continue to live forever. It also means that he is always present.
- Following tradition, many Bible versions use the term "LORD" or "the LORD" to represent "Yahweh." This tradition resulted from the fact that historically, the Jewish people became afraid of mispronouncing Yahweh's name and started saying "Lord" every time the term "Yahweh" appeared in the text. Modern Bibles write "LORD" with all capital letters to show respect for God's personal name and to distinguish it from "Lord" which is a different Hebrew word.
- The ULB and UDB texts always translate this term as, "Yahweh," as it literally occurs in the Hebrew text of the Old Testament.
- The term "Yahweh" does not ever occur in the original text of the New Testament; only the Greek term for "Lord" is used, even in quotes from the Old Testament.

Translation Suggestions:

- "Yahweh" could be translated by a word or phrase that means "I am" or "living one" or "the one who is" or "he who is alive."
- This term could also be written in a way that is similar to how "Yahweh" is spelled.
- Some church denominations prefer not to use the term "Yahweh" and instead use the traditional rendering, "LORD." An important consideration is that this may be confusing when read aloud because it will sound the same as the title "Lord." Some languages may have an affix or other grammatical marker that could be added to distinguish "LORD" as a name (Yahweh) from "Lord" as a title.

(Translation suggestions: How to Translate Names)

(See also: God, lord, master, sir, Lord, Moses,reveal, revelation)

Bible References:

Waiting

Examples from the Bible stories:

- **[09-14]** God said, "I AM WHO I AM. Tell them, 'I AM has sent me to you.' Also tell them, 'I am **Yahweh**, the God of your ancestors Abraham, Isaac, and Jacob. This is my name forever.'"

- **[13-04]** Then God gave them the covenant and said, "I am **Yahweh**, your God, who saved you from slavery in Egypt. Do not worship other gods."
- **[13-05]**"Do not make idols or worship them, for I, **Yahweh**, am a jealous God."
- **[16-01]** The Israelites began to worship the Canaanite gods instead of **Yahweh**, the true God.
- **[19-10]** Then Elijah prayed, "O **Yahweh**, God of Abraham, Isaac, and Jacob, show us today that you are the God of Israel and that I am your servant."

Yahweh of hosts, God of hosts, host

Definition:

The terms “Yahweh of hosts” and “God of hosts” are titles that express God’s authority over the thousands of angels who obey him.

- The term “host” or “hosts” is a word that refers to a large number of something, such as an army of people or the massive number of stars. It can also refer to all the many spirit beings, including evil spirits. The context makes it clear what is being referred to.
- Phrases similar to “host of the heavens” refer to all the stars, planets and other heavenly bodies.
- In the New Testament, the phrase, “Lord of hosts” means the same as “Yahweh of hosts” but it cannot be translated that way since the Hebrew word “Yahweh” is not used in the New Testament.

Translation Suggestions:

- Ways to translate “Yahweh of hosts” could include, “Yahweh, who rules all the angels” or “Yahweh, the ruler over armies of angels” or “Yahweh, the ruler of all creation.”
- The phrase “of hosts” in the terms “God of hosts” and “Lord of hosts” would be translated the same way as in the phrase “Yahweh of hosts” above.
- Certain churches do not accept the literal term “Yahweh” and prefer to use the capitalized word, “LORD” instead, following the tradition of many Bible versions. For these churches, a translation of the term “LORD of hosts” would be used in the Old Testament for “Yahweh of hosts.”

(See also: angel, archangel, authority, God, lord, master, sir, Lord, Lord Yahweh, Yahweh God Yahweh)

Bible References:

Waiting

zeal, zealous

Definition:

The terms “zeal” and “zealous” refer to being strongly devoted to supporting a person or idea.

- Zeal includes having strong desire and actions that promote a good cause. It is often used to describe someone who faithfully obeys God and teaches others to do that too.
- Being zealous includes putting intense effort into doing something and continuing to persevere in that effort.
- The “zeal of the Lord” or the “zeal of Yahweh” refers to God’s strong, persistent actions to bless his people or to see justice done.

Translation Suggestions:

- To “be zealous” could also be translated by, “be strongly diligent” or “make an intense effort.”
- The term “zeal” could also be translated as “energetic devotion” or “eager determination” or “righteous enthusiasm.”
- The phrase, “zeal for your house” could be translated, “strongly honoring your temple” or “fervent desire to take care of your house.”

Bible References:

Waiting

Zebulun

Facts:

Zebulun was the last son born to Jacob and Leah and is the name of one of the twelve tribes of Israel

- The Israelite tribe of Zebulun was given the land directly west of the Salt Sea.
- Sometimes the name “Zebulun” is also used to refer to the land where this Israelite tribe lived.

(Translation suggestions: How to Translate Names)

(See also: Jacob, Israel, Leah, Salt Sea, Dead Sea, twelve tribes of Israel)

Bible References:

Waiting

Zion, Mount Zion

Definition:

Originally, the term “Zion” or “Mount Zion” referred to a stronghold or fortress that King David captured from the Jebusites. Both these terms became other ways of referring to Jerusalem.

- Mount Zion and Mount Moriah were two of the hills that the city of Jerusalem was located on. Later, “Zion” and “Mount Zion” became used as general terms to refer to both of these mountains and to the city of Jerusalem. Sometimes they also referred to the temple that was located in Jerusalem. (See: Metonymy)
- David named Zion, or Jerusalem, the “City of David.” This is different from David’s hometown, Bethlehem, which was also called the City of David.
- The term “Zion” is used in other figurative ways, to refer to Israel or to God’s spiritual kingdom or to the new, heavenly Jerusalem that God will create.

(See also: Abraham, Abram, David, Jerusalem, Bethlehem, Ephrathah, Jebusites, Jebus)

Bible References:

Waiting

translationAcademy

First, Second or Third Person

This answers the question: What are first, second, and third person, and how do I translate when a third person form does not refer to the third person?

In order to understand this topic, it would be good to read:

- *Making Assumed Knowledge and Implicit Information Explicit*
- *Pronouns*

Normally a speaker refers to himself as "I" and the person he is speaking to as "you." Sometimes in the Bible a speaker referred to himself or to the person he was speaking to with a phrase other than "I" or "you".

Description

Definitions

- **First person** - This is how a speaker normally refers to himself. English uses the pronouns "I" and "we". (Also: me, my, mine; us, our, ours)
- **Second person** - This is how a speaker normally refers to the person or people he is speaking to. English uses the pronoun "you." (Also: your, yours)
- **Third person** - This is how a speaker refers to someone else. English uses the pronouns "he," "she," "it" and "they." (Also: him, his, her, hers, its; them, their, theirs) Noun phrases like "the man" or "the woman" are also third person.

Sometimes in the Bible a speaker used the third person to refer to himself or the people he was speaking to. Readers might think that the speaker was referring to someone else. They might not understand that he meant "I" or "you."

Examples from the Bible

Sometimes people uses the third person instead of "I" or "me" to refer to themselves.

> But David said to Saul, "*Your servant* used to keep *his* father"s sheep." (1 Samuel 17:34 ULB)

David referred to himself in the third person as "your servant" and "his." He was calling himself Saul's servant in order to show his humility before Saul.

> Then Yahweh answered Job out of a fierce storm and said,
> "... Do you have an arm like *God's*? Can you thunder with a voice like *him*? (Job 40:6, 9 ULB)

God referred to himself in the third person with the words “God’s” and “him.” He did this to emphasize that he is God, and he is powerful. Sometimes people use the third person instead of “you” or “your” to refer to the person or people they are speaking to.

> Abraham answered and said, ”Look what I have done, taking it upon myself to speak to *my Lord*, even though I am only dust and ashes! (Genesis 18:27 ULB)

Abraham was speaking to the Lord, and referred to the Lord as “My Lord” rather than as “you.” He did this to show his humility before God.

> So also my heavenly Father will do to you, if *each of you* does not forgive *his* brother from your heart. (Matthew 18:35 ULB)

After saying “each of you,” Jesus used the third person “his” instead of “your.”

Translation Strategies

If using the third person to mean “I” or “you” would be natural and give the right meaning in your language, consider using it. If not, here are some other options.

1. Use the the third person phrase along with the pronoun “I” or “you.”
2. Simply use the first or second person.

Examples of Translation Strategies Applied

1. Use the the third person phrase along with the pronoun “I” or “you.”

- **But David said to Saul, ”*Your servant* used to keep *his* father’s sheep.”** (1 Samuel 17:34)
    - But David said to Saul, ”*I, your servant*, used to keep *my* father’s sheep.”

2. Simply use the first person (“I”) or second person (“you”).

- **Then Yahweh answered Job out of a fierce storm and said, ”... Do you have an arm like *God’s*? Can you thunder with a voice like *him*?** (Job 40:6, 9 ULB)
    - Then Yahweh answered Job out of a fierce storm and said, ”... Do you have an arm like *mine*? Can you thunder with a voice like *me*?”
- **So also my heavenly Father will do to you, if *each of you* does not forgive *his* brother from your heart.** (Matthew 18:35 ULB)
    - So also my heavenly Father will do to you, if *each of you* does not forgive *your* brother from your heart.

Next we recommend you learn about:

- *Forms of You*

Abstract Nouns

This answers the question: What are abstract nouns and how do I deal with them in my translation?

In order to understand this topic, it would be good to read:

- *Parts of Speech*
- *Sentences*

Abstract nouns are nouns that refer to attitudes, qualities, events, situations, or even to relationships among these ideas. These are things that cannot be seen or touched in a physical sense, such as happiness, weight, injury, unity, friendship, health, and reason. This is a translation issue because some languages may express a certain idea with an abstract noun, while others would need a different way to express it. For example, "What is its *weight*?" could be expressed as "How much does it *weigh*?" or "How *heavy* is it?"

Description

Remember that nouns are words that refer to a person, place, thing, or idea. **ABSTRACT NOUNS** are nouns that refer to attitudes, qualities, events, situations, or even to relationships among these ideas. These are things that cannot be seen or touched in a physical sense, such as joy, peace, creation, goodness, contentment, justice, truth, freedom, vengeance, slowness, length, and weight.

Abstract nouns allow us to express thoughts about ideas in fewer words than if we did not have those nouns. For example, we can say, "I believe in the forgiveness of sin." But if English did not have the two abstract nouns "forgiveness" and "sin," then we would have to make a longer sentence to express the same meaning. We would have to say, for example, "I believe that God is willing to forgive people after they have sinned."

Abstract nouns also allow us to refer to a situation without telling more details about it than we want to tell. For example, we can say "I got here late because there was an accident on the highway." "Accident" is an abstract noun. If it does not matter whose accident it was, or what kind of accident it was, then it can be better if I do not have to say these things about it.

Reason this is a translation issue: The Bible that you translate from may use abstract nouns to express certain ideas. Your language might not use abstract nouns for some of those ideas; instead, it might use phrases to express those ideas. Those phrases will have other kinds of words such as adjectives, verbs, or adverbs, that express some of the meaning in the abstract noun.

Examples from the Bible

> from *childhood* you have known the sacred writings (2 Timothy 3:15 ULB)

The abstract noun "childhood" refers to when someone is a child.

> But *godliness* with *contentment* is great *gain*. (1 Timothy 6:6 ULB)

The abstract nouns “godliness” and “contentment” refer to being godly and content. The abstract noun “gain” refers to something that benefits or helps someone.

> Today *salvation* has come to this house, because he too is a son of Abraham. (Luke 19:9 ULB)

The abstract noun “salvation” here refers to being saved.

> The Lord does not move slowly concerning his promises, as some consider *slowness* to be (2 Peter 3:9 ULB)

The abstract noun “slowness” refers how slowly something is done.

> He will bring to light the hidden things of darkness and reveal the *purposes* of the heart. (1 Corinthians 4:5 ULB)

The abstract noun “purposes” refers to the things that people want to do and the reasons they want to do them.

Translation Strategies

If an abstract noun would be natural and give the right meaning in your language, consider using it. If not, here is another option:

1. Reword the sentence with a phrase that expresses the meaning of the abstract noun.

Examples of Translation Strategies Applied

1. Reword the sentence with a phrase that expresses the meaning of the abstract noun.

- **from *childhood* you have known the sacred writings** (2 Timothy 3:15 ULB)
    - ”Ever since *you were a child* you have known the sacred writings.”
- **But *godliness with contentment* is great *gain*.** (1 Timothy 6:6 ULB)
    - ”But *being godly* and *content* is very *beneficial*.”
    - ”But we *benefit* greatly when we *are godly* and *content*.”
    - ”But we *benefit* greatly when we *honor and obey God* and when we are *happy with what we have*.
- **Today *salvation* has come to this house, because he too is a son of Abraham.** (Luke 19:9 ULB)
    - ”Today the people in this house *have been saved*…”
    - ”Today God *has saved* the people in this house…”
- **The Lord does not move slowly concerning his promises, as some consider *slowness* to be** (2 Peter 3:9 ULB)

- ”The Lord does not move slowly concerning his promises, as some consider *moving slowly* to be”

- **He will bring to light the hidden things of darkness and reveal the *purposes* of the heart.** (1 Corinthians 4:5 ULB)
  - ”He will bring to light the hidden things of darkness and reveal *the things that people want to do and the reasons they want to do them*.”

Active or Passive

This answers the question: What do active and passive mean, and how do I translate passive sentences?

In order to understand this topic, it would be good to read:

- *Sentence Structure*
- *Verbs*

Some languages have both active and passive sentences. In active sentences, the subject does the action. In passive sentences the subject is the one that the action is done to. Here are some examples with their subjects underlined:

- ACTIVE: *My father* built the house in 2010.
- PASSIVE: *The house* was built in 2010.

Translators whose languages do not have passive sentences will need to know how they can translate passive sentences that they find in the Bible. Other translators will need to decide when to use a passive sentence and when not to.

Description

Some languages have both active and passive forms of sentences.

- In the **ACTIVE** form, the subject does the action and is always mentioned.
- In the **PASSIVE** form, the action is done to the subject and the one who does the action is *not always* mentioned.

In the examples of active and passive sentences below, we have underlined the subject.

ACTIVE: *My father* built the house in 2010.
PASSIVE: *The house* was built by my father in 2010.
PASSIVE: *The house* was built in 2010. (This does not tell who did the action.)

All languages have active forms. Some languages have passive forms, and some do not. The passive form is not used for the same reasons in all of the languages that have it.

Purposes for the passive:

- The speaker is talking about the person or thing the action was done to, not about the person who did the action.
- The speaker does not want to tell who did the action.
- The speaker does not know who did the action.

Translation Principles Regarding the Passive

- Translators whose language does not use passive forms will need to find another way to express the idea.
- Translators whose language has passive forms will need to understand why the passive is used in a particular sentence in the Bible and decide whether or not to use a passive form for that purpose in his translation of the sentence.

Examples from the Bible

> And their shooters shot at your soldiers from off the wall, and some of the king's servants *were killed,* and your servant Uriah the Hittite *was killed* too. (2 Samuel 11:24 ULB)

This means that the enemies shooters shot and killed some of the king's servants, including Uriah. The point is what happened to the king's servants and Uriah, not who shot them.

> In the morning when the men of the town got up, the altar of Baal *was broken down* ... (Judges 6:28 ULB)

The men of the town saw what had happened to the altar of Baal, but they did not know who broke it down.

> No stonework *was seen* there. (1 Kings 6:18 ULB)

This means that no one saw stonework there. The point is that no stonework was done there.

Translation Strategies

If you decide that it is better to translate without a passive form, here are some strategies you might consider.

1. Use the same verb in an active sentence and tell who or what did the action.
2. Use the same verb in an active sentence, and do not tell who or what did the action.
3. Use a different verb.

Examples of Translation Strategies Applied

1. Use the same verb in an active sentence and tell who did the action.

- **A loaf of bread *was given* him every day from the street of the bakers.** (Jeremiah 37:21 ULB)
    - *The king's servants gave* Jeremiah a loaf of bread every day from the street of the bakers.

2. Use the same verb in an active sentence, and do not tell who did the action. Instead use a generic expression like "they," or "people," or "someone."

- **It would be better for him if a millstone *were put* around his neck and he *were thrown* into the sea** (Luke 17:2 ULB)
    - It would be better for him if *they were to put* a millstone around his neck and *throw* him into the sea.
    - It would be better for him if *someone were to put* a heavy stone around his neck and *throw* him into the sea.

3. Use a different verb in an active sentence.

- **A loaf of bread *was given* him every day from the street of the bakers.** (Jeremiah 37:21 ULB)
    - He *received* a loaf of bread every day from the street of the bakers.

Next we recommend you learn about:

- *Abstract Nouns*
- *Word Order*

Apostrophe

This answers the question: What is the figure of speech called apostrophe?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

Apostrophe is a figure of speech in which a speaker turns his attention away from his listeners and speaks to someone or something that he knows cannot hear him. This calls his listener's attention to his feelings toward that person or thing.

> Mountains of Gilboa, Let there not be dew or rain on you (2 Samuel 1:21 ULB)

King Saul was killed on Mount Gilboa, and David sang a sad song about it. By telling the mountains that he wanted them to have no dew or rain, he showed how sad he was.

Description

Apostrophe is a figure of speech in which a speaker turns his attention away from his listeners and speaks to someone or something that he knows cannot hear him. This calls his listener's attention to his feelings toward that person or thing.

Reason this is a translation issue: Many languages do not use apostrophe, and readers could be confused by it. They may wonder who the speaker is talking to.

Examples from the Bible

> Come now, you who are rich, cry out loud because of the miseries coming upon you. (James 5:1 ULB)

James wrote to the church, which was made up of poor people, as if rich people could hear him, showing his anger about what rich people were doing.

> The man of God cried against the altar by the word of Yahweh and said, "Altar, altar, Yahweh says, ' ... on you they will burn men's bones.' " (1 Kings 13:2 ULB)

The man of God spoke as if the altar could hear him, but he really wanted the king, who was standing there, to hear him.

Translation Strategies

If apostrophe would be natural and give the right meaning in your language, consider using it. If not, here is another option.

1. Have the speaker express his feelings toward the thing or idea without speaking directly to it.

Examples of Translation Strategies Applied

1. If this way of speaking would be confusing to your people, you may preserve the meaning of the apostrophe and let the speaker continue speaking to the people that are listening to him.

- **The man of God cried against the altar by the word of Yahweh and said, "*Altar, altar*, Yahweh says, ' ... on *you* they will burn men's bones.' "** (1 Kings 13:2 ULB)
    - "The man of God said, "This is what Yahweh says *about this altar*'... They will burn men's bones on *it*.'"

Statements - Other Uses

This answers the question: What other uses are there for statements?

In order to understand this, it would be good to read

- Sentence Types

Description

Normally statements are used to give information. Sometimes they are used in the Bible for other functions.

Reason this is a translation issue: Some languages would not use a statement for some of the functions that statements are used for in the Bible.

Examples from the Bible

Statements are normally used to give *information*. All of the sentences in John 1:6-8 below are statements, and their function is to give information.

> There was a man who was sent from God, whose name was John. He came as a witness to testify about the light, that all might believe through him. John was not the light, but came that he might testify about the light. (John 1:6-8 ULB)

A statement can also be used as a **command** to tell someone what to do. In the examples below, the high priest used statements with the verb "will" to tell people what to do.

> He commanded them, saying, "This is what you must do. A third of you who come on the Sabbath *will* keep watch over the king's house, and a third *will* be at the Sur Gate, and a third at the gate behind the guardhouse." (2 Kings 11:5 ULB)

A statement can also be used to give **instructions**. The speaker below was not just telling Joseph about something Joseph would do in the future; he was telling Joseph what to do.

> She will give birth to a son, and *you will call his name Jesus,* for he will save his people from their sins. (Matthew 1:21 ULB)

A statement can also be used to make a **request**. The man with leprosy was not just saying what Jesus was able to do. He was asking Jesus to heal him.

> Behold, a leper came to him and bowed before him, saying, "Lord, if you are willing, *you can make me clean.*" (Matthew 8:2 ULB)

A statement can also be used to **perform** something. By telling Adam that the ground was cursed because of him, God actually cursed it.

> cursed is the ground because of you; (Genesis 3:17 ULB)

By telling a man that his sins were forgiven, Jesus forgave the man's sins.

> Seeing their faith, Jesus said to the paralyzed man, "Son, *your sins are forgiven*." (Luke 2:5 ULB)

Translation Strategies

1. If the function of a statement would not be understood correctly in your language, *use a sentence type* that would express that function.
2. If the function of a statement would not be understood correctly in your language, *add a sentence type* that would express that function.
3. If the function of a statement would not be understood correctly in your language, *use a verb form* that would express that function.

Examples of Translation Strategies Applied

1. If the function of a statement would not be understood correctly in your language, use a sentence type that would express that function.

- **She will give birth to a son, and *you will call his name Jesus*, for he will save his people from their sins.** (Matthew 1:21 ULB) The phrase "you will call his name Jesus" is an instruction. It can be translated as a command.
    - "She will give birth to a son. *Call his name Jesus*, for he will save his people from their sins.

2. If the function of a statement would not be understood correctly in your language, add a sentence type that would express that function.

- **Lord, if you are willing, *you can make me clean.*** (Matthew 8:2 ULB) The function of "you can make me clean" is to make a request.
    - "Lord, if you are willing, *you can make me clean. Please do so.*"
    - "Lord, if you are willing, *please make me clean. I know you can do so.*"

3. If the function of a statement would not be understood correctly in your language, use a verb form that would express that function.

- **She will give birth to a son, and *you will call his name Jesus*, for he will save his people from their sins.** (Matthew 1:21 ULB)
    - "She will give birth to a son, and *you must call his name Jesus*, for he will save his people from their sins.
- **Son, your sins are forgiven.** (Luke 2:5 ULB)
    - "Son, I forgive your sins."

Distinguishing versus Informing or Reminding

This answers the question: When a phrase is used with a noun, what is the difference between phrases that distinguish the noun from others and phrases that simply inform or remind?

In order to understand this topic, it would be good to read:

- *Parts of Speech*
- *Sentences*

In some languages, phrases can be used with a noun for two different things. They can either distinguish one item from another or they can give more information or a reminder about an item. Other languages use phrases with a noun only for distinguishing. When people who speak these languages hear a phrase with a noun, they assume that its function is to distinguish one item from another.

Description

In some languages, phrases can be used with a noun for two different things. They can either distinguish one item from other possible items, or they can give more information about an item. That information could be new to the reader, or a reminder about something the reader might already know or assume.

- ”Mary gave some of the food to *her sister who was very thankful.*
    - If her sister was usually thankful, the phrase “who was thankful” could distinguish this sister of Mary’s from another sister who was not usually thankful.
- ”Mary gave some of the food to her *sister, who was very thankful.*”
    - This same phrase can be used to inform us about how Mary’s sister responded when Mary gave her the food. In this case it does not distinguish one sister from another.

Reasons this is a translation issue

- Some languages use phrases with a noun only for distinguishing on item from another. When translating a phrase that is used for giving more information, people who speak these languages will need to separate the phrase from the noun. Otherwise people who read it or hear it will think that the phrase is meant to distinguish one item from other possible items.

Examples from the Bible

1. **Examples of words and phrases that are used to distinguish one item from other possible items**: These usually do not cause a problem in translation.

> ... The curtain is to separate *the holy place* from *the most holy place*. (Exodus 26:33 ULB)

The words "holy" and "most holy" distinguish two different places from each other and from any other place.

> A foolish son is a grief to his father, and bitterness to *the woman who bore him*. (Proverbs 17:25 ULB)

The phrase "who bore him" distinguishes which woman the son is bitterness to. He is not bitterness to all women, but to his mother.

2. **Examples of words and phrases that are used to give added information or a reminder about an item**: These are a translation issue for languages that do not use these. (See: Phrases that Inform or Remind)

> for *your righteous judgments* are good. (Psalm 119:39 ULB)

The word "righteous" simply reminds us that God's judgments are righteous. It does not distinguish his righteous judgement from his unrighteous judgement, because all of his judgments are righteous.

> Can *Sarah, who is ninety years old,* bear a son? - (Genesis 17:17-18 ULB)

The phrase "who is ninety years old" is the reason that Abraham did not think that Sarah could bear a son. He was not distinguishing one woman named Sarah from another woman named Sarah, and he was not telling anyone something new about her age. He simply did not think that a woman who was that old could bear a child.

Translation Strategies

If your language uses words or phrases with a noun only to distinguish one item from another, see Phrases that Inform or Remind for translation strategies.

Examples of Translation Strategies Applied

See Phrases that Inform or Remind for how to translate phrases that inform or remind.

Double Negatives

This answers the question: What are double negatives?

In order to understand this topic, it would be good to read:

- *Parts of Speech*
- *Sentences*

A double negative occurs when a clause has two words that express the meaning of "not."

> It is *not* that we do *not* have authority (2 Thessalonians 3:9)
>
> Be sure of this—wicked people will *not* go *un*punished (Proverbs 11:21)

Double negatives mean very different things in different languages. To translate sentences that have double negatives accurately and clearly, you need to know what a double negative means in the Bible and how to express this idea in your language.

Description

Most languages express the negative near the verb or at the beginning or end of the sentence. Some languages also have prefixes or suffixes that express the negative as in "*un*happy," "*im*possible," and "use*less*." Some languages can also express the negative with pronouns like "none," "nothing," and "no one," with adverbs like "nowhere," and with prepositions like "without."

A double negative occurs when a sentence has two words that express the meaning of "not."

> It is *not* that we do *not* have authority (2 Thessalonians 3:9 ULB)
>
> And this better confidence did *not* happen *without* the taking of an oath, (Hebrews 7:20 ULB)
>
> Be sure of this—wicked people will *not* go *un*punished (Proverbs 11:21 ULB)

Reason this is a translation issue

Double negatives mean very different things in different languages.

- In some languages, such as Spanish, a double negative emphasizes the negative. The following Spanish sentence *No ví a nadie* is literally "I did not see no one." It has both the word 'no' next to the verb and 'nadie,' which means "no one." It emphasis the negative, and means "I did not see anyone."
- In some languages a double negative simply means a positive. So "She is not unattractive" means "She is attractive."
- In some language the double negative weakens the adjective. So "She is not unattractive" means "She is a little bit attractive."
- In some languages, such as the languages of the Bible, the double negative often strengthens the adjective. So "She is not unattractive" means "She is very attractive."

To translate sentences with double negatives accurately and clearly in your language, you need to know what a double negative means in the Bible and how to express the same idea in your language.

Examples from the Bible

> so that they may *not* be *un*fruitful. (Titus 3:14 ULB)

This means "so that they will be fruitful."

> All things were made through him and *without* him there was *not* one thing made that has been made. (John 1:3 ULB)

By using a double negative John emphasized that the Son of God created absolutely everything.

Translation Strategies

If double negatives are natural and are used to express the positive in your language, consider using them. Otherwise, you could consider these strategies:

1. If the double negative simply expresses the positive, remove the two negatives.
2. If the double negative emphasizes the positive, remove the two negatives and put in a strengthening word or phrase such as "very" or "surely."

Examples of Translation Strategies Applied

1. If the double negative simply expresses the positive, remove the two negatives.

- **For we do *not* have a high priest who can*not* feel sympathy for our weaknesses** (Hebrews 4:15 ULB)
    - "For we have a hight priest who can feel sympathy for our weaknesses"
- **so that they may *not* be *un*fruitful** (Titus 3:14 ULB)
    - "so that they may be fruitful"

2. If the double negative emphasizes the positive, remove the two negatives and put in a strengthening word or phrase such as "very" or "certainly."

- **Be sure of this—wicked people will *not* go *un*punished** (Proverbs 11:21 ULB)
    - "Be sure of this—wicked people will *certainly* be punished"
- **All things were made through him and *without* him there was *not* one thing made that has been made.** (John 1:3 ULB)

- ”All things were made through him. He made *absolutely* everything that has been made.”

Next we recommend you learn about:

- *Verbs*

Doublet

This answers the question: What are doublets and how can I translate them?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

A doublet is a pair of words used together that mean nearly the same nearly thing. In some languages people do not use doublets, or they may use them only in certain situations. Translators may need to find some other way to express the meaning.

> King David was *old* and *advanced in years*. (1 Kings 1:1 ULB)

The underlined words mean the same thing. Together they mean "very old."

Description

We are using the word doublet to refer to two words or very short phrases that mean the same thing and that are used in the same phrase. Often they are joined with the word "and." Often they are used to emphasize or intensify the idea expressed by the two words.

Reason this is a translation issue

In some languages people do not use doublets. Or they may use doublets, but they may do it for a reason that would not fit in a particular verse.

Examples from the Bible

> King David was *old* and *advanced in years*. (1 Kings 1:1 ULB)

This means that he was "very old."

> he attacked two men *more righteous* and *better* than himself (1 Kings 2:32 ULB)

This means that they were "much more righteous" than he was.

> You have decided to prepare *false* and *deceptive* words (Daniel 2:9 ULB)

This means that they had prepared "many false things to say."

> as of a lamb *without blemish* and *without spot*. (1 Peter 1:19 ULB)

This means that he was like a lamb that did not have any blemish–not even one.

Translation Strategies

If a doublet would be natural and give the right meaning in your language, consider using one. If not, consider these strategies.

1. Translate only one of the words.
2. If the doublet is used to intensify the meaning, translate one of the words and add a word that intensifies it such as “very” or “great” or “many.”
3. If the doublet is used to intensify or emphasize the meaning, use your culture’s way of doing that.

Translation Strategies Applied

1. Translate only one of the words.

- **You have decided to prepare *false* and *deceptive* words** (Daniel 2:9 ULB)
    - ”You have decided to prepare *false* things to say.”

2. If the doublet is used to intensify the meaning, translate one of the words and add a word that intensifies it such as “very” or “great” or “many.”

- **King David was *old* and *advanced in years*.** (1 Kings 1:1 ULB)
    - ”King David was *very old*.”

3. If the doublet is used to intensify or emphasize the meaning, use one of your language’s ways of doing that.

- **a lamb *without blemish* and *without spot*.** (1 Peter 1:19 ULB) - English can emphasize this with “any” and “at all.”
    - ”a lamb *without any blemish at all*”

Ellipsis

This answers the question: What is ellipsis?

In order to understand this topic, it would be good to read:

- *Figures of Speech*
- *Sentences*

Ellipsis is where a speaker or writer leaves one or more words out of a sentence because he knows that the hearer or reader will understand the meaning of the sentence and fill in the words in his mind when he hears or reads the words that are there.

Description

Ellipsis is where one or more words are left out of the sentence because the sentence can be understood without them. The information that is omitted has usually already been stated in a preceding sentence or phrase.

> the wicked will not stand in the judgment, nor sinners in the assembly of the righteous (Psalm 1:5)

This is ellipsis because “sinners in the assembly of the righteous” is not a complete sentence. The speaker assumes that the hearer will understand what it is that sinners will not do in the assembly of the righteous.

Reason this is a translation issue: Readers who see incomplete sentences or phrases may not know what the missing information is.

Examples from the Bible

> when the blind man was near, Jesus asked him, “What do you want me to do for you?” He said, ”Lord, *that I might receive my sight*.” (Luke 18:40-41 ULB)

The man answered in an incomplete sentence because he wanted to be polite by giving Jesus only as much information as necessary. He did not say that he wanted Jesus to heal him, because he knew that Jesus would understand that if he wanted to receive his sight, Jesus would have to heal him.

> He makes Lebanon skip like a calf *and Sirion like a young ox*. (Psalm 29:6 ULB)

The writer wants his words to be few and to make good poetry. He did not say that Yahweh makes Sirion skip like a young ox because he knew that his readers could fill in the information themselves.

Translation Strategies

If ellipsis would be natural and give the right meaning in your language, consider using it. If not, here is another option:

1. Add the missing words to the incomplete phrase or sentence.

Examples of Translation Strategies Applied

1. Add the missing words to the incomplete phrase or sentence.

- **the wicked will not stand in the judgment, nor *sinners in the assembly* of the righteous** (Psalm 1:5)
    - ”the wicked will not stand in the judgment, and *sinners will not stand in the assembly* of the righteous”
- **when the blind man was near, Jesus asked him, “What do you want me to do for you?” He said, ”Lord, *that I might receive my sight*.”** (Luke 18:40-41)
    - “when the blind man was near, Jesus asked him, ‘What do you want me to do for you?’ He said, ‘Lord, I want you to heal me that I might receive my sight.’ ”
- **He makes Lebanon skip like a calf *and Sirion like a young ox*.** (Psalm 29:6)
    - “He makes Lebanon skip like a calf, and he makes Sirion skip like a young ox.”

Euphemism

This answers the question: What is a Euphemism?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

A euphemism is a mild or polite way of referring to something that is unpleasant, embarrassing, or socially unacceptable, such as death or activities usually done in private. Its purpose is to avoid offending the people who hear or read it.

Description

A euphemism is a mild or polite way of referring to something that is unpleasant, embarrassing, or socially unacceptable. Its purpose is to avoid offending the people who hear or read it.

> they found Saul and his sons fallen on Mount Gilboa. (1 Chronicles 10:8 ULB)

This means that Saul and his sons were dead. It is euphemism because the important thing was not that Saul and his sons had fallen but that they were dead. Sometimes people do not like to speak directly about death because it is unpleasant.

Reason this is a translation issue: Readers may think that the writer means only what the words literally say.

Examples from the Bible

> where there was a cave. Saul went inside to relieve himself (1 Samuel 24:3 ULB)

The original hearers would have understood that Saul went into the cave to use it as a toilet, but the writer wanted to avoid offending or distracting them, so he does not say specifically what Saul did or what he left in the cave.

> whether we are awake or asleep (1 Thessalonians 5:10 ULB)

Paul refers to being dead as being “asleep” so that instead of thinking that they will never see their loved ones again in this life, his readers will remember that they will see them again when Jesus establishes his kingdom.

Translation Strategies

If euphemism would be natural and give the right meaning in your language, consider using it. If not, here are other options:

1. Use a euphemism from your own culture.
2. State the information plainly without a euphemism if it would not be offensive.

Examples of Translation Strategies Applied

1. Use a euphemism from your own culture.

- **where there was a cave. Saul went inside to relieve himself** (1 Samuel 24:3 ULB) - Some languages might use euphemisms like these:
    - “where there was a cave. Saul went into the cave to use it as a toilet”
    - “where there was a cave. Saul went into the cave to dig a hole”
    - “where there was a cave. Saul went into the cave to have some time alone”

2. State the information plainly without a euphemism if it would not be offensive.

- **whether we are awake or asleep** (1 Thessalonians 5:10 ULB)
    - “whether we are alive or dead”

Order of Events

This answers the question: Why are the events not listed in the order they happened, and how do I translate them?

In order to understand this topic, it would be good to read:

- *Writing Styles*
- *Verbs*

In the Bible, events are not always told in the order in which they occurred. Sometimes the author wanted to discuss something that happened at an earlier time than the event that he just wrote about. This can be confusing to the reader.

Description

In the Bible, events are not always told in the order in which they occurred. Sometimes the author wanted to discuss something that happened at an earlier time than the event that he just talked about. This can be confusing to the reader.

Reason this is a translation issue: Readers might think that the events happened in the order that they are told. It is important to help them understand the correct order of events.

Examples from the Bible

> But then Herod ... had John locked up in prison. Now it came about, while all the people were being baptized by John, that Jesus also was baptized. (Luke 3:20-21 ULB)

This could sound like John baptized Jesus after John was locked up in prison.

> Just as Joshua had said to the people, the seven priests carried the seven trumpets of rams horns before Yahweh, as they advanced, they gave a blast on the trumpets... But Joshua commanded the people, saying, “Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout.” (Joshua 6:8-10 ULB)

This sounds like Joshua gave the order not to shout after the army had already started their march.

> Who is worthy to open the scroll and break its seals? (Revelation 5:2 ULB)

The seals that lock the scroll must be broken before the scroll can be unrolled.

Translation Strategies

1. If your language uses phrases or time words to show that an event happened before one that was already mentioned, consider using one of them.

2. If your language uses verb tense or aspect to show that an event happened before one that was already mentioned, consider using that. (See: the section on Aspect on Verbs)
3. If your language prefers to tell events in the order that they occurred, consider reordering the events so they they are in that order. This may require putting two or more verses together (like 5-6). (See: Verse Bridges)

Examples of Translation Strategies Applied

1. If your language uses phrases, time words or tenses to show that an event happened before the one just mentioned, consider using one of them.

- **[20] But then Herod ... had John locked up in prison. [21] Now it came about, while all the people were being baptized by John, that Jesus also was baptized.** (Luke 3:20-21 ULB)
    - [20] "But then Herod ... had John locked up in prison. [21] *Before John was put in prison,* while all the people were being baptized by John, Jesus also was baptized."
- **Who is worthy to open the scroll and break its seals?** (Revelation 5:2 ULB)
    - "Who is worthy to open the scroll *after* breaking its seals?"

2. If your language uses verb tense or aspect to show that an event happened before one that was already mentioned, consider using that.

- **[8] Just as Joshua had said to the people, the seven priests carried the seven trumpets of rams' horns before Yahweh, as they advanced, they gave a blast on the trumpets...[10] But Joshua commanded the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout."** (Joshua 6:8-10 ULB)
    - [8] "Just as Joshua had said to the people, the seven priests carried the seven trumpets of rams horns before Yahweh, as they advanced, they gave a blast on the trumpets...[10] But Joshua *had commanded* the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout."

3. If your language prefers to tell events in the order that they occur, consider reordering the events. This may require putting two or more verses together (like 5-6).

- **[8] Just as Joshua had said to the people, the seven priests carried the seven trumpets of rams horns before Yahweh, as they advanced, they gave a blast on the trumpets...[10] But Joshua commanded the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout."** (Joshua 6:8-10 ULB)
    - [8-10] "Joshua commanded the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout." Then just as Joshua had said to the people, the seven priests carried the seven trumpets of rams horns before Yahweh, as they advanced, they gave a blast on the trumpets..."
- **Who is worthy to open the scroll and break its seals?** (Revelation 5:2 ULB)

- “Who is worthy to break the seals and open the scroll?”

You may also want to watch the 6 minute video for computer (see http://youtu.be/Fp9qgVoTwss) or tablet/phone (see http://youtu.be/AljK2GUdXxc).

Next we recommend you learn about:

- *Background Information*
- *Connecting Words*
- *Introduction of a New Event*
- *Verse Bridges*

Exclamations

This answers the question: What are ways of translating exclamations?

In order to understand this, it would be good to read

- Sentence Types

Description

Exclamations are words or sentences that show strong feeling such as surprise, joy, fear, or anger. In the ULB and UDB, they usually have an exclamation mark (!) at the end. The mark shows that it is an exclamation. The situation and the meaning of what the people say helps us understand what feelings they were expressing. In the example below from Matthew 8, the speakers were terribly afraid. In the example from Matthew 9, the speakers were amazed, because something happened that they had never seen before.

> Save us, Lord; we are about to die! (Matthew 8:25 ULB)

> When the demon had been driven out, the mute man spoke. The crowds were astonished and said, “This has never been seen before in Israel!” (Matthew 9:33 ULB)

Reason this is a translation issue: Languages have different ways of showing that a sentence shows strong emotion.

Examples from the Bible

Some exclamations have a word that shows feeling. The sentences below have “Oh” and “Ah.” The word “oh” here shows the speaker’s amazement.

> *Oh*, the depth of the riches both of the wisdom and the knowledge of God! (Romans 11:33 ULB)

The word “Ah” below shows that Gideon was very frightened.

> Gideon understood that this was the angel of Yahweh. Gideon said, ”*Ah*, Lord Yahweh! For I have seen the angel of Yahweh face to face!” (Judges 6:22 ULB)

Some exclamations start with a question word such as “how” or “why,” even though they are not questions. The sentence below shows that the speaker is amazed at how unsearchable God’s judgments are.

> *How* unsearchable are his judgments, and his ways beyond discovering! (Romans 11:33 ULB)

Some exclamations in the Bible do not have a main verb. The exclamation below shows that the speaker is disgusted with the person he is speaking to.

> You worthless person! (Matthew 5:22 ULB)

Translation Strategies

1. If an exclamation in your language needs a verb, add one. Often a good verb is “is” or “are.”
2. Use a word word from your language that shows the strong feeling.
3. Translate the exclamation word with a sentence that shows the feeling.
4. Use a word that emphasizes the part of the sentence that brings about the strong feeling.

Examples of Translation Strategies Applied

1. If an exclamation in your language needs a verb, add one. Often a good verb is “is” or “are.”

- **You worthless person!** (Matthew 5:22 ULB)
    - ”You *are* such a worthless person!”
- **Oh, the depth of the riches both of the wisdom and the knowledge of God!** (Romans 11:33 ULB)
    - ”Oh, the riches of the wisdom and the knowledge of God *are* so deep!”

2. Use an exclamation word from from your language that shows the strong feeling. The word “wow” below shows that they were astonished. The expression “Oh no” shows that something terrible or frightening has happened.

- **They were absolutely astonished, saying, “He has done everything well. He even makes the deaf to hear and the mute to speak.”** (Mark 7:36 ULB)
    - “They were absolutely astonished, saying, ”*Wow*! He has done everything well. He even makes the deaf to hear and the mute to speak.” ”
- **Ah, Lord Yahweh! For I have seen the angel of Yahweh face to face!** (Judges 6:22 ULB)
    - ”*Oh no*, Lord Yahweh! I have seen the angel of Yahweh face to face!”

3. Translate the exclamation word with a sentence that shows the feeling.

- ***Ah*, Lord Yahweh! For I have seen the angel of Yahweh face to face!** (Judges 6:22 ULB)
    - Lord Yahweh, *what will happen to me*? For I have seen the angel of Yahweh face to face!”
    - *Help*, Lord Yahweh! For I have seen the angel of Yahweh face to face!

4. Use a word that emphasizes the part of the sentence that brings about the strong feeling.

- **How unsearchable are his judgments, and his ways beyond discovering!** (Romans 11:33 ULB)
    - ”His judgements are *so* unsearchable and his ways are *far* beyond discovering!”

4. Tell how the person felt.

- **Gideon understood that this was the angel of Yahweh. Gideon said, "*Ah*, Lord Yahweh! For I have seen the angel of Yahweh face to face!"** (Judges 6:22 ULB)
    - "Gideon understood that this was the angel of Yahweh. *He was terrified* and said, "*Ah*, Lord Yahweh! I have seen the angel of Yahweh face to face!" (Judges 6:22 ULB)

Exclusive "We"

This answers the question: What is exclusive "we"?

In order to understand this topic, it would be good to read:

- *Pronouns*

Some languages have more than one form of "we": an inclusive form that means "I and you" and an exclusive form that means "I and someone else but not you." Translators whose language has separate exclusive and inclusive forms for "we" will need to understand what the speaker meant so they can decide which form of "we" to use.

Description

Some languages have more than one form of "we": an **inclusive** form that means "I and you" and an **exclusive** form that means "I and someone else but *not you*." The exclusive form excludes the person being spoken to. This is also true for "us," "our," "ours," and "ourselves." Some languages have inclusive forms and exclusive forms for each of these.

See the pictures. The people on the right are the people that the speaker is talking to. The yellow highlight shows who the inclusive "we" and the exclusive "we" refer to.

Reason this is a translation issue - The Bible was first written in the Hebrew, Aramaic, and Greek languages. Like English, these languages do not have separate exclusive and inclusive forms for "we". Translators whose language has separate exclusive and inclusive forms of "we" will need to understand what the speaker meant so they can decide which form of "we" to use.

Examples from the Bible

> Forgive *us our* sins (Luke 11:4 ULB)

God has no sins to forgive; so languages that have exclusive forms of "we" and "us" would use the exclusive forms in this verse.

> *we* have seen, and bear witness, and declare to you the eternal life, which was with the Father, and was manifested to us (1 John 1:2 ULB)

John is telling people who have not seen Jesus what he and the other apostles have seen. So languages that have exclusive forms of "we" and "us" would use the exclusive forms in this verse.

Next we recommend you learn about:

- *Inclusive "We"*

Assumed Knowledge and Implicit Information

This answers the question: What are assumed knowledge, implicit information, and explicit information?

Assumed knowledge is whatever a speaker assumes his audience knows before he speaks and gives them some kind of information. There are two types information.

- **Explicit information** is what the speaker states directly.
- **Implicit information** is what the speaker does not state directly because he expects his audience to be able to learn it from what he says.

Description

When someone speaks or writes, he has something specific that he wants people to know. He normally states this directly. This is **explicit information**.

The speaker assumes that his audience already knows certain things that they will think about in order to understand this information. Normally he does not tell people these things, although what he says may remind them. This is called **assumed knowledge**.

The speaker does not always directly state everything that he expects his audience to learn from what he says. Information that he expects people to learn from what he says even though he does not state it directly is **implicit information.**

Examples from the Bible

> Then a scribe came to him and said, “Teacher, I will follow you wherever you go.” Jesus said to him, ”Foxes *have holes*, and the birds of the sky *have nests*, but the Son of Man has nowhere to lay his head.” (Matthew 8:20 ULB)

Jesus did not say what foxes and birds use holes and nests for, because he assumed that the scribe would have known that foxes sleep in holes in the ground and birds sleep in their nests. This is **assumed knowledge**. Jesus did not directly say here “I am the Son of Man” but, if the scribe did not already know it, then that fact would be **implicit information** that he could learn because Jesus referred to himself that way. Jesus did not state explicitly that he travelled a lot and did not have a house that he slept in every night. That is **implicit information** that the scribe could learn when Jesus said that he had nowhere to lay his head.

> Woe to you, Chorazin! Woe to you, Bethsaida! If the mighty deeds had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. But it will be more tolerable for Tyre and Sidon at the day of judgment than for you. (Matthew 11:21, 22 ULB)

Jesus assumed that the people he was speaking to knew that Tyre and Sidon were very wicked, and that the day of judgment is a time when God will judge every person. Jesus also knew that the

people he was talking to believed that they were good and did not need to repent. Jesus did not need to tell them these things. This is all **assumed knowledge**.

An important piece of **implicit information** here is that because the people he was speaking to did not repent, they would be judged more severely than the people of Tyre and Sidon would be judged.

> Why do your disciples violate the traditions of the elders? For *they do not wash their hands when they eat*. (Matthew 15:2 ULB)

One of the traditions of the elders was a ceremony in which people would wash their hands in order to be ritually clean before eating. People thought that in order to be righteous, they had to follow all the traditions of the elders. This was **assumed knowledge** that the Pharisees who were speaking to Jesus expected him to know. They were accusing his disciples of not following the traditions. This is **implicit information** that they wanted him to understand from what they said.

Next we recommend you learn about:

- *Making Assumed Knowledge and Implicit Information Explicit*

When Masculine Words Include Women

This answers the question: How do I translate "brother" or "he" when it could refer to anyone, male or female?

In order to understand this topic, it would be good to read:

- *Pronouns*
- *Generic Noun Phrases*

In some parts of the Bible, the words "men," "brothers" and "sons" refer only to men. In other parts of the Bible, those words include both men and women. When the writer meant both men and women, translators need to translate it in a way that does not limit the meaning to men.

Description

In some languages a word that normally refers to men can be used to refer to both men and women. For example, the Bible sometimes says 'brothers' when it refers to both brothers and sisters.

Also in some languages, the masculine pronouns "he" and "him" can be used for any person if it is not import whether the person is a man or women. In the example below, the pronoun is "his," but it is not limited to males.

> A wise child makes *his* father rejoice
> but a foolish child brings grief to *his* mother. (Proverbs 10:1 ULB)

Reason this is a translation issue

- In some cultures words like "man," "brother," and "son" can only be used to refer to men. If those words are used in a translation, people will think that what is being said does not apply to women.
- In some cultures, the masculine pronouns "he" and "him" can only refer to men. If a masculine pronoun is used, people will think that what is said does not apply to women.

Translation Principles

When a statement applies to both men and women, translate it in such a way that people will be able to understand that.

Examples from the Bible

> The wise *man* dies just like the fool dies. (Ecclesiastes 2:16 ULB)

This verse does not contrast men and women. What it says is true of both men and women.

> Then said Jesus to his disciples, "If anyone wants to follow me, *he* must deny *himself*, take up *his* cross, and follow me." (Matthew 16:24-26 ULB)

Jesus was not talking about only men. What he said was true of both men and women.

Caution: Sometimes masculine words are used specifically to refer to men. Do not use words that would lead people to think that they include women. The underlined words below are specifically about men.

> Moses said, 'If a *man* dies, having no children, *his brother* must marry *his* wife and have a child for *his brother*.' (Matthew 22:24 ULB)

Translation Strategies

If people would understand that that masculine words like "man," "brother," and "he" can include women, then consider using them. Otherwise, here are some ways for translating those words when they include women.

1. Use a noun that can be used for both men and women.
2. Use a word that refers to men and a word that refers to women.
3. Use pronouns that can be used for both men and women.

Examples of Translation Strategies Applied

1. Use nouns that can be used for both men and women.

- **The wise *man* dies just like the fool dies.** (Ecclesiastes 2:16 ULB)
    - "The wise *person* dies just like the fool dies."
    - "Wise *people* die just like fools die."

2. Use a word that refers to men and a word that refers to women.

- **For we do not want you to be ignorant, *brothers*, about the troubles we had in Asia** (2 Corinthians 1:8) - Paul was writing this letter to both men and women.
    - "For we do not want you to be ignorant, *brothers and sisters,* about the troubles we had in Asia" (2 Corinthians 1:8)

3. Use pronouns that can be used for both men and women.

- **If anyone wants to follow me, he must deny himself, take up his cross, and follow me."** (Matthew 16:24 ULB) - English speakers can change the singular pronouns "he" "himself" and "his" to plural pronouns "they" "themselves" and "their" in order to show that it applies to all people, not just men.
    - "If people want to follow me, *they* must deny *themselves*, take up *their* cross, and follow me."

Generic Noun Phrases

This answers the question: What are generic noun phrases and how can I translate them?

In order to understand this topic, it would be good to read:

- *Parts of Speech*

Generic noun phrases refer to people or things in general rather than to specific individuals or things.

> The *one who does what is right* is kept away from trouble and it comes upon *the wicked* instead. (Proverbs 11:8 ULB)

The underlined phrases above do not refer to any specific people but to anyone who does what is right or anyone who is wicked.

Different languages have different ways of showing that a phrase refers to something in general. Translators should use ways of doing this that are natural in their language.

Description

Generic noun phrases refers to people or things in general rather than to specific individuals or things. This happens frequently in proverbs, because proverbs tell about things that are true about people in general.

> Can *a man* walk on hot coals without scorching his feet?
> So is *the man who goes into his neighbor's wife*;
> *the one who has relations with her* will not go unpunished. (Proverbs 6:28 ULB)

The underlined phrases above do not refer to a specific man. They refer to any man who does these things.

Reason this is a translation issue

Different languages have different ways of showing that noun phrases refer to something in general. Translators should refer to these general ideas in ways that are natural in their language.

Examples from the Bible

> People curse *the man who refuses to sell them grain* (Proverbs 11:26 ULB)

This does not refer to a particular man, but to any person who refuses to sell grain.

> Yahweh gives favor to *a good man,* but he condemns *a man who makes evil plans*. (Proverbs 12:2 ULB)

The phrase “a good man” does not refer to a particular man, but to any person who is good. The phrase “a man who makes evil plans” does not refer to a particular man, but to any person who makes evil plans.

Translation Strategies

If your language can use the same wording as in the ULB to refer to people or things in general rather than to specific individuals or things, consider using the same wording. Here are some strategies you might use.

1. Use the word “the” in the noun phrase.
2. Use the word “a” in the noun phrase.
3. Use the word “any,” as in “any person” or “anyone.”
4. Use the plural form, as in “people.”
5. Use any other way that is natural in your language.

Examples of Translation Strategies Applied

1. Use the word “the” in the noun phrase.

- **Yahweh gives favor to *a good man*, but he condemns *a man who makes evil plans*.** (Proverbs 12:2 ULB)
- ”Yahweh gives favor to *the good man*, but he condemns *the man who makes evil plans*.” (Proverbs 12:2)

The following examples show how the strategies may be applied to a noun phrase that has “the” in it. Use the strategy that is most natural in your language:

- **People curse *the man* who refuses to sell them grain.** (Proverbs 11:26 ULB)

2. Use the word “a” in the noun phrase.

- ”People curse *a man* who refuses to sell them grain”

3. Use the word “any,” as in “any person” or “anyone.”

- ”People curse *any man* who refuses to sell them grain”

4. Use the plural form, as in “people” (or in this sentence, “men”).

- ”People curse *men* who refuse to sell them grain”

5. Use any other way that is natural in your language.

- ”People curse *whoever* refuses to sell them grain.”

Next we recommend you learn about:

- *When Masculine Words Include Women*

Go and Come

This answers the question: What do I do if the word "go" or "come" is confusing in a certain sentence?

Different languages have different ways of determining whether to use the words "go" or "come." For example when saying that they are approaching a person who has called them, English speakers say "I'm coming", while Spanish speakers say "I'm going." You will need to translate the words "go" and "come" (and also "take" and "bring") in a way that your readers will understand which direction people are moving in.

Description

Different languages have different ways of determining whether to use the words "go" or "come" and whether to use the words "take" or "bring." For example when saying that they are approaching a person who has called them, English speakers say "I'm coming", while Spanish speakers say "I'm going."

Reason this is a translation issue: If the words "go" and "come" or "take" and "bring" are not translated in the way that is natural in your language, your readers may be confused about which direction people are moving in.

Examples from the Bible

> Yahweh said to Noah, "*Come*, you and all your household, into the ark (Genesis 7:1 ULB)

In some languages, this would lead people to think that Yahweh was in the ark.

> 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. (Genesis 24:41 ULB)

Abraham was speaking to his servant. Abraham's relatives lived far away and he wanted his servant to go to them.

> When you have *come* to the land that Yahweh your God gives you, and when you take possession of it and begin to live in it (Deuteronomy 17:14 ULB)

Moses and the people were in the wilderness. They had not yet gone into the land that God was giving them.

> Behold, there came a man named Jairus, and he was one of the leaders of the synagogue. Jairus fell down at Jesus' feet and implored him to *come* to his house, (Luke 8:41 ULB)

The man was not at his house when he spoke to Jesus. He wanted Jesus to go with him to his house.

Translation Strategies

If the word used in the ULB would be natural and give the right meaning in your language, consider using it. If not, here is another option.

1. Use the word “go”, “come”, “take” or “bring” that would be natural in your language.
2. Use another word that expresses the right meaning.

Examples of Translation Strategies Applied

1. Use the words that would be natural in your language.

- **But you will be free from my oath if you *come* to my relatives and they will not give her to you.** (Genesis 24:41 ULB)
    - But you will be free from my oath if you *go* to my relatives and they will not give her to you.

2. Use another word that expresses the right meaning.

- **When you have *come* to the land that Yahweh your God gives you, and when you take possession of it and begin to live in it** (Deuteronomy 17:14 ULB)
    - ”When you have *arrived* in the land that Yahweh your God gives you possess it and live in it,”
- **Yahweh said to Noah, ”*Come*, you and all your household, into the ark** (Genesis 7:1 ULB)
    - “Yahweh said to Noah, ”*Enter*, you and all your household, into the ark”

Hendiadys

This answers the question: What is hendiadys and how can I translate phrases that have it?

In order to understand this topic, it would be good to read:

- *Figures of Speech*
- *Parts of Speech*

Hendiadys is when a speaker makes a single idea more forceful by connecting two nouns or adjectives with "and" when one of the words actually describes the other.

Description

Hendiadys is when a speaker expresses a single idea by connecting two words with "and" when one of the words actually describes the other.

> his own *kingdom and glory* (1 Thessalonians 2:12 ULB)

Though "kingdom" and "glory" are both nouns, "glory" actually tells what kind of kingdom it is: it is a kingdom of glory or a glorious kingdom.

Reasons this is a translation issue

- Often hendiadys has an abstract noun. Some languages may not have a noun with the same meaning.
- Some languages do not use hendiadys, so people may not understand that one word describes the other.

Examples from the Bible

> for I will give you *words and wisdom* (Luke 21:15 ULB)

"Words" and "wisdom" are nouns, but in this figure of speech "wisdom" describes "words."

> if you are willing and obedient (Isaiah 1:19 ULB)

"Willing" and "obedient" are adjectives, but "willing" describes "obedient."

Translation Strategies

If the hendiadys would be natural and give the right meaning in your language, consider using it. If not, here are other options:

1. Substitute one noun with an adjective that means the same thing.
2. Substitute one noun with a phrase that means the same thing.
3. Substitute one adjective with an adverb that means the same thing.

4. Substitute other parts of speech that mean the same thing and show that one word describes the other.

Examples of Translation Strategies Applied

1. Substitute one noun with an adjective that means the same thing.

- **for I will give you *words and wisdom*** (Luke 21:15 ULB)
    - ”For I will give you *wise words*”
- **that you should walk in a manner that is worthy of God, who calls you to *his own kingdom and glory*.** (1 Thessalonians 2:12 ULB)
    - ”that you should walk in a manner that is worthy of God, who calls you to *his own glorious kingdom*.”

2. Substitute one noun with a phrase that means the same thing.

- **for I will give you *words and wisdom*** (Luke 21:15 ULB)
    - ”For I will give you *words of wisdom*”
- **that you should walk in a manner that is worthy of God, who calls you to *his own kingdom and glory*.** (1 Thessalonians 2:12 ULB)
    - ”that you should walk in a manner that is worthy of God, who calls you to *his own kingdom of glory*.”

3. Substitute one adjective with an adverb that means the same thing.

- **if you are willing and obedient** (Isaiah 1:19 ULB)
    - “if you are willingly obedient”

4. Substitute other parts of speech that mean the same thing and show that one word describes the other.

- **if you are willing and obedient** (Isaiah 1:19 ULB) - The adjective “obedient” can be substituted with the verb “obey.”
    - “if you obey willingly”

Next we recommend you learn about:

- *Doublet*

Hyperbole

This answers the question: What is hyperbole?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

Hyperbole is a figure of speech in which the speaker shows that something is very important by describing it as larger or greater than it really is. He may greatly exaggerate something in order to show his strong feeling or opinion about it, or he may generalize the situation by using words like "every" or "all" to mean "many."

Description

Hyperbole is a figure of speech in which the speaker shows that something is very important by describing it as larger or greater than it really is. There are two kinds of hyperbole:

1. Exaggeration: This is when a speaker deliberately describes something by an extreme or even unreal statement, usually to show his strong feeling or opinion about it.

> Whoever does not *carry his own cross* and come after me cannot be my disciple. (Luke 14:27 ULB) - This is an exaggeration. It means that whoever wants to be Jesus' disciple must be determined to follow him faithfully, even if his enemies were to kill that person.

2. Generalization: This is when a speaker uses words like "every" or "all" to mean something like "very many," but not "*every* one." (Some people may not call generalization like this "hyperbole.")

> Moses was educated in *all the learning of the Egyptians* (Acts 7:22 ULB) - This is a generalization. It means that he had learned much of what the Egyptians knew and taught.

Reason this is a translation issue

If readers do not understand that a statement is a hyperbole, they may either think that something happened that did not happen, or they may think that the speaker or writer was saying something that is not true.

Examples from the Bible

Examples of Exaggeration

> If your hand causes you to stumble, *cut it off*. It is better for you to enter into life maimed... (Mark 9:43 ULB)

When Jesus said to cut off your hand, he meant that we should do whatever extreme things we need to do in order not to sin. He used this hyperbole to show how extremely important it is to try to stop sinning.

> If anyone comes to me and does not *hate* his own father, mother, wife, children, brothers and sisters–yes, and his own life also–he cannot be my disciple. (Luke 14:26 ULB)

Because of many other things that Jesus said, we know that his use of the word "hate" here is hyperbole. He meant that we must not love even our own family members more than we love him. We must love him more than we love ourselves or anyone else.

> The Philistines gathered together to fight against Israel: thirty thousand chariots, six thousand men to drive the chariots, and troops *as numerous as the sand on the seashore*. (1 Samuel 13:5 ULB)

The underlined phrase is an exaggeration. It means that there were many, many soldiers in the Philistine army.

Examples of Generalization

> They found him, and they said to him, "*Everyone* is looking for you." (Mark 1:37 ULB)

The disciples told Jesus that everyone was looking looking for him. They probably did not mean that everyone in the city was looking for him, but that many people were looking for him, or that all of Jesus closest friends there were looking for him.

> But as his anointing teaches you about *all things* and is true and is not a lie, and even as it has taught you, remain in him. (1 John 2:27 ULB)

This is a generalization. God's Spirit teaches us about all things that we need to know.

Caution

Do not assume that something is hyperbole just because it seems to be impossible. God does miraculous things.

> ... they saw Jesus *walking on the sea* and coming near the boat ... (John 6:19 ULB)

This is not hyperbole. Jesus really walked on the water. It is a literal statement.

> ... for *all* have sinned and come short of the glory of God. (Romans 3:23 ULB)

The word "all" here is not hyperbole. All humans have sinned. The only human who has never sinned is Jesus Christ, the Son of God.

Translation Strategies

If the hyperbole would be natural and people would understand it and not think that it is a lie, consider using it. If not, here is another option.

1. Express the meaning without the hyperbole. For example “all the people” could be translated as “large crowds of people.”

Examples of Translation Strategies Applied

1. Express the meaning without the hyperbole.

- **If anyone comes to me and does not *hate* his own father, mother, wife, children, brothers and sisters–yes, and his own life also–he cannot be my disciple.** (Luke 14:26 ULB)
    - ”If anyone comes to me and does not *love me much more than* he loves his own father, mother, wife, children, brothers and sisters–yes, and his own life also–he cannot be my disciple.”
- **The Philistines gathered together to fight against Israel: thirty thousand chariots, six thousand men to drive the chariots, and troops *as numerous as the sand on the seashore*.** (1 Samuel 13:5 ULB)
    - ”The Philistines gathered together to fight against Israel: thirty thousand chariots, six thousand men to drive the chariots, and *a great number of troops*.”

Hypothetical Situations

This answers the question: What is a hypothetical situation?

In order to understand this topic, it would be good to read:

- *Writing Styles*

"If the sun stopped shining..." "What if the sun stopped shining..." "Suppose the sun stopped shining..." "If only the sun had not stopped shining." We use such expressions to set up hypothetical situations, imagining what might have happened or what could happen in the future but probably will not. We also use them to express regret or wishes. These occur often in the Bible. We need to translate them in a way that people will know that the event did not actually happen, and that they'll understand why the event was imagined.

Description

Hypothetical situations are situations that are not real. They can be in the past, present, or future. Hypothetical situations in the past and present have not happened, and ones in the future are not expected to happen.

People sometimes tell about conditions and what would happen if those conditions were met, but they know that these things have not happened or probably will not happen. (The conditions are the phrase that start with "if.")

- If he had known about the party, he would have come to it. (But he did not come.)
- If he knew about the party, he would be here. (But he is not here.)
- If he knew about the party, he would come to it. (But he probably will not come.)

People sometimes express wishes about things that have not happened or that are not expected to happen.

- I wish he had come.
- I wish he were here.
- I wish he would come.

People sometimes express regrets about things that have not happened or that are not expected to happen.

- If only he had come.
- If only he were here.
- If only he would come.

Reason this is a translation issue

- Translators need recognize the different kinds of hypothetical situations in the Bible.
- Translators need to know their own language's ways of talking about different kinds of hypothetical situations.

Examples from the Bible

1. Hypothetical situation in the past

> "Woe to you, Chorazin! Woe to you, Bethsaida! If the mighty deeds had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes." (Matthew 11:21 ULB)

Here in Matthew 11:21 Jesus said that if the people living in the ancient cities of Tyre and Sidon had been able to see the miracles that he performed, they would have repented long ago. He said this to rebuke the people of Chorazin and Bethsaida who had seen his miracles yet did not repent. The people of Tyre and Sidon did not actually see his miracles and repent.

2. Hypothetical situations in the present

> Also, no man puts new wine into old wineskins. If he did that, the new wine would burst the skins, and the wine would be spilled, and the wineskins would be destroyed. (Luke 5:37 ULB)

Jesus told about what would happen if a person were to put new wine into old wineskins. But no one would do that. He used this imaginary situation as an example to show that people do not mix new things with old things. He did this so that people could understand why his disciples were not fasting as people traditionally did.

> Jesus said to them, "What man would there be among you, who, *if* he had just one sheep, and if this sheep fell into a deep hole on the Sabbath, would not grasp hold of it and lift it out? (Matthew 12:11 ULB)

Jesus asked the religious leaders what they would do on the Sabbath if one of their sheep fell into a hole. He was not saying that their sheep would fall into a hole. He used this imaginary situation to show them that they were wrong to judge him for healing people on the Sabbath.

3. Hypothetical situation in the future

> *Unless those days are shortened, no flesh would be saved*; but for the sake of the elect, those days will be shortened. (Matthew 24:22 ULB)

Jesus was talking about a future time when very bad things would happen. He told what would happen if those days of trouble were to last a long time. He did this to show about bad those days will be - so bad that if they lasted a long time, no one would be saved. But then he clarified that God will shorten those days of trouble, so that the elect (those he has chosen) will be saved.

4. Expressing emotion about a hypothetical situation

Regrets and wishes are very similar.

> The Israelites said to them, *"If only we had died by Yahweh's hand in the land of Egypt when we were sitting by the pots of meat and were eating bread to the full.* For you have brought us out into this wilderness to kill our whole community with hunger." (Exodus 16:3 ULB)

Here the Israelites were afraid they would have to suffer and die of hunger in the wilderness, and so they wished that they had stayed in Egypt and died there with full stomachs. They were complaining.

> I know what you have done, and that you are neither cold nor hot. *I wish that you were either cold or hot!* (Revelation 3:15 ULB)

Jesus' wished that the people were either hot or cold. He was rebuking them.

Translation Strategies

Know how people speaking your language show

- that something could have happened, but did not.
- that something could be true now, but is not.
- that something could happen in the future, but will not unless something changes.
- that they wish for something, but it does not happen.
- that they regret that something did not happen.

Use your language's ways of showing these kinds of things.

Also watch the video for computer (see http://youtu.be/GfFX1wWjJhA) or tablet/phone (see http://youtu.be/jIbY2ikNtHU).

Idiom

This answers the question: What are idioms and how can I translate them?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

An idiom is a certain kind of figure of speech, the kind that usually cannot be correctly understood without being told its true meaning. Every language has them. Some English examples are:

- You are pulling my leg (This means, "You are telling me a lie")
- Do not push the envelope (This means, "Do not take a matter to its extreme")
- This house is under water (This means, "The debt owed for this house is greater than its actual value")
- We are painting the town red (This means, "We are going around town tonight celebrating very intensely")

Description

An idiom is a phrase that has a special meaning to the people of the language or culture that uses it. Its meaning may be different from what a person would understand from the meanings of the individual words that form the phrase.

> he resolutely *set his face* to go to Jerusalem. (Luke 9:51 ULB)

The words "set his face" is an idiom that means "decided."

Sometimes people may be able to understand an idiom from another culture, but it might sound like a strange way to express the meaning.

> I am not worthy that you should *enter under my roof*. (Luke 7:6 ULB)

The words "enter under my roof" is an idiom that means "enter my house."

> Let these words go deeply into your ears (Luke 9:44 ULB)

This idiom means "Listen carefully and remember what I say."

Purpose: An idiom is created in a culture probably somewhat by accident when someone describes something in an unusual way. But, when that unusual way communicates the message powerfully and people understand it clearly, other people start to use it.

Reasons this is a translation issue

- People can easily misunderstand idioms in the original languages of the Bible if they do not know the cultures that originally wrote the Bible.
- People can easily misunderstand idioms that are in the source language Bibles if they do not know the cultures that made those translations.

Examples from the Bible

> “Then all Israel came to David at Hebron and said, ”Look, we are your flesh and bone.” (1 Chronicles 11:1 ULB)

This means, “We and you belong to the same race, the same family.”

> The kings of the earth take their stand together (Psalm 2:2 ULB)

This means, “The kings on earth plan together.”

> the one who lifts up my head” (Psalm 3:3 ULB)

This means, “the one who helps me.”

Translation Strategies

If the idiom would be clearly understood in your language, consider using it. If not, here are some other options.

1. Translate the meaning plainly without using an idiom.
2. Use a different idiom that people use in your own language that has the same meaning.

Examples of Translation Strategies Applied

1. Translate the meaning plainly without using an idiom.

- **Then all Israel came to David at Hebron and said, “Look, we are your flesh and bone.”** (1 Chronicles 11:1 ULB)
    - “...Look, we all belong to the same nation.”
- **he resolutely set his face to go to Jerusalem.** (Luke 9:51 ULB)
    - “He started to travel to Jerusalem, determined to reach it.”
- **I am not worthy that you should enter under my roof.** (Luke 7:6 ULB)
    - “I am not worthy that you should enter my house.”

2. Use an idiom that people use in your own language that has the same meaning.

- **Let these words go deeply into your ears** (Luke 9:44 ULB)
    - “Be all ears when I say these words to you.”
- **”My eyes grow dim from grief** (Psalm 6:7ULB)
    - “I am crying my eyes out”

Imperatives - Other Uses

This answers the question: What other uses are there for imperative sentences in the Bible?

In order to understand this, it would be good to read

- Sentence Types

Description

Imperative sentences are mainly used to express a desire or requirement that someone do something. Sometimes imperative sentences in the Bible have other uses.

Reason this is a translation issue: Some languages would not use an imperative sentence for some of the functions that they are used for in the Bible.

Examples from the Bible

Speakers often use imperative sentences to tell or ask their listeners to do something. In Genesis 2, God spoke to Isaac and told him not to go to Egypt but to live where God would tell him to live.

> Now Yahweh appeared to him and said, "Do not go down to Egypt; live in the land that I tell you to live in. (Genesis 26:2 ULB)

Sometimes imperative sentences in the Bible have other uses.

Imperatives that make things happen

God can make things happen by commanding that they happen. Jesus healed a man by commanding that the man be healed. The man could not obey the command, but Jesus caused him to be healed by commanding it. ("Be clean" means "Be healed.")

> "I am willing. *Be clean*." Immediately he was cleansed of his leprosy. (Matthew 8:3 ULB)

In Genesis 1, God commanded that there should be light, and by commanding it, he caused it to exist.

> God said, "*Let there be light*," and there was light. (Genesis 1:3 ULB)

Imperatives that Function as Conditions

An imperative sentence can also be used to tell the *condition* under which something will happen. The proverbs mainly tell about life and things that often happen. The purpose of Proverbs 4:6 below is not primarily to give a command, but to teach what people can expect to happen *if* they love wisdom.

> do not abandon wisdom and she will watch over you;
> love her and she will keep you safe. (Proverbs 4:6 ULB)

The purpose of Proverbs 22:6 below is teach what people can expect to happen *if* they teach their children the way they should go.

> Teach a child the way he should go,
> and when he is old he will not turn away from that instruction. (Proverbs 22:6 ULB)

Translation Strategies

1. If people would not use an imperative sentence to cause something to happen, try using a statement instead.
2. If people would not understand that a sentence is used to cause something to happen, add a connecting word like "so" to show that what happened was a result of what was said.
3. If people would not use a command as a condition, translate it as a statement with the word "if."

Examples of Translation Strategies Applied

1. If people would not use an imperative sentence to cause something to happen, try using a statement instead.

- **Be clean.** (Matthew 8:3 ULB)
  - "You are now clean."
  - "I now cleanse you."
- **God said, "Let there be light," and there was light.** (Genesis 1:3 ULB)
  - "God said, "There is now light" and there was light.

2. If people would not understand that a sentence is used to cause something to happen, add a connecting word like "so" to show that what happened was a result of what was said.

- **God said, "Let there be light," and there was light.** (Genesis 1:3 ULB)
  - "God said, 'Let there be light,' *so* there was light."

3. If people would not use a command as a condition, translate it as a statement with the word "if."

Teach a child the way he should go,
and when he is old he will not turn away from that instruction. (Proverbs 22:6 ULB)

"*If* you teach a child the way he should go,
when he is old he will not turn away from that instruction."

Inclusive "We"

This answers the question: What is inclusive "we"?

In order to understand this topic, it would be good to read:

- *Pronouns*

Some languages have more than one form of "we": an **inclusive** form that means "I and you" and an **exclusive** form that means "I and someone else but not you."

Description

Some languages have more than one form of "we": an **inclusive** form that means "I and you" and an **exclusive** form that means "I and someone else but not you." The inclusive form includes the person being spoken to and possibly others. This is also true for "us," "our," "ours," and "ourselves." Some languages have inclusive forms and exclusive forms for each of these.

See the pictures. The people on the right are the people that the speaker is talking to. The yellow highlight shows who the inclusive "we" and the exclusive "we" refer to.

Reason this is a translation issue - The Bible was first written in the Hebrew, Aramaic, and Greek languages. Like English, these languages do not have separate exclusive and inclusive forms for "we." Translators whose language has separate exclusive and inclusive forms of "we" will need understand what the speaker meant so they can decide which form of "we" to use.

Examples from the Bible

> ... the shepherds said one to each other, "Let *us* now go to Bethlehem, and see this thing that has happened, which the Lord has made known to *us*." (Luke 2:15 ULB)

The shepherds were speaking to one another. When they said "us", they were including the people they were speaking to - one another.

> Now it happened on one of those days that Jesus and his disciples entered into a boat, and he said to them, "Let *us* go over to the other side of the lake." Then they set sail. (Luke 8:22 ULB)

When Jesus said "us," he was referring to himself and to the disciples he was speaking to.

Watch the video for computer (see http://youtu.be/PrMC2jdqY0A) or tablet/phone (see http://youtu.be/2K2gFlPMFVk).

Next we recommend you learn about:

- *Exclusive “We”*

Irony

This answers the question: What is irony and how can I translate it?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

Description

Irony is a figure of speech in which a person pretends to say what he really believes, when in fact he is saying what someone else believes, and he does it in a way that shows that other belief is wrong. People do this to emphasize how different something is from what it should be, or how someone else's belief is foolish. It is often humorous.

> Jesus answered them, "People who are in good health do not need a physician, only people who are sick need one. I did not come to call righteous people to repentance, but to call sinners to repentance." (Luke 5:31-32 ULB)

When Jesus spoke of "righteous people," he was not referring to people who were truly righteous. He was speaking to people who wrongly believed that they were righteous and who were criticizing him for welcoming sinners. Jesus implied that they were wrong to think that they were better than others and did not need to repent.

Reason this is a translation issue

- If someone does not realize that a speaker is using irony, he will think that the speaker actually believes what he is saying. He will not realize that the speaker is ridiculing the idea.

Examples from the Bible

> After blindfolding him, they asked him, saying, "*Prophesy! Who is the one who hit you*?" (Luke 22:64ULB)

The fact that the soldiers were beating Jesus shows us that they did not believe that he was a prophet. They knew that other people thought that Jesus was a prophet, and they may have also thought that Jesus himself claimed to be a prophet. When they told him to prophesy, they were using irony. They were mocking him and implying that if he really was a prophet, then he should be able to tell who hit him without seeing them.

> "Present your case," says Yahweh; "present your best arguments for your idols," says the King of Jacob. "Let them bring us their own arguments; have them come forward and declare to us what will happen, so we may know these things well. Have them tell us of earlier predictive declarations, so we can reflect on them and know how they were fulfilled." (Isaiah 41:21-22 ULB)

People worshiped idols as if their idols had any knowledge or power, and Yahweh was angry at them for doing that. So he used irony and challenged their idols to tell what would happen in the future. He knew that the idols could not even speak, but he did this to mock the idols and rebuke the people for worshiping them.

> Can you lead light and darkness to their places of work?
> Can you find the way back to their houses for them?
> *Undoubtedly you know, for you were born then;*
> *"the number of your days is so large!"* (Job 38:20, 21 ULB)

Job thought that he was wise. Yahweh used irony to show Job that he was not so wise. The two underlined phrase above emphasize that Job could not possibly answer God's questions about the creation of light because Job was not born until many many years later.

Translation Strategies

If the irony would be understood correctly in your language, translate it as it is stated. If not, here is another strategy.

1. Translate it in a way that shows that the speaker is saying what someone else believes.
2. Translate the actual, intended meaning of the statement of irony. The actual meaning of the irony is *not* found in the literal words of the speaker, but instead the true meaning is found in the opposite of the literal meaning of the speaker's words.

Examples of Translation Strategies Applied

1. Translate it in a way that shows that the speaker is saying what someone else believes.

- **After blindfolding him, they asked him, saying, *"Prophesy! Who is the one who hit you*?"** (Luke 22:64 ULB)
    - "After blindfolding him, they asked him, saying, *"You call yourself a prophet. Then prophesy! Who hit you?*"
    - "After blindfolding him, they said to him, *"Prophesy! If you were really a prophet, you would be able to tell us who hit you*."
- **I did not come to call *righteous people* to repentance, but to call sinners to repentance.** (Luke 5:32 ULB)
    - "I did not come to call *people who think that they are righteous* to repentance, but to call sinners to repentance."

2. Translate the actual, intended meaning of the statement of irony.

- **After blindfolding him, they asked him, saying, *"Prophesy! Who is the one who hit you*?"** (Luke 22:64 ULB)

    - “After blindfolding him, they said to him, ”*You are not a prophet because you cannot even tell us who struck you!*” ”

- **“Present your case,” says Yahweh; “present your best arguments for your idols,” says the King of Jacob. “Let them bring us their own arguments; have them come forward and declare to us what will happen, so we may know these things well. Have them tell us of earlier predictive declarations, so we can reflect on them and know how they were fulfilled.”** (Isaiah 41:21-22 ULB)

    - ” ‘Present your case,’ says Yahweh; ‘present your best arguments for your idols,’ says the King of Jacob. Your idols *cannot bring us their own arguments or even come forward to declare to us what will happen*. We cannot hear them because *they cannot speak* to tell us their earlier predictive declarations, so we cannot reflect on them and know how they were fulfilled.”

Can you lead light and darkness to their places of work?
Can you find the way back to their houses for them?
Undoubtedly you know, for you were born then;
the number of your days is so large!” (Job 38:20, 21 ULB)

- ”Can you lead light and darkness to their places of work? Can you find the way back to their houses for them? *You act like you know how light and darkness were created, as if you were there; as if you are as old as creation*!”

Next we recommend you learn about:

- *Litotes*

Litotes

This answers the question: What is litotes?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

Litotes is a strong statement made by negative phrases to strengthen a positive meaning. It is used to show that the opposite idea is not true.

Description

Litotes is a strong statement made by negative phrases to strengthen a positive meaning. It is used to show that the opposite idea is not true.

Reason this is a translation issue

People who speak some languages do not use litotes and would fail to understand that the statement is strengthened. They might think that it is weakened or even canceled.

Examples from the Bible

> For you yourselves know, brothers, our coming to you was *not useless*, (1 Thessalonians 2:1 ULB)

By using litotes, Paul emphasized that his visit with them was very worthwhile.

> All things were made through him. *Without him* was *not one thing* made that has been made. (John 1:3 ULB)

By using litotes John emphasized that the Son of God created absolutely everything.

> Now when it became day, there was *no small excitement* among the soldiers, regarding what had happened to Peter. (Acts 12:18 ULB)

By using litotes, Luke emphasized that there was a lot of excitement or anxiety among the soldiers about what happened to Peter. (Peter had been in prison, and even though there were soldiers guarding him, he escaped when an angel let him out. So they were very concerned.)

> And you, Bethlehem, in the land of Judah,
> are *not the least* among the leaders of Judah,
> for from you will come a ruler
> who will shepherd my people Israel. (Matthew 2:6 ULB)

By using litotes, the prophet emphasized that Bethlehem would be a very important city.

Translation Strategies

If the litotes would be understood correctly, consider using it.

1. If the meaning would not be clear, say in a strong way what *is* true.

Examples of Translation Strategies Applied

1. If the meaning would not be clear, say in a strong way what *is* true.

- **For you yourselves know, brothers, our coming to you was *not useless*,** (1 Thessalonians 2:1 ULB)
    - ”For you yourselves know, brothers, our visit to you *did much good*.”
- **Now when it became day, there was *no small excitement* among the soldiers, regarding what had happened to Peter.** (Acts 12:18 ULB)
    - ”Now when it became day, there was *great excitement* among the soldiers, regarding what had happened to Peter.”
    - ”Now when it became day, the soldiers were *very concerned* because of what had happened to Peter.”

Merism

This answers the question: What does the word merism mean and how can I translate phrases that have it?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

Merism is a figure of speech in which a person refers to something by speaking of two extreme parts of it.

Description

Merism is a figure of speech in which a person refers to something by speaking of two extreme parts of it.

> "I am the Alpha and the Omega," says the Lord God, "the one who is, and who was, and who is to come, the Almighty." (Revelation 1:8, ULB)
>
> I am the Alpha and the Omega, the First and the Last, the Beginning and the End. (Revelation 22:13, ULB)

"Alpha and Omega" is a merism that includes everything from the beginning to the end. It means eternal.

> I praise you, Father, Lord of *heaven and earth*, (Matthew 11:25 ULB)

"Heaven and earth" is a merism that includes everything that exists.

Reason this is a translation issue

Some readers may think that the phrase only applies to the items mentioned. They may not realize that it refers to those two things and everything in between.

Examples from the Bible

> *From the rising of the sun to its setting*, Yahweh's name should be praised. (Psalm 113:3 ULB)

This underlined phrase is a merism because it speaks of the east and the west and everywhere in between. It means "everywhere."

> He will bless those who honor him, both *young and old.* (Psalm 115:13)

The underlined phrase is merism because it speaks of old people and young people and everyone in between. It means "everyone."

Translation Strategies

If the merism would be natural and give the right meaning in your language, consider using it. If not, here are other options:

1. Identify what the merism refers to without mentioning the parts.
2. Identify what the merism refers to and include the parts.

Examples of Translation Strategies Applied

1. Identify what the merism refers to without mentioning the parts.

- **I praise you, Father, Lord of *heaven and earth*** (Matthew 11:25 ULB)
    - "I praise you, Father, Lord of *everything*"
- ***From the rising of the sun to its setting*, Yahweh's name should be praised.** (Psalm 113:3 ULB)
    - "*In all places*, people should praise Yahweh."

2. Identify what the merism refers to and include the parts.

- **I praise you, Father, Lord of *heaven and earth*** (Matthew 11:25 ULB)
    - "I praise you, Father, Lord of *everything, including both what is in heaven and what is on earth*"
- **He will bless those who honor him, both *young and old*.** (Psalm 115:13 ULB)
    - "He will bless *all those* who honor him, regardless of whether they are *young or old*."

Metaphor

This answers the question: What is a metaphor and how can I translate a sentence that has one?

In order to understand this topic, it would be good to read:

- *Figures of Speech*
- *Simile*

Description

A metaphor is the use of words to speak of one thing as if it were a different thing. Sometimes a speaker does this in ways that are very common in the language. At other times, a speaker does this in ways that are less common in the language and that might even be unique.

1. First we will discuss very common metaphors.

The metaphors that are very common in a language are usually not very vivid. They may even be "dead." Examples in English are "table leg," "family tree," and "the price of food is going up." Examples in biblical languages are "hand" to mean "power," "face" to mean "presence," and "clothing" to mean emotions or moral qualities.

Metaphors like these are in constant use in the world's languages, because they serve as convenient ways to organize thought. In general, languages speak of abstract qualities, such as power, presence, emotions, and moral qualities, as if they were objects that can be seen or held, or as if they were body parts, or as if they were events that you can watch happen.

When these metaphors are used in their normal ways, the speaker and audience do not normally even regard them as figurative language. This is why, for example, it would be wrong to translate the English expression, "The price of petrol is going up" into another language in a way that would draw undeserved attention to it, because English speakers do not view it as a vivid expression, that is, as an unusual expression that carries meaning in an unusual manner.

For a description of important patterns of this kind of metaphor, please see Biblical Imagery - Common Patterns and the pages it will direct you to.

2. Next we will discuss the less common metaphors, metaphors that are sometimes even unique in a language.

The speaker usually produces metaphors of this kind in order to emphasize the importance of what he is talking about. For example,

> For you who fear my name, the sun of righteousness will rise with healing in its wings. (Malachi 4:2 ULB)

Here God speaks about his salvation as if it were the sun rising to shine its rays on the people whom he loves. And he speaks of the sun's rays as if they were wings. Also, he speaks of these wings as if they were bringing medicine that would heal his people.

We call this kind of metaphor "live." It is unique in the biblical languages, which means that it is very memorable.

Parts of a Metaphor

When talking about metaphors, it can be helpful to talk about their parts. The thing someone speaks of is called the **topic**. The thing he calls it is the **image**. The way that they are similar is the **point of comparison**.

In the metaphor below, the speaker describes the woman he loves as a rose. The woman (his "love") is the topic and the red rose is the image. Both are beautiful and delicate.

- My love is a red, red rose.

1. Sometimes the **topic** and the **image** are both stated clearly.

   > Jesus said to them. *"I am the bread of life*. He who comes to me will not hunger, and he who believes on me will never thirst." (John 6:35 ULB)

Jesus called himself the bread of life. The topic is "I" and the image is "bread." Bread is a food that people ate all the time. Just as people need to eat food in order to have physical life, people need to trust in Jesus in order to have spiritual life.

2. Sometimes only the **image** is stated clearly.

   > Produce *fruits* that are worthy of repentance (Luke 3:8 ULB)

The image here is "fruits". The topic is not stated, but it is actions or behavior. Trees can produce good fruit or bad fruit, and people can produce good behavior or bad behavior. Fruits that are worthy of repentance are good behavior that is appropriate for people who have repented.

Purposes of this second kind of metaphor

- One purpose of metaphor is to teach people about something that they do not know (the **topic**) by showing that it is like something that they already know (the **image**).
- Another purpose is to emphasize that something has a particular quality or to show that it has that quality in an extreme way.
- Another purpose is to lead people to feel the same way about one thing as they would feel toward another.

Reasons this is a translation issue

- People may not realize that a word is being used as an image in a metaphor.
- People may not be familiar with the thing that is used as an image.
- If the topic is not stated, people may not know what the topic is.
- People may not know how the topic and the image are alike.

Translation Principles

- Make the meaning of a metaphor as clear to the target audience as it was to the original audience.

- Do not make the meaning of a metaphor more clear to the target audience than it was to the original audience.

Examples from the Bible

> And yet, Yahweh, you are our father; we are the *clay*. You are our *potter*; and we all are the work of your hand. (Isaiah 64:8 ULB)

The example above has two metaphors. The topics are "we" and "you" and the images are "clay and "potter." Just as a potter takes clay and forms a jar or dish out of it, God makes us into what he wants us to be.

> Jesus said to them, "Take heed and beware of *the yeast of the Pharisees and Sadducees*." The disciples reasoned among themselves and said, "It is because we took no bread." (Matthew 16:6-7 ULB)

Jesus used a metaphor, but his disciples did not realize it. When he said "yeast," they thought he was talking about bread, but "yeast" was the image in his metaphor about the teaching of the Pharisees and Sadducees. Since the disciples did not understand what Jesus meant, it would not be good to state clearly here what Jesus meant.

Translation Strategies

If people would understand the metaphor in the same way that the original readers would have understood it, go ahead and use it. If not, here are some other strategies.

1. If the metaphor is common and seems to be a normal way to say something in the biblical language, express the main idea in the simplest way preferred by your language.
2. If the target audience would think that the phrase should be understood literally, change the metaphor to a simile. Some languages do this by adding words such as "like" or "as."
3. If the target audience would not know the **image**, see Translate Unknowns for ideas on how to translate that image.
4. If the target audience would not use that **image** for that meaning, use an image from your own culture instead. Be sure that it is an image that could have been possible in Bible times.
5. Or, if the target audience would not use that **image** for that meaning, simply state the truth that the metaphor was used to communicate.
6. If the target audience would not know what the **topic** is, then state the topic clearly. (However, do not do this if the original audience did not know what the topic was.)
7. If the target audience would not know how the topic is like the image, state it clearly.

Examples of Translation Strategies Applied

1. If the metaphor is common and seems to be a normal way to say something in the biblical language, express the main idea in the simplest way preferred by your language.

- **For after David had in his own generation served the desires of God, *he fell asleep*, was laid with his fathers, and saw decay,** (Acts 13:36 ULB)
    - ”For after David had in his own generation served the desires of God, *he died*, was laid with his fathers, and saw decay,”

2. If the target audience would think that the phrase should be understood literally, change the metaphor to a simile. Some languages do this by adding “like” or “as.”

- **And yet, Yahweh, you are our father; we are the *clay*. You are our *potter*; and we all are the work of your hand.** (Isaiah 64:8 ULB)
    - ”And yet, Yahweh, you are our father; we are *like* clay. You are *like* a potter; and we all are the work of your hand.”

3. If the target audience would not know the **image**, see Translate Unknowns for ideas on how to translate that image.

- **Saul, Saul, why do you persecute me? It is hard for you *to kick a goad*.** (Acts 26:14 ULB)
    - “Saul, Saul, why do you persecute me? It is hard for you to kick against a pointed stick.”

4. If the target audience would not use that **image** for that meaning, use an image from your own culture instead. Be sure that it is an image that could have been possible in Bible times.

- **And yet, Yahweh, you are our father; we are the *clay*. You are our *potter*; and we all are the work of your hand.** (Isaiah 64:8 ULB)
    - ”And yet, Yahweh, you are our father; we are the *wood*. You are our *carver*; and we all are the work of your hand.”
    - ”And yet, Yahweh, you are our father; we are the *string*. You are the *weaver*; and we all are the work of your hand.”

5. Or, if the target audience would not use that **image** for that meaning, simply state the truth that the metaphor was used to communicate.

- **I will make you become *fishers of men*.** (Mark 1:17 ULB)
    - ”I will make you become *people who gather men*.”
    - ”Now you gather fish. I will make you *gather people*.”

6. If the target audience would not know what the **topic** is, then state the topic clearly. (However, do not do this if the original audience did not know what the topic was.)

- **Yahweh lives; may *my rock* be praised. May the God of my salvation be exalted.** (Psalm 18:46 ULB)
    - ”Yahweh lives; *He is my rock*. May he be praised. May the God of my salvation be exalted.

7. If the target audience would not know how the topic is like the image, state it clearly.

- **Yahweh lives; may *my rock* be praised. May the God of my salvation be exalted.** (Psalm 18:46 ULB)
    - ”Yahweh lives; may he be praised because like a huge rock, *he shields me from my enemies.* May the God of my salvation be exalted.”
- **Saul, Saul, why do you persecute me? It is hard for you *to kick a goad*.** (Acts 26:14 ULB)
    - ”Saul, Saul, why do you persecute me? You *fight against me and hurt yourself* like an ox that kicks against its owner’s pointed stick.”

To learn more about common metaphors read:

- Biblical Imagery - Common Patterns

Metonymy

This answers the question: What is a metonymy?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

Many times the Bible uses metonymy. If you do not recognize it as a metonymy you will not understand the passage or worse yet, get the wrong understanding of the passage.

Description

Metonymy is a figure of speech in which a thing or idea is called not by its own name, but by the name of something closely associated with it. A **metonym** is a word or phrase used as a substitute for something it is associated with.

> and *the blood* of Jesus his Son cleanses us from all sin. (1 John 1:7 ULB)

The blood represents Christ's death.

> He took the cup in the same way after supper, saying, "*This cup* is the new covenant in my blood, which is poured out for you. (Luke 22:20 ULB)

The cup represents the wine that is in the cup.

Metonymy can be used

- as a shorter way of referring to something
- to make an abstract idea more meaningful by referring to it with the name of a concrete object associated with it.

Reason this is a translation issue

- If a metonym is used, people need to be able to understand what it represents.

Examples from the Bible

> The Lord God will give him *the throne* of his father, David. (Luke 1:32 ULB)

A throne represents the authority of a king. Throne is a metonym for "kingly authority," "kingship" or, "reign." This means that God would make him become the king who was to follow King David.

> Immediately his mouth was opened (Luke 1:64 ULB)

The mouth here represents the power to speak. This means that he was able to talk again.

who warned you to flee from *the wrath* that is coming? (Luke 3:7 ULB)

The word “wrath” or “anger” is a metonym for “punishment.” God was extremely angry with the people and, as a result, he would punish them.

Translation Strategies

If people would easily understand the metonym, consider using it. Otherwise, here is an option.

1. Use the metonym along with the name of the thing it represents.
2. Use the name of the thing the metonym represents.

Examples of Translation Strategies Applied

1. Use the metonym along with the name of the thing it represents.

- **He took the cup in the same way after supper, saying, ”*This cup* is the new covenant in my blood, which is poured out for you.** (Luke 22:20 ULB)
    - “He took the cup in the same way after supper, saying, ”*The wine in this cup* is the new covenant in my blood, which is poured out for you.”

2. Use the name of the thing the metonym represents.

- **The Lord God will give him *the throne* of his father, David.** (Luke 1:32 ULB)
    - ”The Lord God will give him *the kingly authority* of his father, David.”
    - ”The Lord God will *make him king* like his ancestor, King David.”
- **who warned you to flee from *the wrath* to come?** (Luke 3:7 ULB)
    - ”who warned you to flee from God’s coming *punishment*?”

To learn about some common metonymies, we suggest you read:

- Biblical Imagery - Common Metonymies

Nominal Adjectives

This answers the question: How do I translate adjectives that act like nouns?

In order to understand this topic, it would be good to read:

- *Parts of Speech*

Many times in the Bible adjectives are used as nouns to describe a group of people.

Description

In some languages an adjective can be used to refer to a class of things that the adjective describes. When it does, it acts like a noun. For example, the word "rich" is an adjective. Here are two sentences that show that "rich" is an adjective.

> *The rich man* had huge numbers of flocks and herds, (2 Samuel 12:2 ULB)

The adjective "rich" comes before the word "man" and describes "man."

> *He will not be rich*; his wealth will not last; (Job 15:29 ULB)

The adjective "rich" comes after the verb "be" and describes "He."

> ...*the rich* must not give more than the half shekel, and *the poor* must not give less. (Exodus 30:15 ULB)

In Exodus 30:15, the word "rich" acts as a noun in the phrase "the rich," and it refers to rich people. The word "poor" also acts as a noun and refers to poor people.

Reason this is a translation issue

- Some languages do not use adjectives this way.
- Readers may think that the text is talking about one particular person when it is really talking about many people whom the adjective describes.

Examples from the Bible

> The scepter of wickedness must not rule in the land of *the righteous*. (Psalms 125:3 ULB)

"The righteous" here are people who are righteous, not one particular righteous person.

> Blessed are *the meek* (Matthew 5:5 ULB)

"The meek" here are people who are meek, not one particular meek person.

Translation Strategies

If your language uses adjectives as nouns to refer to a class of people, consider using the adjectives this way. If it would sound strange, or if the meaning would be unclear or wrong, here is another option:

1. Use the adjective with a plural form of the noun that the adjective describes.

Examples of Translation Strategies Applied

1. Use the adjective with a plural form of the noun that the adjective describes.

- **The scepter of wickedness must not rule in the land of *the righteous*.** (Psalms 125:3 ULB)
    - ”The scepter of wickedness must not rule in the land of *righteous people*.”
- **Blessed are *the meek*** (Matthew 5:5 ULB)
    - ”Blessed are *people who are meek*”

Parables

This answers the question: What is a parable?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

A parable is a short story that makes truth easy to understand and hard to forget.

Description

A parable is a short story that is told to teach a truth. Though the events in a parable could happen, they did not actually happen. They are told only to teach a truth. Parables rarely contain the names of specific people. (This may help you identify what is a parable and what is an account of a real event.) Parables often have figures of speech such as simile and metaphor.

> Then he also told them a parable. “Can a blind person guide another blind person? If he did, they would both fall into a pit, would they not?” (Luke 6:39 ULB)

This parable teaches that if a person does not have spiritual understanding, he cannot help someone else to understand spiritual things.

Examples from the Bible

> Neither do people light a lamp and put it under a basket, but rather, on the lampstand, and it shines for everyone in the house. Let your light shine before people in such a way that they see your good deeds and praise your Father who is in heaven. (Matthew 5:15-16 ULB)

This parable teaches us not to hide the way we live for God from other people.

> Then Jesus presented another parable to them. He said, “The kingdom of heaven is like a mustard seed which a man took and sowed in his field. This seed is indeed the smallest of all other seeds. But when it has grown, it is greater than the garden plants and becomes a tree, so that the birds of the air come and nest in its branches.” (Matthew 13:31-32 ULB)

This parable teaches that the kingdom of God may seem small at first, but it will grow and spread throughout the world.

Translation Strategies

1. If a parable is hard to understand because it has unknown things in it, you can replace the unknown things with things that people in your culture know. However, be careful to keep the teaching the same. (See: Translate Unknowns)

2. If the teaching of the parable is unclear, consider telling a little about what it teaches in the introduction, such as “Jesus told this story about being generous.”

Examples of Translation Strategies Applied

1. If a parable is hard to understand because it has unknown things in it, you can replace the unknown things with things that people in your culture know. However, be careful to keep the teaching the same.

- **Jesus said to them, ”Do you bring a lamp inside the house to put it under a basket, or under the bed? You bring it in and you put it on a *lampstand*”**. (Mark 4:21 ULB) - If people do not know what a lampstand is, you could substitute something else that people put a light on so it can give light to the house.
    - Jesus said to them, ”Do you bring a lamp inside the house to put it under a basket, or under the bed? You bring it in and you put it on *a high shelf*.

- **Then Jesus presented another parable to them. He said, ”The kingdom of heaven is like a mustard seed which a man took and *sowed* in his field. This seed is indeed the smallest of all other seeds. But when it has grown, it is greater than the garden plants and becomes a tree, so that the birds of the air come and nest in its branches.”** (Matthew 13:31-32) - To sow seeds means to toss them so that they scatter on the ground. If people are not familiar with sowing, you can substitute planting.
    - “Then Jesus presented another parable to them. He said, ”The kingdom of heaven is like a mustard seed which a man took and *planted* in his field. This seed is indeed the smallest of all other seeds. But when it has grown, it is greater than the garden plants and becomes a tree, so that the birds of the air come and nest in its branches.” ”

2. If the teaching of the parable is unclear, consider telling a little about what it teaches in the introduction, such as “Jesus told this story about being generous.”

- ***Jesus said to them*, “Do you bring a lamp inside the house to put it under a basket, or under the bed? You bring it in and you put it on a lampstand”**. (Mark 4:21 ULB)
    - *”Jesus told them a parable about why they should witness openly.* “Do you bring a lamp inside the house to put it under a basket, or under the bed? You bring it in and you put it on a lampstand.” ” (Mark 4:21 ULB)
- ***He said*, “To what can we compare the kingdom of God and what parable can we use to explain it? It is like a mustard seed, which when it is sown it is the smallest of all the seeds sown that lay upon the ground. Yet when it is sown, it grows up and becomes greater than all the garden plants. It puts out great branches, so even the birds of heaven can make their nests under its shade.”** (Mark 4:30-32 ULB)

- *"He told them a story about how the Kingdom of God grows.* "To what can we compare the kingdom of God and what parable can we use to explain it? It is like a mustard seed, which when it is sown it is the smallest of all the seeds sown that lay upon the ground. Yet when it is sown, it grows up and becomes greater than all the garden plants. It puts out great branches, so even the birds of heaven can make their nests under its shade." "

Parallelism

This answers the question: What is parallelism?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

Description

In **parallism** two phrases or clauses that are similar in structure or idea are used together. There are different kinds of parallelism. Some of them are the following:

1. The second clause or phrase means the same as the first.
2. The second clarifies or strengthens the meaning of the first.
3. The second completes what is said in the first.
4. The second says something that contrasts with the first.

Parallelism is most commonly found in Old Testament poetry, such as in the books of Psalms and Proverbs. It also occurs in Greek in the New Testament, both in the four gospels and in the apostles' letters.

Reason this is a translation issue

Some languages would not use the kind of parallelism in which the two phrases mean the same thing. They would either think it odd that someone said the same thing twice, or they think that the two phrases must have some difference in meaning.

Examples from the Bible

1. The second clause or phrase means the same as the first.

> You make him to rule over the works of your hands;
> you have put all things under his feet (Psalm 8:6 ULB)

Both lines say that God made man the ruler of everything.

2. The second clarifies or strengthens the meaning of the first.

> The eyes of Yahweh are everywhere,
> keeping watch over the evil and the good. (Proverbs 15:3 ULB)

The second line tells more specifically what Yahweh watches.

3. The second completes what is said in the first.

> I lift up my voice to Yahweh,
> and he answers me from his holy hill. (Psalm 3:4 ULB)

The second line tells what Yahweh does in response to what the person does in the first clause.

4. The second says something that contrasts with the first.

> For Yahweh approves of the way of the righteous,
> but the way of the wicked will perish. (Psalm 1:6 ULB)

This contrasts what happens to righteous people with what happens to wicked people.

> A gentle answer turns away wrath,
> but a harsh word stirs up anger. (Proverbs 15:1 ULB)

This contrasts what happens when someone gives a gentle answer with what happens when someone says something harsh.

Translation Strategies

1. For most kinds of parallelism, it is good to translate both of the clauses or phrases.
2. When the two clauses or phrases mean the same thing, some languages would not translate them both. (See Parallelism with the Same Meaning)

Examples of Translation Strategies Applied

(See Parallelism with the Same Meaning)

Next we recommend you learn about:

- *Parallelism with the Same Meaning*

Personification

This answers the question: What is personification?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

Personification is a figure of speech in which someone speaks of something as if it could do things that animals or people can do. People often speak this way because it makes it easier to talk about things that we cannot see, such as wisdom and sin.

> Does not Wisdom call out? (Proverbs 8:1 ULB)
>
> sin crouches at the door (Genesis 4:7 ULB)

Some languages do not use personification, and some languages use it only in certain situations.

Description

Personification is a figure of speech in which someone speaks of something as if it could do things that animals or people can do. People often do this because it makes it easier to talk about things that we cannot see, such as wisdom, sin, and wind. For example:

> Does not Wisdom call out? (Proverbs 8:1 ULB)
>
> sin crouches at the door (Genesis 4:7 ULB)

People also do this because it is sometimes easier to talk about relationships between people and other people than about relationships between people and non-human things, such as wealth.

> You cannot serve God and wealth. (Matthew 6:24 ULB)

Reason this is a translation issue

- Some languages do not use personification.
- Some languages use personification only in certain situations.

Examples from the Bible

> You cannot serve God and wealth. (Matthew 6:24 ULB)

Jesus speaks of wealth as if it were a master whom people might serve. Loving money and basing one's decisions on it is like serving it as a slave would serve his master.

> Does not Wisdom call out? Does not Understanding raise her voice? (Proverbs 8:1 ULB)

The author speaks of wisdom and understanding as if they are a woman who calls out to teach people. They are not something hidden, but something obvious that people should pay attention to.

Translation Strategies

If the personification would not be understood clearly, here are some strategies for dealing with it.

1. Add words or phrases to make it clear.
2. Use the words “like” or “as” to show that the sentences is not to be understood literally.
3. Find a way to translate it without the personification.

Examples of Translation Strategies Applied

1. Add words or phrases to make it clear.

- **sin crouches at the door** (Genesis 4:7 ULB) - God speaks of sin as a wild animal that is waiting for the chance to attack. This shows how dangerous sin is. An additional phrase can be added to make this danger clear.
    - “sin is at your door, waiting to attack you”

2. Use the words “like” or “as” to show that the sentences is not to be understood literally.

- **sin crouches at the door** (Genesis 4:7 ULB) - This can be translated with the word “as.”
    - ”sin is about to destroy you, just *as* a wild animal could harm a person.”

3. Find a way to translate it without the personification.

- **even the winds and the sea obey him** (Matthew 8:27 ULB) - The men speak of the wind and the sea as if they are able to hear and obey Jesus as people can. This could also be translated without the idea of obedience by speaking of Jesus controlling them.
    - “He even controls the winds and the sea.”

Note: We have broadened our definition of “personification” to include “zoomorphism” (speaking of other things as if they had animal characteristics) and “anthropomorphism” (speaking of other things as if they had human characteristics).

Next we recommend you learn about:

- *Apostrophe*
- *Biblical Imagery - Common Patterns*

Possession

This answers the question: What is possession and how can I translate phrases that have it?

In order to understand this topic, it would be good to read:

- *Parts of Speech*
- *Sentences*

Description

In common English, “possession” refers to having something, or to something that a person has. In grammar, **possession** refers to a grammatical relationship between two nouns. In English that grammatical relationship is shown with “of,” or an apostrophe and the letter “s,” or a possessive pronoun.

- the house *of* my grandfather
- my grandfather*’s* house
- *his* house

Possession is used in Hebrew, Greek, and English for a variety of situations. Here are a few common situations that it is used for.

- Ownership - Someone owns something.
    - My clothes - The clothes that I own
- Social relationship - Someone has some kind of social relationship with another.
    - my mother - the woman who gave birth to me, or the woman who cared for me
    - my teacher - the person who teaches me
- Contents - Something has something in it.
    - a bag of potatoes - a bag that has potatoes in it, or a bag that is full of potatoes
- Part and whole: One thing is part of another.
    - my head - the head that is part of my body
    - the roof of a house - the roof that is part of a house

Reasons this is a translation issue

- Translators need to understand the relationship between two ideas represented by the two nouns when one possesses the other.
- Some languages do not use possession for all of the situations that your source text Bible might use it for.

Examples from the Bible

Ownership - In the example below, the son owned the money.

> … the younger son … wasted *his money* with wildly extravagant living. (Luke 15:13)

Social Relationship - In the example below, the disciples were people who learned from John.

> Then *the disciples of John* came to him …, (Matthew 9:14 ULB)

Material - In the example below, the material used for make the crowns was gold.

> On their heads were something like *crowns of gold* (Revelation 9:7)

Contents - In the example below, the cup has water in it.

> Whoever gives you *a cup of water* to drink … will not lose his reward. (Mark 9:41 ULB)

Part of a whole - In the example below, the door was a part of the palace.

> But Uriah slept at *the door of the king's palace* (2 Samuel 11:9 ULB)

Part of a group - In the example below, the whole group is "us" and "each one" refers to the individual members.

> To *each one of us* has been given a gift (Ephesians 4:7 ULB)

Events and Possession

Sometimes one or both of the nouns is an abstract noun that refers to an event or action. In the examples below, the abstract nouns are in **bold** print. These are just some of the relationships that are possible between two nouns when one of them refers to an event.

Subject - Sometimes the word after "of" tells who would do the action named by the first noun. In the example below, John baptized people.

> The ***baptism*** *of John*, was it from heaven or from men? Answer me." (Mark 11:30)

In the example below, Christ loves us.

> Who will separate us from *the **love** of Christ*? (Romans 8:35)

Object - Sometimes the word after "of" tells who or what something would happen to. In the example below, people love money.

> For *the **love** of money* is a root of all kinds of evil. (1 Timothy 6:10 ULB)

Instrument - Sometimes the word after "of" tells how something would happen. In the example below, God would punish people by sending enemies to attack them with swords.

> then be afraid of the sword, because wrath brings *the **punishment** of the sword* (Job 19:29 ULB)

Representation - In the example below, John was baptizing people who were repenting of their sins. They were being baptized to show that they were repenting. Their baptism represented their repentance.

> As John came, he was baptizing in the wilderness and was preaching *a **baptism** of repentance* for the forgiveness of sins. (Mark 1:4 ULB)

Strategies for learning what the relationship is between the two nouns

1. Read the surrounding verses to see if they help you to understand the relationship between the two nouns.
2. Read the verse in the UDB. Sometimes it shows the relationship clearly.
3. See what the notes say about it.

Translation Strategies

If possession would be a natural way to show a particular relationship between two nouns, consider using it. If it would be strange or hard to understand, consider these.

1. Use an adjective to show that one describes the other.
2. Use a verb to show how the two are related.
3. If one of the nouns refers to an event, translate it as a verb.

Examples of Translation Strategies Applied

1. Use an adjective to show that one describes the other. The adjective below is in **bold** print.

- **On their heads were something like *crowns of gold*** (Revelation 9:7)
    - ”On their heads were ***gold** crowns*”

2. Use a verb to show how the two are related. In the example below, the added verb is in bold.

- **Whoever gives you *a cup of water* to drink ... will not lose his reward.** (Mark 9:41 ULB)
    - ”Whoever gives you *a cup that **has** water in it* to drink ... will not lose his reward.
- **Wealth is worthless on *the day of wrath*** (Proverbs 11:4 ULB)
    - Wealth is worthless on *the day when God **shows** his wrath*”
    - Wealth is worthless on the day when God **punishes** people because of his wrath.

3. If one of the nouns refers to an event, translate it as a verb. In the example below, that verb is in bold.

- **Notice that I am not speaking to your children, who have not known or seen *the punishment of Yahweh your God*,** (Deuteronomy 11:2 ULB)

- ”Notice that I am not speaking to your children who have not known or seen *how Yahweh your God **punished** the people of Egypt.*”

- **You will only observe and see the *punishment of the wicked*.** (Psalms 91:8 ULB)
  - You will only observe and see the *how Yahweh **punishes** the wicked.*

- **you will receive the gift *of the Holy Spirit*.** (Acts 2:38 ULB)
  - ”you will receive *the Holy Spirit, whom God will **give** to you.*”

Pronouns

This answers the question: What are pronouns and what kinds of pronouns are in some languages?

In order to understand this topic, it would be good to read:

- *Parts of Speech*

Pronouns are words that people use instead of a noun to refer to someone or something. Some examples are I, you, he, it, this, that, himself, someone.

Description

Pronouns are words that people use instead of a noun to refer to someone or something. There are six different types of pronouns.

Personal Pronouns

Personal pronouns refer to people or things and show if the speaker is referring to himself, the person he is speaking to, or someone or something else. The following are kinds of information that personal pronouns may give.

Person

- First Person - The speaker and possibly others (I, we)
  - Inclusive “We”
  - Exclusive “We”
- Second Person - The person or people that the speaker is talking to and possibly others (you)
  - Forms of You
- Third Person - Someone or something other than the speaker and those he is talking to (he, she, it, they)

Number

- Singular - one (I, you, he, she, it)
- Plural - more than one (we, you, they)
- Dual - two (Some languages have pronouns for specifically two people or two things.)

Gender

- Masculine - he
- Feminine - she
- Neuter - it

Relationship to other words in the sentence

- Subject of the verb: I, you, he, she, it, we, they
- Object of the verb or preposition: me, you, him, her, it, us, them
- Possessor with a noun: my, your, his, her, its, our, their
- Possessor without a noun: mine, yours, his, hers, its, ours, theirs

Other Types of pronouns

Reflexive Pronouns refer to another noun or pronoun in the same sentence: myself, yourself, himself, herself, itself, ourselves, yourselves, themselves (See: Reflexive Pronouns)

- **John saw *himself* in the mirror.** - The word "himself" refers to John.

Interrogative Pronouns are used to make a question that needs more than just a yes or no for an answer: who, whom, whose, what, where, when, why, how

- ***Who* built the house?**

Relative Pronouns mark a relative clause: that, which, who, whom, where, when

- **I saw the house *that* John built.** The clause "that John built" tells which house I saw.
- **I saw the man *who* built the house.** The clause "who built the house" tells which man I saw.

Demonstrative Pronouns are used to draw attention to someone or something and to show distance from the speaker or something else: this, these, that, those.

- **Have you seen *this* here?**
- **Who is *that* over there?**

Indefinite pronouns are used when no particular noun is being referred to: any, anyone, someone, anything, something, some. Sometimes a personal pronoun is used: you, they, he or it.

- **He does not want to talk to *anyone*.**
- ***Someone* fixed it, but I do not know who.**

Direct and Indirect Quotations

This answers the question: What are direct and indirect quotations?

In order to understand this topic, it would be good to read:

- *Pronouns*
- *Verbs*
- *Quotations and Quote Margins*

There are two kinds of quotations: direct quotation and indirect quotation.

- Direct Quotation: John said, “I do not know at what time I will arrive.”
- Indirect Quotation: John said that he did not know what time he would arrive.

When translating a quotation, translators need to decide whether to translate it as a direct quotation or an indirect quotation.

Watch the video for computer (see http://youtu.be/oe9Pbk8pFTw) or tablet/phone (see http://youtu.be/9ZKDMCWuCiw).

Description

In some languages, reported speech can be expressed by direct or indirect quotations.

A **direct quotation** occurs when someone reports what another person said from the viewpoint of that original speaker. People usually expect that this kind of quotation will represent the original speaker’s exact words. In the example below, John would have said “I” when referring to himself, so the narrator, who is telling about John John saying this, uses the word in the quotation “I” to refer to John.

- John said, ”*I* do not know at what time *I* will arrive.”

An **indirect quotation** occurs when a speaker reports what someone else said, but in this case, the speaker is reporting it from his own point of view instead of from the original person’s point of view. This kind of quotation usually features changes in pronouns, and it often features changes in time, in word choices, and in length. In the example below, the narrator refers to John as “he” in the quotation and uses the word “would,” which is the past tense of “will.”

- John said that *he* did not know what time *he* would arrive.

Examples from the Bible

The verses in the examples below have both direct and indirect quotations. In the explanation below the verse, we have underlined the quotations.

> He instructed him to tell no one, but told him, “Go on your way, and show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them.” (Luke 5:14 ULB)

- Indirect quote: He instructed him *to tell no one*,
- Direct quote: but told him, "*Go on your way, and show yourself to the priest...*"

  Being asked by the Pharisees when the kingdom of God would come, Jesus answered them and said, "The kingdom of God is not something that can be observed. Neither will they say, 'Look here!' or, 'Look there!' because the kingdom of God is among you." (Luke 17:20-21 ULB)

- Indirect quote: Being asked by the Pharisees *when the kingdom of God would come,*
- Direct quote: Jesus answered them and said, "*The kingdom of God is not something that can be observed. Neither will they say, 'Look here!' or, 'Look there!' because the kingdom of God is among you.*"
- Direct quotes: Neither will they say, '*Look here!*' or, '*Look there!*'

Translation Strategies

If the kind of quote used in the source text would work well in your language, consider using it.

1. If a direct quote would not work well in your language, change it to an indirect quote.
2. If an indirect quote would not work well in your language, change it to a direct quote.

Examples of Translation Strategies Applied

1) If a direct quote would not work well in your language, change it to an indirect quote.

- **He instructed him to tell no one, but told him, "*Go on your way, and show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them.*"** (Luke 5:14 ULB)
    - He instructed him to tell no one, but *to go on his way, and show himself to the priest and offer a sacrifice for his cleansing, according to what Moses commanded, for a testimony to them*."

2) If an indirect quote would not work well in your language, change it to a direct quote.

- **He instructed him *to tell no one*, but told him, "Go on your way, and show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them."** (Luke 5:14 ULB)
    - He told him "*Tell no one*. But go on your way, and show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them."

Next we recommend you learn about:

- *Quotes within Quotes*

Quotes within Quotes

This answers the question: What is a quote within a quote, and how can I help the readers understand who is saying what?

In order to understand this topic, it would be good to read:

- *Direct and Indirect Quotations*

A quotation may have a quote within it, and quotes that are inside of other quotes can also have quotes within them. When there are many layers of quotes inside of quotes, it can be hard for listeners and readers to understand who is saying what. Some languages use a combination of direct quotes and indirect quotes to make it easier.

Description

A quotation may have a quote within it, and quotes that are inside of other quotes can also have quotes within them. When a quote has quotes within it, we can talk about it having layers of quotation, and each of the quotes is a layer. When there are many layers of quotes inside of quotes, it can be hard for listeners and readers to know who is saying what. Some languages use a combination of direct quotes and indirect quotes to make it easier.

Reasons this is a translation issue

1. When there is a quote within a quote, the listener needs to know who the pronouns refer to. For example if a quote that is inside a quote has the word "I," the listener needs to know whether "I" refers to the speaker of the inner quote or the outer quote.
2. Some languages make this clear by using different kinds of quotes when there are quotes within quotes. They may use direct quotes for some and indirect quotes for others.
3. Some languages do not use indirect quotes.

Examples from the Bible

A quotation with only one layer

> But Paul said, "I was born a Roman citizen." (Acts 22:28 ULB)

Quotations with two layers

> Jesus answered and said to them, "Be careful that no one leads you astray. For many will come in my name. They will say, 'I am the Christ,' and will lead many astray. Matthew 24:4-5 ULB

The outermost layer is what Jesus said to his disciples. The second layer is what other people will say.

> Jesus answered, “You say that I am a king.” (John 18:37 ULB)

The outermost layer is what Jesus said to Pilate. The second layer is what Pilate said about Jesus.

A quotation with three layers

> Abraham said, ”... 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.” ’ ”* (Genesis 20:10-13 ULB)

The outermost layer is what Abraham said to Abimelech. The second layer is what Abraham had told his wife. The third layer is what he wanted his wife to say. (We have underlined the third layer.)

A quotation with four layers

> They said to him, “A man came to meet us who said to us, ’Go back to the king who sent you, and say to him, ”Yahweh says this: *‘Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.’ ” ’ ”* (2 Kings 1:6 ULB)

The outermost layer is what the messengers said to the king. The second layer is what the man who had met the messengers told them. The third is what that man wanted the messengers to say to the king. The fourth is what Yahweh said. (We have underlined the fourth layer.)

Translation Strategies

Some languages use only direct quotes. Other languages use a combination of direct quotes and indirect quotes. In those languages it might sound strange and perhaps even be confusing if there are many layers of direct quotes.

1. Translate all of the quotes as direct quotes.
2. Translate one or some of the quotes as indirect quotes. (See: Direct and Indirect Quotations)

Examples of Translation Strategies Applied

1. Translate all of the quotes as direct quotes. In the example below we have underlined the indirect quotes in the ULB and the quotes that we have changed to direct quotes below it.

- **Festus presented Paul’s case to the king; he said, ”A certain man was left behind here by Felix as a prisoner. ...I was puzzled about how to investigate this matter, and I asked him *if he would go to Jerusalem to be judged there about these things*. But when Paul called *to be kept under guard for the Emperor’s decision*, I ordered him *to be kept until I send him to Caesar*.”** (Acts 25:14-21 ULB)

- Festus presented Paul's case to the king; he said, "A certain man was left behind here by Felix as a prisoner. ...I was puzzled about how to investigate this matter, and I asked him *'Will you go to Jerusalem to be judged there about these things?'* But when Paul said *'I want to be kept under guard for the Emperor's decision,'* I told the guard *'Keep him under guard until I send him to Caesar.'"*

2. Translate one or some of the quotes as indirect quotes. In English the word "that" can come before indirect quotes. It is underlined in the examples below. The pronouns that changed because of the indirect quote are also underlined.

- **Then Yahweh spoke to Moses and said, "I have heard the grumbling of the Israelites. Tell them, 'At twilight you will eat meat, and in the morning you will be filled with bread. Then you will know that I am the Lord your God.' "** (Exodus 16:11-12 ULB)
  - Then Yahweh spoke to Moses and said, "I have heard the grumbling of the Israelites. Tell them *that* at twilight *they* will eat meat, and in the morning *they* will be filled with bread. Then *they* will know that I am the Lord their God."
- **They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.' " ' "** (2 Kings 1:6 ULB)
  - They told him *that* a man had come to meet *them* who said to *them*, "Go back to the king who sent you, and tell him *that* Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.' "

Next we recommend you learn about:

- *Quote Markings*

Reflexive Pronouns

This answers the question: What are reflexive pronouns?

In order to understand this topic, it would be good to read:

- *Pronouns*
- *Sentences*

All languages have ways of showing that the same person fills two different roles in a sentence. This page will help you understand how English shows this and will help you to see how your language handles this.

Description

Reflexive pronouns are pronouns that refer to someone or something that has already been mentioned in a sentence. In English the reflexive pronouns are: myself, yourself, himself, herself, itself, ourselves, yourselves, and themselves.

Reason this is a translation issue

- Languages have different ways of referring to someone or something more than once in a sentence.
- The reflexive pronouns in English have other functions.

Uses of Reflexive Pronouns

- to show that the same person or things fills two different roles in a sentence
- to emphasize a person or thing in the sentence
- to show that someone did something alone
- to show that someone or something was alone

Examples from the Bible

1. Reflexive pronouns used to that show that the same person or things fills two different roles in a sentence

> If *I* should testify about *myself* alone, my testimony would not be true. (John 5:31 ULB)
>
> Now the Passover of the Jews was near, and *many* went up to Jerusalem out of the country before the Passover in order to purify *themselves*. (John 11:55 ULB)

2. Reflexive pronouns used to emphasize a person or thing in the sentence

> *Jesus himself* was not baptizing, but his disciples were (John 4:2 ULB)

> So they left the crowd, taking *Jesus* with them, since he was already in the boat. Other boats were also with him. And a violent windstorm arose and the waves were breaking into the boat so that the boat was already full. But *Jesus himself* was in the stern, asleep on a cushion. (Mark 4:36-38 ULB)

3. Reflexive pronouns used to show that someone did something alone

> When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain *by himself*. (John 6:15 ULB)

4. Reflexive pronouns used to show that someone or something was alone

> He saw the linen cloths lying there and the cloth that had been on his head. *It* was not lying with the linen cloths but was rolled up in its place by *itself*. (John 20:6-7 ULB)

Translation Strategies

If a reflexive pronoun would have the same function in your language, consider using it. If not, here are some other strategies.

1. In some languages people put something on the verb to show that the object of the verb is the same as the subject.
2. In some languages people emphasize a certain person or thing by referring to it in a special place in the sentence.
3. In some languages people emphasize a certain person or thing by adding something to that word or putting another word with it.
4. In some languages people show that someone did something alone by using a word like "alone."
5. In some languages people show that something was alone by using a phrase that tells about where it was.

Examples of Translation Strategies Applied

1. In some languages people put something on the verb to show that the object of the verb is the same as the subject.

- **If I should testify about *myself* alone, my testimony would not be true.** (John 5:31)
  - "If I should *self-testify* alone, my testimony would not be true."
- **Now the Passover of the Jews was near, and many went up to Jerusalem out of the country before the Passover in order to *purify themselves*.** (John 11:55)
  - "Now the Passover of the Jews was near, and many went up to Jerusalem out of the country before the Passover in order to *self-purify*."

2. In some languages people emphasize a certain person or thing by referring to it in a special place in the sentence.

- ***He himself* took our sickness and bore our diseases.** (Matthew 8:17 ULB)
    - "*It was he who* took our sickness and bore our diseases."
- ***Jesus himself* was not baptizing, but his disciples were.** (John 4:2)
    - "*It was not Jesus who* was baptizing, but his disciples were."

3. In some languages people emphasize a certain person or thing by adding something to that word or putting another word with it. English adds the reflexive pronoun.

- **Now Jesus said this to test Philip, for he *himself* knew what he was going to do.** (John 6:6)

4. In some languages people show that someone did something alone by using a word like "alone."

- **When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain *by himself*.** (John 6:15)
    - "When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again *alone* up the mountain."

5. In some languages people show that something was alone by using a phrase that tells about where it was.

- **He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was rolled up in its place *by itself*.** (John 20:6-7 ULB)
    - "He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was rolled up and lying *in a different place*."

Rhetorical Question

This answers the question: What are rhetorical questions and how can I translate them?

In order to understand this topic, it would be good to read:

- *Figures of Speech*
- *Sentences*

A rhetorical question is a question to which the speaker does not expect an answer because he is not looking for information. Speakers use rhetorical questions to express deep emotion or to encourage hearers to think deeply about something. The Bible contains many rhetorical questions, often to express sarcasm or to rebuke or scold the hearer. Speakers of some languages use rhetorical questions for other reasons as well.

Description

A rhetorical question is a question to which the speaker does not expect an answer because he is not looking for information. Speakers often use rhetorical questions to rebuke or scold people.

> Those who stood by said, *Is this how you insult God's high priest?*" (Acts 23:4 ULB) The people did not ask this question in order to get information. Rather they used it to scold Paul because they did not think he should have spoken as he did to the high priest.

The Bible contains many rhetorical questions. Some of the purposes of these rhetorical questions are to remind people of something that they already know, to express strong emotion, to say something in a strong way, or to introduce something they want to talk about.

Reasons this is a translation issue

- Some readers may think that a question is a request for information.
- Some languages use rhetorical questions only for scolding.
- Some readers might think that the purpose of a question is something other than what it really is.

Examples from the Bible

> Do you not still rule the kingdom of Israel? (1 Kings 21:7 ULB)

Jezebel used the question above to remind King Ahab of something he already knew: he still ruled the kingdom of Israel. She did this in order to rebuke him for being unwilling to take over a poor man's property. She was implying that since he was the king of Israel he should feel free to take the man's property.

> *Will a virgin forget her jewelry, a bride her veils?* Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULB)

God used the question above to remind his people of something they already knew: a women would never forget her jewelry and veils. He then rebuked his people for forgetting him, who is so much greater than those things.

> Why did I not die when I came out from the womb? (Job 3:11 ULB)

Job used the question above to show how sad he was that he did not die as soon as he was born. He wished that he had not lived.

> And why has it happened to me that the mother of my Lord should come to me? (Luke 1:43 ULB)

Elizabeth used the question above to show how surprised and happy she was that the mother of her Lord came to her.

> Or what man among you is there who, if his son asks him for a loaf of bread, will give him a stone? (Matthew 7:9 ULB)

Jesus used the question above to remind the people of something they already knew: a good father would never give his son something bad to eat.

> Therefore, if you who are evil know how to give good gifts to your children, how much more will your Father from heaven give good things to those who ask him? (Matthew 7:11 ULB)

Jesus used this question to teach the people in an emphatic way that God gives good things to those who ask him.

> What is the kingdom of God like, and what can I compare it to? It is like a mustard seed which a man took and threw into his garden... (Luke 13:18-19 ULB)

Jesus used the question above to introduce what he was going to talk about. He was going to compare the kingdom of God to something.

Translation Strategies

Be sure you know that you are dealing with a rhetorical question and not an information question. Then be sure you know what the purpose of the rhetorical question is. Is it to encourage or rebuke or shame the hearer? Is it to bring up a new topic? Is it to do something else?

If using the rhetorical question would be natural and give the right meaning in your language, consider doing so. If not, here are other options:

1. Add the answer after the question.
2. Change the rhetorical question to a statement or exclamation.
3. Change the rhetorical question to a statement, and then follow it with a short question.

Examples of Translation Strategies Applied

1. Add the answer after the question.

- ***Will a virgin forget her jewelry, a bride her veils?* Yet my people have forgotten me for days without number!** (Jeremiah 2:32 ULB)
    - *Will a virgin forget her jewelry, a bride her veils? Of course not!* Yet my people have forgotten me for days without number!"
- **Or what man among you is there who, if his son asks him for a loaf of bread, will give him a stone?** (Matthew 7:9 ULB)
    - "Or what man among you is there who, if his son asks him for a loaf of bread, will give him a stone? *None of you would do that!*"

2. Change the rhetorical question to a statement or exclamation.

- **What is the kingdom of God like, and what can I compare it to? It is like a mustard seed...** (Luke 13:18-19 ULB)
    - "This is what the kingdom of God is like. It is like a mustard seed..."
- **Is this how you insult God's high priest?** (Acts 23:4 ULB)
    - *You should not insult God's high priest!*""
- ***Why did I not die when I came out from the womb?*** (Job 3:11 ULB)
    - *I wish I had died when I came out from the womb!*"
- **And why has it happened to me that the mother of my Lord should come to me?** (Luke 1:43 ULB)
    - "How wonderful it is that the mother of my Lord has come to me!"

3. Change the rhetorical question to a statement, and then follow it with a short question.

- **Do you not still rule the kingdom of Israel?** (1 Kings 21:7 ULB)
    - "You still rule the kingdom of Israel, *don't you*?"

Sentence Structure

This answers the question: What are the parts of a sentence?

In order to understand this topic, it would be good to read:

- *Parts of Speech*

Description

The simplest sentence structure in English includes a **subject** and an **action** word:

- The boy ran.

Subject

The ***subject*** is who or what the sentence is about. In these examples, the subject is underlined:

- *The boy* is running.
- *He* is running.

Subjects are typically noun phrases or pronouns. (See: Parts of Speech) In the examples above, "the boy" is a noun phrase that has the noun 'boy,' and "he" is a pronoun.

When the sentence is a command, it usually does not have a subject pronoun. People understand that the subject is "you."

- Close the door.

Predicate

The predicate is the part of a sentence that tells something about the subject. It usually has a verb. (See: Verbs) In the sentences below, the subjects are "the man" and "he." The predicates are underlined and the verbs are in bold.

- The man ***is*** *strong*.
- He ***worked*** *hard*.
- He ***made*** *a garden*.

Compound Sentences

A sentence can be made up of more than one sentence. Each of the two lines below has a subject and a predicate and is a full sentence.

- He planted the yams.
- His wife planted the corn.

The compound sentence below has the two sentences above. In English, compound sentences are joined with a conjunction such as "and," "but," or "or".

- He planted the yams *and* his wife planted the corn.

Clauses

Sentences can also have clauses and other phrases. Clauses are like sentences because they have a subject and a predicate, but they do not normally occur by themselves. Here are some examples of clauses. The subjects are in bold, and the predicates are underlined.

- when **the corn** *was ready*
- after **she** *picked it*
- because **it** *tasted so good*

Clauses are usually only part of a sentence. The clauses are underlined in the sentences below.

- *When the corn was ready*, she picked it.
- *After she picked it*, she carried it home and cooked it.
- Then she and her husband ate it all, *because it tasted so good.*

The following phrases can be a whole sentence.

- She picked it.
- She carried it home and cooked it.
- Then she and her husband ate it all.

Note: We are using the word **clause** for 'dependent clause' and **sentence** for 'independent clause.'

Relative Clauses

In some languages, clauses can be used with a noun that is part of a sentence. These are called **relative clauses**.

In the sentence below, "the corn that was ready" is part of the predicate of the whole sentence. The relative clause "that he had planted" is used with the noun "corn" to tell which corn she picked.

- His wife picked **the corn** *that was ready*.

In the sentence below "his mother, who was very annoyed" is part of the predicate of the whole sentence. The relative clause "who was very annoyed" is used with the noun "mother" to tell how her mother felt when she did not get any corn.

- She did not give any corn to **her mother,** *who was very annoyed.*

Translation Issues

- Languages have different orders for the parts of a sentence.
- Some languages do not have relative clauses, or they use them in a limited way. (See: Distinguishing versus Informing or Reminding)

Next we suggest you read

- *Word Order*
- *Distinguishing versus Informing or Reminding*

Simile

This answers the question: What is a simile?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

A simile is a comparison of two things that are not normally thought to be similar. One is said to be "like" the other. It focuses on a particular trait the two items have in common, and it includes the words "like," "as" or "than."

Description

A simile is a comparison of two things that are not normally thought to be similar. It focuses on a particular trait the two items have in common, and it includes the words "like," "as" or "than."

> When he saw the crowds, he had compassion for them, because they were worried and confused, because they were like sheep without a shepherd. (Matthew 9:36 ULB)

Jesus compared the crowds of people to sheep without a shepherd. Sheep grow frightened when they do not have a good shepherd to lead them in safe places. The crowds were like that because they did not have good religious leaders.

> See, I send you out *as sheep in the midst of wolves*, so be as wise *as serpents* and harmless *as doves*. (Matthew 10:16 ULB)

Jesus compared his disciples to sheep and their enemies to wolves. Wolves attack sheep. Jesus' enemies would attack his disciples.

> For the word of God is living and active and sharper *than any two-edged sword.* (Hebrews 4:12 ULB)

God's word is compared to a two-edged sword. A two-edged sword is a weapon that can easily cut through a person's flesh. God's word is very effective in showing what is in a person's heart and thoughts.

Purposes of Simile

- A simile can teach about something that is unknown by showing how it is similar to something that is known.
- A simile can emphasize a particular trait, sometimes in a way that gets people's attention.
- Similes help form a picture in the mind or help the reader experience what he is reading about more fully.

Reasons this is a translation issue

- People may not know how the two items are similar.
- People may not be familiar with the item that something is compared to.

Examples from the Bible

> Suffer hardship with me, *as a good soldier of Christ Jesus*. (2 Timothy 2:3 ULB)

In this simile, Paul compares suffering with what soldiers endure, and he encourages Timothy to follow their example.

> for *as the lightning appears when it flashes from one part of the sky to another part of the sky*, so will the Son of Man be in his day. (Luke 17:24 ULB)

This verse does not tell how the Son of Man will be like the lightening. But from the context we can understand from the verses before it that just as lighting flashes suddenly and everyone can see it, the Son of Man will come suddenly and everyone will be able to see him. No one will have to be told about it.

Translation Strategies

If people would understand the correct meaning of a simile, consider using it. If they would not, here are some strategies you can use:

1. If people do not know how the two items are alike, tell how they are alike. However, do not do this if the meaning was not clear to the original audience.
2. If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible.
3. Simply describe the item without comparing it to another.

Examples of Translation Strategies Applied

1 If people do not know how the two items are alike, tell how they are alike. However, do not do this if the meaning was not clear to the original audience.

- **See, I send you out *as sheep in the midst of wolves*,** (Matthew 10:16 ULB) - This compares the danger that Jesus' disciples would be in with the danger that sheep are in when they are surrounded by wolves.
    - "See, I send you out among wicked people and you will be in danger from them as sheep are in danger when they are among wolves."
- **For the word of God is living and active and sharper *than any two-edged sword*.** (Hebrews 4:12 ULB)
    - "For the word of God is living and active and *more powerful than a very sharp two-edged sword*"

2. If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible.

- **See, I send you out *as sheep in the midst of wolves*,** (Matthew 10:16 ULB) - If people do not know what sheep and wolves are, or that wolves kill and eat sheep, you could use some other animal that kills another.
    - ”See, I send you out *as chickens in the midst of wild dogs*,”
- **How often did I long to gather your children together, just as a hen gathers her chickens under her wings, but you did not agree!** (Matthew 23:37 ULB)
    - How often I wanted to gather your children together, as a mother closely watches over her infants, but you refused!
- **If you have faith even as small *as a grain of mustard*,** (Matthew 17:20 ULB)
    - ”If you have faith even as small *as a tiny seed*”

3. Simply describe the item without comparing it to another.

- **See, I send you out *as sheep in the midst of wolves*,** (Matthew 10:16 ULB)
    - “See, I send you out and people will want to harm you.”
- **How often did I long to gather your children together, just as a hen gathers her chickens under her wings, but you did not agree!** (Matthew 23:37 ULB)
    - “How often I wanted to protect you, but you refused!”

Next we recommend you learn about:

- *Metaphor*
- *Biblical Imagery - Common Patterns*

Synecdoche

This answers the question: What does the word synecdoche mean?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

Synecdoche is when a speaker uses a part of something to refer to the whole or uses the whole to refer to a part.

Description

Synecdoche is when a speaker uses a part of something to refer to the whole or uses the whole to refer to a part.

> *My soul* exalts the Lord. (Luke 1:46 ULB)

Mary was was very happy about what the Lord was doing, so she said "my soul", the part of herself that has emotions, to refer to her whole self.

> *the Pharisees* said to him, "Look, why are they doing something that is not lawful ...?" (Mark 2:24 ULB)

The Pharisees who were standing there did not all say the same words at the same time. Instead, it is more likely that one man representing the group said those words.

Reasons this is a translation issue

- Some readers may understand the words literally.
- Some readers may realize that they are not to understand the words literally, but they may not know what the meaning is.

Example from the Bible

> I looked on all the deeds that *my hands* had accomplished (Ecclesiastes 2:11 ULB)

"My hands" is a synecdoche for the whole person, because clearly the legs and the rest of the body and the mind were also involved.

Translation Strategies

If the synecdoche would be natural and give the right meaning in your language, consider using it. If not, here is another option:

1. State specifically what the synecdoche refers to.

Examples of Translation Strategies Applied

1. State specifically what the synecdoche refers to.

- ***My soul* exalts the Lord.** (Luke 1:46 ULB)
    - "*I* exalt the Lord."
- ***the Pharisees* said to him** (Mark 2:24 ULB)
    - "*a representative of the Pharisees* said to him"
- **I looked on all the deeds that *my hands* had accomplished** (Ecclesiastes 2:11 ULB)
    - "I looked on all the deeds that *I* had accomplished"

Next we recommend you learn about:

- *Metonymy*
- *Biblical Imagery - Common Metonymies*

Forms of You

This answers the question: What are the different forms of you?

In order to understand this topic, it would be good to read:

- *Forms of 'You' - Singular*
- *Forms of 'You' - Dual/Plural*

Singular, Dual, and Plural

Some languages have more than one word for "you" based on how many people the word "you" refers to. The **singular** form refers to one person, and the **plural** form refers to more than one person. Some languages also have a **dual** form which refers to two people, and some have other forms that refer to three or four people.

Watch the video for Singular, Dual, and Plural "you" for computer (see http://youtu.be/cPtjzJ2Advk) or tablet/phone (see http://youtu.be/AVITfDEk8nc).

Sometimes in the Bible a speaker uses a singular form of "you" even though he is speaking to a crowd.

- Forms of 'You' - Singular to a Crowd

Formal and Informal

Some languages have more than one form of "you" based on the relationship between the speaker and the person he is talking to. People use the **formal** form of "you" when speaking to someone who is older, or has higher authority, or is someone they do not know very well. People use the **informal** form when speaking to someone who is not older, or does not have higher authority, or is a family member or close friend. Watch the video on Formal and Informal 'You' on the computer or on the tablet/phone. For help with translating these, we suggest you read:

- Forms of "You" - Formal or Informal

Biblical Money

This answers the question: How can I translate the values of money in the Bible?

Description:

In early Old Testament times, people weighed their metals such as silver and gold in order to buy things. Later people started to make coins. The daric is one such coin. In New Testament times, people used silver and copper coins.

The two tables below show some of the most well-known units of money found in the Old Testament (OT) and New Testament (NT). The table for Old Testament units shows what kind of metal was used and how much it weighed. The table for New Testament units shows what kind of metal was used and how much it was worth in terms of a day's wage.

Unit in OT	Metal	Weight
daric	gold coin	8.4 grams
shekel	various metals	11 grams
talent	various metals	33 kilograms

Unit in NT	Metal	Day's Wage
denarius/denarii	silver coin	1 day
drachma	silver coin	1 day
mite	copper coin	1/64 day
shekel	silver coin	4 days
talent	silver	6,000 days

Translation Principle

Do not use modern money values since these change from year to year. Using them will cause the Bible translation to become outdated and inaccurate.

Translation Strategies

The value of most money in the Old Testament was based on its weight. So when translating these weights in the Old Testament, see Biblical Weight. The strategies below are for translating the value of money in the New Testament

1. Use the Bible term and spell it in a way that is similar to the way it sounds. (See: Copy or Borrow Words)
2. Describe the value of the money in terms of what kind of metal it was made of and how many coins were used.

3. Describe the value of the money in terms of what people in Bible times could earn in one day of work.
4. Use the Bible term and give the equivalent amount in the text or a note.
5. Use the Bible term and explain it in a note.

Translation Strategies

The translations strategies are all applied to Luke 7:41 below.

- **The one owed five hundred denarii, and the other owed fifty denarii.** (Luke 7:41 ULB)

1. Use the Bible term and spell it in a way that is similar to the way it sounds. (See: Copy or Borrow Words)

- "The one owed *five hundred denali*, and the other owed *fifty denali*." (Luke 7:41 ULB)

2. Describe the value of the money in terms of what kind of metal it was made of and how many pieces or coins were used.

- "The one owed *five hundred silver coins*, and the other owed *fifty silver coins*." (Luke 7:41 ULB)

3. Describe the value of the money in terms of what people in Bible times could earn in one day of work.

- "The one owed *five hundred days' wages*, and the other owed *fifty days' wages*."

4. Use the Bible term and give the equivalent amount in the text or a footnote.

- "The one owed *five hundred denarii*[1], and the other owed *fifty denarii*.[2]" (Luke 7:41 ULB) The footnotes would look like:
    - [1] five hundred days's wages
    - [2] fifty day's wages

5. Use the Bible term and explain it in a footnote.

- "The one owed *five hundred denarii*[1], and the other owed *fifty denarii*." (Luke 7:41 ULB)
    - [1] A denarius was the amount of silver that people could earn in one day of work.

Next we recommend you learn about:

- *Copy or Borrow Words*
- *Translate Unknowns*

How to Translate Names

This answers the question: How can I translate names that are new to my culture?

In order to understand this topic, it would be good to read:

- *Translate Unknowns*

The Bible has names of many people, groups of people, and places. Some of these names may sound strange and be hard to say. Sometimes readers may not know what a name refers to, and sometimes they may need to understand what a name means. This page will help you see how you can translate these names and how you can help people understand what they need to know about them.

Description

The Bible has names of many people, groups of people, and places. All names in the Bible have meaning. Most of the time, names in the Bible are used simply to identify the people and places they refer to. But sometimes the meaning of a name is especially important.

> It was this *Melchizedek*, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings and blessed him. (Hebrews 7:1ULB)

Here the writer uses the name "Melchizedek" simply to refer to a man who had that name, and the title "king of Salem" simply to tell us something about Melchizedek.

> His name "Melchizedek" means "king of righteousness," and also "king of Salem," that is, "king of peace. (Hebrews 7:2 ULB)

Here the writer explains the meanings of Melchizedek's name and title.

Reasons this is a translation issue

- Readers may not know some of the names in the Bible. They may not know whether a name refers to a person or place or something else.
- Readers may need to understand the meaning of a name in order to understand the passage.
- Some names may have different sounds or combinations of sounds that are not used in your language or are unpleasant to say in your language.
- Some people and places in the Bible have two names. Readers may not realize that two names refer to the same person or place.

Examples from the Bible

> You went over the *Jordan* and came to *Jericho*. The leaders of Jericho fought against you, along with the *Amorites* (Joshua 24:11 ULB)

Readers might not know that “Jordan” is the name of a river, “Jericho” is the name of a city, and “Amorites” is the name of a group of people.

> she said, “Do I really continue to see, even after he has seen me?” Therefore the well was called *Beerlahairoi*; (Genesis 16:13-14 ULB)

Readers may not understand the second sentence if they do not know that “Beerlahairoi” means “Well of the the Living One who sees me.”

> She named him *Moses* and said, “Because I drew him from the water.” (Exodus 2:11 ULB)

Readers may not understand why she said this if they do not know that the name Moses sounds like the Hebrew words “pull out.”

> *Saul* was in agreement with his death (Acts 8:1 ULB)
>
> It came about in Iconium that *Paul* and Barnabas entered together into the synagogue (Acts 14:1 ULB)

Readers may not know that the names Saul and Paul refer to the same person.

Translation Strategies

1. If readers cannot easily understand from the context what kind of a thing a name refers to, you can add a word to clarify it.
2. If readers need to understand the meaning of a name in order to understand what is said about it, copy the name and tell about its meaning either in the text or in a footnote.
3. Or if readers need to understand the meaning of a name in order to understand what is said about it, and that name is used only once, translate the meaning of the name.
4. If a person or place has two different names, use one name all of the time and write a footnote when the source text uses the name that is used less frequently.
5. Or use whatever name is given in the source text, and add a footnote that explains who or what the name refers to.

Examples of Translation Strategies Applied

1. If readers cannot easily understand from the context what kind of a thing a name refers to, you can add a word to clarify it.

- **You went over the *Jordan* and came to *Jericho*. The leaders of Jericho fought against you, along with the *Amorites*** (Joshua 24:11 ULB)
    - ”You went over the *Jordan River* and came to the city of Jericho. The leaders of Jericho fought against you, along with *the tribe of the Amorites*”
- **Shortly after, some Pharisees came and said to him, ”Go and leave here because *Herod* wants to kill you.”** (Luke 13:31 ULB)

- "Shortly after, some Pharisees came and said to him, "Go and leave here because *King Herod* wants to kill you."

2. If readers need to understand the meaning of a name in order to understand what is said about it, copy the name and tell about its meaning either in the text or in a footnote.

- **She named him *Moses* and said, "Because I drew him from the water."** (Exodus 2:11 ULB)
  - "She named him *Moses, which sounds like 'drawn out,'* and said, "Because I drew him from the water."

3. Or if readers need to understand the meaning of a name in order to understand what is said about it, and that name is used only once, translate the meaning of the name.

- **she said, "Do I really continue to see, even after he has seen me?" Therefore the well was called *Beerlahairoi*;** (Genesis 16:13-14 ULB)
  - "she said, "Do I really continue to see, even after he has seen me?" Therefore the well was called *Well of the One who sees me*; "

4. If a person or place has two different names, use one name most of the time and the other name only when the text talks about that name. Write a footnote when the source text uses the name that is used less frequently.

For example, Paul is called "Saul" before Acts 13 and "Paul" after Acts 13. You could translate his name as "Paul" all of the time, except in Acts 13:9 where it talks about him having both names.

- **a young man named *Saul*** (Acts 7:58 ULB)
  - "a young man named *Paul*"[1] The footnote would look like:
    - [1]Most versions say Saul here, but most of the time in the Bible he is called Paul.
- **But *Saul*, who is also called *Paul*, was filled with the Holy Spirit;** (Acts 13:9 ULB)
  - "But *Saul*, who is also called *Paul*, was filled with the Holy Spirit;"

5. Or if a person or place has two names, use whatever name is given in the source text, and add a footnote that explains who or what the name refers to.

For example, you could write "Saul" where the source text has "Saul" and "Paul" where the source text has "Paul."

- **a young man named *Saul*** (Acts 7:58 ULB)
  - "a young man named *Saul*"
- **But *Saul*, who is also called *Paul*, was filled with the Holy Spirit;** (Acts 13:9 ULB) * "But __Saul__, who is also called __Paul__, was filled with the Holy Spirit;" * **It came about in Iconium that __Paul__ and Barnabas entered together into the synagogue** ([[en:bible:notes:act:14:01|Acts 14:1 ULB)

- ”It came about in Iconium that *Paul*[1] and Barnabas entered together into the synagogue” (Acts 14:1 ULB) The footnote would look like:
  - [1]This is the man that was called Saul before Acts 13.

Next we recommend you learn about:

- *Copy or Borrow Words*

Numbers

This answers the question: How do I translate numbers?

In order to understand this topic, it would be good to read:

- *Translate Unknowns*

There are many numbers in the Bible. They can be written as words, such as “five” or as numerals, such as “5”. Some numbers are very large, such as “two hundred” (200), “twenty-two thousand” (22,000) or “one hundred million” (100,000,000.) Some languages do not have words for all of these numbers. Translators need to decide how to translate numbers and whether to write them as words or numerals.

Description

There are many numbers in the Bible. Some are small, such as “five” (5) and “fifteen” (15). Others are very large, such as “two hundred” (200), twenty-two thousand (22,000) or “one hundred million” (100,000,000). Some numbers are exact and others are rounded.

> Abram was *eighty-six* years old when Hagar bore Ishmael to Abram. (Genesis 16:16 ULB)

Eighty-six (86) is an exact number.

> That day about *three thousand* men out of the people died. (Exodus 32:28 ULB)

Here the number three thousand is a round number. It may have been a little more than that or a little less than that. The word “about” shows that it is not an exact number.

Reason this is a translation issue: Some languages do not have words for some of these numbers.

Translation Principles

- Exact numbers should be translated as closely and specifically as they can be.
- Rounded numbers can be translated more generally.

Examples from the Bible

> When Jared had lived *162* years, he became the father of Enoch. After he became the father of Enoch, Jared lived *eight hundred* years. He became the father of more sons and daughters. Jared lived *962* years, and then he died. (Genesis 5:18-20 ULB)

The numbers 162, eight hundred, and 962 are exact numbers and should be translated with something as close to those numbers as possible.

> Our sister, may you be the mother of *thousands of ten thousands*. (Genesis 24:60 ULB)

This is a rounded number. It does not say exactly how many descendants she should have, but it was a huge number of them.

Translation Strategies

1. Write numbers using numerals.
2. Write numbers using your language's words or the gateway language words for those numbers.
3. Write numbers using words, and put the numerals in parenthesis after them.
4. Combine words for large numbers.
5. Use a very general expression for very large rounded numbers and write the numeral in parentheses afterward.

Examples of Translation Strategies Applied

- **Now, see, at great effort I have prepared for Yahweh's house *100,000* talents of gold, *one million* talents of silver, and bronze and iron in large quantities.** (1 Chronicles 22:14 ULB)

1. Write numbers using numerals.

- "I have prepared for Yahweh's house *100,000* talents of gold, one *1,000,000* talents of silver, and bronze and iron in large quantities."

2. Write numbers using your language's words or the gateway language words for those numbers.

- "I have prepared for Yahweh's house *one hundred thousand* talents of gold, *one million* talents of silver, and bronze and iron in large quantities. "

3. Write numbers using words, and put the numerals in parenthesis after them.

- "I have prepared for Yahweh's house one *hundred thousand (100,000)* talents of gold, *one million (1,000,000)* talents of silver, and bronze and iron in large quantities.

4. Combine words for large numbers.

- "I have prepared for Yahweh's house *one hundred thousand* talents of gold, *a thousand thousand* talents of silver, and bronze and iron in large quantities.

5. Use a very general expression for very large rounded numbers and write the numeral in parentheses afterward.

- "I have prepared for Yahweh's house *a great amount of gold (100,000 talents)*, *ten times that amount of silver (1,000,000 talents)*, and bronze and iron in large quantities.

Consistency

Be consistent in your translations. Decide how the numbers will be translated, using numbers or numerals. There are different ways of being consistent.

- Use words to represent numbers all of the time. (You might have very long words.)
- Use numerals to represent numbers all of the time.
- Use words to represent the numbers that your language has words for and use numerals for the numbers that your language does not have words for.
- Use words for low numbers and numerals for high numbers.
- Use words for numbers that require few words and numerals for numbers that require more than a few words.
- Use words to represent numbers, and write the numerals in parentheses after them.

Consistency in the ULB and UDB

The ULB (Unlocked Literal Bible) and the UDB (Unlocked Dynamic Bible) use words for numbers that have only one or two words (nine, sixteen, three hundred). They use numerals for numbers that have more than two words (the numerals “130” instead of “one hundred thirty”).

> 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. After Adam became the father of Seth, he lived *eight hundred* years. He became the father of more sons and daughters. Adam lived *930* years, and then he died. (Genesis 5:3-5 ULB)

Next we recommend you learn about:

- *Ordinal Numbers*
- *Fractions*

Symbolic Action

This answers the question: What is a symbolic action and how do I translate it?

In order to understand this topic, it would be good to read:

- *Translate Unknowns*

A symbolic action is something that someone does in order to express a certain idea. For example, in some cultures people nod their head up and down to mean "Yes" or turn their head from side to side to mean "No". Symbolic actions do not mean the same things in all cultures.

Translators need to understand what people in the Bible meant when they used symbolic actions. If an action does not mean the same thing in their own culture, they need to figure out how to translate what the action meant.

Description

A symbolic action is something that someone does in order to express a certain idea. An action does not have to actually be performed; it may simply be referred to.

Examples of symbolic actions

- In some cultures people shake hands when they meet to show that they are willing to be friendly.

- In some cultures people bow when they meet to show respect to each other.

Reason this is a translation issue

An action may have a meaning in one culture, and a different meaning or no meaning at all in another culture. For example, in some cultures raising the eyebrows means "I am surprised" or "What did you say?" In others cultures it means "Yes."

In the Bible people did things that had certain meanings in their culture. When we read the Bible we might not understand what someone meant if we interpret the action based on what it means in our own culture.

Examples from the Bible

> Jairus fell down at Jesus' feet. (Luke 8:41 ULB)

Meaning of symbolic action: He did this to show great respect to Jesus.

> Look, I stand at the door and *knock*. If anyone hears my voice and opens the door, I will come in to his home, and have a meal with him, and he with me. (Revelation 3:20 ULB)

Meaning of symbolic action: When people want someone to welcome them into their home, they stand at the door and knock on it.

Translation Strategies

If people would correctly understand what a symbolic action meant to the people in the Bible, consider using it. If not, here are some strategies for it.

1. Tell what the person did and why he did it.
2. Do not tell what the person did, but tell what he meant.
3. Use an action from your own culture that has the same meaning. Do this only in poetry, parables, and sermons. Do not do this when there actually was a person who did a specific action.

Examples of Translation Strategies Applied

1. Tell what the person did and why he did it.

- **Jairus fell down at Jesus' feet.** (Luke 8:41 ULB)
    - "Jairus fell down at Jesus' feet in order to show that he greatly respected him."
- **Look, I stand at the door and knock.** (Revelation 3:20 ULB)
    - "Look, I stand at the door and knock on it, asking you to let me in."

2. Do not tell what the person did, but tell what he meant.

- **Jairus fell down at Jesus' feet.** (Luke 8:41)
    - "Jairus showed Jesus great respect."
- **Look, I stand at the door and knock.** (Revelation 3:20)
    - "Look, I stand at the door and ask you to let me in."

3. Use an action from your own culture that has the same meaning.

- **Jairus fell down at Jesus' feet.** (Luke 8:41 ULB) - Since Jairus actually did this, we would not substitute an action from our own culture.
- **Look, I stand at the door and knock.** (Revelation 3:20 ULB) - Jesus was not standing at a real door. Rather he was speaking about wanting to have a relationship with people. So in cultures where it is polite to clear one's throat when wanting to be let into a house, you could use that.

- “Look, I stand at the door and clear my throat.”

Copy or Borrow Words

This answers the question: What does it mean to borrow words from another language and how can I do it?

In order to understand this topic, it would be good to read:

- *Translate Unknowns*

Sometimes the Bible talks about things that your language may not have a word for. It also talks about people and places that you may not have names for. One way you can deal with this problem is "borrow", or copy, the word from another language into your own language. This page tells how to do that.

Description

Sometimes the Bible talks about things that are not part of your culture and that your language may not have a word for. It also talks about people and places that you may not have a name for.

When that happens you can "borrow" the word from the Bible into your own language. This means that you basically copy it from the other language. This page tells how to "borrow" words. (There are also other ways of dealing with words for things that are not in your language. See Translate Unknowns).

Examples from the Bible

> He saw a *fig* tree on the roadside (Matthew 21:19 ULB)

If there are no fig trees where your language is spoken, you might not already have a name for this kind of tree.

> Above him were the *seraphs* each one had six wings; with two each covered his face, and with two he covered his feet, and with two he flew. (Isaiah 6:2 ULB)

Your language might not already have a name for this kind of creature.

> The declaration of the word of Yahweh to Israel by the hand of *Malachi*. (Malachi 1:1 ULB)

Malachi might not be a name that people who speak your language use.

Translation Strategies

There are several things to be aware of when borrowing words from another language.

- Different languages use different scripts, such as the Hebrew, Greek, Latin, Cyrillic, Devanagari, and Korean scripts. These scripts use different shapes to represent the letters in their alphabets.

- Languages that use the same script might pronounce the letters in that script differently. For example, when speaking German, people pronounce the letter “j” the same way that people pronounce the letter “y” when speaking English.
- Languages do not all have the same sounds or combinations of sounds. For example, many languages do not have the soft “th” sound in the English word “think” and some languages cannot start a word with a combination of sounds like “st” as in “stop.”

There are several ways to borrow a word.

1. If your language uses a different script from the language you are translating from, you can simply substitute each letter shape with the corresponding letter shape of the script of your language.
2. You can spell the word as the other language spells it, and pronounce it the way your language normally pronounces those letters.
3. You can pronounce the word similarly to the way the other language does, and adjust the spelling to fit the rules of your language.

Examples of Translation Strategies Applied

1. If your language uses a different script from the language you are translating from, you can simply substitute each letter shape with the corresponding letter shape of the script of your language.

2. You can spell the word as the other language spells it, and pronounce it the way your language normally pronounces those letters.

- **Zephaniah** - This is a man’s name.
    - “Zephaniah”

3. You can pronounce the word similarly to the way the other language does, and adjust the spelling to fit the rules of your language.

- **Zephaniah** - If your language does not have the “z”, you could use “s”. If your writing system does not use “ph” you could use “f”. Depending on how you pronounce the “i” you could spell it with “i” or “ai” or “ay”.
    - “Sefania”
    - “Sefanaia”
    - “Sefanaya”

Translate Unknowns

This answers the question: How can I translate ideas that my readers are not familiar with?

In order to understand this topic, it would be good to read:

- *Sentences*

How do I translate words like lion, fig tree, mountain, priest, or temple when people in my culture have never seen these things and we do not have a word for them?

Description

Unknowns are things that occur in the source text that are not known to the people of your culture. The translationWords pages and the translationNotes will help you understand what they are. After you understand them, you will need to find ways to refer to those things so that people who read your translation will understand what they are.

> We have here only five loaves of *bread* and two fish (Matthew 14:17 ULB)

Bread is a particular food made by mixing finely crushed grains with oil, and then cooking the mixture so that it is dry. (Grains are the seeds of a kind of grass.) In some cultures people do not have bread or know what it is.

Reason this is a translation issue

- Readers may not know some of the things that are in the Bible because those things are not part of their own culture.
- Readers may have difficulty understanding a text if they do not know some of the things that are mentioned in it.

Translation Principles

- Use words that are already part of your language if possible.
- Keep expressions short if possible.
- Represent God's commands and historical facts accurately.

Examples from the Bible

> I will turn Jerusalem into piles of ruins, a hideout for *jackals* (Jeremiah 9:11 ULB)

Jackals are wild animals like dogs that live in only a few parts of the world. So they are not known in many places.

> Beware of false prophets, those who come to you in sheep's clothing, but are truly ravenous *wolves*. (Matthew 7:15 ULB)

If wolves do not live where the translation will be read, the readers may not understand that they are fierce, wild animals like dogs that attack and eat sheep.

> Then they tried to give Jesus wine that was mixed with *myrrh*. But he refused to drink it. (Mark 15:23 ULB)

People may not know what myrrh is and that it was used as a medicine.

> to him who made *great lights* (Psalm 136:7ULB)

Some languages have terms for things that give light, like the sun and fire, but they have no general term for lights.

> your sins ... will be white like *snow* (Isaiah 1:18 ULB)

People in many parts of the world have not seen snow, but they may have seen it in pictures.

Translation Strategies

Here are ways you might translate a term that is not known in your language:

1. Use a phrase that describes the part of the meaning that is important in the particular verse being translated.
2. Substitute something similar from your language if doing so does not falsely represent a historical fact.
3. Copy the word from another language, and add a general word or descriptive phrase to help people understand it.
4. Use a word that is more general in meaning.
5. Use a word or phrase that is more specific in meaning.

Examples of Translation Strategies Applied

1. Use a phrase that describes the part of the meaning that is important in the particular verse being translated.

- **Beware of false prophets, those who come to you in sheep's clothing, but are truly *ravenous wolves*.** (Matthew 7:15 ULB)
    - "Beware of false prophets, those who come to you in sheep's clothing, but *are truly hungry and dangerous animals*."
- **We have here only five *loaves of bread* and two fish** (Matthew 14:17 ULB)
    - "We have here only five *loaves of baked grain seeds* and two fish"

2. Substitute something similar from your language if doing so does not falsely represent a historical fact.

- **your sins ... will be white like *snow*** (Isaiah 1:18 ULB) This verse is not about snow. It uses snow in a figure of speech to help people understand how white something will be.
    - ”your sins ... will be white like *milk*”
    - ”your sins ... will be white like *the moon*”

3. Copy the word from another language, and add a general word or descriptive phrase to help people understand it.

- **Then they tried to give Jesus wine that was mixed with *myrrh*. But he refused to drink it.** (Mark 15:23 ULB) - People may understand better what myrrh is if it is used with the general word “medicine.”
    - ”Then they tried to give Jesus wine that was mixed with *a medicine called myrrh*. But he refused to drink it.”
- **We have here only five loaves of *bread* and two fish** (Matthew 14:17 ULB) - People may understand better what bread is if it is used with a phrase that tells what it is made of (seeds) and how it is prepared (crushed and baked).
    - ”We have here only five loaves of *baked crushed seed bread* and two fish”

4. Use a word that is more general in meaning.

- **I will turn Jerusalem into piles of ruins, a hideout for *jackals*** (Jeremiah 9:11 ULB)
    - ”I will turn Jerusalem into piles of ruins, a hideout for *wild dogs*”
- **We have here only five *loaves of bread* and two fish** (Matthew 14:17 ULB)
    - ”We have here only five *loaves of baked food* and two fish”

5. Use a word or phrase that is more specific in meaning.

- **to him who made *great lights*** (Psalm 136:7 ULB)
    - ”to him who made *the sun and the moon*”

Next we recommend you learn about:

- *Copy or Borrow Words*
- *How to Translate Names*

Verse Bridges

This answers the question: Why are some verse numbers combined, such as "3-5" or "17-18"?

In order to understand this topic, it would be good to read:

- *Structure of the Bible*

Sometimes in the ULB or UDB (an in other versions, too) two or more verse numbers are combined, such as 17-18. This is called a verse bridge. The numbers are written like this because the information in the verses was rearranged.

Description

In rare cases, you will see in the Unlocked Literal Bible (ULB) or the Unlocked Dynamic Bible (UDB) that two or more verse numbers are combined, such as 17-18. This is called a verse bridge. It shows where the information in the verses was rearranged so that the story or message could be more easily understood.

> [29] These were the clans of the Horites: Lotan, Shobal, Zibeon, and Anah, [30] Dishon, Ezer, Dishan: these are clans of the Horites, according to their clan lists in the land of Seir. (Genesis 26:29-30 ULB)

> [29-30] The people groups who were descendants of Hor lived in Seir land. The names of the people groups are Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishpan. (Genesis 26:29-30 UDB)

In the ULB text, verses 29 and 30 are separate, and the information about the people living in Seir is at the end of verse 30. In the UDB text, the verses are joined, and the information about them living in Seir is at the beginning.

Examples from the Bible

Sometimes the ULB has separate verses while the UDB has a verse bridge.

> [4] However, there should be no poor among you (for Yahweh will surely bless you in the land that he gives you as an inheritance to possess), [5] if only you diligently listen to the voice of Yahweh your God, to keep all these commandments that I am commanding you today. (Deuteronomy 15:4-5 ULB)

> [4-5] Yahweh our God will bless you in the land that he is giving to you. If you obey Yahweh our God and obey all the commandments that I am giving to you today, there will not be any poor people among you. (Deuteronomy 15:4-5 UDB)

There are also a few verse bridges in the ULB.

> [17-18] Ezrah's sons were Jether, Mered, Epher, and Jalon. Mered's Egyptian wife bore Miriam, Shammai, and Ishbah, who became the father of Eshtemoa. These were the sons of Bithiah, daughter of Pharaoh, whom Mered married. Mered's Jewish wife bore Jered, who became the father of Gedor; Heber, who became the father of Soco; and Jekuthiel, who became the father of Zanoah. (1 Chronicles 4:17-18 ULB)

Translation Strategies

Order the information in a way that will be clear to your readers.

1. If you put information from one verse before information from an earlier verse, put a hyphen between the two verse numbers.
2. If the ULB has a verse bridge, but another Bible you refer to does not have one, you can choose the order that works best for your language.

See: Marking Verses in the translationStudio APP

Examples of Translation Strategies Applied

1. If information from one verse is put before information from an earlier verse, put the verse numbers before the first verse with a hyphen between them.

- **[2] you must select three cities for yourself in the middle of your land that Yahweh your God is giving you to possess. [3] You must build a road and divide the borders of your land into three parts, the land that Yahweh your God is causing you to inherit, so that everyone who kills another person may flee there.** (Deuteronomy 19:2-3)
    - [2-3] you must divide into three parts the land that he is giving to you. Then select a city in each part. You must make good roads in order that people can get to those cities easily. Someone who kills another person can escape to one of those cities to be safe. (Deuteronomy 19:2-3 UDB)

2. If the ULB has a verse bridge, but another Bible you refer to does not have one, you can choose the order that works best for your language.

Next we recommend you learn about:

- *Chapter and Verse Numbers*

Connecting Words

This answers the question: What are connecting words for, and how do I translate them?

In order to understand this topic, it would be good to read:

- *Parts of Speech*
- *Sentences*

Connecting words show how thoughts are related to other thoughts. They are also called **conjunctions**. This page is about connecting words that connect statements and groups of statements to others. Some examples are: and, but, for, so, therefore, now, if, if only, since, then, when, while, whenever, because, yet, unless.

Description

Connecting words show how thoughts are related to other thoughts. This page is about connecting words that connect statements and groups of statements to others. Some examples of connecting words are: and, but, for, so, therefore, now, if, if only, since, then, when, while, whenever, because, yet, unless.

- It was raining, *so* I opened my umbrella.
- It was raining, *but* I did not have an umbrella. *So* I got very wet.

Sometimes people do not use a connecting word because they expect the readers to understand the relationship between the thoughts because of the context.

- It was raining. I didn't have an umbrella. I got very wet.

Reason this is a translation issue

- Translators need to understand the meaning of a connecting word in the Bible and the relationship between the thoughts it is connecting.
- Each language has its own ways of showing how thoughts are related.
- Translators need to know how to help their readers understand the relationship between the thoughts.

Translation Principles

- Translators need to translate in a way that readers can understand the same relationship between thoughts that the original readers would have understood.
- Whether or not a connecting word is used is not as important as readers being able to understand the relationship between the ideas.

Examples from the Bible

> *And* 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. *And* she gave some also to her husband who was with her, *and* he ate it. (Genesis 3:6 ULB)

The word "and" can connect words, phrases, clauses, or sentences. The underlined examples above show where it connects clauses and sentences. In this verse, the event that follows "and" happened after the event before "and".

> I did not immediately consult with flesh and blood, nor did I go up to Jerusalem to those who had become apostles before me, *but* instead I went to Arabia and then returned to Damascus. *Then* after three years I went up to Jerusalem to visit Cephas, and I stayed with him fifteen days. (Galatians 1:16-18 ULB)

The word "but" introduces something that contrasts with what was said before. The contrast here is between what Paul did not do with what he did do. Here the word "then" introduces something Paul did after he returned to Damascus.

> Therefore whoever breaks the least one of these commandments and teaches others to do so, will be called least in the kingdom of heaven. *But* whoever keeps them and teaches them will be called great in the kingdom of heaven. (Matthew 5:19 ULB)

Here the word "But" contrasts what one group of people will be called in God's kingdom with what another group of people will be called.

Translation Strategies

If the way the relationship between thoughts is shown in the ULB would be natural and give the right meaning in your language, then consider using it. If not, here are some other options.

1. Use a connecting word (even if the ULB does not use one).
2. Do not use a connecting word if it would be odd to use one and people would understand the right relationship between the thoughts without it.
3. Use a different connecting word.

Examples of Translation Strategies Applied

1. Use a connecting word (even if the ULB does not use one).

- **Jesus said to them, "Come after me, and I will make you become fishers of men." Immediately they left the nets and went after him.** (Mark 1:17-18 ULB) - They followed Jesus because he told them to. Some translators may want to mark this with "so."
    - "Jesus said to them, "Come after me, and I will make you become fishers of men." *So* immediately they left the nets and went after him."

2. Do not use a connecting word if it would be odd to use one and people would understand the right relationship between the thoughts without it.

- **And 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. *And* she gave some also to her husband who was with her, and he ate it.** (Genesis 3:6 ULB) - The word “and” here simply shows that something else happened. Some languages would not need to start the sentence with “and.”
    - “And 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. She also gave some to her husband who was with her, and he ate it.” (Genesis 3:6 ULB)
- **I did not immediately consult with flesh and blood, nor did I go up to Jerusalem to those who had become apostles before me, *but* instead I went to Arabia and then returned to Damascus. *Then* after three years I went up to Jerusalem to visit Cephas, and I stayed with him fifteen days.** (Galatians 1:16-18 ULB) Some languages might not need the words “but” or “then” here.
    - ”I did not immediately consult with flesh and blood, nor did I go up to Jerusalem to those who had become apostles before me. Instead I went to Arabia and then returned to Damascus. After three years I went up to Jerusalem to visit Cephas, and I stayed with him fifteen days.

3. Use a different connecting word.

- **Therefore whoever breaks the least one of these commandments and teaches others to do so, will be called least in the kingdom of heaven. *But* whoever keeps them and teaches them will be called great in the kingdom of heaven.** (Matthew 5:19 ULB) - The word “but” is used here because of the contrast between the two groups of people. But in some languages, the word “but” would show that what comes after it is surprising because of what came before it. So “and” might be clearer for those languages.
    - ”Therefore whoever breaks the least one of these commandments and teaches others to do so, will be called least in the kingdom of heaven. *And* whoever keeps them and teaches them will be called great in the kingdom of heaven.”
- ***Since* the captain could not tell anything because of all the noise, he ordered that Paul be brought into the fortress.** (Acts 21:34 ULB) - Instead of starting the first part of the sentence with “since”, some translators might prefer to start the second part of the sentence with “so”.
    - ”The captain could not tell anything because of all the noise, *so* he ordered that Paul be brought into the fortress.”

Writing Styles

This answers the question: What are the different types and issues of writing styles?

In order to understand this topic, it would be good to read:

- *Decisions for Writing Your Language*

Writing styles is also called 'Discourse.' It refers to how the parts of a text are organized and connected in order to communicate the author's meaning. In every translation, the way that words, sentences, and paragraphs are arranged will affect how people will understand the message.

Kinds of Writing Styles:

The following are four basic writing styles based on the kind of information they give.

- **Narrative** or **Parables**- tells a story or event
- **Explanatory** - explains facts or teaches principles
- **Procedural** - tells how to do something
- **Argumentative** - tries to persuade someone to do something

The following writing styles often present challenges in translation.

- **Poetry** - expresses ideas and feelings in a beautiful way
- **Proverbs** - briefly teaches a truth or wisdom
- **Symbolic Language** - uses symbols to represent things and events
- **Symbolic Prophecy** - uses symbolic language to show what will happen in the future
- **Hypothetical Situations** - tells about what would happen if something were real or expresses an emotion about something that is not real.

The purpose of a particular text will influence what kinds of discourse features are used. For example, in a narrative, discourse features would include:

- telling about events that happen before and after other events;
- introducing people in the story;
- introducing new events in the story;
- conversation and the use of quotes;
- referring to people and things with nouns or pronouns.

Languages have organized ways of communicating information in each of these discourse types.

Specific discourse issues:

1. **Introduction of a New Event**- Phrases like "One day" or "It came about that" or "This is how it happened" or "Sometime after that" signal to the reader that a new event is about to be told.

2. **Introduction of New and Old Participants**- Languages have ways of introducing new people and of referring to those people again.
3. **Background Information**- An author may use background information for several reasons: 1) to add interest to the story, 2) to provide important historical or cultural information or 3) to tell the reader, or listener, something very important.
4. **Pronouns - When to Use Them** - Languages have patterns for how frequently to use pronouns. If that pattern is not followed, wrong meaning can result.
5. **End of Story** - Stories can end with various kinds of information. Languages have different ways of showing how that information is related to the story.
6. **Quotations and Quote Margins**- Languages have different ways of reporting what someone said.
7. **Connecting Words**- Languages have patterns for how to use connecting words (such as "and," "but," or "then").

Next we recommend you learn about:

- *Order of Events*
- *Symbolic Language*

Poetry

This answers the question: What is poetry and how do I translate it into my language?

In order to understand this topic, it would be good to read:

- *Figures of Speech*
- *Writing Styles*

Poetry combines figures of speech with pleasant sounds and deep feelings to make a passage both beautiful and easier to remember.

Description

Poetry is one of various way in which to use words to make the writing more beautiful and to show the feeling. It is used to express a stronger emotional feeling than simple non-poetic forms would express. Poetry is easier to remember and tends to last longer than ordinary speech.

Some things commonly found in poetry

- Many figures of speech such as Metaphor, Simile, Metonymy, Personification, and Apostrophe.
- Parallel lines (See: Parallelism and Parallelism with the Same Meaning)
- Repetition of some or all of a line
    - **Praise him, all his angels; praise him, all his angel armies. Praise him, sun and moon; praise him, all you shining stars.** (Psalm 148:2-3 ULB)
- Lines of similar length.
    - **Love is patient and kind; love does not envy or boast; it is not arrogant or rude.** (1 Corinthians 13:4 ULB)
- The same sound used at the end or at the beginning of two or more lines
    - ”Twinkle, twinkle little *star*. How I wonder what you *are*.” (from an English rhyme)
- The same sound repeated many times
    - “Peter, Peter, pumpkin eater” (from an English rhyme)
- Old words and expressions

Some places to look for poetry in your language

1. Songs, particularly old songs or songs used in children’s games
2. Religious ceremony or chants of priests or witch doctors
3. Prayers, blessings, and curses
4. Old legends

Elegant or fancy speech

Elegant or fancy speech is similar to poetry in that it uses beautiful language, but it does not use all of the language's features of poetry, and it does not use them as much as poetry does. Popular speakers in the language often use elegant speech, and this is the probably the easiest source of text to study to find out what makes speech elegant in your language.

Reasons this is a translation issue:

- Different languages use poetry for different things. If a poetic form would not communicate the same meaning in your language you may need to write it without the poetry.
- In some languages, using poetry for a particular part of the Bible would make it much more powerful.

Examples from the Bible

The Bible uses poetry for songs, teaching and prophecy. Almost all of the books of the Old Testament have poetry in them and many of the books are completely poetry.

> for you saw my affliction;
> you knew the distress of my soul. (Psalm 31:7 ULB)

This example of Parallelism with the Same Meaning has two lines that mean the same thing.

> Yahweh, judge the nations;
> vindicate me, Yahweh, because I am righteous and innocent, Most High.

This example of parallelism shows the contrast between what David wants God to do to him and what he wants God to do to the unrighteous nations. (See: Parallelism)

> Keep your servant also from arrogant sins;
> let them not rule over me. (Psalm 19:13 ULB)

This example of personification speaks of sins as if they could rule over a person. (See: Personification)

> Oh, give thanks to Yahweh; for he is good, for his covenant faithfulness endures forever.
> Oh, give thanks to the God of gods, for his covenant faithfulness endures forever.
> Oh, give thanks to the Lord of lords, for his covenant faithfulness endures forever. (Psalm 136:1-3 ULB)

This example repeats the phrases "give thanks" and "his covenant faithfulness endures forever."

Translation Strategies

If the style of poetry that is used in the source text would be natural and give the right meaning in your language, consider using it. If not, here are some other ways of translating it.

1. Translate the poetry using one of your styles of poetry.
2. Translate the poetry using your style of elegant speech.
3. Translate the poetry using your style of ordinary speech.

If you use poetry it may be more beautiful.

If you use ordinary speech it may be more clear.

Examples of Translation Strategies Applied

Blessed is the man who does not walk in the advice of the wicked,
or stand in the pathway with sinners,
or sit in the assembly of mockers.
But his delight is in the law of Yahweh,
and on his law he meditates day and night. (Psalm 1:1,2 ULB)

The following are examples of how people might translate Psalm 1:1,2.

1. Translate the poetry using one of your styles of poetry.
(The style in this example has words that sound similar at the end of each line.)

"Happy is the person not encouraged *to sin*
Disrespect for God he will not *begin*
To those who laugh at God, he is *no kin.*
God is his constant *delight*
He does what God says *is right*
He thinks of it all day *and night*"

2. Translate the poetry using your style of elegant speech.

- "This is the kind of person who is truly blessed: the one who does not follow the advice of wicked people, or stop along the road to speak with sinners, or join the gathering of those who mock God. Rather he takes great joy in Yahweh's law, and he meditates on it day and night."

3. Translate the poetry using your style of ordinary speech.

- "The people who do not listen to the advice of bad people are really happy. They do not spend time with people who continually do evil things or with those who do not respect God. They love to obey Yahweh's law, and they think about it all the time."

Next we recommend you learn about:

- *Symbolic Language*

Proverbs

This answers the question: What are proverbs, and how can I translate them?

In order to understand this topic, it would be good to read:

- *Metaphor*
- *Parallelism*
- *Writing Styles*

People enjoy proverbs because they give a lot of wisdom in few words. When you follow your language's ways of saying proverbs, you will make your translation sparkle.

Description

Proverbs are a sentence or a few sentences that give wisdom or teach a truth. Proverbs in the Bible often use metaphor and parallelism.

> Hatred stirs up conflicts,
> but love covers over all offenses. (Proverbs 10:12 ULB)

> Look at the ant, you lazy person, consider her ways, and be wise.
> It has no commander, officer, or ruler,
> yet it prepares its food in the summer,
> and during the harvest it stores up what it will eat. (Proverbs 6:6-8 ULB)

Reason this is a translation issue:

Each language has its own ways of saying proverbs. There are many proverbs in the Bible. They need to be translated in a way for people to recognize them as proverbs and understand what they teach.

Examples from the Bible

> A good name is to be chosen over great riches,
> and favor is better than silver and gold. (Proverbs 22:1 ULB)

This means that it is better to be a good person and to have a good reputation than it is to have a lot of money.

> Like vinegar on the teeth and smoke in the eyes,
> so is the sluggard to those who send him. (Proverbs 10:26 ULB)

This means that if a person is lazy and does do what he was sent to do, he will be very annoying to those who send.

> The way of Yahweh protects those who have integrity,
> but it is destruction for the wicked. (Proverbs 10:29 ULB)

This means that Yahweh protects people who do what is right, but he destroys those who are wicked.

Translation Strategies

If translating a proverb literally would be natural and give the right meaning in your language, consider doing that. If not, here are some options:

1. Find out how people say proverbs in your language, and use one of those ways.
2. If certain objects in the proverb are not known to many people in your language group, consider replacing them with objects that people know and that function in the same way in your language.
3. Substitute a proverb in your language that has the same teaching as the proverb in the Bible.
4. Give the same teaching but not in a form of a proverb.

Examples of Translation Strategies Applied

1. Find out how people say proverbs in your language, and use one of those ways. Here are some ideas for ways people might say a proverb in their language.

A good name is to be chosen over great riches,
and favor is better than silver and gold. (Proverbs 22:1 ULB)

- “It is better to have a good name than to have great riches, and to be favored by people than to have silver and gold.”
- “Wise people choose a good name over great riches and favor over silver and gold.”
- “Try to have a good reputation rather than great riches.”
- “Will riches really help you? I would rather have a good reputation.”

2. If certain objects in the proverb are not known to many people in your language group, consider replacing them with objects that people know and that function in the same way in your language.

Like *snow in summer* or rain in harvest,
so a fool does not deserve honor. (Proverbs 26:1 ULB)

- ”It is not natural for *a cold wind to blow in the hot season* or for it to rain in the harvest season; And it is not natural to honor a foolish person.”

3. Substitute a proverb in your language that has the same teaching as the proverb in the Bible.

Do not boast about tomorrow (Proverbs 27:1 ULB)

- “Do not count your chickens before they hatch.”

4. Give the same teaching but not in a form of a proverb.

A generation that curses their father and does not bless their mother,
that is a generation that is pure in their own eyes,
but they are not washed of their filth. (Proverbs 30:11-12 ULB)

- “People who do not respect their parents think that they are righteous, and they do not turn away from their sin.”

Symbolic Language

This answers the question: What is symbolic language and how do I translate it?

In order to understand this topic, it would be good to read:

- *Writing Styles*

Symbolic language in speech and writing is the use of symbols to represent other things and events. In the Bible it occurs most in prophecy and poetry, especially in visions and dreams about things that will happen in the future. Though people may not immediately know the meaning of a symbol, it is important to keep the symbol in the translation.

Description

Symbolic language in speech and writing is the use of symbols to represent other things and events. In the Bible it occurs most in prophecy and poetry, especially in visions and dreams about things that will happen in the future.

> Eat this scroll, then go speak to the house of Israel." (Ezekiel 3:1 ULB) This was in a dream. Eating the scroll is a symbol of reading and understanding well what was written on the scroll.

One purpose of symbolism is to help people understand the importance or severity of an event by calling it another. Another purpose of symbolism is to tell people about something that they would be able to understand while hiding the true meaning from others.

Reason this is a translation issue: People who read the Bible today may find it hard to recognize that the language is symbolic, and they may not know what the symbol stands for.

Translation Principle: When symbolic language is used, it is important to keep the symbol in the translation. It is also important not to explain it more than the original speaker or writer did, since he may not have wanted everyone living then to be able to understand it easily.

Examples from the Bible

> After this I saw in my dream at night *a fourth animal*, terrifying, frightening, and very strong. It had *large iron teeth*; it devoured, broke in pieces, and trampled underfoot what was left. It was different from the other animals, and it had *ten horns*. (Daniel 7:7 ULB)

The meaning of the underlined symbols is explained in Daniel 7:23-24 as shown below. The animals represent kingdoms, iron teeth represent a powerful army, and the horns represent powerful leaders.

> This is what that person said, 'As for the fourth animal, it will be *a fourth kingdom* on earth that will be different from all the other kingdoms. It will devour the whole earth,

> and it will trample it down and break it into pieces. As for the ten horns, out of this kingdom *ten kings* will arise, and another will arise after them. He will be different from the previous ones, and he will conquer the three kings. (Daniel 7:23-24 ULB)
>
> I turned around to see whose voice was speaking to me, and as I turned I saw *seven golden lampstands*. In the middle of the lampstands there was one like a Son of Man, ... He had in his right hand *seven stars*, and coming out of his mouth was *a sharp two-edged sword*.... As for the hidden meaning about the seven stars you saw in my right hand, and the seven golden lampstands: *the seven stars are the angels of the seven churches*, and *the seven lampstands are the seven churches*. (Revelation 1:12, 16, 20 ULB)

This passage explains the meaning of the seven lampstands and the seven starts. The two-edged sword represents God's word and judgment.

Translation Strategies

1. Translate the text with the symbols. Often the speaker or author explains the meaning later in the passage.
2. Translate the text with the symbols. Then explain the symbols in footnotes.

Examples of Translation Strategies Applied

1. Translate the text with the symbols. Often the speaker or author explains the meaning later in the passage.

- **After this I saw in my dream at night *a fourth animal*, terrifying, frightening, and very strong. It had *large iron teeth*; it devoured, broke in pieces, and trampled underfoot what was left. It was different from the other animals, and it had *ten horns*.** (Daniel 7:7 ULB) - People will be able to understand what the symbols mean when they read the explanation in Daniel 7:23-24.

2. Translate the text with the symbols. Then explain the symbols in footnotes.

- **After this I saw in my dream at night *a fourth animal*, terrifying, frightening, and very strong. It had *large iron teeth*; it devoured, broke in pieces, and trampled underfoot what was left. It was different from the other animals, and it had *ten horns*.** (Daniel 7:7 ULB)
    - "After this I saw in my dream at night a fourth animal,[1] terrifying, frightening, and very strong. It had large iron teeth;[2] it devoured, broke in pieces, and trampled underfoot what was left. It was different from the other animals, and it had ten horns."[3] The footnotes would look like:
        - [1] The animal is a symbol for a kingdom.
        - [2] The iron teeth is a symbol for the kingdom's powerful army.
        - [3] The horns are a symbol of powerful kings.