



Isaiah

translationNotes

v6

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Version: 6

Published: 2017-02-22

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translationNotes

Introduction to Isaiah

Part 1: General Introduction

Outline of the Book of Isaiah

1. Rebuke of Judah and promised restoration (1–5)
2. Destruction promised for many empires (6–23)
3. Universal judgment and promise of redemption (24–27)
4. Accusation of the chosen people of Yahweh (28–31)
5. Promised restoration of the line of kings descended from David (32–33)
6. Judgment on Edom and the the nations, and the promise of restoration of the ransomed (34–35)
7. Hezekiah and Sennacherib (36–39)
8. Comfort promised, comfort, deliverance, and judgment (40–45)
9. Prophecies against Babylon (46–48)
10. Redemption of Yahweh’s servant (49–55)
11. Ethics of Yahweh’s kingdom (56–59)
12. Restored Jerusalem (60–66)

What is Book of Isaiah about?

Isaiah, who lived in Jerusalem, warned his people about the coming destruction of their nation Israel. The book records many Isaiah’s prophecies. In a difficult time, Isaiah gave the nation hope in the redemption that the future Messiah would bring. (See: [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#), [redeem](#), [redemption](#), [redeemer](#) and [Christ, Messiah](#))

How should the title of this book be translated?

“The Book of Isaiah” may also be called the “The book about Isaiah” or “The Sayings of Isaiah.” (See: [How to Translate Names](#))

When did the prophet Isaiah live?

The prophet Isaiah wrote down the prophecies in this book about 740–700 BC, when the Assyrian Empire was increasing in power. Isaiah transmitted prophecies from God to the people of Judah during the reigns of Jotham, Ahaz, Hezekiah, and Manasseh. The period of Isaiah’s work is also represented in 2 Kings 19–20.

Part 2: Important Religious and Cultural Concepts

What Isaiah prophesy about the future Messiah of Israel?

While most of Israel expected the Messiah to be a conquering king, Isaiah explained that the Messiah would also be a servant of God who would suffer for people's sins. He said that the Messiah would offer both spiritual and physical deliverance, but not necessarily at the same time.

What did Isaiah mean by “the last days”?

The Book of Isaiah was one of the first books to present the concept of the last days, the end times. Isaiah explained that in the last days there would be a future kingdom of Israel, centered at Jerusalem, where the world would come to learn about Yahweh and worship him.

Part 3: Important Translation Issues

What is the meaning of the term “Israel”?

The name “Israel” is used in many different ways in the Bible. The descendants of Jacob, who was also named Israel, were a people group who became known as Israel. This people group developed into the unified nation of Israel. After the civil war in the nation of Israel, the tribes in the north took the name Israel, while the southern kingdom became known as the kingdom of Judah.

What are some characteristics of prophetic literature in the Book of Isaiah?

Most of God's words that Isaiah transmits are put into poetic form. It seems many prophets in Israel used poetry when they spoke important messages that were meant to be remembered.

Sometimes his messages are hard to understand because he assumed his original hearers would know better what he was talking about—better than we can today. However, the basic topics about which Isaiah spoke to his audience are still clear to us today: the people's sin that led them into desperate situations, God's judgment on them, and also his mercy.

Isaiah also speaks about the so-called Servant of Yahweh, in four different poems that are today called the “Four Servant Songs.” The later Christians understood these very clearly as prophecies about Jesus Christ, the future Messiah. These “songs” are in Isa. 42:1-9; 49:1-7; 50:4-9; and 52:13-53:12. (See: [sin](#), [sinful](#), [sinner](#), [sinning](#), [mercy](#), [merciful](#) and [Christ](#), [Messiah](#))

List of translationAcademy Topics in Isaiah

* [First, Second or Third Person](#) is found in: [06:11](#), [25:11](#), [26:16](#), [29:22](#), [30:12](#), [40:01](#), [48:01](#), [49:10](#), [54:07](#), [54:09](#), [54:13](#), [54:17](#)

* [Abstract Nouns](#) is found in: [01:07](#), [01:12](#), [02:09](#), [02:17](#), [04:03](#), [05:07](#), [05:11](#), [07:10](#), [07:20](#), [10:15](#), [10:24](#), [10:33](#), [11:12](#), [12:03](#), [13:09](#), [13:19](#), [14:21](#), [15:05](#), [19:03](#), [19:19](#), [22:08](#), [24:12](#), [25:01](#), [26:16](#), [26:20](#), [27:04](#), [28:05](#), [28:11](#), [28:22](#), [30:01](#), [30:03](#), [30:12](#), [30:29](#), [31:08](#), [33:15](#), [34:05](#), [35:03](#), [37:28](#), [37:33](#), [42:25](#), [44:26](#), [45:02](#), [51:19](#), [51:23](#), [54:13](#)

* [Active or Passive](#) is found in: [01:07](#), [01:26](#), [01:27](#), [02:01](#), [02:09](#), [02:12](#), [02:17](#), [03:04](#), [04:03](#), [05:05](#), [05:15](#), [06:04](#), [06:10](#), [06:13](#), [07:07](#), [07:20](#), [07:23](#), [08:03](#), [08:09](#), [08:14](#), [08:21](#), [09:04](#), [09:18](#), [10:22](#), [10:26](#),

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- * snare, trap is found in: 24:17, 29:20
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- * spear is found in: 02:04
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- * tenth, tithe is found in: 06:13
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Isaiah 1 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of 1:2-31, which is a vision Isaiah receives. These are the words of Yahweh.

Special concepts in this chapter

Woe

The prophecy of this chapter serves as a warning to the people of the kingdom of Judah. If they do not change their evil ways, Yahweh will punish them. (See: [woe](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#) and [evil](#), [wicked](#), [wickedness](#))

Important figures of speech in this chapter

Metaphors

There are many vivid metaphors used to describe Judah's sin. Their sin is described as a sickness that spreads. (See: [Metaphor](#) and [sin](#), [sinful](#), [sinner](#), [sinning](#))

Rhetorical Questions

Yahweh uses several rhetorical questions in this chapter. The purpose of these questions is to convince the people of Judah of their sin. (See: [Rhetorical Question](#))

Links:

- [Isaiah 01:01 Notes](#)
- [Introduction to Isaiah](#)

Isaiah 1:1**UDB:**

¹ The Vision of Isaiah son of Amoz, that Yahweh showed him about Judah and Jerusalem during the years of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

ULB:

¹ ¹ The Vision of Isaiah son of Amoz, that he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

translationWords:

- [vision](#)
- [Isaiah](#)
- [Judah](#)
- [Jerusalem](#)
- [Uzziah, Azariah](#)
- [Jotham](#)
- [Ahaz](#)
- [Hezekiah](#)
- [king](#)

translationNotes:

- **The Vision of Isaiah ... that he saw** - “This is the Vision of Isaiah ... that Yahweh showed him” or “This is what God showed Isaiah”
- **Amoz** - Amoz was the father of Isaiah. (See: [How to Translate Names](#))
- **Judah and Jerusalem** - “Judah” refers to the southern kingdom of Israel. “Jerusalem” was its most important city. AT: “those living in Judah and Jerusalem” or “the people of Judah and Jerusalem” (See: [Metonymy](#))
- **in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah** - This is an idiom and refers to the time when each king reigned. They reigned one after the other, not all at the same time. AT: “when Uzziah, Jotham, Ahaz and Hezekiah were kings of Judah” (See: [Idiom](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 01 General Notes](#)
- [Isaiah 01 Translation Questions](#)

Isaiah 1:2-3**UDB:**

² Hear, O heavens, and listen, O earth, because this is what Yahweh said:

”I have raised people since they were born,
but they have rebelled against me.

³ Oxen know their owners,
and donkeys know who feeds them,
but Israel does not know;
Israel does not understand.”

ULB:

² Hear, heavens, and give ear, earth; for Yahweh has spoken:

”I have nourished and brought up children, but they have rebelled against me.

³ The ox knows his owner, and the donkey his master’s feeding trough,
but Israel does not know, Israel does not understand.”

translationWords:

- heaven, sky, heavens, heavenly
- Yahweh
- rebel, rebellious, rebellion
- Israel, Israelites, nation of Israel

translationNotes:

- **General Information:** - Isaiah speaks to the people of Judah in the form of a poem. (See: [Parallelism](#))
- **Hear, heavens, and give ear, earth** - Although these prophecies were meant for the people of Jerusalem and Judah to hear, Isaiah knows they will not listen. Possible meanings are 1) he speaks in apostrophe, as though the “heavens” and “earth” would be able to listen to what Yahweh said, or 2) the words “heavens” and “earth” are metonyms and a merism for all living beings everywhere. AT: “you who live in the heavens ... you who live on the earth” (See: [Apostrophe](#) and [Personification](#) and [Merism](#))

- **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.
- **I have nourished ... does not understand** - Words that Yahweh spoke and which Isaiah is speaking to the Israelites for Yahweh.
- **I have nourished and brought up children** - Yahweh speaks as if his words were food and as if the Israelites were his children. AT: “I have taken care of the people living in Judah like they were my children” (See: [Metaphor](#))
- **the donkey his master’s feeding trough** - You can make clear the understood information. AT: “the donkey knows his master’s feeding trough” or “the donkey knows where his master gives him food” (See: [Ellipsis](#))
- **but Israel does not know, Israel does not understand** - This probably means “but the people of Israel do not know me, they do not understand that I am the one who cares for them.”
- **Israel** - This is a metonym for the people of Israel. Judah is part of what had been the nation of Israel. AT: “the people of Israel” (See: [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 01 General Notes](#)
- [Isaiah 01 Translation Questions](#)

Isaiah 1:4**UDB:**

⁴ Terrible things will happen to this sinful nation, this people group weighted down by their sin,
these children of people who do evil things,
these sons who are unjust.

They have left Yahweh,
the Holy One of Israel.
They have turned away from him.

ULB:

⁴ Woe! Nation, sinners, a people weighed down with iniquity,
offspring of evildoers, sons who act corruptly!
They have abandoned Yahweh, they have despised the Holy One of Israel,
they have estranged themselves from him.

translationWords:

- woe
- nation
- sin, sinful, sinner, sinning
- iniquity
- offspring
- evil, wicked, wickedness
- corrupt, corruption
- Yahweh
- Holy One

translationNotes:

- **General Information:** - Isaiah speaks to the people of Judah in the form of a poem. (See: [Parallelism](#))

- **Nation, sinners** - Possible meanings are 1) Isaiah is saying two different things about them. AT: “Nation of Israel, you sinners” or 2) he is saying only one thing about them. AT: “Nation of sinners”
- **a people weighed down with iniquity** - Something very heavy that a person might carry is a metaphor for their many sins. AT: “their sin is like a heavy bag on their shoulders that makes it hard for them to walk” (See: [Metaphor](#))
- **offspring of evildoers** - The word “offspring” is a metaphor for people who do what others have done. AT: “people who do the same evil they see others doing” (See: [Metaphor](#))
- **act corruptly** - do evil deeds
- **They have abandoned Yahweh** - “They have gone away from Yahweh”
- **have despised** - “have refused to obey” or “have refused to respect”
- **Israel** - Judah is part of what had been the nation of Israel.
- **they have estranged themselves from him** - Though at one time they were friends, they now treat him as though they do not know him.

Links:

- [Introduction to Isaiah](#)
- [Isaiah 01 General Notes](#)
- [Isaiah 01 Translation Questions](#)

Isaiah 1:5-6**UDB:**

⁵ Why do you do things for which Yahweh should punish you?

Why do you continue to rebel against him?

You are like someone whose

whole mind and heart are sick.

⁶ From the bottom of the foot to the top of the head,

nothing is healthy.

There are open wounds, cuts, and sores

that have not been cleaned or bandaged,

and no one has put oil on them to heal them.

ULB:

⁵ Why are you still being beaten? Why do you rebel more and more?

The whole head is sick, the whole heart is weak.

⁶ From the sole of the foot to the head there is no part unharmed;

only wounds, and bruises, and fresh open wounds;

they have not been closed, cleansed, bandaged, nor treated with oil.

translationWords:

- rebel, rebellious, rebellion
- heart
- oil

translationNotes:

- **General Information:** - Isaiah speaks to the people of Judah in the form of a poem. (See: [Parallelism](#))
- **Why are you still being beaten? Why do you rebel more and more?** - Isaiah uses these questions to scold the people of Judah. The questions can be translated as statements. This can also be stated in active form. AT: "You keep doing things that Yahweh has to punish you for. You continue to rebel against him." (See: [Rhetorical Question](#) and [Active or Passive](#))

- **you** - Here the word “you” refers to the people who live in Judah and so is plural. (See: [Forms of You](#))
- **The whole head is sick, the whole heart is weak** - This metaphor compares the nation of Israel to a person who has been beaten. AT: “You are like someone whose head is wounded and whose heart is weak” or “You are like someone whose whole mind and heart are sick” (UDB) (See: [Metaphor](#))
- **there is no part unharmed** - This can be stated positively. It can also be stated in active form. AT: “every part of you has been harmed” or “someone has harmed every part of you” (See: [Double Negatives](#))
- **they have not been closed, cleansed, bandaged, nor treated with oil** - This metaphor compares the punishment God has given Israel to physical wounds. It can be stated in active form. AT: “no one has closed, cleansed, bandaged, or treated them with oil” (See: [Metaphor](#) and [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 01 General Notes](#)
- [Isaiah 01 Translation Questions](#)

Isaiah 1:7-8**UDB:**

⁷ Enemies have ruined your country;

they have burned your towns, and there is no one left.

Foreigners plunder the crops in your fields while you watch;

they destroy everything that they see.

⁸ The city of Jerusalem has become as small as a shepherd's hut.

It is like a shelter in a vineyard;

it is like a watchman's hut in a field of melons.

It is a city surrounded by its enemies who are waiting to attack it.

ULB:

⁷ Your country is ruined; your cities are burned;

your fields—in your presence, strangers are destroying them—
abandoned devastation, overthrown by strangers.

⁸ The daughter of Zion is left like a hut in a vineyard,

like a shed in a garden of cucumbers, like a besieged city.

translationWords:

- Zion, Mount Zion
- vineyard

translationNotes:

- **General Information:** - Isaiah speaks to the people of Judah in the form of a poem. (See: [Parallelism](#))
- **Your country is ruined** - This can be stated in active form. AT: “They have ruined your country” or “Your enemies have ruined your country” (See: [Active or Passive](#))
- **your cities are burned** - This can be stated in active form. AT: “they have burned your cities” (See: [Active or Passive](#))
- **your fields—in your presence, strangers are destroying them** - “people who are not from your own country steal the crops from your fields while you watch”

- **abandoned devastation** - “empty and devastated.” This abstract noun phrase can be expressed as verb phrases. AT: “they have destroyed the land and no one lives there” (See: [Abstract Nouns](#))
- **overthrown by strangers** - This can be stated in active form. AT: “strangers have overthrown your country” or “a foreign army has completely conquered it” (See: [Active or Passive](#))
- **The daughter of Zion is left** - This can be stated in active form. AT: “I have left the daughter of Zion” (See: [Active or Passive](#))
- **The daughter of Zion** - The “daughter” of a city means the people of the city. AT: “The people of Zion” or “The people who live in Zion” (See: [Idiom](#))
- **is left like a hut in a vineyard, like a shed in a garden of cucumbers** - Possible meanings are 1) “has become as small as a hut in a vineyard or a shed in a garden of cucumbers” (see UDB) or 2) “is left the way a farmer leaves a hut in a vineyard or a shed in a garden of cucumbers when he is finished with them” (See: [Simile](#) and [Assumed Knowledge and Implicit Information](#))
- **like ... cucumbers, like a besieged city** - Another possible meaning is “like ... cucumbers. She is a besieged city”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 01 General Notes](#)
- [Isaiah 01 Translation Questions](#)

Isaiah 1:9**UDB:**

⁹ If Yahweh, commander of the angel armies, had not allowed a few of his people to survive,
 we would have all been destroyed,
 like the cities of Sodom and Gomorrah were destroyed.

ULB:

⁹ If Yahweh of hosts had not left for us a small remnant,
 we would have been like Sodom, we would have been like Gomorrah.

translationWords:

- [Yahweh of hosts, God of hosts, host](#)
- [remnant](#)
- [Sodom](#)
- [Gomorrah](#)

translationNotes:

- **General Information:** - Isaiah speaks to the people of Judah in the form of a poem. (See: [Parallelism](#))
- **If Yahweh** - This describes something that could have happened in the past but did not. (See: [Hypothetical Situations](#))
- **a small remnant** - “a few survivors”
- **us ... we** - Here these words refer to Isaiah and includes all the people of Judah and Jerusalem. (See: [Inclusive “We”](#))
- **we would have been like Sodom, we would have been like Gomorrah** - How Judah would have been like Sodom and Gomorrah can be made explicit. AT: “God would have destroyed us, like he destroyed the cities of Sodom and Gomorrah” (UDB) (See: [Assumed Knowledge and Implicit Information](#) and [Simile](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 01 General Notes](#)

- **Isaiah 01 Translation Questions**

Isaiah 1:10-11**UDB:**

¹⁰ Listen to what Yahweh has to say to you, you rulers of Sodom!

Listen to the law of our God, you people of Gomorrah!

¹¹ “What do your many sacrifices mean to me?” says Yahweh;

”I do not want any more burnt offerings of rams, or the fat of bulls.

The blood of bulls, lambs, or goats does not make me happy.

ULB:

¹⁰ Hear the word of Yahweh, you rulers of Sodom;

listen to the law of our God, you people of Gomorrah:

¹¹ “What is the multitude of your sacrifices to me?” says Yahweh.

”I have had enough of the burnt offerings of rams, and the fat of fatted beasts;

and in the blood of bulls, lambs, or goats I do not delight.

translationWords:

- word of God, word of Yahweh, word of the Lord, scripture
- Sodom
- law, law of Moses, God’s law, law of Yahweh
- Gomorrah
- sacrifice, offering
- burnt offering, offering by fire
- sheep, ram, ewe
- blood
- lamb, Lamb of God
- goat, kid

translationNotes:

- **General Information:** - Isaiah speaks to the people of Judah in the form of a poem. (See: [Parallelism](#))
- **you rulers of Sodom ... you people of Gomorrah** - Isaiah is comparing the people of Judah to Sodom and Gomorrah to emphasize how sinful they have become. AT: “you rulers who are as sinful as the people of Sodom ... you people who are as wicked as those who lived in Gomorrah” (See: [Metaphor](#))

- **What is the multitude of your sacrifices to me?** - God is using a question to scold the people. This rhetorical question can be translated as a statement. AT: “Your many sacrifices mean nothing to me!” (See: [Rhetorical Question](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 01 General Notes](#)
- [Isaiah 01 Translation Questions](#)

Isaiah 1:12-13**UDB:**

¹² When you come to my temple to worship me,

who has told you to tramp around in my courtyard while you perform all those rituals?

¹³ Stop bringing to me those offerings, because they are useless to me;

I am disgusted with the incense that the priests burn!

And your feasts to celebrate the new moon each month and your Sabbath days and your other festivals—

I hate them because of the wicked things that you do!

ULB:

¹² When you come to appear before me,

who has required this of you, to trample my courts?

¹³ Bring no more meaningless offerings; incense is an abomination to me;

your new moon and Sabbath assemblies—I cannot tolerate these wicked assemblies.

translationWords:

- courtyard, court
- sacrifice, offering
- incense
- abomination, abominable
- new moon
- Sabbath
- assembly, assemble
- evil, wicked, wickedness

translationNotes:

- **General Information:** - Isaiah speaks Yahweh's words to the people of Judah in the form of a poem. (See: [Parallelism](#))
- **who has required this of you, to trample my courts?** - The word "trample" means to step on and crush with one's feet. God is using a question to scold the people who live in Judah. This rhetorical question can be translated as a statement. AT: "no one told you to stomp around in my courtyards!" (See: [Rhetorical Question](#))

- **Bring no more meaningless offerings** - “Do not bring me any more of your worthless gifts”
- **incense is an abomination to me** - Here the abstract noun “abomination” can expressed as the verb “hate.” AT: “I hate the incense the priests burn” (See: [Abstract Nouns](#))
- **I cannot tolerate these wicked assemblies** - Possible meanings are 1) “I cannot allow you to gather together because of the wicked things you do” or 2) “I cannot allow myself to watch you gather together because of the wicked things you do.”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 01 General Notes](#)
- [Isaiah 01 Translation Questions](#)

Isaiah 1:14-15**UDB:**

¹⁴ I hate all your celebrations of the new moon and the other festivals that you celebrate.

They are like a heavy burden that I am tired of carrying.

¹⁵ So when you lift up your hands to pray to me,

I will not look at you.

Even if you pray to me often,

I will not listen to you,

because it is as though your hands are covered with the blood of people whom you have killed.

ULB:

¹⁴ I hate your new moons and your appointed feasts;
they are a burden to me; I am tired of enduring them.

¹⁵ So when you spread out your hands in prayer, I hide my eyes from you;
even though you offer many prayers, I will not listen;
your hands are full of blood.

translationWords:

- appoint, appointed
- feast
- burden
- endure, endurance
- pray, prayer
- blood

translationNotes:

- **General Information:** - Isaiah speaks Yahweh's words to the people of Judah in the form of a poem. (See: [Parallelism](#))
- **your new moons and your appointed feasts** - The words "new moons" are a metonym for the celebrations of the new moon. They are also a synecdoche for all regular celebrations. AT: "your celebrations of the new moon and your other regular feasts" (See: [Metonymy](#) and [Synecdoche](#))

- **new moons** - A new moon is when the moon first shows light after having been dark.
- **they are a burden to me; I am tired of enduring them** - This compares how God feels about the people's celebrations to carrying a heavy object. AT: "they are a heavy load that I am tired of carrying" (See: [Metaphor](#))
- **I hide my eyes from you** - This idiom is a way of saying "I will not look at you" or "I will not pay attention to you" (See: [Idiom](#))
- **your hands are full of blood** - This is the reason that God will not listen to their prayers. The blood likely refers to violence that they have done against people. AT: "because it is like your hands are covered with the blood of those you have harmed" or "because you are guilty of violence" (See: [Synecdoche](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 01 General Notes](#)
- [Isaiah 01 Translation Questions](#)

Isaiah 1:16-17**UDB:**

¹⁶ Wash your hearts and become clean!

Get rid of your evil behavior!

Stop doing things that are wrong!

¹⁷ Learn to do deeds that are good and

try to cause people to do what is just.

Stop people from mistreating others,

and defend orphans and widows when people take them to court.”

ULB:

¹⁶ Wash, cleanse yourselves;

remove the evil of your deeds from my sight;

stop being evil;

¹⁷ learn to do good;

seek justice, make straight the oppression, [1]Instead of *make straight the oppression* , some versions have *help the oppressed* .

give justice to the fatherless, defend the widow.”

translationWords:

- clean, cleanse
- evil, wicked, wickedness
- good, goodness
- just, justice, justly
- oppress, oppression, oppressor

translationNotes:

- **General Information:** - Isaiah speaks Yahweh’s words to the people of Judah in the form of a poem. (See: [Parallelism](#))

- **Wash, cleanse yourselves** - Here God compares a person who stops sinning with one who washes his body. AT: “Repent and wash the sin from your heart like you wash the dirt from your body” (See: [Metaphor](#))
- **remove the evil of your deeds from my sight** - God was not telling them to do their evil deeds somewhere else, but to stop doing them. AT: “stop doing the evil deeds that I see you doing” (See: [Metaphor](#))
- **make straight the oppression** - God speaks of people who oppress others as if they had made crooked something that should be straight, and he calls on them to make that object straight again. The abstract noun “oppression” can be translated as a verb. AT: “make sure that those helpless people you have harmed no longer suffer from the bad things you have done to them” (See: [Metaphor](#) and [Abstract Nouns](#))
- **give justice to the fatherless** - “be fair to the children who do not have fathers”
- **defend the widow** - “protect the women whose husbands have died”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 01 General Notes](#)
- [Isaiah 01 Translation Questions](#)

Isaiah 1:18**UDB:**

¹⁸ Yahweh says, "You need to think about what you do.

Even though your sins are like scarlet red,
they will be as white as snow;
though your sins are like crimson red,
they will be as white as sheeps' wool.

ULB:

¹⁸ "Come now, and let us reason together," says Yahweh;
"though your sins are like scarlet, they will be white like snow;
though they are red like crimson, they will be like wool.

translationWords:

- **Yahweh**
- **sin, sinful, sinner, sinning**

translationNotes:

- **General Information:** - Yahweh continues to speak to the people of Judah.
- **Come now, and let** - Yahweh graciously and lovingly invites the people to listen to what he is about to say. "Please listen to me. Let" or "Pay attention; I want to help you. Let"
- **let us reason together** - "let us think about this together" or "we need to discuss this" or "what are we going to do?" Yahweh invites the people to discuss the future. Here the word "us" refers to Yahweh and includes the people of Judah. (See: **Inclusive "We"**)
- **though your sins are like scarlet, they will be white like snow; though they are red like crimson, they will be like wool** - Isaiah is speaking of the people as if they were wearing clothes that were supposed to be white wool and of their sins as if they were red stains on the clothes. If Yahweh forgives their sins, it will be as if their clothes become white again. (See: **Metaphor**)
- **like scarlet** - Scarlet is a bright red color. AT: "bright red" (See: **Simile**)
- **white like snow** - White is often a symbol for holiness or purity. "Snow" refers to something like frozen rain that is very white. Since this simply describes something as very white, you could replace it with something else that is white: "white as a seashell" or "white as a dove." This means that their sins will be forgiven. (See: **Simile**)

- **red like crimson** - Crimson is a dark red color. AT: “dark red” (See: [Simile](#))
- **like wool** - Wool is the hair of a sheep or goat. How they will be like wool can be made explicit. AT: “white like wool” (See: [Assumed Knowledge and Implicit Information](#) and [Simile](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 01 General Notes](#)
- [Isaiah 01 Translation Questions](#)

Isaiah 1:19-20**UDB:**

¹⁹ If you are willing to obey me,

you will eat good food from the land.

²⁰ But if you turn away from me and rebel against me,

your enemies will slaughter you.”

That will happen because Yahweh said it.

ULB:

¹⁹ If you are willing and obedient, you will eat the good of the land,

²⁰ but if you refuse and rebel, the sword will devour you,”

for the mouth of Yahweh has spoken it.

translationWords:

- obey, obedient, obedience
- good, goodness
- rebel, rebellious, rebellion
- sword

translationNotes:

- **General Information:** - God continues to speak to the people of Judah.
- **If you are willing and obedient** - Here, “willing” and “obedient” are used together to express one idea. AT: “If you willingly obey” (See: [Hendiadys](#))
- **you will eat the good of the land** - “the land will produce good food for you to eat”
- **but if you refuse and rebel** - “but if you refuse to listen and instead disobey me”
- **the sword will devour you** - The word “sword” refers to Judah’s enemies. Also, the word “devour” compares Judah’s enemies coming to kill them to a wild animal that attacks and eats other animals. AT: “your enemies will kill you” (See: [Metonymy](#) and [Metaphor](#))
- **the mouth of Yahweh has spoken it** - The word “mouth” emphasizes that Yahweh has spoken and what he says will certainly happen. AT: “Yahweh has spoken” or “Yahweh has said that this will happen” (See: [Synecdoche](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 01 General Notes](#)
- [Isaiah 01 Translation Questions](#)

Isaiah 1:21-22**UDB:**

²¹ At one time you people of Jerusalem faithfully worshiped only Yahweh,
but now you have become like prostitutes who are not faithful to
any husband.

The people there always acted justly and righteously,
but now your city is full of murderers.

²² Your silver is no longer pure,
and your wine has become mixed with water.

ULB:

²¹ How the faithful city has become a prostitute!
She who was full of justice—she was full of righteousness,
but now she is full of murderers.

²² Your silver has become impure, your wine mixed with water.

translationWords:

- faithful, faithfulness
- prostitute, harlot, whore
- just, justice, justly
- righteous, righteousness
- wine, wineskin, new wine

translationNotes:

- **General Information:** - Isaiah speaks to the people of Judah in the form of a poem. (See: [Parallelism](#))
- **How the faithful city** - This exclamation shows Isaiah's anger and sadness about the people of Jerusalem. AT: "See how the people of Jerusalem, who had been faithful to God" (See: [Metonymy](#))
- **has become a prostitute** - Isaiah compared the people to a woman who is not loyal to her husband but who sleeps with other men for money. The people were no longer loyal to God but were worshiping false gods. AT: "acts like a prostitute" (See: [Metaphor](#))

- **She who was full of justice** - The word “she” refers to Jerusalem and its people. Those who wrote the Bible often refer to cities as women. AT: “The people of Jerusalem were fair and did what was right” (See: [Metaphor](#))
- **but now she is full of murderers** - The word “she” refers to Jerusalem and its people. Those who wrote the Bible often refer to cities as women. AT: “but now the people of Jerusalem are murderers” (See: [Metaphor](#))
- **Your silver has become impure, your wine mixed with water** - Possible meanings are that Isaiah uses silver and wine as metaphors for 1) the people of Jerusalem. AT: “You are like silver that is no longer pure, and like wine that is mixed with water,” or 2) the good deeds that the people formerly did. AT: “You used to do good deeds, but now your bad deeds make your good deeds worthless.” (See: [Metaphor](#))
- **silver ... impure** - Someone needs to clean silver often or it will no longer shine brightly.
- **wine ... water** - Wine with water in it has little taste and so is no better than water.

Links:

- [Introduction to Isaiah](#)
- [Isaiah 01 General Notes](#)
- [Isaiah 01 Translation Questions](#)

Isaiah 1:23**UDB:**

²³ Your leaders are rebels;

they are friends of thieves.

They all want to get money

and make others to give them gifts in order to decide cases in court
in their favor.

They do not defend orphans in court,

and they do not help widows to get what they should receive.

ULB:

²³ Your princes are rebels and companions of thieves;

everyone loves bribes and runs after payoffs.

They do not defend the fatherless, nor does the widow's legal plea come before them.

translationWords:

- prince, princess
- rebel, rebellious, rebellion
- bribe

translationNotes:

- **General Information:** - Isaiah speaks Yahweh's words to the people of Judah in the form of a poem. (See: [Parallelism](#))
- **Your princes are rebels** - "Your leaders rebel against God"
- **companions of thieves** - "they are friends with people who steal from others"
- **bribes ... payoffs** - People give "bribes" as gifts to dishonest rulers so the rulers will then act unjustly. Rulers receive "payoffs" as gifts from those who make profits from unjust laws that the ruler has passed.
- **runs after payoffs** - A person eagerly desiring for someone to give him a bribe is spoken of as if the payoff were running away and the person were running after it. AT: "everyone desires for someone to pay money to them to make dishonest decisions" (See: [Metaphor](#))
- **They do not defend the fatherless** - "they do not protect those who do not have fathers"

- **nor does the widow's legal plea come before them** - "nor do they listen when widows go to them for help against those who break the law" or "and they do not help widows who go to them for help against those who break the law"

Links:

- [Introduction to Isaiah](#)
- [Isaiah 01 General Notes](#)
- [Isaiah 01 Translation Questions](#)

Isaiah 1:24-25**UDB:**

²⁴ Therefore Yahweh, commander of the angel armies, the mighty God of Israel, says,

”I will get revenge against those who are against me,
and avenge myself on my enemies.

²⁵ I will raise my fist to strike you,
and I will punish you severely,
as though you were silver and I needed to heat you very greatly to
melt you and get rid of the impurities.

ULB:

²⁴ Therefore this is the declaration of the Lord, Yahweh of hosts, the Mighty One of Israel:

”Woe to them! I will take vengeance against my adversaries, and avenge myself against my enemies;

²⁵ I will turn my hand against you,
refine away your dross as with lye, and take away all your dross.

translationWords:

- Lord
- Yahweh of hosts, God of hosts, host
- mighty, might
- Israel, Israelites, nation of Israel
- avenge, revenge, vengeance
- adversary, enemy
- hand, right hand, to hand over

translationNotes:

- **General Information:** - Isaiah begins to speak Yahweh’s words to the people of Judah in the form of a poem. (See: [Parallelism](#))
- **Therefore** - “For that reason”
- **this is the declaration of the Lord** - The abstract noun “declaration” can be translated as a verb. AT: “this is what the Lord declares”

- **I will take vengeance against my adversaries, and avenge myself against my enemies**
- Both of these phrases mean basically the same thing. The words “take vengeance against my adversaries” speak more of Yahweh doing whatever he needs to do to those who work against him so he can be happy. The words “avenge myself against my enemies” speak more of Yahweh justly punishing his enemies. AT: “I will punish those who opposed me” or “I will do what pleases me to those who work against me, and I will justly punish my enemies” (See: [Parallelism](#))
- **I will turn my hand against you** - Here “hand” refers to God’s power which he would use to punish his people. AT: “I will begin to use all my power against you” (See: [Metonymy](#))
- **refine away your dross as with lye** - Here the process in which God removes his people’s sin is spoken of as if he were separating metal from the bad things mixed with it. The words “as with lye” adds another metaphor, because lye is used in soap, not in refining metal. AT: “and like fire removing the dirt from silver, I will remove all the evil from among you” (See: [Metaphor](#))
- **dross** - This is the dirt and other things that people remove from metals so the metal will be pure.

Links:

- [Introduction to Isaiah](#)
- [Isaiah 01 General Notes](#)
- [Isaiah 01 Translation Questions](#)

Isaiah 1:26**UDB:**

²⁶ After that happens, I will give you good judges like you had in the past.

You will have wise counselors like you had long ago.

Then people will call your city a city where people act righteously,
a faithful city.”

ULB:

²⁶ I will restore your judges as at the first, and your counselors as at the beginning;

after that you will be called the city of righteousness, a faithful town.”

translationWords:

- judge, judgment
- counsel, counselor, advice, advisor
- righteous, righteousness
- faithful, faithfulness

translationNotes:

- **General Information:** - Isaiah speaks to the people of Judah in the form of a poem. (See: [Parallelism](#))
- **at the first ... at the beginning** - These are two ways of speaking of the first part or beginning of Israel’s history, when Israel first became a nation.
- **you will be called** - This can be stated in active form. AT: “people will call you” (See: [Active or Passive](#))
- **the city of righteousness, a faithful town** - Here “city” and “town” refer to the people living in Jerusalem. AT: “the city where the people are righteous and loyal to God” (See: [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 01 General Notes](#)
- [Isaiah 01 Translation Questions](#)

Isaiah 1:27-28**UDB:**

²⁷ Because the people of Jerusalem will do what is fair,

Yahweh will restore their city,
and he will save those who repent
because of their righteousness.

²⁸ But he will crush rebels and sinners,
and those who forsake him will disappear.

ULB:

²⁷ Zion will be redeemed by justice, and her repentant ones by righteousness.

²⁸ Rebels and sinners will be crushed together, and those who abandon Yahweh will be done away with.

translationWords:

- Zion, Mount Zion
- redeem, redemption, redeemer
- just, justice, justly
- repent, repentance
- righteous, righteousness
- rebel, rebellious, rebellion
- sin, sinful, sinner, sinning
- Yahweh

translationNotes:

- **General Information:** - Isaiah speaks Yahweh's words to the people of Judah in the form of a poem. (See: [Parallelism](#))
- **Zion will be redeemed by justice, and her repentant ones by righteousness** - This can be stated in active form. The full meaning of this statement can be made clear. Possible meanings are 1) "Yahweh will redeem Zion because the people there do what is just, and he will redeem those who repent because they do what Yahweh says is right" or 2) "Yahweh will redeem Zion because he is just, and he will redeem those who repent because he is righteous" (See: [Active or Passive](#) and [Ellipsis](#))

- **Zion** - This is a metonym for "the people who live on Mount Zion. (See: [Metonymy](#))
- **Rebels and sinners will be crushed together** - This can be stated in active form. AT: "God will destroy those who rebel and sin against him" (See: [Active or Passive](#))
- **those who abandon Yahweh will be done away with** - This can be stated in active form. AT: "and Yahweh will completely do away with those who turn away from him" or "and Yahweh will kill all who reject him" (See: [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 01 General Notes](#)
- [Isaiah 01 Translation Questions](#)

Isaiah 1:29-30**UDB:**

²⁹ "You will be ashamed because you worshiped idols under the oak trees that you thought were sacred,

and you will be disgraced because you worshiped idols in the gardens that you loved so much.

³⁰ You will be like a very large tree that has withered leaves,
like a garden that has dried up because it has no water.

ULB:

²⁹ "For you will be ashamed of the sacred oak trees that you desired,
and you will be embarrassed by the gardens that you have chosen.

³⁰ For you will be like an oak whose leaf fades,
and like a garden that has no water.

translationWords:

- shame, shameful, ashamed
- sacred
- oak

translationNotes:

- **General Information:** - Isaiah speaks Yahweh's words to the people of Judah in the form of a poem. (See: [Parallelism](#))
- **the sacred oak trees ... gardens** - These phrases refer to places where the people of Judah worshiped idols.
- **you will be embarrassed by** - Some versions read, "you will blush because of." A person blushes when his face turns hot and red, often because he feels that he has done something wrong.
- **For you will be like an oak whose leaf fades, and like a garden that has no water** - Water gives life to trees and gardens. The people have cut themselves off from Yahweh, who gives them life. (See: [Simile](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 01 General Notes](#)
- [Isaiah 01 Translation Questions](#)

Isaiah 1:31**UDB:**

³¹ Those among you who are very strong will become like dry wood,
and the work they do will be like a spark.
Both they and the evil things that they do will burn up,
and no one will be able to put out the fire.”

ULB:

³¹ The strong man will be like tinder, and his work like a spark;
they will both burn together, and no one will quench them.”

translationWords:

- [quench](#)

translationNotes:

- **General Information:** - Isaiah speaks Yahweh's words to the people of Judah in the form of a poem. (See: [Parallelism](#))
- **The strong man** - “The strong person” or “Whoever is powerful.” This may refer to people who are important and who influence other people.
- **tinder** - dry material that burns easily
- **and his work like a spark** - This compares the person's deeds or evil works to a spark that falls on tinder and sets it on fire. AT: “his work will be like a spark that starts a fire” (See: [Simile](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 01 General Notes](#)
- [Isaiah 01 Translation Questions](#)

Isaiah 2 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of 2:2-3:26, which is a vision Isaiah receives. These are the words of Yahweh.

Special concepts in this chapter

Latter days

This is probably a reference to the “last days.” This makes parts of this prophecy reference events near the end of this world. Most scholars expect these prophecies to be fulfilled by Jesus. (See: [last day](#), [last days](#), [latter days](#), [prophet](#), [prophecy](#), [prophecy](#), [seer](#), [prophetess](#) and [fulfill](#))

Idolatry

While the first prophecy of Isaiah concerned the lack of justice in Judah, this chapter focuses on the presence of idolatry in Judah. (See: [just](#), [justice](#), [justly](#))

Links:

- [Isaiah 02:01 Notes](#)

Isaiah 2:1-2**UDB:**

¹ This is a message that Yahweh gave to Isaiah son of Amoz, in a vision about Judah and Jerusalem.

² In the future, the hill on which Yahweh's temple is built
will be the most important place on the earth.
It will be as though it is the highest mountain,
as though it has been raised up above all other hills,
and people from all over the world will come there.

ULB:

² ¹ The things that Isaiah son of Amoz perceived in a vision, concerning Judah and Jerusalem.

² It will be in the last days
that the mountain of Yahweh's house
will be established as the highest of the mountains,
and it will be raised up above the hills,
and all the nations will flow to it.

translationWords:

- Isaiah
- Amoz
- Judah
- Jerusalem
- last day, last days, latter days
- house of God, Yahweh's house
- exalt, exaltation
- nation

translationNotes:

- **General Information:** - Isaiah speaks to the people of Judah in the form of a poem. (See: [Parallelism](#))
- **Judah and Jerusalem** - "Judah" and "Jerusalem" are metonyms for the people who live there. AT: "those living in Judah and Jerusalem" (See: [Metonymy](#))

- **in the last days** - “in the future”
- **the mountain of Yahweh’s house will be established** - This can be stated 1) as a description. AT: “The mountain of Yahweh’s house will stand” or 2) in active form. AT: “Yahweh will establish the mountain on which his temple is built” (See: [Active or Passive](#))
- **as the highest of the mountains** - Isaiah speaks of importance as if it were physical height. AT: “the most important of the mountains” or “the most important place in the world” (See: [Metaphor](#))
- **it will be raised up above the hills** - Isaiah speaks of honor in metaphor as if it were physical height. This can be stated 1) in active form. AT: “Yahweh will honor it more than any other hill” or 2) as a metonym for the people who worship there. AT: “Yahweh will honor the people who worship there more than he honors any other people” (See: [Metaphor](#) and [Active or Passive](#) and [Metonymy](#))
- **and all the nations** - Here “nations” is a metonym for the people of those nations. AT: “and people from all the nations” (See: [Metonymy](#))
- **will flow to it** - The people around the world going to the mountain of Yahweh is compared to how a river flows. This emphasizes that many people will come, not just a few people. AT: “will flow like a river to it” or “will go to it” (UDB) (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 02 General Notes](#)
- [Isaiah 02 Translation Questions](#)

Isaiah 2:3**UDB:**

³ People from many people groups will say to each other,

”Come, let us go up to the hill,
to the temple of Yahweh,
to worship the God whom Jacob worshiped.

There he will teach us what he desires us to know,
in order that our behavior will please him.”

They will teach us in Jerusalem;

we will learn there what Yahweh desires to tell us.

ULB:

³ Many peoples will come and say,

”Come, let us go up to the mountain of Yahweh, to the house of the God of Jacob,

so he may teach us some of his ways, and we may walk in his paths.”

For out of Zion will go the law, and the word of Yahweh from Jerusalem.

translationWords:

- **people group, peoples, the people, a people**
- **Yahweh**
- **house of God, Yahweh’s house**
- **Jacob, Israel**
- **walk**
- **Zion, Mount Zion**
- **law, law of Moses, God’s law, law of Yahweh**
- **word of God, word of Yahweh, word of the Lord, scripture**
- **Jerusalem**

translationNotes:

- **General Information:** - Isaiah speaks to the people of Judah in the form of a poem. (See: **Parallelism**)

- **Jacob, so he may teach ... and we may walk** - Another possible meaning is “Jacob. He will teach ... and we will walk”
- **he may teach us some of his ways, and we may walk in his paths** - The words “ways” and “paths” are metaphors for the way a person lives. If your language has only one word for the ground on which people walk, you may combine these phrases. AT: “he may teach us his will so that we may obey him” (See: [Parallelism](#) and [Metaphor](#))
- **For out of Zion will go the law, and the word of Yahweh from Jerusalem** - These phrases mean the same thing. Isaiah was emphasizing that all nations will understand that the truth is found in Jerusalem. AT: “People in Zion will teach God’s law, and people in Jerusalem will teach the word of Yahweh” (See: [Parallelism](#))
- **For out of Zion will go the law** - “For the law will go out from Zion.” Isaiah speaks as if the law were something like a river that moves without people doing anything. AT: “Those to whom they teach the law will go out from Zion” or “Yahweh will proclaim his law from Zion” (See: [Metaphor](#))
- **the word of Yahweh from Jerusalem** - “the word of Yahweh will go out from Jerusalem.” Isaiah speaks as if the word of Yahweh were something like a river that moves without people doing anything. You can make clear the understood information. AT: “Those to whom they teach the word of Yahweh will go out from Jerusalem” or “Yahweh will proclaim his word from Jerusalem” (See: [Metaphor](#) and [Ellipsis](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 02 General Notes](#)
- [Isaiah 02 Translation Questions](#)

Isaiah 2:4**UDB:**

⁴ Yahweh will listen to the disputes between nations,
and he will settle their arguments.

Then, instead of fighting against each other, they will hammer their swords
into plow blades,

and they will hammer their spears into pruning knives.

The armies of the nations will no longer fight against each other,
and they will not even train men to fight in battles.

ULB:

⁴ He will judge between the nations and will render decisions for many peo-
ples;

they will hammer their swords into plowshares, and their spears into prun-
ing hooks;

nation will not lift up sword against nation, nor will they train for war any
longer.

translationWords:

- judge, judgment
- nation
- people group, peoples, the people, a people
- spear
- sword

translationNotes:

- **General Information:** - Isaiah speaks to the people of Judah in the form of a poem. (See: [Parallelism](#))
- **He will judge** - “Yahweh will judge”
- **will render decisions** - “will solve disputes”
- **they will hammer their swords into plowshares, and their spears into pruning hooks** - The people of the nations will turn their weapons of war into tools for farming.

- **swords ... spears ... sword** - These words are synecdoches for weapons of any kind. (See: [Synecdoche](#))
- **plowshares ... pruning hooks** - These words are synecdoches for tools of any kind that people use in peaceful activity. (See: [Synecdoche](#))
- **they will hammer their swords into plowshares** - “they will make their swords into tools for planting seeds.” A plowshare is a blade that people use to dig into soil so they can plant seeds there.
- **and their spears into pruning hooks** - “they will hammer their spears into pruning hooks” or “they will make their spears into tools for caring for plants.” A pruning hook is a knife that people use to cut unwanted branches off of plants.
- **nation will not lift up sword against nation** - “no nation will lift up its sword against another nation.” The sword is a metonym for war. AT: “one nation will not fight wars against another nation” (See: [Metonymy](#))
- **nor will they train for war** - “nor will they even train to fight wars.” The writer expects his reader to believe that those who fight wars train before they fight and that some who train do not fight.

Links:

- [Introduction to Isaiah](#)
- [Isaiah 02 General Notes](#)
- [Isaiah 02 Translation Questions](#)

Isaiah 2:5-6**UDB:**

⁵ You descendants of Jacob,

let us behave in the way that we should because Yahweh is with us!

⁶ Yahweh, you have abandoned us, your people

who are descendants of Jacob,

because everywhere your people practice the customs of people who live east of Israel.

They also perform rituals to find out what will happen in the future, like the people in Philistia do.

They make agreements with foreigners who do not know Yahweh.

ULB:

⁵ House of Jacob, come, and let us walk in the light of Yahweh.

⁶ For you have abandoned your people, the house of Jacob,

because they are filled with customs from the east and are omen readers like the Philistines,

and they shake hands with sons of foreigners.

translationWords:

- house
- Jacob, Israel
- walk
- light
- Yahweh
- people of God, my people
- Philistines
- son, son of
- foreigner, foreign, alien

translationNotes:

- **General Information:** - In 2:5 Isaiah speaks to the people of Judah, and in 2:6 he speaks to Yahweh. Both times he speaks in the form of a poem. (See: [Parallelism](#))

- **House of Jacob** - “You descendants of Jacob” (UDB). The word “house” is a metonym for the people who live in the house, the family. Here “Jacob” represents the nation of Judah, but it would be best to use “Jacob” here. (See: [Metonymy](#))
- **come** - a gentle encouragement to do what the speaker is about to tell the hearer to do
- **let us walk in the light of Yahweh** - Isaiah speaks of people learning and then doing what Yahweh wants them to do as if they were walking at night with a lamp that Yahweh has provided so they can see the path. AT: “let us learn how Yahweh wants us to live and then live that way” (See: [Metaphor](#))
- **For you have abandoned your people** - “For you have left your people” and do not care what happens to them. Here the word “you” refers to Yahweh and so is singular. (See: [Pronouns](#))
- **they are filled with customs from the east** - Isaiah speaks as if the people were containers who were full of something from the east. Possible meanings are that he speaks of 1) the deeds that the eastern peoples do. AT: “they do all the time the evil things the people who live in lands east of Israel do” or 2) people, specifically those who claim to speak to dead people, who have come from the east to do evil deeds. AT: “many diviners have come from the east and now live there” (See: [Metaphor](#) and [Assumed Knowledge and Implicit Information](#))
- **omen readers** - people who claim that they can tell the future by looking at things like animal parts and leaves
- **and they shake hands with sons of foreigners** - Clasp hands together is the symbol of friendship and peace. AT: “they make peace and work together with people who are not from Israel” (See: [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 02 General Notes](#)
- [Isaiah 02 Translation Questions](#)

Isaiah 2:7-8**UDB:**

⁷ Israel is full of silver and gold;

there are very many treasures here.

The land is full of war horses

and war chariots.

⁸ But the land is also full of idols;

the people worship things that they have made with their own hands.

ULB:

⁷ Their land is full of silver and gold, and is there no limit to their wealth;
their land also is full of horses, nor is there limit to their chariots.

⁸ Their land also is full of idols;

they worship the craftsmanship of their own hands, things that their own fingers have made.

Important Terms:

- silver
- gold
- horse
- chariot
- idol, idolatrous
- worship
- hand, right hand, to hand over

translationNotes:

- **General Information:** - Isaiah speaks to Yahweh in the form of a poem. (See: [Parallelism](#))
- **Their land is full of silver ... their land also is full of horses ... Their land also is full of idols** - Isaiah speaks as if the land were a container in which someone had placed silver, horses, and idols. The word “land” is a metonym for the people themselves, and the words “is full of” is a metaphor for the people possessing these items. AT: “They possess much silver ... they also possess many horses ... They also possess many idols” (See: [Metaphor](#) and [Metonymy](#))

- **the craftsmanship of their own hands, things that their own fingers have made** - These two phrases mean almost the same thing and emphasize that these are not real gods. If your language has no general word for something someone has made, you can combine these two phrases into one. AT: “things that they themselves have made” (See: [Parallelism](#) and [Metonymy](#))
- **craftsmanship of their own hands** - The word “hands” is a synecdoche for the people themselves. AT: “their own craftsmanship” or “their own work” or “things they have made with their hands” (See: [Synecdoche](#))
- **things that their own fingers have made** - The word “fingers” is a synecdoche for the people themselves. AT: “things that they have made with their own fingers” (See: [Synecdoche](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 02 General Notes](#)
- [Isaiah 02 Translation Questions](#)

Isaiah 2:9-11**UDB:**

⁹ So now they will be humbled;

Yahweh will disgrace them.

Yahweh, do not forgive them!

¹⁰ All you people should crawl into the caves in the rock cliffs!

You should hide in pits in the ground

because you will be afraid of Yahweh

and of his glorious and awesome power.

¹¹ Yahweh will cause you people to no longer be arrogant

and he will stop you from being proud.

On that day people will praise and honor only Yahweh.

ULB:

⁹ The people will be bowed down, and individuals will fall down; therefore do not raise them up.

¹⁰ Go into the rocky places and hide in the ground

from the terror of Yahweh and from the glory of his majesty.

¹¹ The lofty gaze of man will be brought low, and the pride of men will be brought down,

and Yahweh alone will be exalted on that day.

translationWords:

- bow, bow down
- terror, terrify
- glory, glorious
- majesty
- proud, pride, prideful
- exalt, exaltation
- day of the Lord, day of Yahweh

translationNotes:

- **General Information:** - In 2:9 Isaiah finishes speaking to Yahweh. In 2:10-11 Isaiah speaks to the people of Judah. Both times he speaks in the form of a poem. (See: [Parallelism](#))
- **The people will be bowed down, and individuals will fall down** - Here being low to the ground represents people who are completely humiliated because they realize all they trusted in is worthless, and they can do nothing to help themselves. This can be stated in active form. AT: “God will make the people ashamed, and they will realize that all they trusted in is worthless” (See: [Metaphor](#) and [Active or Passive](#))
- **The people** - human beings, as opposed to animals
- **individuals** - “each person”
- **do not raise them up** - The words “raise them up” are a metaphor for Yahweh forgiving the people. AT: “do not forgive them” (See: [Metaphor](#))
- **Go into the rocky places** - Possible meanings are the people should go into 1) caves on steep hillsides (see UDB) or 2) places where there are many large rocks among which to hide.
- **hide in the ground** - Possible meanings are that the people should hide 1) in natural holes in the ground or 2) in pits that they dig in the ground (see UDB).
- **from the terror of Yahweh** - Here the abstract noun “terror” can be expressed by the verb “terrifying.” AT: “to get away from Yahweh’s terrifying presence” or “from Yahweh because you will be extremely afraid of him” (See: [Abstract Nouns](#))
- **the glory of his majesty** - “the great beauty and power he has as king” or “his royal splendor.” Translate as in [2:10](#) .
- **The lofty gaze of man will be brought low** - “Yahweh will bring down the lofty gaze of man.” A man with a “lofty gaze” is looking above everyone to show them that he is better than they are. Here all people are guilty of thinking they are better than Yahweh, and the way they look at those who worship Yahweh, is a metonym for their pride. AT: “Yahweh will make ashamed all people because they think they are better than he is” (See: [Metaphor](#) and [Metonymy](#))
- **the pride of men will be brought down** - “Yahweh will make proud men ashamed of themselves.” This can be stated in active form. AT: “Yahweh will bring down the pride of men” (See: [Active or Passive](#)). “The pride of men” is a metonym for proud people. AT: “Yahweh will bring down proud people” (See: [Metonymy](#) and [Metaphor](#))
- **Yahweh alone will be exalted** - This can be stated in active form. AT: “people will praise only Yahweh” (See: [Active or Passive](#))
- **on that day** - This is an idiom. AT: “on the day that Yahweh judges everyone” (See: [Idiom](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 02 General Notes](#)
- [Isaiah 02 Translation Questions](#)

Isaiah 2:12-13**UDB:**

¹² Yahweh, commander of the angel armies, has chosen a day

when he will judge those who are proud, every one of them,
and he will humble them.

¹³ He will get rid of all those who think others should admire them, like the tall cedar trees in Lebanon,

and like all the great oak trees in the region of Bashan.

ULB:

¹² For there will be a day of Yahweh of hosts

against everyone who is proud and raised up, and against everyone who is arrogant—and he will be brought down—

¹³ and against all the cedars of Lebanon that are high and lifted up,

and against all the oaks of Bashan.

translationWords:

- day of the Lord, day of Yahweh
- Yahweh of hosts, God of hosts, host
- proud, pride, prideful
- cedar
- Lebanon
- oak
- Bashan

translationNotes:

- **General Information:** - Isaiah speaks to the people of Judah in the form of a poem. (See: [Parallelism](#))
- **who is proud and raised up** - One who is “raised up” is proud and considers himself better than other people. This can be stated in active form. AT: “who is proud and who raises himself above other people” or “who is proud and thinks that he is better than other people” (See: [Active or Passive](#) and [Metaphor](#))

- **who is proud ... who is arrogant** - Someone who is arrogant speaks and acts as if he is better than other people. These two phrases have similar meanings and are used together to emphasize that Yahweh will punish them. (See: [Doublet](#))
- **and he will be brought down** - “and every proud person will be brought down.” This can be stated in active form. AT: “Yahweh will humble him” (See: [Active or Passive](#))
- **against all the cedars of Lebanon ... against all the oaks of Bashan** - The “day of Yahweh of Hosts” will be against the cedars and oaks. Possible meanings are 1) these trees are a metaphor for the proud people whom God will judge or 2) God will actually destroy these mighty trees. (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 02 General Notes](#)
- [Isaiah 02 Translation Questions](#)

Isaiah 2:14-16**UDB:**

¹⁴ He will get rid of all those who think they are as great as all the high hills,
as great as the high mountains.

¹⁵ He will get rid of all those who think that they are like high towers
and high strong walls inside of which they are safe.

¹⁶ He will destroy all those who are rich because they own big ships that
carry goods to other countries
and own other beautiful ships, too.

ULB:

¹⁴ That day of Yahweh of hosts will be against all the high mountains, and
against all the hills that are lifted up,

¹⁵ and against every high tower, and against every impregnable wall,

¹⁶ and against all the ships of Tarshish, and against all beautiful sailing ves-
sels.

translationWords:

- **Tarshish**

translationNotes:

- **General Information:** - Isaiah speaks to the people of Judah in the form of a poem. He continues to describe what will happen on the day of Yahweh of Hosts (2:12). (See: **Parallelism**)
- **and against** - In 2:14-16 Isaiah lists things that God will destroy. Possible meanings are 1) these refer to prideful people that God will humble or 2) God will actually destroy all these things in the list.
- **mountains ... hills** - These words are metaphors for the pride of the Israelites. They also appear in 2:2. (See: **Metaphor**)
- **that are lifted up** - This is an idiom. AT: “that are very high” (See: **Idiom**)
- **high tower ... impregnable wall** - These refer to things people would build around their cities so they could defend themselves against their enemies. They are a metaphor for the Israelites’ pride and belief that they had no need for Yahweh and could stand against any punishment Yahweh would mete out to them for their sins. (See: **Metaphor**)
- **impregnable wall** - “wall that nothing can break down or go through”

- **ships of Tarshish ... beautiful sailing vessels** - These refer to large boats that people used to travel far on the sea and bring back goods to the cities.
- **ships of Tarshish** - “ships on which they go to Tarshish”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 02 General Notes](#)
- [Isaiah 02 Translation Questions](#)

Isaiah 2:17-19**UDB:**

- ¹⁷ He will cause people to no longer be arrogant,
 and he will cause them to stop being proud.
 On that day people will praise and honor only Yahweh.
¹⁸ All idols will disappear then.
¹⁹ When Yahweh comes to terrify the people on the earth,
 they will run to hide in caves in rock cliffs
 and in holes in the ground,
 because they are afraid of Yahweh
 and of his glorious and awesome power.

ULB:

- ¹⁷ The pride of man will be brought low, and the haughtiness of men will fall;
 Yahweh alone will be exalted on that day.
¹⁸ The idols will completely pass away.
¹⁹ Men will go into the caves of the rocks and the holes of the ground,
 from the terror of Yahweh, and from the glory of his majesty, when he rises to terrify the earth.

translationWords:

- proud, pride, prideful
- haughty
- exalt, exaltation
- day of the Lord, day of Yahweh
- idol, idolatrous
- terror, terrify

translationNotes:

- **General Information:** - Isaiah speaks to the people of Judah in the form of a poem. He continues to describe what will happen on the day of Yahweh of Hosts (2:12). (See: [Parallelism](#))

- **The pride of man will be brought low** - This can be stated in active form. AT: “He will bring low every proud man” or “He will humiliate every proud man” (See: [Active or Passive](#))
- **the haughtiness of men will fall** - The abstract noun “haughtiness” can be translated as an adjective. AT: “those people who are haughty will stop being haughty” (See: [Abstract Nouns](#))
- **Yahweh alone will be exalted** - This can be stated in active form. AT: “people will praise only Yahweh.” See how you translated this in [2:11](#). (See: [Active or Passive](#))
- **The idols will completely pass away** - “All idols will disappear” (UDB) or “There will be no more idols”
- **Men will go ... from the terror** - The full meaning of this statement can be made clear. AT: “Men will go ... to hide from the terror” (See: [Assumed Knowledge and Implicit Information](#))
- **the caves of the rocks** - “the caves in the rocks.” These are large rocks, not small stones that can be held in the hand.
- **from the terror of Yahweh, and from the glory of his majesty** - Translate this as in [2:10](#).
- **from the terror of Yahweh** - because they are very afraid of Yahweh
- **the glory of his majesty** - Here the word “glory” describes “majesty.” AT: “the beauty he has as king” (See: [Hendiadys](#))
- **when he rises to terrify the earth** - “when Yahweh takes action and causes the people of the earth to be terribly afraid of him”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 02 General Notes](#)
- [Isaiah 02 Translation Questions](#)

Isaiah 2:20-22**UDB:**

²⁰ On that day, people will get rid of all their gold and silver idols

that they made to worship,

and they will throw them to the bats and rats.

²¹ Then they will crawl into caves

and hide in holes in the cliffs.

They will try to escape from Yahweh, who is coming to punish them;

They will fear what he will do because he is glorious and awesome,
when he comes to come to terrify the people on the earth.

²² So do not trust that people will save you,

because they are as powerless as a person's breath.

People certainly cannot help you!

ULB:

²⁰ On that day people will throw away their idols of silver and of gold

that they have made for themselves to worship—they will throw them away
to the moles and bats.

²¹ The people will go into the crevices in the rocks and into the clefts of the
ragged rocks,

from the terror of Yahweh and from the glory of his majesty, when he rises
to terrify the earth.

²² Stop trusting in man, whose life-breath is in his nostrils,

for what does he amount to?

translationWords:

- day of the Lord, day of Yahweh
- idol, idolatrous
- silver
- gold
- worship
- Yahweh

- glory, glorious
- majesty
- trust, trustworthy, trustworthiness
- life, live, living, alive

translationNotes:

- **General Information:** - Isaiah speaks to the people of Judah in the form of a poem. He continues to describe what will happen on the day of Yahweh of Hosts (2:12). (See: [Parallelism](#))
- **to the moles and bats** - Moles are small animals that dig and live underground. Bats are small flying animals that sometimes live in caves. AT: “to the animals” (See: [Translate Unknowns](#))
- **the crevices in the rocks ... the clefts of the ragged rocks** - If your language does not have two different words for “crevice” and “cleft,” the space that appears between the two parts of a rock when it splits, you can combine these two phrases into one.
- **from the terror of Yahweh** - because they are very afraid of Yahweh. Translate as in 2:19.
- **the glory of his majesty** - “the great beauty and power he has as king” or “his royal majesty.” Translate as in 2:10.
- **when he rises to terrify the earth** - “when Yahweh takes action and causes the people of the earth to be terribly afraid of him.” Translate as in 2:19.
- **whose life-breath is in his nostrils** - The nose is weak and nostrils are not beautiful, so the nose is a metonym for people, who are weak. AT: “who is weak and will die” or “who needs the breath in his nose to live” (See: [Metonymy](#))
- **nostrils** - the holes in the nose through which people breathe
- **for what does he amount to?** - Isaiah uses a question to remind the people of something they should already know. This question can be translated as a statement. AT: “for man amounts to nothing!” or “for man is not worth anything!” (See: [Rhetorical Question](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 02 General Notes](#)
- [Isaiah 02 Translation Questions](#)

Isaiah 3 General Notes

Structure and formatting

This chapter is a continuation of the material in the previous chapter. Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of 2:2-3:26, which is a vision Isaiah receives. These are the words of Yahweh.

Judgment

This chapter is structured as a judgment against the Jews. God is acting as a judge reading the list of convictions against them and then he reads the judgment. (See: [judge, judgment](#))

Special concepts in this chapter

Exile

While the previous part of the prophecy in chapter discussed the last days, this part of the prophecy predicts the exile of Judah to Babylon. (See: [prophet, prophecy, prophesy, seer, prophetess](#) and [last day, last days, latter days](#))

Links:

- [Isaiah 03:01 Notes](#)

Isaiah 3:1-3**UDB:**

¹ Yahweh, commander of the angel armies, is about to take away from Jerusalem and other places in Judah

everything that you depend on—
all food and water.

² He will take away heroes and other soldiers,

judges and prophets,
people who do rituals to find out what will happen in the future
and the elders,

³ army officers and other important people,

advisors, skilled craftsmen, and those who perform rituals of
magic.

ULB:

³ ¹ See, the Lord, Yahweh of hosts, is about to take away from Jerusalem and from Judah

support and staff: the whole supply of bread, and the whole supply of water;

² the mighty man, the warrior, the judge, the prophet, the omen reader, the elder;

³ the captain of fifty, the respected citizen, the counselor, the expert craftsman, and the skillful enchanter.

translationWords:

- Lord
- Yahweh of hosts, God of hosts, host
- Jerusalem
- Judah
- staff
- bread
- mighty, might
- judge
- prophet, prophecy, prophesy, seer, prophetess
- elder
- citizen

translationNotes:

- **See** - The word “see” here adds emphasis to what follows. It can also be translated as “Listen” or “Indeed.”
- **support and staff** - Both of these words refer to a walking stick, on which someone leans for support. This idea here stands for the things that people need the most in order to live: food and water. AT: “everything that supports you” or “everything that you depend on” (UDB) (See: [Metaphor](#))
- **the mighty man ... the skillful enchanter** - This is a list of categories of people that others depend on. Since they do not refer to particular individuals, they can all be translated with plural nouns as in the UDB. AT: “the mighty men ... the skillful enchanters” (See: [Generic Noun Phrases](#))
- **omen reader** - These are people who claim that they can tell the future by looking at things like animal parts and leaves. See how you translated this in [2:6](#).
- **the captain of fifty** - This idiom refers to a captain who is in charge of fifty soldiers. It can be translated with a more general term. AT: “the army officer” or “the military leader” (See: [Idiom](#))
- **fifty** - “50” (See: [Numbers](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 03 General Notes](#)
- [Isaiah 03 Translation Questions](#)

Isaiah 3:4-5**UDB:**

⁴ Yahweh says, "I will appoint boys to be leaders;

young children will rule.

⁵ People will treat each other cruelly:

people will fight against their neighbors.

Young people will say shameful things against older people,

and vulgar people will sneer at people whom others usually honor.

ULB:

⁴ "I will place mere youths as their leaders, and the young will rule over them.

⁵ The people will be oppressed, every one by another, and every one by his neighbor;

the child will insult the elderly, and the degraded will challenge the honorable.

translationWords:

- **people group, peoples, the people, a people**
- **neighbor**
- **children, child**
- **honor, to honor**

translationNotes:

- **I will place mere youths as their leaders, and the young will rule over them** - These phrases mean basically the same thing. Possible meanings are 1) "I will place young people as their leaders, and those young people will rule over them" or 2) "youths" is a metaphor for simple and foolish men. AT: "I will place over them leaders who are immature, like young people, and those bad leaders will rule over them" (See: **Parallelism** and **Metaphor**)
- **I will place mere youths** - Here the word "I" refers to Yahweh. This can also be stated clearly. AT: "Yahweh says, "I will place mere youths as their leaders"" (See: **Assumed Knowledge and Implicit Information**)

- **The people will be oppressed, every one by another, and every one by his neighbor** - This can be stated in active form. AT: “Everyone will be cruel to others and will mistreat his neighbor” (See: [Active or Passive](#))
- **the degraded** - “the people who are without honor” or “the people whom no one respects”
- **the honorable** - “the people with honor” or “the people whom everyone respects”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 03 General Notes](#)
- [Isaiah 03 Translation Questions](#)

Isaiah 3:6-7**UDB:**

⁶ At that time, someone will grab one of his brothers in his father's house and say to him,

'You still have a coat; people respect you for that.

So you be our leader!

You rule this city, which is now a pile of ruins.'

⁷ But his brother will reply,

'No, I cannot help you,

because I do not have any extra food or clothes in this house.

So do not make me your leader!'”

ULB:

⁶ A man will even take hold of his brother in his father's house and say, 'You have a coat; be our ruler, and let this ruin be in your hands.'

⁷ On that day he will shout and say,

'I will not be a healer; I have no bread or clothing.

You will not make me ruler of the people.'”

translationWords:

- ruler, rulers, rule
- heal, cure
- bread
- people group, peoples, the people, a people

translationNotes:

- **let this ruin be in your hands** - Here “hands” represents authority. AT: “take charge of this ruin” or “rule over this ruin” (See: [Metaphor](#))
- **this ruin** - Possible meanings are 1) many or most of the buildings in the city of Jerusalem were destroyed or 2) the people in Jerusalem have no more prosperity or leadership. AT: “this city, which is now ruined” (See: [Metaphor](#))
- **I will not be a healer** - Solving the people's troubles is spoken of as if it were healing them. AT: “No, I cannot fix this problem” or “No, I cannot help you” (UDB) (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 03 General Notes](#)
- [Isaiah 03 Translation Questions](#)

Isaiah 3:8-9**UDB:**

⁸ The people in Jerusalem and the other towns in Judah have disobeyed God,
because everything that the people do and say there opposes Yahweh,
the powerful and glorious one,
and they refuse to obey him.

They rebel against him.

⁹ They even show on their faces that they oppose Yahweh.

They are proud about their sins,

like the people of Sodom were long ago;

they do not try to hide their sins; they talk about them.

Because of their sins, terrible things will certainly happen to them.

ULB:

⁸ For Jerusalem has stumbled, and Judah has fallen,

because their speech and their actions are against Yahweh, defying the eyes
of his glory.

⁹ The look on their faces witnesses against them; and they tell of their sin
like Sodom; they do not hide it.

Woe to them! For they have completed a catastrophe for themselves.

translationWords:

- Jerusalem
- Judah
- Yahweh
- authority
- witness, eyewitness
- sin, sinful, sinner, sinning
- Sodom
- woe

translationNotes:

- **Connecting Statement:** - The prophet begins to comment on this situation.
- **Jerusalem has stumbled, and Judah has fallen** - Disobeying God is spoken of as if it were stumbling and falling. (See: [Metaphor](#))
- **the eyes of his glory** - Here “the eyes” stands for God himself, who is glorious. (See: [Metonymy](#))
- **The look on their faces witnesses against them** - Expressions of arrogance on people’s faces are spoken of as if the expressions were persons who could testify against the proud people. AT: “The prideful looks on their faces show that they oppose Yahweh” (See: [Personification](#))
- **they tell of their sin like Sodom; they do not hide it** - Here the people of Judah are said to be like the people of Sodom, because they openly boasted about their sins. AT: “like the people of Sodom, they talk about their sins and let everyone know about them” (See: [Simile](#))
- **For they have completed a catastrophe for themselves** - The catastrophe is still coming, but the people have finished doing what will cause it to come. The catastrophe’s causes are spoken of here as if they were the catastrophe itself. AT: “For they have done everything that will cause a catastrophe to happen” (See: [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 03 General Notes](#)
- [Isaiah 03 Translation Questions](#)

Isaiah 3:10-12**UDB:**

¹⁰ You people must tell the righteous people that good things will happen to them;

they will enjoy the blessings that they will receive for their good deeds.

¹¹ But terrible things will happen to wicked people;

Yahweh will pay them back for the evil things that they have done.

¹² Youths who have become leaders treat my people cruelly,

and women rule over my people.

My people, your leaders are misleading you;

they are causing you to do all kinds of evil things.

ULB:

¹⁰ Tell the righteous person that it will be well, for they will eat the fruit of their deeds.

¹¹ Woe to the wicked! It will go badly for him, for the recompense of his hands will be done to him.

¹² My people—children are their oppressors, and women rule over them.

My people, those who guide you lead you astray and confuse the direction of your path.

translationWords:

- righteous, righteousness
- fruit, fruitful
- woe
- evil, wicked, wickedness
- hand, right hand, to hand over
- receive
- people of God, my people
- astray, go astray, led astray, stray

translationNotes:

- **Tell the righteous person that it will be well** - “Tell the one who is doing what is right that I will make things good for him”
- **the righteous person** - This refers to righteous people in general. AT: “righteous people” (See: [Generic Noun Phrases](#))
- **for they will eat the fruit of their deeds** - Deeds are spoken of as if they were trees giving fruit that can be eaten. The fruit stands for the reward for doing good deeds. AT: “for they will receive their reward for their good deeds” or “for they will receive their reward for the good things they have done” (See: [Metaphor](#))
- **they will eat the fruit of their deeds** - The Hebrew text has these plural pronouns here, but they refer to any righteous person. Translators can choose to translate them as singular: “he will eat the fruit of his deeds.”
- **for the recompense of his hands will be done to him** - Here “hands” stands for the deeds that the person has done. AT: “for what the wicked person has done to others will be done to him” (See: [Metonymy](#))
- **My people ... My people** - Possible meanings are 1) Isaiah is talking and “My” refers to Isaiah, or 2) Yahweh is talking and “My” refers to Yahweh.
- **children are their oppressors** - Possible meanings are 1) “young people have become their leaders and they oppress the people” or 2) “their leaders are immature like children and oppress the people.” (See: [Metaphor](#))
- **women rule over them** - Possible meanings are 1) “women rule over the people” or 2) “their leaders are weak like women.”
- **those who guide you lead you astray and confuse the direction of your path** - It was common in the Ancient Middle East to speak of a nation’s leaders as if they were shepherds. As shepherds lead the sheep along good paths to safety, leaders should teach the people the truth and help them do what is right. Judah’s leaders were not doing this. AT: “your leaders are like bad shepherds who lead you away from good paths and do not show you where to go” (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 03 General Notes](#)
- [Isaiah 03 Translation Questions](#)

Isaiah 3:13-15**UDB:**

¹³ It is as though Yahweh had taken his place in a courtroom

and were ready to accuse his people of breaking the covenant between themselves and him.

¹⁴ He will stand up to declare why he should punish the elders and rulers of his people;

he says, "The people of Israel are like a vineyard that I planted,

but you leaders have made unable to bear any fruit.

Your houses are full of things that you have stolen from poor people.

¹⁵ You should stop making my people suffer.

It is as though you were pushing the faces of poor people into the ground."

That is what Yahweh, commander of the angel armies, says.

ULB:

¹³ Yahweh stands up for an accusation; he is standing to accuse the people.

¹⁴ Yahweh will come with judgment against the elders of his people and their leaders:

"You have ruined the vineyard; the plunder from the poor is in your houses.

¹⁵ Why do you crush my people and grind the faces of the poor?"

This is the declaration of the Lord, Yahweh of hosts.

translationWords:

- Yahweh
- judge, judgment
- elder
- vineyard
- Lord
- Yahweh of hosts, God of hosts, host

translationNotes:

- **Yahweh stands up for an accusation; he is standing to accuse the people** - Isaiah speaks of Yahweh's decision to harm the people as if Yahweh were bringing a legal accusation in a courtroom against the people of Israel. The second part of this line means the same thing as the first part, but it says it a little more completely. AT: "It is as though Yahweh had taken his place in a courtroom and were ready to accuse the people" (UDB) (See: [Metaphor](#) and [Parallelism](#))
- **will come with judgment** - Judgment is spoken of as if it were an object that one could bring to another person. AT: "will announce his judgment" or "will declare his judgment" (See: [Metaphor](#))
- **You have ruined the vineyard** - Here "you" refers to the elders and rulers. Yahweh is speaking of his people as if they were a vineyard. Like someone who fails to care for a vineyard so that the vines give no more grapes, the elders and leaders are discouraging the Israelites from serving God. AT: "My people are like a vineyard, and you have ruined it" (See: [Forms of You](#) and [Metaphor](#))
- **the plunder from the poor is in your houses** - "the things you have taken from the poor are in your houses"
- **the poor** - This nominal adjective can be stated as an adjective. AT: "those who are poor" (See: [Nominal Adjectives](#))
- **Why do you crush my people and grind the faces of the poor?** - Yahweh asks this question in order to accuse the leaders of the people. This accusation can be expressed as a statement. AT: "I am angry with you evil men because you are crushing my people and grinding the faces of the poor!" (See: [Rhetorical Question](#))
- **crush my people** - Making people suffer is spoken of as if it were crushing them with a very heavy weight. AT: "cruelly harm my people" (See: [Metaphor](#))
- **grind the faces of the poor** - Making people suffer is spoken of as if it were rubbing their faces into the ground. AT: "harm the poor and make them suffer" (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 03 General Notes](#)
- [Isaiah 03 Translation Questions](#)

Isaiah 3:16-17**UDB:**

¹⁶ Yahweh says this:

”The women of Jerusalem are haughty;
they walk around sticking their chins out,
and flirting with men with their eyes.

They walk with tiny steps
with bracelets on their ankles that jingle.”

¹⁷ So the Lord will cause sores to be on their heads,
and he will cause those beautiful women in Jerusalem to become
bald.

ULB:

¹⁶ Yahweh says that because the daughters of Zion are proud,
walk along with their heads high, and flirt with their eyes,
mincing along as they go and making a tinkling with their feet,
¹⁷ therefore the Lord will form diseased scabs on the heads of the daughters
of Zion, and Yahweh will make them bald.

translationWords:

- Yahweh
- Zion, Mount Zion
- proud, pride, prideful
- Lord

translationNotes:

- **the daughters of Zion** - Zion, meaning here the city of Jerusalem, is spoken of as if it were a woman with her daughters. AT: “the women of Zion” (See: **Metaphor**)
- **with their heads high** - This means in an arrogant way. (See: **Idiom**)
- **flirt with their eyes** - Here “their eyes” represents how the women look at men. AT: “try to impress men with the way they look at them” (See: **Metonymy**)
- **mincing along as they go** - “taking very small steps as they walk”
- **and making a tinkling with their feet** - “so the bracelets on their ankles jingle” or “so the bells on their ankles make a noise”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 03 General Notes](#)
- [Isaiah 03 Translation Questions](#)

Isaiah 3:18-20**UDB:**

¹⁸ At the time that the Lord does that, he will also cause others to take away from the women of Jerusalem all of the beautiful things they like to wear—the ornaments on their ankles and their headbands, their crescent necklaces, ¹⁹ their earrings and bracelets and veils, ²⁰ their scarves and ankle bracelets and sashes, their perfumes and charms.

ULB:

¹⁸ On that day the Lord will remove their beautiful ankle jewelry, head bands, the crescent ornaments,

¹⁹ the ear pendants, the bracelets, and the veils;

²⁰ the headscarves, the ankle chains, the sashes, and the perfume boxes, and the lucky charms.

translationWords:

- day of the Lord, day of Yahweh
- Lord

translationNotes:

- **General Information:** - This continues to describe how Yahweh will judge the women of Jerusalem. (See: [Translate Unknowns](#))
- **the Lord will remove** - Here “remove” represents causing others to remove something. AT: “the Lord will cause others to remove” (See: [Metonymy](#))
- **ankle jewelry** - a decoration that women wear on the ankle, just above the foot
- **head bands** - a decoration that women wear over the head and hair
- **crescent ornaments** - moon-shaped ornaments that people wear in the belief that they will protect the person from evil
- **ear pendants** - jewelry that hangs from the ear or over the ear
- **bracelets** - a decoration that women wear on the arm near the hands
- **veils** - a very thin material used to cover a woman’s head and face
- **headscarves** - long, thin pieces of cloth that women tie around the head or hair
- **ankle chains** - These are decorations that women wear near the feet. Often the chains hang down to make a gentle noise.
- **sashes** - a piece of cloth that people wear around the waist or across the chest
- **perfume boxes** - a small box or bag containing perfume that women wore on chains or strings around their necks so they smelled good
- **lucky charms** - jewelry that people wear in the belief that it will bring good luck

Links:

- [Introduction to Isaiah](#)
- [Isaiah 03 General Notes](#)
- [Isaiah 03 Translation Questions](#)

Isaiah 3:21-23

UDB:

²¹ He will cause others to remove the women's finger rings and nose rings, ²² their nice robes and capes and veils and purses, ²³ their mirrors and nice linen clothes, the ornaments for their heads, and the shawls.

ULB:

²¹ He will remove the rings and the nose jewels;

²² the festive robes, the mantles, the veils, and the handbags;

²³ the hand mirrors, the fine linen, the head pieces, and the wraps.

translationWords:

- robe

translationNotes:

- **rings** - a decoration worn around the finger
- **nose jewels** - a decoration worn in or through the nose
- **festive robes** - a long, loose garment with decorations that was worn over other clothes for everyone to see
- **mantles** - a cloth worn over the shoulders on the outside of the clothes
- **veils** - Translate this as in [3:19](#).
- **handbags** - a bag to used to carry small things
- **hand mirrors** - a small surface, held in one's hand and used to see oneself
- **fine linen** - a soft cloth worn by rich people
- **head pieces** - a cloth or small hat worn over the hair
- **wraps** - a decorative cloth that a woman would wrap around herself to make her beautiful

Links:

- [Introduction to Isaiah](#)
- [Isaiah 03 General Notes](#)
- [Isaiah 03 Translation Questions](#)

Isaiah 3:24-26**UDB:**

²⁴ Instead of smelling nice from perfume, they will stink;

instead of beautiful sashes, they will have ropes around their waists.

Instead of having fancy hairdos, they will be bald.

Instead of fancy robes, they will wear rough sackcloth,

Instead of beauty, scars of branding.

²⁵ Your men will die by their enemies' swords,

and your soldiers will also die in battle.

²⁶ People will mourn and cry at the gates of the city.

The city will be like a woman who sits on the ground because all her friends have deserted her.

ULB:

²⁴ Instead of sweet perfume there will be stench; and instead of a sash, a rope;

instead of well-arranged hair, baldness; and instead of a robe, a covering of sackcloth;

and branding instead of beauty.

²⁵ Your men will fall by the sword, and your strong men will fall in war.

²⁶ Jerusalem's gates will lament and mourn; and she will be alone and sit upon the ground.

translationWords:

- robe
- sackcloth
- sword
- lament, lamentation

translationNotes:

- **sash** - a piece of cloth that people wear around the waist or across the chest. See how you translated this in [3:20](#).

- **a rope** - This may refer to a rope that enemies would tie on the people of Judah when they captured them. Or it might mean that Jerusalem's women would have nothing to wear but rough clothing secured with ropes.
- **well-arranged hair, baldness** - "pretty hair, their heads will be bald"
- **Your men will fall by the sword, and your strong men will fall in war** - Falling represents being killed, and the sword represents battle. AT: "Your men will be killed in battle, and your strong men will be killed in war" or "Enemies will kill your soldiers in battle" (See: [Metonymy](#))
- **Jerusalem's gates will lament and mourn** - Isaiah speaks of the city gates weeping as if they were people as a metonym for the people who will weep at the public places near the gates. AT: "The people of Jerusalem will sit at the city gates and cry and mourn" (See: [Personification](#) and [Metonymy](#))
- **she will be alone and sit upon the ground** - Isaiah speaks of the people of Jerusalem, whom no one will save from their enemies, as if they were the city itself and as if they were a woman who sits on the ground because all her friends have deserted her. (UDB) (See: [Personification](#) and [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 03 General Notes](#)
- [Isaiah 03 Translation Questions](#)

Isaiah 4 General Notes

Special concepts in this chapter

More women than men

This chapter describes a time when there will be many more women than men in Judah. This is because so many of Judah's fighting men will have died before the exile. Those who come through this difficult time will be a holy remnant. (See: [Assumed Knowledge and Implicit Information](#), [holy](#), [holiness](#) and [remnant](#))

Other possible translation difficulties in this chapter

Branch of Yahweh

Scholars are divided over the possible meaning of this metaphor. Some believe it is a reference to the messiah, while others believe it is a reference to the faithful remnant. (See: [Metaphor](#), [Christ](#), [Messiah](#) and [faithful](#), [faithfulness](#))

Links:

- [Isaiah 04:01 Notes](#)

Isaiah 4:1-2**UDB:**

¹ When that happens, there will be very few unmarried men.

So seven unmarried women will grab one man and say,

”Allow us all to marry you!

We will provide our own food and clothing.

All that we want is to no longer be disgraced because of not being married.”

² But some day, Israel will be very beautiful and great. The people of Israel who will still be there will be very proud of the wonderful crops that will grow in their land.

ULB:

4 ¹ On that day seven women will take hold of one man and say, “Our own food we will eat, our own clothing we will wear. But let us take your name to remove our shame.”

² On that day the branch of Yahweh will be beautiful and glorious, and the fruit of the land will be tasty and delightful for those survivors in Israel.

translationWords:

- day of the Lord, day of Yahweh
- name
- Yahweh
- glory, glorious
- fruit, fruitful

translationNotes:

- **let us take your name** - This phrase means “let us marry you.” (See: **Idiom**)
- **the branch of Yahweh will be beautiful** - Possible meanings are 1) “branch” is a synecdoche that represents the crops Yahweh will cause to grow in the land of Israel. AT: “Yahweh will cause the crops in Israel to be beautiful” or 2) “branch” is a metaphor that refers to the Messiah. (See: **Synecdoche** and **Metaphor**)
- **will be beautiful and glorious** - “will be full of beauty and glory”
- **the fruit of the land will be tasty and delightful for those survivors in Israel** - “Fruit” sometimes simply represents food produced in the land, and sometimes it represents spiritual blessings. Possible meanings here are 1) God will cause the land to produce good food again. AT: “the people who are still in Israel will enjoy the best food from the land” or 2) the future Messiah will bring spiritual blessings to the people in the land. (See: **Metaphor**)

Links:

- [Introduction to Isaiah](#)
- [Isaiah 04 General Notes](#)
- [Isaiah 04 Translation Questions](#)

Isaiah 4:3-4**UDB:**

³ All the people who will remain in Jerusalem, who did not die when the enemy destroyed Jerusalem, will belong to the Lord—all those whose names are listed among those who live there.

⁴ That will happen when the Lord washes away the guilt of the women of Jerusalem, and when he stops the violence on the streets of Jerusalem by punishing the people of Jerusalem. When he does that, it will be like a fire that burns up all the impure things.

ULB:

³ It will happen that the one who is left in Zion and the one who remains in Jerusalem will be called holy, everyone who is written down as living in Jerusalem. ⁴ This will happen when the Lord will have washed away the filth of the daughters of Zion, and will have cleansed the blood stains from Jerusalem's midst, by means of the spirit of judgment and the spirit of flaming fire.

translationWords:

- Zion, Mount Zion
- Jerusalem
- holy, holiness
- Lord
- clean, cleanse
- blood
- spirit, spiritual
- judge, judgment
- fire

translationNotes:

- **the one who is left in Zion and the one who remains in Jerusalem** - Both of these statements mean the same thing. Here “the one who” does not refer to a specific person but to people in general who are still alive in Jerusalem. AT: “everyone who remains in Jerusalem” (See: [Parallelism](#) and [Generic Noun Phrases](#))
- **will be called holy** - This can be stated in active form. AT: “the Lord will call them holy” or “will belong to the Lord” (UDB) (See: [Active or Passive](#))
- **everyone who is written down as living in Jerusalem** - This can be stated in active form. AT: “everyone whose name is on the list of the people who live in Jerusalem” (See: [Active or Passive](#))
- **when the Lord will have washed away the filth of the daughters of Zion** - This expression speaks of sin as if it were physical dirt. AT: “after the Lord removes the sins of the daughters of Zion as someone washes away filth” (See: [Metaphor](#))

- **the daughters of Zion** - Possible meanings are 1) the women of Jerusalem or 2) the people of Jerusalem.
- **and will have cleansed the blood stains from Jerusalem's midst** - "Blood stains" here represents violence and murder. AT: "and will have taken away those in Jerusalem who harm innocent people" (See: [Metonymy](#))
- **by means of the spirit of judgment and the spirit of flaming fire** - This is how God would remove the sin from Jerusalem. Here "spirit" probably represents the activity of judging and burning. AT: "by judgment and flaming fire" (See: [Metaphor](#))
- **spirit of judgment** - Possible meanings are 1) Yahweh will punish the people or 2) Yahweh will declare the people guilty.
- **the spirit of flaming fire** - Possible meanings are 1) this is a metaphor that means Yahweh will remove sinners from Zion like a fire removes impurities or 2) "flaming fire" is a metonym that represents the destruction in general of all the sinners. (See: [Metaphor](#) and [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 04 General Notes](#)
- [Isaiah 04 Translation Questions](#)

Isaiah 4:5-6

UDB:

⁵ Then Yahweh will send a cloud of smoke during the days and a flaming fire during the nights to cover Jerusalem and all those who gather there; it will be like a canopy over God's glorious presence in the city. ⁶ It will shelter the people from the sun during the daytime and protect them when there are windstorms and rain.

ULB:

⁵ Then over the whole site of Mount Zion and over her place of assembly, Yahweh will create cloud and smoke by day, and the shining of a flaming fire by night; it will be a canopy over all the glory. ⁶ It will be a shelter for shade in the daytime from the heat, and a refuge and a cover from the storm and rain.

translationWords:

- [Yahweh](#)
- [Zion, Mount Zion](#)
- [assembly, assemble](#)
- [fire](#)
- [glory, glorious](#)
- [refuge, shelter](#)

translationNotes:

- **a canopy over all the glory** - Possible meanings are 1) a canopy for protecting the glorious city, or 2) a canopy consisting of God's glory that will protect the city. If the first meaning is followed, then it may further mean that the city is glorious because Yahweh is present in it.
- **canopy** - This is a cloth that is hung over something to cover it for protection.

Links:

- [Introduction to Isaiah](#)
- [Isaiah 04 General Notes](#)
- [Isaiah 04 Translation Questions](#)

Isaiah 5 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines this chapter, which is a song.

Special concepts in this chapter

Woe

This chapter presents a series of woes, or judgments against those who are spoken against. Most of these judgements are due to the lack of justice in Judah. (See: [woe](#), [judge](#), [judgment](#) and [just](#), [justice](#), [justly](#))

Important figures of speech in this chapter

Allegory

This chapter begins as an allegory. An allegory is a story with a symbolic meaning. This allegory is meant to teach the Jews that they sinned against Yahweh and that there was nothing more he could have done for them. (See: [spirit](#), [spiritual](#) and [sin](#), [sinful](#), [sinner](#), [sinning](#))

Animals being present where people once lived

Verse 17 (“Then the sheep will feed as in their own pasture, and in the ruins of the rich people, lambs will graze”) is an example of the Old Testament’s prophets’ habit of describing complete ruin and desolation in terms of a picture of animals—usually wild animals, but here sheep and lambs—living in or feeding in those places. Whether the picture is of flocks or wild animals, the purpose is to say that the human habitation as gone back to wild nature, and that this has happened because of God’s punishment on the people.

Links:

- [Isaiah 05:01 Notes](#)

Isaiah 5:1-2**UDB:**

¹ Now I will sing a song about Yahweh, my dear friend,
and about his vineyard.
The vineyard was on a very fertile hillside.
² My friend plowed the ground and cleared away the stones.
Then he planted very good grapevines on that ground.
In the middle of the vineyard, he built a watchtower,
and he dug a winepress.
Then he waited each year to harvest some good grapes,
but the vines produced only sour grapes.

ULB:

⁵ ¹ Let me sing for my well beloved, a song of my beloved about his vineyard.
My well beloved had a vineyard on a very fertile hill.
² He spaded it, removed the stones, and planted it with an excellent kind of
vine.
He built a tower in the middle of it, and also built a winepress.
He waited for it to produce grapes, but it only produced wild grapes.

translationWords:

- beloved
- vineyard
- vine
- winepress
- grape

translationNotes:

- **General Information:** - Isaiah tells a parable about a farmer and his vineyard. The farmer represents God and the vineyard represents the people of Judah, the southern kingdom of the Israelites. (See: [Parables](#))

- **my well beloved** - “my dear friend”
- **on a very fertile hill** - “on a hill where very good crops could grow”
- **He spaded it** - “He prepared the soil.” This expression refers to using a tool to dig into the ground to prepare it for planting.
- **He built a tower in the middle of it** - “He made a tall building in the middle of the vineyard to watch over it.” Someone would stand at the top of the tower to watch the vineyard and make sure that no animals or people went into it. The full meaning of this statement can be made clear. (See: [Assumed Knowledge and Implicit Information](#))
- **built a winepress** - “dug a pit to squeeze out the grape juice.” A winepress is a low place carved out of rock in the ground where workers step on the grapes to crush them with their feet, in order to remove the grape juice.
- **wild grapes** - “worthless grapes” or “bad tasting grapes”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 05 General Notes](#)
- [Isaiah 05 Translation Questions](#)

Isaiah 5:3-4**UDB:**

³ Now this is what my friend Yahweh says:

”You people of Jerusalem and other places in Judah,
You are like my vineyard;
so you judge which of us has done what is right.

⁴ What more could I have done for you
than what I have already done?
I expected you to be doing good deeds,
so it is disgusting that you were doing only evil deeds
like the vineyard that produced only sour grapes!

ULB:

³ So now, inhabitant of Jerusalem and man of Judah,
judge between me and my vineyard.

⁴ What more could have been done for my vineyard, that I have not done
for it?

When I looked for it to produce grapes, why did it produce wild grapes?

translationWords:

- Jerusalem
- Judah
- judge, judgment
- vineyard
- grape

translationNotes:

- **General Information:** - In Isaiah’s parable of the vineyard, the owner of the vineyard, who represents God, speaks to the people of Jerusalem and Judah about his vineyard. (See: [Parables](#))

- **inhabitant of Jerusalem and man of Judah** - These expressions refer in general to all people living in Jerusalem and Judah, so they can be translated with plural nouns. AT: “all of you who live in Jerusalem and Judah” (See: [Generic Noun Phrases](#))
- **Jerusalem ... Judah** - “Judah” was the name of the southern kingdom of Israelites, and Jerusalem was the capital city.
- **judge between me and my vineyard** - The idea of a space separating two things is often used to express the idea of choosing one or the other of those things. AT: “decide who has acted right, I or my vineyard” (See: [Metaphor](#))
- **What more could have been done for my vineyard, that I have not done for it?** - The owner uses this question to make a statement about his vineyard. This rhetorical questions can be translated as a statement. AT: “I have done all that I could do for my vineyard!” (See: [Rhetorical Question](#))
- **When I looked for it to produce grapes, why did it produce wild grapes?** - The owner uses a question to say that his vineyard should have produced good grapes. This rhetorical question can be translated as a statement. AT: “I wanted it to make good grapes, but it only produced worthless grapes” (See: [Rhetorical Question](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 05 General Notes](#)
- [Isaiah 05 Translation Questions](#)

Isaiah 5:5-6**UDB:**

⁵ So, I will now tell you what I will do to Judah, the place that is like my vineyard.

I will cut down the hedges,
and my vineyard will become a pasture.

I will tear down the walls of the cities
and allow wild animals to trample the land.

⁶ I will cause it to become a wasteland
where the vines are not pruned and the ground is not hoed.
It will be a place where briars and thorns grow.
And I will command that no rain will fall on it.”

ULB:

⁵ Now I will tell you what I will do to my vineyard: I will remove the hedge,
I will turn it into a pasture, I will break down its wall, and it will be trampled
down.

⁶ I will lay it waste, and it will not be pruned nor hoed. Instead, briars and
thorns will spring up.

I will also command the clouds not to rain on it.

translationWords:

- vineyard
- waste, wasteland

translationNotes:

- **General Information:** - In Isaiah's parable, the owner of the vineyard continues to talk about his vineyard. (See: [Parables](#))
- **remove the hedge** - “take away the border of bushes.” A hedge is a row of bushes or small trees that have been planted in order to protect a garden or some other kind of area. Here “hedge” probably refers to the thorn bushes that were planted to grow on the stone wall surrounding the vineyard.

- **I will turn it into a pasture** - “I will allow animals to go there and eat.” This is a grassy place where animals feed.
- **it will be trampled down** - This can be stated in active form. AT: “animals will trample it down” (See: [Active or Passive](#))
- **I will lay it waste** - “I will destroy it”
- **it will not be pruned nor hoed** - This can be stated in active form. AT: “no one will prune it or hoe it” or “no one will cut off the branches that are not needed, and no one will take care of the soil” (See: [Active or Passive](#))
- **briers and thorns will spring up** - Briers and thorns are often used as symbols of ruined cities and land. (See: [Symbolic Language](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 05 General Notes](#)
- [Isaiah 05 Translation Questions](#)

Isaiah 5:7**UDB:**

⁷ The nation of Israel is like the vineyard of Yahweh who is commander of the angel armies.

The people of Judah are like the garden that was pleasing to him.

He expected them to be doing what is just,

but instead, what he saw was people murdering others.

He expected that they would be doing righteous deeds,

but instead, he heard people shouting for someone to help them,
because others were attacking them.

ULB:

⁷ For the vineyard of Yahweh of hosts is the house of Israel,
and the man of Judah his pleasant planting;

he waited for justice, but instead, there was killing; for righteousness, but,
instead, a shout for help.

translationWords:

- vineyard
- Yahweh of hosts, God of hosts, host
- house
- Israel, Israelites, nation of Israel
- Judah
- just, justice, justly
- righteous, righteousness

translationNotes:

- **General Information:** - Isaiah explains the parable of the vineyard.
- **For the vineyard of Yahweh of hosts is the house of Israel** - “For the vineyard of Yahweh of hosts represents the house of Israel” or “The people of Israel are like the vineyard of Yahweh, Lord of the angel armies” (See: [Parables](#))
- **the house of Israel** - Nations and ethnic groups are often spoken of in the Bible as if they were houses, that is, families. AT: “the people of Israel” (See: [Metaphor](#))
- **the man of Judah his pleasant planting** - “the people of Judah are like a vineyard that gives people pleasure” (See: [Metaphor](#))

- **the man of Judah** - Here “man” represents all the people of Judah. AT: “the people of Judah” (See: [Generic Noun Phrases](#))
- **he waited for justice, but instead, there was killing** - This can be changed so that the abstract noun “justice” can be expressed by the verb “do what is fair.” The abstract noun “killing” can be expressed as “killed one another.” AT: “Yahweh waited for the people to do what is fair, but instead they killed one another” (See: [Abstract Nouns](#))
- **for righteousness** - The phrase “he waited” is left out but it is understood. This understood information can be added to make the meaning clear. AT: “He waited for righteousness” or “He waited for them to do what is right” (See: [Ellipsis](#))
- **instead, a shout for help** - “instead, there was a shout for help.” The reason people shouted out for help can be made explicit. AT: “instead, those who were weak shouted out for someone to help them because others were attacking them” (See [Assumed Knowledge and Implicit Information](#)).
- **a shout** - This expression probably stands for many shouts. (See: [Generic Noun Phrases](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 05 General Notes](#)
- [Isaiah 05 Translation Questions](#)

Isaiah 5:8-10**UDB:**

⁸ Terrible things will happen to those who keep acquiring houses and fields
without paying attention to the laws about who owns the land.

You use your riches to gain more and more property,
and soon there is no more property for others to buy,
and you would be the only land owners there are in that place.

⁹ But I heard Yahweh, commander of the angel armies, solemnly declare this:

”Some day, many houses will have no one to live in them,
even the large and beautiful homes will be empty.

¹⁰ The land that grows vines in this place should require ten pairs of oxen to
work them,

but this land would not produce enough grapes to make even twenty liters
of wine.

When ten baskets of seed are sown on that land,
that land will only produce one basket of grain at harvest time.”

ULB:

⁸ Woe to those who join house to house, who join field to field,
until no room remains, and you alone remain in the land!

⁹ Yahweh of hosts told me,
many houses will be empty, even great and impressive ones, without any
inhabitant.

¹⁰ For a ten-yoke vineyard will yield only one bath, and one homer of seed
will yield only an ephah.

translationWords:

- woe
- Yahweh of hosts, God of hosts, host
- vineyard

translationNotes:

- **General Information:** - Isaiah announces God's judgment.
- **to those who join house to house, who join field to field** - "to those who take more and more houses, and who take more and more fields." Isaiah assumes that his audience knows that the law forbids someone from taking land from a family permanently. The full meaning of this statement can be made clear. (See: [Assumed Knowledge and Implicit Information](#))
- **Yahweh of hosts** - Translate this as you did in [1:9](#).
- **without any inhabitant** - "without anyone living in it"
- **a ten-yoke vineyard** - The size of the vineyard is represented by the number of pairs of oxen that could plow it in one day. Each pair of oxen would be connected by a yoke. AT: "a vineyard that is large enough for ten pairs of oxen to plow it" (See: [Metonymy](#))
- **one bath** - "one bath of wine" or "22 liters of wine" (UDB) (See: [Biblical Volume](#))
- **one homer of seed will yield only an ephah** - "220 liters of seed will produce only 22 liters of grain." One homer equals ten ephahs. (See: [Biblical Volume](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 05 General Notes](#)
- [Isaiah 05 Translation Questions](#)

Isaiah 5:11-12**UDB:**

¹¹ Terrible things will happen to those who get up early each morning

to begin drinking alcoholic drinks,
and who stay awake until late at night drinking a lot more wine
until they are completely drunk.

¹² They have big parties and provide lots of wine.

At their parties, there are people playing harps and lyres and tambourines and flutes,
but they never think about what Yahweh does
or appreciate what he has created.

ULB:

¹¹ Woe to those who rise up early in the morning to obtain strong drink,
those who linger late into the night until wine inflames them.

¹² They banquet with harp, lute, tambourine, flute, and wine,
but they do not recognize the work of Yahweh, nor have they considered the doings of his hands.

translationWords:

- woe
- strong drink
- wine, wineskin, new wine
- banquet
- harp
- lute, lyre
- flute, pipe
- Yahweh
- hand, right hand, to hand over

translationNotes:

- **those who rise up early in the morning ... who linger late into the night** - This refers to people who do nothing all day but drink alcoholic drinks. (See: [Merism](#))

- **until wine inflames them** - Here the power of wine to make its drinkers drunk is spoken of as if it were inflaming them, that is, setting them on fire. AT: “until they are drunk with wine” (See: [Metaphor](#))
- **harp, lute, tambourine, flute, and wine** - These musical instruments and the wine imply that the people enjoying these things are celebrating very much.
- **tambourine** - A musical instrument with a head like a drum that can be beaten with the hand. It probably had pieces of metal around the side that sounded when the player shook it. The tambourine was small enough for the player to hold it and shake it with one hand. (See: [Translate Unknowns](#))
- **considered** - “thought seriously about”
- **the doings of his hands** - This can be reworded so that the abstract noun “doings” is expressed as the verb “done” or “created.” AT: “what he has done” or “what he has created” (See: [Abstract Nouns](#))
- **the doings of his hands** - Here the metonym “hands” represents the person who has done something. AT: “what Yahweh has done” (See: [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 05 General Notes](#)
- [Isaiah 05 Translation Questions](#)

Isaiah 5:13-14**UDB:**

¹³ So my people will be exiled far away

because they do not know about me.

Those who are now very important and honored will starve,

and the other people will die from thirst.

¹⁴ It is as though the place where the dead people are is eagerly looking for more Israelite people,

opening its mouth to swallow them,

and a huge number of people will be thrown into that place,

including their leaders as well as a noisy crowd of people who enjoy living in Jerusalem.

ULB:

¹³ Therefore my people have gone into captivity for lack of understanding; their honored leaders go hungry, and their common people have nothing to drink.

¹⁴ Therefore Sheol has made its appetite greater and has opened its mouth very wide;

their elite, the people, their leaders, and the revelers and those who are happy among them, descend into Sheol.

translationWords:

- **people group, peoples, the people, a people**
- **captive, captivity**
- **hades, sheol**

translationNotes:

- **General Information:** - These verses tell what will happen to the people because they have disobeyed God.
- **my people have gone into captivity** - In prophecy things that will happen in the future are often referred to as if they had already happened. This emphasizes that the prophecy will certainly come true. AT: “enemies from other countries will take my people, Israel, as slaves” (See: **Predictive Past**)

- **for lack of understanding** - What they do not understand can be made explicit. AT: “because they do not understand Yahweh or his law” (See: [Assumed Knowledge and Implicit Information](#))
- **Sheol has made its appetite greater and has opened its mouth very wide** - This phrase speaks of Sheol, which stands here for the grave, to an animal that is ready to eat other animals. It implies that many, many people will die. AT: “death is like a hungry animal that has opened its mouth wide to eat up many people” (See: [Metaphor](#))
- **their elite, the people, their leaders, and the revelers and those who are happy among them, descend into Sheol** - The prophet speaks of the future as if it were happening now. AT: “Many people of Israel, their important people and common people, their leaders and those who enjoy wild parties, will go into Sheol” (See: [Predictive Past](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 05 General Notes](#)
- [Isaiah 05 Translation Questions](#)

Isaiah 5:15-17**UDB:**

¹⁵ Yahweh will humble everyone;

he will humble everyone who is proud.

¹⁶ But everyone will honor Yahweh, commander of the angel armies, the Holy One, because he has acted justly.

God will show that he is holy by doing righteous deeds.

¹⁷ Then sheep and lambs will be able to find good grass to eat; they will pass through the ruined places to eat the grass.

ULB:

¹⁵ Man will be forced to bend down, and mankind will be humbled; the eyes of the lofty will be cast down.

¹⁶ Yahweh of hosts will be exalted in his justice, and God the Holy One will show himself holy by his righteousness.

¹⁷ Then the sheep will feed as in their own pasture, and in the ruins, lambs will graze as foreigners.[1]Some modern versions have *and in the ruins of the rich, lambs will graze* .

translationWords:

- humble, humility
- Yahweh of hosts, God of hosts, host
- exalt, exaltation
- just, justice, justly
- Holy One
- righteous, righteousness
- lamb, Lamb of God

translationNotes:

- **Man will be forced to bend down, and mankind will be humbled** - The phrases used together mean the same thing and are used together for emphasis. This can be stated in active form. AT: “God will make every person bow down and be humble.” See how you translated similar words in 2:9. (See: [Parallelism](#) and [Active or Passive](#))

- **Man will be forced to bend down, and mankind will be humbled** - Future events are spoken of as if they have already happened. (See: [Predictive Past](#))
- **Man will be forced to bend down** - Bending down often symbolizes being humiliated. (See: [Symbolic Action](#))
- **the eyes of the lofty will be cast down** - Looking down is often a sign of being ashamed. AT: “the eyes of proud people will look down in shame” or “people who were proud are now ashamed.” See how you translated similar words in [2:11](#). (See: [Metonymy](#))
- **the lofty** - Here proud, arrogant people are spoken of as if they are high above other people. AT: “proud” (See: [Metaphor](#))
- **Yahweh of hosts will be exalted in his justice** - This can be stated in active form. AT: “People will praise Yahweh of hosts because he is just” (See: [Active or Passive](#))
- **Yahweh of hosts** - Translate this as in [1:9](#).
- **will be exalted** - Being honored is spoken of as if it were being lifted high. AT: “will be greatly honored” (See: [Metaphor](#))
- **the sheep will feed as in their own pasture** - Yahweh will destroy the city of Jerusalem, which was called a “vineyard” in [5:1](#). It will become good for nothing except for sheep to eat grass there.
- **graze** - eat grass
- **in the ruins, lambs will graze as foreigners** - That is, the lambs will graze there. The land will be worthless for any other use. (See: [Simile](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 05 General Notes](#)
- [Isaiah 05 Translation Questions](#)

Isaiah 5:18-19**UDB:**

¹⁸ Some people who are working hard to sin,

working as hard as if they were dragging behind them the wrong
and useless things that they are doing.

Terrible things will happen to them!

¹⁹ They make fun of God and say to him,

”Quickly do something to punish us!

We want to see what you will do.

You, the Holy One of Israel, should do what you are planning to do,
because we want to know what it is.”

ULB:

¹⁸ Woe to those who pull along iniquity with useless cords and who pull
along sin as if it were with a cart rope.

¹⁹ Woe to those who say, ”Let God hurry, let him act quickly, so we can see it
happen;

and let the plans of the Holy One of Israel come, so that we may know them.”

translationWords:

- woe
- iniquity
- sin, sinful, sinner, sinning
- Holy One

translationNotes:

- **Woe to those who pull along iniquity with useless cords and who pull along sin as if it were with a cart rope** - These phrases mean basically the same thing. They speak of people who continue to sin on purpose as if they were using all their strength to pull a heavy cart along. God will punish them for their sin. AT: “Woe to those who work hard to sin as a person who drags a cart by a rope” (See: **Parallelism** and **Metaphor**)

- **those who say** - This refers to those who continue to sin (verse 18) and then mockingly challenge God to stop them. AT: “those mockers who say” (See: [Irony](#))
- **let the plans of the Holy One of Israel come** - God’s plans are spoken of as if they were objects that could come by themselves. AT: “let the Holy One of Israel accomplish his plans” (See: [Metaphor](#))
- **the Holy One of Israel** - Translate “the Holy One” as in [5:16](#).

Links:

- [Introduction to Isaiah](#)
- [Isaiah 05 General Notes](#)
- [Isaiah 05 Translation Questions](#)

Isaiah 5:20-21**UDB:**

²⁰ Terrible things will happen to those who say

that evil is good, and that good is evil,
that darkness is light and that light is darkness,
that what is bitter is sweet and what is sweet is bitter.

²¹ Terrible things will happen to those who think that they are wise
and that they are very clever.

ULB:

²⁰ Woe to those who call evil good, and good evil;
who represent darkness as light, and light as darkness;
who represent bitter as sweet, and sweet as bitter!

²¹ Woe to those who are wise in their own eyes, and prudent in their own
understanding!

translationWords:

- woe
- evil, wicked, wickedness
- good, goodness
- darkness
- light
- wise, wisdom

translationNotes:

- **who represent darkness as light, and light as darkness ... bitter as sweet, and sweet as bitter** - Those who do these things are the same as those “who call evil good, and good evil.” These things are opposites and people know the difference between them, but some people lie and say that bad things are good. AT: “They are like people who call darkness light and light darkness. They are like people who call bitter things sweet and sweet things bitter” (See: [Metaphor](#))

- **to those who are wise in their own eyes** - Here the metonym “eyes” refers to their thoughts. AT: “to those who consider themselves to be wise” (See: [Metonymy](#))
- **and prudent in their own understanding** - “and think they understand everything”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 05 General Notes](#)
- [Isaiah 05 Translation Questions](#)

Isaiah 5:22-23**UDB:**

²² Terrible things will happen to those who think that they are heroes

because they are able to drink lots of wine,

and who boast about being able to mix good alcoholic drinks.

²³ If people offer these corrupt judges money so they will not punish the wicked,

they accept that money.

These same judges punish innocent people.

ULB:

²² Woe to those who are champions at drinking wine, and masters at mixing strong drinks;

²³ who acquit the wicked for payment, and deprive the innocent of his rights!

translationWords:

- woe
- wine, wineskin, new wine
- strong drink
- acquit
- evil, wicked, wickedness
- innocent

translationNotes:

- **who acquit the wicked for payment** - This passage is speaking about corrupt judges in courts of law.
- **acquit the wicked** - “declare guilty people innocent”
- **deprive the innocent of his rights** - “do not treat innocent people fairly”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 05 General Notes](#)
- [Isaiah 05 Translation Questions](#)

Isaiah 5:24**UDB:**

²⁴ Therefore, just like fires burn up stubble

and dry grass shrivels up and quickly burns in flames,
it will be as though those people have roots that will rot
and have flowers that will wither.

That will happen because they rejected the laws of Yahweh, commander of the angel armies;

they have despised the messages of the Holy One of Israel.

ULB:

²⁴ Therefore as the tongue of fire devours stubble, and as the dry grass goes down in flame,

so their root will rot, and their blossom will blow away like dust.

This will happen because they have rejected the law of Yahweh of hosts, and because they have despised the word of the Holy One of Israel.

translationWords:

- law, law of Moses, God's law, law of Yahweh
- Yahweh of hosts, God of hosts, host
- word of God, word of Yahweh, word of the Lord, scripture
- Holy One
- Israel, Israelites, nation of Israel

translationNotes:

- **tongue of fire** - "flame of fire" or "flame"
- **as the tongue of fire devours stubble, and as the dry grass goes down in flame** - These phrases mean basically the same thing. God will punish the people described in 5:18-23. AT: "as a fire burns up stubble and grass" (See: [Parallelism](#) and [Simile](#))
- **stubble** - "dry grain stalks." This refers to the part of the plant that is left in the field to die after the farmer collects the food.
- **their root will rot, and their blossom will blow away like dust** - Isaiah speaks of these people as if they were a dying plant. AT: "they will die like a plant whose roots have rotted and whose blossom has dried up and blown away in the wind" (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 05 General Notes](#)
- [Isaiah 05 Translation Questions](#)

Isaiah 5:25**UDB:**

²⁵ That is why Yahweh is extremely angry with his people;

it is as though his hand is raised and he is ready to smash them.

When he does that, the mountains will shake,

and the corpses of people will be scattered in the streets like manure.

But even when that happens, Yahweh will still be very angry;

he will be ready to punish his people again.

ULB:

²⁵ Therefore the anger of Yahweh is kindled against his people. He has reached out with his hand against them and has punished them.

The mountains tremble, and their corpses are like garbage in the streets.

In all these things, his anger does not subside; instead, his hand is still stretched out.

translationWords:

- angry, anger
- Yahweh
- people of God, my people
- hand, right hand, to hand over

translationNotes:

- **the anger of Yahweh is kindled** - Isaiah speaks of Yahweh's anger as if it were a fire. AT: "Yahweh is very angry" (See: **Metaphor**)
- **He has reached out with his hand against them and has punished them** - The prophet speaks of the future as if it had already happened. He does this to insist that the prophecy certainly will come about. AT: "he will punish them with his powerful hand" (See: **Predictive Past**)
- **has reached out with his hand against them** - Here "hand" refers to God's power and control. AT: "has shown his power against them" (See: **Metonymy**)

- **corpses** - “dead bodies”
- **their corpses are like garbage in the streets** - The dead bodies are allowed to lie in the streets as if they were garbage. This implies that many will die but that no one will be there to bury them. The word “garbage” can also be translated as “refuse” or “manure.” (UDB) (See: [Simile](#))
- **In all these things, his anger does not subside; instead, his hand** - “Even though all these things have happened, he is still angry, and his hand”
- **his hand is still stretched out** - Here “hand” represents God’s power and control. Isaiah speaks as if Yahweh were a person about to hit another person with his fist. This is a metaphor for Yahweh punishing Israel. AT: “he will still be ready to punish them” (See: [Metonymy](#) and [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 05 General Notes](#)
- [Isaiah 05 Translation Questions](#)

Isaiah 5:26**UDB:**

²⁶ Yahweh will send a signal to summon armies of nations far away;

it is as though he will whistle to those soldiers who are in very remote places on the earth.

They will come very swiftly toward Jerusalem.

ULB:

²⁶ He will lift up a signal flag for far away nations and will whistle for those at the end of the earth.

Look, they will come speedily and promptly.

translationWords:

- [nation](#)

translationNotes:

- **He will lift up a signal flag for far away nations and will whistle for those at the end of the earth** - Isaiah says the same thing in two different ways. God causing the armies of nations that are far away from Judah to come and attack is spoken of as if he would raise a flag and whistle to call them to Judah AT: "He will call for the armies of nations that are far away from Judah and tell them to come" (See: [Parallelism](#) and [Metaphor](#))
- **whistle** - a loud, high pitched noise a person makes with their mouth to call a person or animal that is far away
- **they will come** - "the enemy army will come"
- **speedily and promptly** - These words mean basically the same thing and emphasize how quickly they will come. AT: "very quickly" (See: [Doublet](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 05 General Notes](#)
- [Isaiah 05 Translation Questions](#)

Isaiah 5:27-28**UDB:**

²⁷ They will not get tired or stumble.

They will not stop to rest or to sleep.

None of their belts will be loose,
and none of them will have sandals with broken straps,
so they will all be ready to fight in battles.

²⁸ Their arrows will be sharp,

and their bows will be ready to shoot those arrows in a battle.

Because their horses pull the chariots fast, sparks will shoot out from their hooves,

and the wheels of the chariots will spin like whirlwinds.

ULB:

²⁷ None tire or stumble among them; none slumbers or sleeps.

Nor are their belts loose, or the thongs of their sandals broken.

²⁸ Their arrows are sharp and all their bows are bent;

their horses' hooves are like flint, and their chariot wheels like storms.

translationWords:

- **stumble**
- **bow and arrow**
- **horse**
- **chariot**

translationNotes:

- **General Information:** - Isaiah continues to describe the army that will attack Judah. He describes it as if it were already existing. (See: [Isaiah 05:26](#))
- **tire ... stumble ... slumbers ... sleeps** - These four words progress from being tired from work to being unable to walk well, to being unable to stay awake, to full sleep, so all four should appear in the translation.
- **Nor are their belts loose** - The soldiers kept their clothes tight so it would be easier to move and fight.

- **the thongs of their sandals** - “the straps of their sandals”
- **their horses’ hooves are like flint** - “their hooves are like hard stone.” Isaiah compares the hard part of a horse’s foot to flint, which is a hard stone that can cause sparks when struck. Possible meanings are 1) Isaiah compares their hooves to flint so to describe the frightening image of their feet causing sparks as they run or 2) Isaiah compares their hooves to flint to emphasize how strong their hooves are which enables the horse to do whatever their master want them to do. (See: [Simile](#))
- **and their chariot wheels like storms** - Isaiah compares the chariot wheels to storms in order to imply that they will destroy everything in their path. AT: “and the wheels of the chariots will spin like a windstorm” (See: [Simile](#))
- **chariot wheels** - These wheels often had sharp blades attached to them that would cut to pieces anyone the chariot passed close to.

Links:

- [Introduction to Isaiah](#)
- [Isaiah 05 General Notes](#)
- [Isaiah 05 Translation Questions](#)

Isaiah 5:29-30**UDB:**

²⁹ They will roar like fierce lions

that growl and then pounce on the animals they want to kill;
they will carry them off,
and no one will be able to rescue them.

³⁰ Similarly, your enemies will roar over the people they are about to kill,
like the sea roars.

On that day, if someone looks across the land,
he will see only people who are in darkness and distress;
it will be as though even the sunlight is hidden by dark clouds.

ULB:

²⁹ Their roaring will be like a lion; they will roar like young lions.

They will growl and seize the prey and drag it away, with none to rescue.

³⁰ On that day they will roar against the prey as the sea roars.

If anyone looks over the land, he will see darkness and suffering; even the light will be made dark by the clouds.

translationWords:

- day of the Lord, day of Yahweh
- darkness
- light

translationNotes:

- **General Information:** - Isaiah continues to describe the army that will attack Judah. (See: [Isaiah 05:26](#))
- **Their roaring will be like a lion, they will roar like young lions** - Both of these phrases mean basically the same thing. Isaiah compares the enemy army to a lion to imply how the sound of their attack will cause the people of Judah to be very afraid. AT: “When their army shouts in battle they will sound like a roaring lion” (See: [Parallelism](#) and [Simile](#))
- **young lions** - A young age is a metonym for strength. AT: “the strongest lions” (See: [Metonymy](#))

- **They will growl and seize the prey** - Isaiah compares the enemy killing the people of Judah to a lion killing a weaker animal. Possible meanings are 1) lions make a sound not as loud as a roar just before they strike, or 2) the writer is using two words to mean the same thing. (See: [Metaphor](#) and [Doublet](#))
- **prey** - animals that another animal wants to catch and kill
- **with none to rescue** - “and no one will be able to save them”
- **will roar ... sea roars** - These are the same word translated “growl” in verse 29. Use your language’s word for the sound of waves in a storm or heavy rain or some other frightening natural sound.
- **even the light will be made dark by the clouds** - Here darkness represents suffering and disaster. This metaphor can be stated in active form. AT: “the dark clouds will completely block the light of the sun” (See: [Metaphor](#) and [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 05 General Notes](#)
- [Isaiah 05 Translation Questions](#)

Isaiah 6 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of 6:3-4,7-13, which are quotations.

Special concepts in this chapter

Heaven

This vision described in this chapter is probably a scene in heaven. (See: [heaven](#), [sky](#), [heavens](#), [heavenly](#))

Isaiah's call

This chapter record Isaiah's call to prophetic ministry. It recognizes the holiness of God and Isaiah recognizes his need for holiness. (See: [call](#), [calling](#), [called](#), [call out](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#) and [holy](#), [holiness](#))

Other possible translation difficulties in this chapter

Inevitability

The way Yahweh speaks in this chapter shows the inevitability of the punishment of Yahweh against the people of Judah. The punishment must now come. It is too late for repentance. (See: [repent](#), [repentance](#))

Links:

- [Isaiah 06:01 Notes](#)

Isaiah 6:1-2**UDB:**

¹ During the year that King Uzziah died, Yahweh showed me a vision. In the vision, I saw Yahweh sitting on a throne, high above everyone else. He was wearing a very long robe that covered the floor of the temple. ² Above him were hovering several winged creatures. Each of them had six wings. They covered their faces with two of their wings, they covered their feet with two of their wings, and they flew using two of their wings.

ULB:

6 ¹ In the year that king Uzziah died, I saw the Lord sitting on a throne; he was high and elevated, and the hem of his robe filled the temple. ² Above him were the seraphim; each one had six wings; with two each covered his face, and with two he covered his feet, and with two he flew.

translationWords:

- king
- Uzziah, Azariah
- Lord
- throne
- robe
- temple

translationNotes:

- **he was high and elevated** - The words “high” and “elevated” emphasize that the throne was very high and above everything around it. The height of the throne represents how great and powerful the Lord is. (See: **Doublet**)
- **filled the temple** - “filled the palace.” The word used for temple here is often used to refer to the palace of kings.
- **Above him were the seraphim** - The word “seraphim” is the plural of seraph. This means the Lord was seated on the throne and the seraphim were standing or flying near the Lord ready to serve him.
- **seraphim** - This word suggests that the creatures might have a fiery appearance or resemble snakes. Because we do not know exactly what “seraphim” means, you could translate this as “winged creatures” or “winged living things.” Or, you can borrow the word and use it in your language. (See: **Translate Unknowns** and **Copy or Borrow Words**)
- **each one had six wings** - “each seraph had six wings” or “each creature had six wings”
- **with two each covered his face, and with two he covered his feet, and with two he flew** - The words “wings” and “seraph” are understood. AT: “with two wings each seraph covered his face, and with two wings he covered his feet, and with two wings he flew” (See: **Ellipsis**)

Links:

- [Introduction to Isaiah](#)
- [Isaiah 06 General Notes](#)
- [Isaiah 06 Translation Questions](#)

Isaiah 6:3**UDB:**

³ They were calling to each other, saying,

”Yahweh, commander of the angel armies, is holy;

he is completely holy!

The entire earth is filled with his glory.”

ULB:

³ Each one called to another and said,

“Holy, holy, holy, is Yahweh of hosts! The whole earth is full of his glory.”

translationWords:

- [holy, holiness](#)
- [Yahweh of hosts, God of hosts, host](#)
- [glory, glorious](#)

translationNotes:

- **General Information:** - Isaiah continues to describe his vision.
- **Each one called to another and said** - “The seraphim called out to one another and said” or “The winged creatures proclaimed to one another”
- **Holy, holy, holy, is Yahweh of hosts** - Repeating the word “holy” three times indicates God is completely holy. AT: “Yahweh of hosts is holy beyond all else” or “Yahweh of hosts is completely holy”
- **The whole earth is full of his glory** - This speaks of the earth as if it were a container and glory were the contents in the container. AT: “Everything on the earth is evidence of God’s glory” (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 06 General Notes](#)
- [Isaiah 06 Translation Questions](#)

Isaiah 6:4-5**UDB:**

⁴ When they spoke, the sound of their cries caused the foundation beneath the doorposts of the temple to shake, and the temple was filled with smoke.

⁵ Then I said, “Terrible things will happen to me, because everything that I say is sinful, and I live among people who constantly say sinful things. I will be destroyed because I have seen Yahweh, commander of the angel armies!”

ULB:

⁴ The foundations of the thresholds shook at the voices of those who were crying out, and the house was filled with smoke. ⁵ Then I said,

”Woe is me! For I am doomed because I am a man of unclean lips,
and I live among a people of unclean lips,
because my eyes have seen the King, Yahweh, Yahweh of hosts!”

translationWords:

- threshold
- voice
- house
- woe
- doom
- unclean
- people group, peoples, the people, a people
- king
- Yahweh of hosts, God of hosts, host

translationNotes:

- **General Information:** - Isaiah continues to describe his vision.
- **The foundations of the thresholds shook at the voices of those who were crying out** - “When the seraphim called out, their voices shook the doorways and their foundations”
- **and the house was filled with smoke** - This can be stated in active form. AT: “and smoke filled the temple” or “and smoke filled the palace” (See: [Active or Passive](#))
- **Woe is me! For I am doomed** - This can be stated in active form. AT: “I am in great trouble! Terrible things will happen to me” (See: [Active or Passive](#))

- **of unclean lips** - Here “lips” represent what a person speaks. And, people saying things that are unacceptable to God is spoken of as if their lips were physically unclean. (See: [Metonymy](#) and [Metaphor](#))
- **Yahweh, Yahweh of hosts** - Yahweh, the ruler of the angel armies”
- **my eyes have seen** - Here “eyes” represents the whole person. AT: “I have seen” (See: [Synecdoche](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 06 General Notes](#)
- [Isaiah 06 Translation Questions](#)

Isaiah 6:6-7**UDB:**

⁶ Then one of the winged creatures took a hot coal from the altar, using a pair of tongs. He flew to me ⁷ and touched my lips with the coal. Then he said, “Look, this coal has touched your lips. Now your guilt is ended, and your sins are forgiven.”

ULB:

⁶ Then one of the seraphim flew to me; he had a glowing coal in his hand, that he had taken with the tongs from off the altar. ⁷ He touched my mouth with it and said,

“See, this has touched your lips; your guilt has been taken away, and your sin atoned for.”

translationWords:

- altar
- guilt, guilty
- sin, sinful, sinner, sinning
- atonement, atone

translationNotes:

- **General Information:** - Isaiah continues to describe his vision.
- **seraphim** - This word suggests that the creatures might have a fiery appearance or resemble snakes. Because we do not know exactly what “seraphim” means, you could translate these as “creatures” or “living things” or “beings.” Or you can borrow the word and use it in your language. See how you translated this word in 6:2. (See: [Translate Unknowns](#) and [Copy or Borrow Words](#))
- **tongs** - a tool used for grabbing or holding objects
- **your guilt has been taken away, and your sin atoned for** - These two phrases say basically the same thing. This can be stated in active form. AT: “Yahweh has taken away your guilt and has forgiven your sins” (See: [Parallelism](#) and [Active or Passive](#))
- **your guilt has been taken away** - Yahweh no longer considering a person to be guilty is spoken of as if “guilt” were an object that someone could take away from someone else. (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)

- Isaiah 06 General Notes
- **Isaiah 06 Translation Questions**

Isaiah 6:8-9**UDB:**

⁸ Then I heard Yahweh asking, “Whom shall I send to be a messenger to my people? Who will go and speak for us?” I replied, “I am here. Send me!”

⁹ Then he said,

”You will go and say to the people of Israel,

’Listen carefully to what I say, but you will not understand it.

You will look very carefully,

but you will not understand.’

ULB:

⁸ I heard the voice of the Lord say, “Whom shall I send; who will go for us?” Then I said, “Here I am; send me.”

⁹ He said, ”Go and tell this people,

’Listen, but do not understand; see, but do not perceive.’

translationWords:

- voice
- Lord
- send, send out, sent
- people group, peoples, the people, a people

translationNotes:

- **General Information:** - Isaiah continues to describe his vision.
- **the voice of the Lord say** - Here “voice” represents the Lord himself. AT: “the Lord say” (See: [Metonymy](#))
- **Whom shall I send** - It is implied that Yahweh will send someone to speak his message to the people of Israel. AT: “Whom shall I send to be a messenger to my people” (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **who will go for us** - It seems “us” refers to Yahweh and the members of his heavenly council. (See: [Inclusive “We”](#))
- **this people** - “the people of Israel”

- **Listen, but do not understand; see, but do not perceive** - Possible meanings are 1) the imperatives “do not understand” and “do not perceive” express what God is causing to happen. AT: “You will listen, but Yahweh will not let you understand; you will look carefully, but Yahweh will not allow you to understand” or 2) the imperatives “Listen” and “see” express the idea of “if.” AT: “Even if you listen you will not understand; even if you look carefully, you will not understand” (See: [Imperatives - Other Uses](#))
- **Listen, but do not understand; see, but do not perceive** - You can state clearly the understood information. AT: “Listen to Yahweh’s message, but do not understand what it means; look at what Yahweh is doing, but do not realize what it means” (See: [Ellipsis](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 06 General Notes](#)
- [Isaiah 06 Translation Questions](#)

Isaiah 6:10**UDB:**

¹⁰ I will cause you people to be unable to care;

and I will cause you people to not be able to hear,

and I will cause you people to not be able to see.

Otherwise you would see with your eyes and you would recognize what it is you are looking at,

and you would hear with your ears and be able to understand what you have heard,

and you would care deeply and with understanding,

and you would turn to me so I might save you and not punish you.”

ULB:

¹⁰ Make the heart of this people insensitive, and their ears dull, and blind their eyes.

Otherwise they might see with their eyes, hear with their ears, and understand with their heart, and then turn and be healed.”

translationWords:

- heart
- people group, peoples, the people, a people
- turn, turn away, turn back
- heal, cure

translationNotes:

- **General Information:** - Yahweh continues to tell Isaiah what he must do when Yahweh sends him to preach to the people.
- **Make the heart of this people insensitive** - Here “heart” represents a person’s mind. A person who does not think clearly and is unable to understand and care about what is happening is spoken of as if his heart were insensitive. AT: “Make these people unable to understand” or “Make the minds of these people dull” (See: **Metonymy** and **Metaphor**)
- **Make the heart of this people** - It may be more natural to translate “heart” and “this” as plurals. AT: “Make the hearts of these people”

- **Make the heart ... insensitive** - This command means that Yahweh will use Isaiah's message to cause the people to understand even less and to make them less sensitive to what Yahweh is doing.
- **their ears dull, and blind their eyes** - "make it so that they cannot hear, and make it so that they cannot see." Isaiah making people to not understand Yahweh's message or what he is doing is spoken of as if Isaiah were making them deaf and blind. (See: [Metaphor](#))
- **they might see with their eyes, hear with their ears** - People being able to understand Yahweh's message and what he is doing is spoken of as if the people were able physically to see and hear. (See: [Metaphor](#))
- **understand with their heart** - Here "heart" represents as person's mind. Truly understanding something and caring about what is happening is spoken of as if the people were to understand with their hearts. (See: [Metonymy](#))
- **then turn** - Repenting and starting to obey Yahweh is spoken of as if the people were physically to turn towards him. AT: "follow me again" or "then start trusting in me again" (See: [Metaphor](#))
- **be healed** - This can be stated in active form. AT: "I would heal them" (See: [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 06 General Notes](#)
- [Isaiah 06 Translation Questions](#)

Isaiah 6:11-12**UDB:**

¹¹ Then I said, “How long do you want me to continue to do that?”

He replied, “Do it until their cities are ruined by their enemies,
until no one is living in their houses,
do it until all the crops are stolen from their fields
and the fields are ruined.

¹² Do it until Yahweh has exiled everyone far away,
and the whole land of Israel is deserted.

ULB:

¹¹ Then I said, “Lord, how long?” He answered,

”Until cities crash into ruins and are without inhabitants,
and the houses are without people, and the land falls into a desolate waste,
¹² and until Yahweh has sent the people far away, and the solitude of the
land is great.

translationWords:

- Lord
- ruin, ruins
- house
- people group, peoples, the people, a people
- desolate, desolation
- waste, wasteland
- Yahweh
- send, send out, sent

translationNotes:

- **Until cities crash into ruins and are without inhabitants, and the houses are without people** - “Until all the cities and houses are ruined and no one lives there”
- **the land falls into a desolate waste** - Here “falls into” is an idiom that means to become something worse. AT: “the land becomes a desolate waste” (See: **Idiom**)
- **until Yahweh has sent the people far away, and the solitude of the land is great** - Here Yahweh speaks about himself in the third person. AT: “until I, Yahweh, have sent all the people far away from their land, so that no one is left” (See: **First, Second or Third Person**)

Links:

- [Introduction to Isaiah](#)
- [Isaiah 06 General Notes](#)
- [Isaiah 06 Translation Questions](#)

Isaiah 6:13**UDB:**

¹³ If even one tenth of the people survive and stay there,

their enemies will invade the land again and burn everything.

But just like when they cut down an oak tree and leave a stump, and new shoots grow from that,

the people who remain in this land will be a group that is set apart for me.”

ULB:

¹³ Even if a tenth of the people remain in it, it will again be destroyed;

as a terebinth or an oak is cut down and whose trunk remains,

the holy seed is in its stump.”

translationWords:

- tenth, tithe
- people group, peoples, the people, a people
- oak
- holy, holiness
- seed

translationNotes:

- **it will again be destroyed** - This can be stated in active form. AT: “armies will again destroy the land of Israel” (See: **Active or Passive**)
- **as a terebinth or an oak is cut down and whose trunk remains, the holy seed is in its stump** - This simile means that even after Yahweh destroys Israel, he will still set apart people from among the Israelites to serve him. (See: **Simile**)
- **terebinth** - a kind of oak tree (See: **Translate Unknowns**)
- **trunk ... stump** - A trunk is the thick main stem of a tree. A stump is the part of a tree that remains in the ground after the tree is cut down.
- **the holy seed** - The people who will serve Yahweh after armies destroy Israel are spoken of as if they were set apart as a holy seed. (See: **Metaphor**)

Links:

- [Introduction to Isaiah](#)
- [Isaiah 06 General Notes](#)
- [Isaiah 06 Translation Questions](#)

Isaiah 7 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of 7:7-9, 18-25, which are important quotations.

Special concepts in this chapter

“Young woman”

Some translations choose to translate this as “virgin” and believe it is a reference to the messiah being born of a virgin woman. This is only one possible translation, therefore most translations have avoided forcing this specific connotation into the meaning of the term. (See: [Christ, Messiah](#))

Other possible translation difficulties in this chapter

Israel

In this chapter, Israel is a reference to the northern kingdom of Israel and not the nation as a whole. They are also called Ephraim in this chapter after its most prominent tribe.

Links:

- [Isaiah 07:01 Notes](#)

Isaiah 7:1-2**UDB:**

¹ Ahaz was the son of Jotham and grandson of Uzziah. During the time that Ahaz was the king of Judah, King Rezin of Aram and King Pekah of Israel marched with their armies to attack Jerusalem. But they could not conquer it.

² Before they attacked, everyone in the palace in Jerusalem heard news that Aram and Israel were now allies. So King Ahaz and the people over whom he ruled were extremely afraid; they were shaking like trees shake in a windstorm.

ULB:

7¹ During the days of Ahaz son of Jotham son of Uzziah, king of Judah, Rezin the king of Aram, and Pekah son of Remaliah, king of Israel, went up to Jerusalem to war against it, but they could not prevail against it. ² It was reported to the house of David that Aram was allied with Ephraim. His heart trembled, and the heart of his people, as the trees of the forest shake in the wind.[1] Instead of ... *that Aram was allied with Ephraim*, some versions have ... *that Aram had camped in Ephraim*.

translationWords:

- Ahaz
- Jotham
- Uzziah, Azariah
- king
- Judah
- Aram, Aramean, Aramaic
- Israel, Israelites, nation of Israel
- Jerusalem
- house
- David
- Ephraim
- heart
- people group, peoples, the people, a people

translationNotes:

- **During the days of Ahaz ... king of Judah** - “When Ahaz ... was king of Judah” This was when the events happened. (See: **Idiom**)
- **Rezin ... Pekah ... Remaliah** - men’s names (See: **How to Translate Names**)
- **Rezin ... and Pekah ... went up** - The author speaks as if the kings were the armies they led. AT: “Rezin ... and Pekah ... led their armies up” (See: **Synecdoche**)

- **to war against it** - The author speaks as if the city itself were the people who live in it. AT: “to war against the people of Jerusalem” (See: [Metonymy](#))
- **It was reported to the house of David** - This can be stated in active form. AT: “the house of David heard the report” or “someone reported to the house of David” (See: [Metonymy](#) and [Active or Passive](#))
- **the house of David** - The word “house” is a metonym for the family living in the house. AT: “King Ahaz and his counselors” (See: [Metonymy](#))
- **that Aram was allied with Ephraim** - Here “Aram” and “Ephraim” refer to their kings. Ephraim is used here to refer to the whole northern kingdom of Israel. AT: “that Rezin, the king of Aram was helping Pekah, the king of Israel” (See: [Metonymy](#))
- **His heart trembled, and the heart of his people, as the trees of the forest shake in the wind** - The trembling of their hearts at this news is compared to the way trees shake when the wind blows through them. AT: “Ahaz and his people were very afraid” (See: [Simile](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 07 General Notes](#)
- [Isaiah 07 Translation Questions](#)

Isaiah 7:3-4

UDB:

³ Then Yahweh said to me, "Take your son Shear Jashub, and go to talk with King Ahaz. He is at the end of the aqueduct that brings water into the upper reservoir, near the road to the place where women wash clothes. ⁴ Tell Ahaz to stop worrying. Tell him that he does not need to be afraid of those two kings, Rezin and Pekah. They are very angry with Judah, but they are unable to harm his country any more than completely burned-out coals could harm him.

ULB:

³ Then Yahweh said to Isaiah, "Go out with your son Shear Jashub to meet Ahaz at the end of the conduit of the upper pool, on the road to Launderer's Field. ⁴ Tell him, 'Be careful, remain calm, do not be afraid or intimidated by these two smoldering firebrands, by the fierce anger of Rezin and Aram, and of Pekah son of Remaliah.

translationWords:

- [Yahweh](#)
- [Isaiah](#)
- [Ahaz](#)
- [fear, afraid, fear of Yahweh](#)
- [angry, anger](#)

translationNotes:

- **General Information:** - Isaiah writes about what happened to him as if it had happened to someone else.
- **Shear Jashub** - Translators may also add a footnote that says, "The name Shear Jashub means 'a remnant will return.'" The meaning may have given hope to Ahaz. (See: [How to Translate Names](#))
- **at the end of the conduit of the upper pool** - "where the water enters the upper pool" (See: [Translate Unknowns](#))
- **conduit** - man-made ditch or tunnel through which water flows
- **road** - If your language has a word for a road or path that people have made smooth by filling in the low places and lowering the high places, you can use it here.
- **Launderer's Field** - Possible meanings are 1) this is the proper name by which the people called the field or 2) this is the common noun that the people used to talk about the field, "the launderer's field" or "the field where men wash wool" or "the field where women wash clothes." (See: [How to Translate Names](#))

- **Launderer's Field** - A launderer is either 1) a man who washes wool that someone has cut from the sheep, "Wool Washer Field," or 2) a woman who washes dirty clothes, "Clothes Washer Field" (see UDB). (See: [How to Translate Names](#))
- **Tell him** - "Tell Ahaz"
- **do not be afraid or intimidated by these two smoldering firebrands, by the fierce anger of Rezin and Aram, and of Pekah son of Remaliah** - God compares Rezin and Pekah to burning sticks whose fire has gone out and are making smoke now. God is emphasizing that they are not real threats to Judah. This can be stated in active form. AT: "do not let Rezin and Pekah make you afraid; their fierce anger is like a burning stick whose fire has gone out and there is only smoke" (See: [Metaphor](#) and [Active or Passive](#))
- **afraid or intimidated** - The words "afraid" and "intimidated" mean the same thing and can be translated as one word. AT: "afraid" (See: [Doublet](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 07 General Notes](#)
- [Isaiah 07 Translation Questions](#)

Isaiah 7:5-6

UDB:

⁵ Yes, they are planning against him and saying, ⁶ ‘We will attack Judah and conquer it. Then we will appoint Tabeel’s son to be the king of Judah.’

ULB:

⁵ Aram, Ephraim, and the son of Remaliah have planned evil against you; they have said, ⁶ “Let us attack Judah and terrify her, and let us break into her and set up our king there, the son of Tabeel.”

translationWords:

- [Aram, Aramean, Aramaic](#)
- [Ephraim](#)
- [evil, wicked, wickedness](#)
- [terror, terrify](#)

translationNotes:

- **General Information:** - Yahweh continues to tell Isaiah what he should tell Ahaz. (See: [Isaiah 07:3-4](#))
- **Aram, Ephraim, and the son of Remaliah** - The words “Aram” and “Ephraim” refer to the kings of these lands. Also, “Ephraim” refers to the northern kingdom of Israel. AT: “Rezin the king of Aram and Pekah the son of Remaliah, king of Israel” (See: [Metonymy](#))
- **Remaliah** - This is the name of a man. Translate his name as in [7:1](#).
- **have planned evil against you** - Here “you” is singular and refers to Ahaz. (See: [Forms of You](#))
- **son of Tabeel** - It is unknown who this man is. (See: [How to Translate Names](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 07 General Notes](#)
- [Isaiah 07 Translation Questions](#)

Isaiah 7:7-9**UDB:**

⁷ But this is what Yahweh, the Lord, says:

‘It will not happen;

They will not conquer Jerusalem!

⁸ The capital of Aram is Damascus,

but Damascus is ruled only by its unimportant King Rezin.

And as for Israel, within sixty-five years it will be conquered and completely destroyed.

⁹ Israel’s capital is Samaria, and Samaria is ruled only by its insignificant King Pekah.

So you do not need to be afraid of those two countries!

But you must trust me, because if you do not trust me firmly,

you will be defeated.”

ULB:

⁷ The Lord Yahweh says, “It will not take place; it will not happen,

⁸ because the head of Aram is Damascus, and the head of Damascus is Rezin.

Within sixty-five years, Ephraim will be shattered and will no longer be a people.

⁹ The head of Ephraim is Samaria, and the head of Samaria is Remaliah’s son.

If you do not remain firm in faith, surely you will not remain secure.”

translationWords:

- Lord Yahweh, Yahweh God
- head
- Aram, Aramean, Aramaic
- Damascus
- people group, peoples, the people, a people
- Ephraim
- Samaria, Samaritan
- faith

translationNotes:

- **General Information:** - Yahweh continues to tell Isaiah what he should tell Ahaz. (See: [Isaiah 07:3-4](#))
- **and the head of Damascus is Rezin** - “and the king of Damascus is Rezin, who is a weak man” (See: [Assumed Knowledge and Implicit Information](#))
- **sixty-five years** - “65 years” (See: [Numbers](#))
- **Ephraim will be shattered and will no longer be a people** - Here “Ephraim” refers to all of the northern kingdom of Israel. This can be stated in active form. AT: “an army will destroy Ephraim, and there will no longer be a people of Israel” (See: [Active or Passive](#))
- **the head of Samaria is Remaliah’s son** - This means Pekah is the king of Samaria and all of Israel. AT: “the king of Samaria is Pekah, who is a weak man” (See: [Assumed Knowledge and Implicit Information](#))
- **If you do not remain firm in faith, surely you will not remain secure** - This can be stated in positive form. AT: “If you continue to believe in me, you will certainly remain safe” (See: [Double Negatives](#))
- **If you do not remain** - “Unless you remain”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 07 General Notes](#)
- [Isaiah 07 Translation Questions](#)

Isaiah 7:10-12**UDB:**

¹⁰ Later, Yahweh gave me another message to tell to King Ahaz. ¹¹ He said to tell him, “Request me, Yahweh your God, to do something that will enable you to be sure that I will help you. What you request can be in a place that is as high as the sky or as low as the place where the dead people are.”

¹² But when I told that to the king, he refused. He said, “No, I will not ask Yahweh to do something to prove that he will help us.”

ULB:

¹⁰ The Lord spoke again to Ahaz,[1]Instead of *The Lord spoke* , some versions have *Yahweh spoke*.
¹¹ “Ask a sign of Yahweh your God; ask for it in the depths or in the height above.” ¹² But Ahaz said, “I will not ask, nor will I test Yahweh.”

translationWords:

- [Ahaz](#)
- [sign, proof, reminder](#)
- [Yahweh](#)
- [God](#)
- [test](#)

translationNotes:

- **ask for it in the depths or in the height above** - Yahweh uses the word “depths” and “height” to mean Ahaz could ask him for anything. (See: [Merism](#))
- **depths ... height** - The abstract nouns “depths” and “height” can be translated with prepositions. “places far below you ... places far above you” (See: [Abstract Nouns](#))
- **will not ask** - “will not ask Yahweh for a sign” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 07 General Notes](#)
- [Isaiah 07 Translation Questions](#)

Isaiah 7:13-15

UDB:

¹³ Then I said to him, "You people who are descendants of King David, listen! You are causing me to be tired of being patient. Are you also going to cause my God to stop being patient with you? ¹⁴ Yahweh himself will do something for you to prove that he will help you. Listen to this: A young woman will become pregnant and give birth to a son. She will name him Immanuel, which means 'God is with us.' ¹⁵ By the time that child is old enough to eat curds and honey, he will be able to reject what is evil and choose what is good.

ULB:

¹³ So Isaiah replied, "Listen, house of David. Is it not enough for you people to test the patience of people? Must you also test the patience of my God? ¹⁴ Therefore the Lord himself will give you people a sign: see, the young woman will conceive, bear a son, and will call his name Immanuel.[1]Instead of *the young woman*, some versions have *a young woman*. ¹⁵ He will eat curds and honey when he knows to refuse the evil and choose the good.

translationWords:

- Isaiah
- house
- David
- test
- patient, patience
- Lord
- sign, proof, reminder
- honey, honeycomb
- evil, wicked, wickedness
- good, goodness

translationNotes:

- **house of David** - The word "house" is a metonym for the family living in the house. See how you translated this in 7:2. AT: "King Ahaz, you and your counselors" (See: [Metonymy](#))
- **Is it not enough for you people to test the patience of people? Must you also test the patience of my God?** - These questions emphasize that the king has sinned greatly. AT: "You test the patience of people! Now you even test the patience of my God!" (See: [Rhetorical Question](#))
- **the young woman will conceive** - Some ancient versions and some contemporary versions translate, "the virgin will conceive," while others translate "the young woman will conceive."

- **his name Immanuel** - Translators may add a footnote that says: “The name Immanuel means ‘God with us.’” (See: [How to Translate Names](#))
- **He will eat curds and honey when he knows to refuse the evil and choose the good** - Possible meanings are 1) “By the time that child is old enough to eat curds and honey, he will be able to reject what is evil and choose what is good.” This emphasizes that the child will be very young when he knows to choose what is right instead of wrong or 2) “By the time the child is old enough to reject what is evil and choose what is good, he will be eating curds and honey.” The people of Judah considered a child to be responsible for doing what is right when he was 12 years old. This emphasizes that within twelve years the people will be able to eat much curds and honey because most of the people of Israel will be killed or taken as captives. (See: [Assumed Knowledge and Implicit Information](#))
- **curds** - milk that people have treated to make it into a soft solid
- **refuse the evil and choose the good** - “refuse to do evil deeds and choose to do good deeds” (See: [Nominal Adjectives](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 07 General Notes](#)
- [Isaiah 07 Translation Questions](#)

Isaiah 7:16-17**UDB:**

¹⁶ And before that child is old enough to do that, the lands of the two kings that you are very afraid of will be deserted. ¹⁷ But then Yahweh will cause you and your family and your entire nation to experience terrible disasters. Those disasters will be worse than any disasters that have occurred since the country of Israel separated from Judah. Yahweh will cause the army of the king of Assyria to attack you!”

ULB:

¹⁶ For before the child knows to refuse the evil and choose the good, the land whose two kings you dread will be desolate. ¹⁷ Yahweh will bring on you, on your people, and on your father’s house days unlike any since Ephraim seceded from Judah—he will bring on you the king of Assyria.”

translationWords:

- children, child
- evil, wicked, wickedness
- good, goodness
- desolate, desolation
- Yahweh
- people group, peoples, the people, a people
- ancestor, father, forefather
- house
- Ephraim
- Judah
- Assyria, Assyrian, Assyrian Empire

translationNotes:

- **General Information:** - Isaiah continues to describe the sign that God will give the house of David.
- **refuse the evil and choose the good** - “refuse to do evil deeds and choose to do good deeds.” Translate as in 7:15. (See: **Nominal Adjectives**)
- **you dread** - “you fear.” Here “you” is singular and refers to Ahaz. (See: **Forms of You**)
- **your people** - This refers to the people of Judah.
- **Ephraim seceded from Judah** - “the people of Ephraim separated from the people of Judah” (See: **Metonymy**)

Links:

- [Introduction to Isaiah](#)
- [Isaiah 07 General Notes](#)
- [Isaiah 07 Translation Questions](#)

Isaiah 7:18-19**UDB:**

¹⁸ At that time, it will be as though Yahweh will whistle to summon the army from the south of Egypt as well as the army of Assyria. They will come and surround your country like flies and bees.

¹⁹ They will all come and settle everywhere—in the narrow valleys and caves in the rock cliffs, on land where there are thornbushes as well as on the fertile land.

ULB:

¹⁸ At that time

Yahweh will whistle for a fly from the distant streams of Egypt,
and for a bee from the land of Assyria.

¹⁹ They will all come and settle down into all the gorges, into the clefts of the
rocks,

on all the thornbushes, and onto all the pastures.

translationWords:

- [Egypt, Egyptian](#)
- [Assyria, Assyrian, Assyrian Empire](#)

translationNotes:

- **At that time** - before the child knows to refuse the evil and choose the good (7:15)
- **Yahweh will whistle for** - “Yahweh will call” or “Yahweh will summon”
- **for a fly from the distant streams of Egypt, and for a bee from the land of Assyria** - “for the armies of Egypt and Assyria, and their soldiers will be everywhere like flies and bees” (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 07 General Notes](#)
- [Isaiah 07 Translation Questions](#)

Isaiah 7:20-22**UDB:**

²⁰ At that time Yahweh will hire the king of Assyria to come with his army from east of the Euphrates River. They will get rid of everything in your land—the crops and the people. They will destroy everything thoroughly; it will be like a barber shaving not only a man’s hair but his beard and the hair on his legs. ²¹ When that happens, a farmer will be able to keep alive only one young cow and two goats. ²² However, those animals will give plenty of milk, with the result that the farmer will have curds to eat. And because there will not be many people left in the land, all the people who remain there will have plenty of milk and honey.

ULB:

²⁰ At that time the Lord will shave with a razor that was hired beyond the Euphrates River—the king of Assyria—

the head and the hair of the legs; it will also sweep away the beard.

²¹ On that day, a man will keep alive a young cow and two sheep,

²² and because of the abundance of milk which they shall give, he will eat curds,

for everyone left in the land will eat curds and honey.

translationWords:

- Euphrates River
- king
- Assyria, Assyrian, Assyrian Empire
- cow, calf, bull, cattle
- sheep, ram, ewe
- honey, honeycomb

translationNotes:

- **General Information:** - Isaiah continues to describe the time when the army of Assyria will attack Israel.
- **the Lord will shave with a razor that was hired beyond the Euphrates River—the king of Assyria** - The word “razor” is a metaphor for the king of Assyria and his army, and Yahweh speaks of the king as if the king were a man who would do Yahweh’s work and then receive money from Yahweh. AT: “the Lord will call the king of Assyria from beyond the Euphrates River to work for him to shave you” (See: [Metaphor](#))

- **that was hired** - This can be stated in active form. AT: “that he bought” (See: [Active or Passive](#))
- **the head ... the hair of the legs ... also ... the beard** - It was bad to have someone shave the top of the head; it was worse to have someone shave “the hair of the legs”; it was worst of all to have someone shave the beard.
- **the head ... the hair of the legs ... the beard** - Isaiah does not say whose head, hair, and beard the Lord is going to shave, but Ahaz and the reader would understand that this is a man; the man is a metaphor for the people living in the land of Judah (see UDB). (See: [Metaphor](#))
- **the head** - “the hair on the head” (See: [Metonymy](#))
- **the hair of the legs** - Possible meanings are 1) this is a polite way to speak of the hair on the lower body or 2) this speaks of the hair on the legs. (See: [Euphemism](#))
- **it will also sweep** - “the razor will also sweep.” If your language requires a person to be the subject of “will ... sweep,” you can say, “the Lord will also sweep.”
- **because of the abundance of milk which they shall give** - The abstract noun “abundance” can be translated as a clause. AT: “because they will give so much milk” (See: [Abstract Nouns](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 07 General Notes](#)
- [Isaiah 07 Translation Questions](#)

Isaiah 7:23-25**UDB:**

²³ Now there are many areas where there are vineyards that are worth one thousand pieces of silver, but at that time there will be only briars and thorns in those fields. ²⁴ There will be only briars and thorns in the entire land, and wild animals, with the result that men will take their bows and arrows and go there to hunt and kill animals. ²⁵ No one will go to where there previously were gardens on fertile hillsides, because briars and thorns will cover those hillsides. They will be areas where only a few cattle and sheep and goats wander around searching for something to eat.

ULB:

²³ At that time, where there were a thousand vines worth a thousand silver shekels,

there will be nothing but briars and thorns.

²⁴ Men will go there to hunt with bows, because all the land will be briars and thorns.

²⁵ They will stay away from all the hills that were cultivated with the hoe, for fear of the briars and thorns;

but it will be a place where cattle and sheep graze.

translationWords:

- vine
- silver
- bow and arrow
- sheep, ram, ewe

translationNotes:

- **General Information:** - Isaiah continues to describe the time when the army from Assyria will attack the land of Israel.
- **there were a thousand vines ... briars and thorns** - “there were 1,000 vines.” That is, when Isaiah wrote, there were vineyards, in some of which were 1,000 vines or more each. He says that these vineyards will become full of briars and thorns. (See: **Numbers**)
- **a thousand silver shekels** - “1000 silver shekels.” A shekel is a silver coin worth 4 days wage. AT: “1,000 silver coins” **Numbers** and **Biblical Money**)
- **briars and thorns** - The words “briars” and “thorns” both refer to useless, thorny plants. It is not necessary to translate both words. AT: “thorn bushes” or “brier bushes” (See: **Doublet**)

- **because all the land will be briars and thorns** - Why the hunters come to these lands can be made explicit. AT: “because there will be nothing in these lands but briars, thorns, and wild animals” (See: [Assumed Knowledge and Implicit Information](#))
- **They will stay away from all the hills that were cultivated with the hoe** - This can be stated in active form. AT: “People will stay away from the hills where they once prepared the soil to plant crops” (See: [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 07 General Notes](#)
- [Isaiah 07 Translation Questions](#)

Isaiah 8 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of 8:6-18, 21-22, which are important quotations.

Special concepts in this chapter

Trust in Yahweh

Israel will not trust in Yahweh. Instead, they will trust in their own power, their Gentile allies and the power of false gods. They will be punished because the power of Yahweh is greater than all of these. (See: [trust](#), [trustworthy](#), [trustworthiness](#) and [false god](#), [foreign god](#), [god](#), [goddess](#))

Links:

- [Isaiah 08:01 Notes](#)

Isaiah 8:1-2

UDB:

¹ Then Yahweh said to me, “Make a large signboard. And write clearly on it, ‘Maher Shalal Hash Baz’ which means ‘quickly plunder and steal everything’.” ² So I requested Uriah the high priest and Jeberechiah’s son Zechariah, men who were both honest witnesses, to watch me as I was doing that.

ULB:

8 ¹ Yahweh said to me, ”Take a large tablet and write on it, ‘Maher Shalal Hash Baz.’ ² I will summon faithful witnesses to attest for me, Uriah the priest, and Zechariah son of Jeberechiah.”

translationWords:

- [Yahweh](#)
- [faithful, faithfulness](#)
- [witness, eyewitness](#)
- [priest, priesthood](#)

translationNotes:

- **Yahweh said to me** - Here the word “me” refers to Isaiah.
- **I will summon faithful witnesses to attest for me** - Possible meanings are 1) Yahweh is speaking: “I will call honest men to be witnesses” or 2) Isaiah is speaking: “I called honest men to be witnesses” or 3) Yahweh is commanding Isaiah: “Call honest men to be witnesses.”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 08 General Notes](#)
- [Isaiah 08 Translation Questions](#)

Isaiah 8:3-4**UDB:**

³ Then I slept with my wife, who was a prophetess, and she became pregnant and then gave birth to a son. Then Yahweh said to me, "Give him the name Maher Shalal Hash Baz, ⁴ because before he is old enough to say 'papa' or 'mama', the king of Assyria will come with his army and take away all the valuable things in Damascus and in Samaria."

ULB:

³ I went to the prophetess, and she conceived and bore a son. Then Yahweh said to me, "Call his name 'Maher Shalal Hash Baz.' ⁴ For before the child knows to cry, 'My father,' and, 'My mother,' the riches of Damascus and the plunder of Samaria will be carried away by the king of Assyria."

translationWords:

- [prophet, prophecy, prophesy, seer, prophetess](#)
- [name](#)
- [Damascus](#)
- [Samaria, Samaritan](#)
- [king](#)
- [Assyria, Assyrian, Assyrian Empire](#)

translationNotes:

- **I went to the prophetess** - It can be stated explicitly that Isaiah is married to the prophetess. AT: "I slept with my wife, the prophetess" (See: [Euphemism](#) and [Assumed Knowledge and Implicit Information](#))
- **the riches of Damascus and the plunder of Samaria will be carried away by the king of Assyria** - This can be stated in active form. AT: "the king of Assyria will carry away all the treasures of Damascus and Samaria" (See: [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 08 General Notes](#)
- [Isaiah 08 Translation Questions](#)

Isaiah 8:5-7**UDB:**

⁵ Yahweh spoke to me again and said, "Tell the people of Judah:

⁶ I have taken good care of you people,

but you have rejected that, thinking that my help was very small,

like the small canal through which water flows from the spring of Gihon into Jerusalem.

Instead, you have been happy to request help from King Rezin and King Pekah.

⁷ Therefore, I, the Lord, will soon cause the powerful army of the king of Assyria, which will be like a great flood from the Euphrates River, to attack the people of Judah.

Their soldiers will be everywhere in your country, like a river that overflows all its banks.

ULB:

⁵ Yahweh spoke to me again,

⁶ "Because this people has refused the gentle waters of Shiloah,
and is happy over Rezin and Remaliah's son,

⁷ therefore the Lord is about to bring up on them the waters of the River,
mighty and many, the king of Assyria and all his glory.

It will come up over all its channels and overflow its banks.

translationWords:

- Yahweh
- people group, peoples, the people, a people
- water, waters
- Lord
- mighty, might
- glory, glorious

translationNotes:

- **Because this people has refused the gentle waters of Shiloah** - The words “gentle waters” are a metaphor for the law of the Lord. AT: “Because this people has rejected Yahweh’s law, which is like the gentle waters of Shiloah” (See: [Metaphor](#) and [How to Translate Names](#))
- **this people** - “this people group.” If your language needs a plural here, you can translate this phrase and the following verbs as “these people have refused ... are happy.”
- **and is happy over Rezin and Remaliah’s son** - The full meaning can be made explicit. AT: “and is happy that the armies of Assyria have defeated Rezin, king of Aram, and Pekah, Remaliah’s son, king of Israel.” Translate the names as in [7:1](#). (See: [Assumed Knowledge and Implicit Information](#))
- **therefore the Lord is** - Yahweh speaks of himself as if he were someone else to remind the people of who he is. AT: “therefore I, the Lord, am” (See: [Pronouns](#))
- **bring up on them** - The verb is “bring up”; the adverb is “on them.”
- **on them** - “on the people of Judah”
- **the waters of the River, mighty and many, the king of Assyria and all his glory** - The river symbolizes the army of Assyria. AT: “the army from Assyria, which is powerful like a mighty river” (See: [Metaphor](#))
- **the River** - the Euphrates River in Assyria

Links:

- [Introduction to Isaiah](#)
- [Isaiah 08 General Notes](#)
- [Isaiah 08 Translation Questions](#)

Isaiah 8:8**UDB:**

⁸ Those soldiers will go all over Judah,

like a river whose water rises as high as a person's neck.

Their army will spread over the land quickly, like an eagle,

and they will cover your entire land!

But I, your God, will be with you!"

ULB:

⁸ The River will sweep onward into Judah, flooding and passing on, until it reaches to your neck.

Its outstretched wings will fill the breadth of your land, Immanuel."

translationWords:

- Judah
- flood

translationNotes:

- **General Information:** - The Lord continues to describe the army of Assyria as a river that will flood Judah. (See: 8:7)
- **The River will sweep onward into Judah, flooding and passing on, until it reaches to your neck** - The army of Assyria is like a flood of water. AT: "More and more soldiers will come like a river rising up to your neck" (See: **Metaphor**)
- **The River** - the Euphrates River in Assyria. This is a metonym for the Assyrian soldiers, who will come from their homes by the Euphrates River (8:7). (See: **Metonymy**)
- **Its outstretched wings will fill** - Possible meanings are 1) as "the River" in the metaphor rises, its "wings" flow over and cover what had been dry land or 2) Isaiah changes metaphors and now speaks of Yahweh as a bird who is protecting the land, "But his outstretched wings will cover." (See: **Metaphor**)
- **Immanuel** - Translators may add a footnote that says: "The name Immanuel means 'God with us.'" Translate this as in 7:14.

Links:

- [Introduction to Isaiah](#)
- [Isaiah 08 General Notes](#)
- [Isaiah 08 Translation Questions](#)

Isaiah 8:9-10**UDB:**

⁹ Listen, all you people in distant countries!

You can prepare to attack Judah.

You can prepare for battle, and shout your war cries,
but your armies will be crushed!

¹⁰ You can prepare for what you will do to attack Judah,
but what you plan to do will be useless!

You will not succeed,
because God is with us!

ULB:

⁹ You peoples will be broken to pieces. Listen, all you distant countries:
arm yourselves for war and be broken in pieces; arm yourselves and be
broken in pieces.

¹⁰ Form a plan, but it will not be carried out; issue the command, but it will
not be carried out,
for God is with us.

translationWords:

- **people group, peoples, the people, a people**
- **command, to command, commandment**
- **God**

translationNotes:

- **You peoples will be broken to pieces** - This can be stated in active form. AT: "I will break your armies to pieces" (See: **Active or Passive**)
- **Listen, all you distant countries** - Isaiah speaks as if people in other countries can hear him. AT: "Listen, all you people in far away places" (See: **Apostrophe**)
- **arm yourselves for war and be broken in pieces; arm yourselves and be broken in pieces** - This is basically the same thing, stated twice for emphasis. This can be stated in active form. AT: "you can prepare yourselves for battle, but I will defeat you" (See: **Parallelism** and **Active or Passive**)

- **Form a plan, but it will not be carried out; issue the command, but it will not be carried out** - This can be stated in active form. AT: “You can prepare to attack Judah, but you will not succeed” (See: [Active or Passive](#))
- **it will not be carried out ... it will not be carried out** - To “carry out” a plan or command is to do what the person who makes the plan or command wants the hearer to do. These clauses can be stated in active form. AT: “you will not be able to do what you plan to do ... your soldiers will not be able to do what their commanders tell them to do” (See: [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 08 General Notes](#)
- [Isaiah 08 Translation Questions](#)

Isaiah 8:11-13**UDB:**

¹¹ Yahweh strongly warned me not to act like the other people in Judah did. He said to me,

¹² "Do not say that everything that people do is conspiring against the government,

like other people say,

and do not be afraid of the things that other people are afraid of.

¹³ I, Yahweh, commander of the angel armies, am the one you should consider to be holy.

I am the one you should fear,

the one you must give an account to.

ULB:

¹¹ Yahweh spoke to me, with his strong hand upon me, and warned me not to walk in the way of this people.

¹² Do not call conspiracy anything that this people calls conspiracy, you will not fear what they fear, and do not be terrified.

¹³ It is Yahweh of hosts whom you will honor as holy; he is the one you must fear, and he is the one you must dread.

translationWords:

- hand, right hand, to hand over
- walk
- people group, peoples, the people, a people
- fear, afraid, fear of Yahweh
- Yahweh of hosts, God of hosts, host
- holy, holiness

translationNotes:

- **Yahweh spoke to me, with his strong hand upon me** - "Yahweh spoke to me in a very powerful way" (See: **Idiom**)
- **and warned me not to walk in the way of this people.** - This is an indirect quote that ends in 8:17. AT: "and warned me and said, 'Do not act like this people.'" (See: **Direct and Indirect Quotations**)

- **Do not call conspiracy anything that this people calls conspiracy** - The people imagine there are conspiracies, and it makes them anxious. AT: “Do not worry like this people who think someone is always trying to harm them” (See: [Assumed Knowledge and Implicit Information](#))
- **It is Yahweh of hosts whom you will honor as holy; he is the one you must fear, and he is the one you must dread** - If you translate this as a direct quote, you can also translate it with Yahweh speaking in the first person: “But you will consider me, Yahweh of Hosts, as holy. And you will fear and be in awe of me” (See: [Direct and Indirect Quotations](#) and [Pronouns](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 08 General Notes](#)
- [Isaiah 08 Translation Questions](#)

Isaiah 8:14-15**UDB:**

¹⁴ Yahweh will protect you.

But as for the other people in Israel and Judah,
Yahweh will be like a stone that causes people to stumble,
like a rock that causes them to fall down.

And as for the people of Jerusalem,
he will be like a trap or a snare.

¹⁵ Many people will stumble and fall down
and never get up again.

They will experience great troubles;
they will be captured by their enemies.”

ULB:

¹⁴ He will become a sanctuary;
but he will be a stone of striking, and a rock of stumbling—
for both the houses of Israel,
and he will be a trap and a snare
to the people of Jerusalem.

¹⁵ Many will stumble over it and fall and be broken, and be ensnared and captured.

translationWords:

- sanctuary
- house
- Israel, Israelites, nation of Israel
- Jerusalem
- stumble

translationNotes:

- **General Information:** - Isaiah continues the indirect quote of Yahweh that began in [8:11-13](#). It can be translated as a direct quote with Yahweh speaking in the first person. (See: [Direct and Indirect Quotations](#) and [Pronouns](#))
- **He will become a sanctuary** - The word “sanctuary” is a metaphor for Yahweh keeping his people safe and protecting them. AT: “He will protect them when they go to him” (See: [Metaphor](#))
- **he will be a stone of striking, and a rock of stumbling** - The words “stone of striking” and “rock of stumbling” are both metaphors for Yahweh harming his people. Some translate “striking” and “stumbling” as “stumbling” and “falling”; others translate as “offense” and “stumbling.” AT: “he will harm his people, like a stone against which people strike their feet and stumble, and like a rock that causes people to fall down” (See: [Doublet](#) and [Metaphor](#))
- **he will be a trap and a snare to the people of Jerusalem** - The words “trap” and “snare” mean almost the same thing and emphasize that when Yahweh decides to punish the people of Jerusalem they will not be able to escape. AT: “he will trap the people of Jerusalem so they cannot escape him” (See: [Doublet](#))
- **trap** - a device that catches a bird in a net or basket
- **snare** - a trap that catches and holds an animal’s leg or nose
- **Many will stumble over it and fall and be broken, and be ensnared and captured** - This can be stated in active form. AT: “Many people will stumble over the stone, and when they fall they will not get up. And many people will step into the trap, and they will not be able to get out” (See: [Active or Passive](#))
- **ensnared and captured** - These two words mean basically the same thing and emphasize that they will be caught in the trap. (See: [Doublet](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 08 General Notes](#)
- [Isaiah 08 Translation Questions](#)

Isaiah 8:16-18**UDB:**

¹⁶ So I say to you who are my disciples, seal up this scroll

on which I have written the messages that God has given to me,
and give his instructions to others who have accompanied me.

¹⁷ I will wait to see what Yahweh will do.

He has rejected the descendants of Jacob,

but I will confidently expect him to help me.

¹⁸ I and the children that Yahweh has given to me are like signs to warn the people of Israel;

we are warnings from Yahweh, commander of the angel armies,
the one who lives in his temple on Mount Zion in Jerusalem.

ULB:

¹⁶ Bind up my testimony, seal the official record, and give it to my disciples.

¹⁷ I will wait for Yahweh, who hides his face from the house of Jacob; I will wait for him.

¹⁸ See, I and the sons whom Yahweh has given me are for signs and for wonders in Israel

from Yahweh of hosts, who lives on Mount Zion.

translationWords:

- testimony, testify
- disciple
- face
- house
- Jacob, Israel
- miracle, wonder, sign
- Yahweh of hosts, God of hosts, host
- Zion, Mount Zion

translationNotes:

- **Bind up my testimony, seal the official record** - These two phrases mean basically the same thing. AT: "Close up tightly the scroll with this message written on it" (See: [Parallelism](#))

- **my testimony ... my disciples** - It is unclear to whom the word “my” refers. It could be Isaiah or Yahweh. It is best to leave the pronouns ambiguous if your language will allow it.
- **I will wait for Yahweh** - Here “I” refers to Isaiah.
- **who hides his face from the house of Jacob** - Yahweh’s “face” is a metonym for his blessing or favor. AT: “who has taken away his blessing from the house of Jacob” or “who no longer looks with favor on the house of Jacob” (See: [Metonymy](#))
- **house of Jacob** - people of Israel
- **I and the sons whom Yahweh has given me are for signs and for wonders in Israel** - “I and the sons Yahweh has given me are like signs to warn the people of Israel.” The sons are Shear-Jashub and Maher-shalal-hash-baz, whose names are a message to the people of Israel. (See: [7:3](#) and [8:1](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 08 General Notes](#)
- [Isaiah 08 Translation Questions](#)

Isaiah 8:19-20**UDB:**

¹⁹ Some people may urge you to consult those who talk with the spirits of dead people or with those who say that they receive messages from those spirits. They whisper and mutter about what we should do in the future. But God is the one whom we should ask to guide us! It is ridiculous for people who are alive to request spirits of dead people to tell us what we should do! ²⁰ Pay attention to God's instructions and teaching! If people do not say things that agree with what God teaches us, what they say is worthless. It is as though those people are in darkness.

ULB:

¹⁹ They will say to you, "Consult with the mediums and magicians," those who chirp and mutter incantations. But should a people not consult their God? Should they consult the dead on behalf of the living? ²⁰ To the law and to the testimony! If they do not say such things, it is because they have no light of dawn.

translationWords:

- magic, magician
- God
- death, die, dead
- life, live, living, alive
- law, law of Moses, God's law, law of Yahweh
- testimony, testify
- light

translationNotes:

- **General Information:** - Isaiah is speaking.
- **They will say to you, "Consult with the mediums and magicians," those who chirp and mutter incantations. But should a people not consult their God? Should they consult the dead on behalf of the living? To the law and to the testimony!** - Other possible meanings are 1) "They will say to you, 'Consult with the mediums and magicians, those who chirp and mutter incantations. Should a people not consult their gods? They should consult the dead on behalf of the living for teaching and for testimony.'" or 2) "When they say to you, 'Consult with the mediums and magicians, those who chirp and mutter incantations,' should a people not consult their God? Should they consult the dead on behalf of the living? To the law and to the testimony!"
- **They will say to you** - The word "they" refers to those who do not trust Yahweh. The word "you" is plural and refers to those who trust Yahweh. (See: [Forms of You](#))

- **Consult with the mediums and magicians** - “Ask the mediums and magicians what you should do”
- **mediums and magicians** - those who claim to speak with those who have died
- **those who chirp and mutter incantations** - The words “chirp” and “mutter” refer to the sounds mediums and magicians made when trying to speak to dead people. AT: “those who whisper and mutter their magic words to try and speak to dead people”
- **chirp** - make sounds like birds
- **But should a people not consult their God? Should they consult the dead on behalf of the living?** - These questions are to show that people could consult God instead of the foolish activity of trying to talk to dead people. AT: “But people should ask Yahweh to guide them. They should not seek answers from those who have died.” (See: [Rhetorical Question](#))
- **To the law and to the testimony** - Possible meanings are 1) “Pay attention to God’s instructions and teaching” (UDB) or 2) “Then you must remember the teaching and testimony I gave.” (8:16).
- **the law** - This is the same word translated “official record” in 8:16.
- **the testimony** - Translate as in 8:16.
- **If they do not say such things** - “If they do not speak of the law and the testimony”
- **it is because they have no light of dawn** - Isaiah speaks of people who do not know God as if they were people walking in darkness without any light. AT: “it is because they are like a person lost in the dark” (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 08 General Notes](#)
- [Isaiah 08 Translation Questions](#)

Isaiah 8:21-22**UDB:**

²¹ They will wander through the land, worried and hungry. And when they become very hungry, they will become very angry. They will look up toward heaven and curse God and will also curse their king. ²² They will look around the land and see only trouble and darkness and things that cause them to despair. And then they will be thrown into very black darkness.

ULB:

²¹ They will pass through the land greatly distressed and hungry. When they are hungry, they will become angry

and curse their king and their God, as they turn their faces upward.

²² They will look at the earth

and see distress, darkness, and oppressive gloom. They will be driven into a land of darkness.

translationWords:

- angry, anger
- curse, cursed
- face
- darkness
- oppress, oppression, oppressor

translationNotes:

- **oppressive gloom** - “terrible sadness”
- **They will be driven into a land of darkness** - This can be stated in active form. AT: “Yahweh will drive them out into complete darkness” (See: [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 08 General Notes](#)
- [Isaiah 08 Translation Questions](#)

Isaiah 9 General Notes

Structure and formatting

This chapter begins with a prophecy that is a continuation of the prophecy concluding the previous chapter. Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of 9:1-22, which is an extended quotation. (See: [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#))

Special concepts in this chapter

Messiah

Many of the prophecies of this are about the coming messiah. Some prophecies were fulfilled when he first came to earth. Some of the prophecies are about the return of the messiah. (See: [Christ](#), [Messiah](#) and [fulfill](#))

Other possible translation difficulties in this chapter

Fulfillment of prophecies

Some of the the prophecies in this chapter were fulfilled in Isaiah's lifetime while others are fulfilled in the distant future. Some scholars believe that there can be multiple fulfillments of each of these prophecies, while others see only one complete fulfillment.

Links:

- [Isaiah 09:01 Notes](#)

Isaiah 9:1-2**UDB:**

¹ However, those in Judah who were distressed will not continue to suffer. Previously, Yahweh humbled the people in the land where the tribes of Zebulun and Naphtali live. But in the future he will honor the people who live in the region of Galilee, along the road between the Jordan River and the Mediterranean Sea, where many foreigners live.

² Some day in the future, it will be as though the people who walked in darkness have seen a bright light.

Yes, a bright light will shine on those who live in a land where they now have great troubles.

ULB:

9 ¹ The gloom will be dispelled from her who was in anguish.

In an earlier time he humiliated

the land of Zebulun and the land of Naphtali,

but in the later time he will make it glorious, the way to the sea, beyond the Jordan, Galilee of the nations.

² The people who walked in darkness have seen a great light;

those who have lived in the land of the shadow of death, the light has shone on them. [1]Instead of *the shadow of death* , some versions have *darkness* .

translationWords:

- humiliate, humiliation
- Zebulun
- Naphtali
- glory, glorious
- Jordan River
- Galilee, Galilean
- nation
- people group, peoples, the people, a people
- walk
- darkness
- light
- shadow
- death, die, dead

translationNotes:

- **The gloom will be dispelled from her who was in anguish** - Isaiah speaks of people who are spiritually lost as if they were walking around in total darkness. This can be stated in active form. AT: “Yahweh will remove the darkness from her who was in anguish” (See: [Metaphor](#) and [Active or Passive](#))
- **The gloom** - This word means “partial or total darkness.” Translate as you translated “gloom” in [08:22](#).
- **her who was in anguish** - “her who was suffering great pain and sadness.” This is probably a metaphor for the people of Judah (see UDB). (See: [Metaphor](#))
- **In an earlier time he humiliated the land of Zebulun and the land of Naphtali** - “Land” refers to the people who live in an area. AT: “In the past, the Lord humbled those living in Zebulun and Naphtali” (See: [Metonymy](#))
- **but in the later time he will make it glorious, the way to the sea, beyond the Jordan, Galilee of the nations** - Here “it” refers to Galilee which represents the people who live there. AT: “but in the future, the Lord will honor the people of Galilee of the nations, which is on the road between the Mediterranean Sea and the Jordan River” (See: [Metonymy](#))
- **Galilee of the nations** - Here “nations” represents the people from other nations that live in Galilee. AT: “Galilee, where many foreigners live” (See: [Metonymy](#))
- **walked in darkness ... lived in the land of the shadow of death** - Isaiah speaks of the people living sinful lives and suffering because of it as if they had been walking in a dark or living in a land of shadow of death. (See: [Metaphor](#))
- **a great light ... light has shone** - Here “light” represents hope and deliverance. (See [Metaphor](#))
- **the land of the shadow of death** - The phrase “shadow of death” is an idiom that means absolute darkness. AT: “the land of deepest darkness” (See: [Idiom](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 09 General Notes](#)
- [Isaiah 09 Translation Questions](#)

Isaiah 9:3**UDB:**

³ Yahweh, you will cause us people in Israel to rejoice;

we will become very happy.

We will rejoice about what you have done

like people rejoice when they harvest their crops,

or like soldiers rejoice

when they divide up among themselves the things that they have captured in battle.

ULB:

³ You have multiplied the nation; you have increased their joy.

They rejoice before you like the joy at harvest time,

as men rejoice when they divide the plunder.

translationWords:

- nation
- joy, joyful
- rejoice
- harvest

translationNotes:

- **General Information:** - Isaiah continues to describe the time when God will save the people of Israel. Although these events will happen in the future (9:1), Isaiah describes them as if they have already happened. This emphasizes that they certainly will happen. (See: [Predictive Past](#))
- **You have multiplied the nation; you have increased their joy** - The word “you” refers to Yahweh. The word “their” refers to the people of Israel, but Isaiah includes himself as part of Israel. AT: “Lord, you will greatly increase our people and our joy” (See: [Forms of ‘You’ - Singular](#))
- **They rejoice before you like the joy at harvest time, as men rejoice when they divide the plunder** - “They will rejoice before you as people rejoice when they gather their crops or when a battle is over and soldiers divide what they took” (See: [Simile](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 09 General Notes](#)
- [Isaiah 09 Translation Questions](#)

Isaiah 9:4-5**UDB:**

⁴ You will cause us to no longer be slaves of those who captured us;

you will lift the heavy burdens from our shoulders.

It will be as though you have broken the weapons of those who oppressed us,

like you did when you destroyed the army of the Midian people group.

⁵ The boots that the enemy soldiers wore

and their clothing which has stains of blood on them

will all be burned up;

they will be fuel for a big fire.

ULB:

⁴ For the yoke of his burden, the beam across his shoulder,

the rod of his oppressor, you have shattered as on the day of Midian.

⁵ For every boot treading in the tumult

and the garments rolled in blood

will be burned, fuel for the fire.

translationWords:

- yoke
- burden
- rod
- oppress, oppression, oppressor
- Midian, Midianites
- blood
- fire

translationNotes:

- **General Information:** - Isaiah continues to describe the time when God will save the people of Israel. Although these events will happen in the future (9:1-2), Isaiah describes them as if they have already happened. This emphasizes that they certainly will happen. (See: **Predictive Past**)

- **For the yoke of his burden ... you have shattered as on the day of Midian** - Isaiah speaks of the Israelites, who are the Assyrians' slaves, as if they were an ox wearing a yoke. This will happen in the future, but he speaks as if it has already happened. AT: "For as on the day of Midian you will set the people of Israel free from being slaves to their oppressors like a person removes a yoke from the shoulders of an animal" (See: [Metaphor](#) and [Predictive Past](#))
- **For the yoke of his burden ... his shoulder ... his oppressor** - Isaiah speaks of the people of Israel as if they were one man. AT: "For the yoke of their burden ... their shoulders ... their oppressor" (See: [Metaphor](#))
- **the beam across his shoulder** - The beam is the part of the yoke that goes over the shoulders of the ox.
- **beam** - Another possible meaning is "staff," a long piece of wood that a person uses to beat the oxen so they will work and a symbol of one person's power to rule other people.
- **the rod of his oppressor** - Isaiah speaks of the power the oppressor has over the people of Judah as if it were the piece of wood used by a person to beat oxen so they will work. (See: [Metaphor](#))
- **as on the day of Midian** - The word "day" is an idiom that can refer to an event that takes more than one day to happen. AT: "as when you defeated the Midianites" (See: [Idiom](#))
- **every boot treading in the tumult and the garments rolled in blood will be burned** - This can be stated in active form. AT: "you will burn the boots of the soldiers and their clothes, which are covered with blood" (See: [Active or Passive](#))
- **burned, fuel for the fire** - This can be made more explicit by translating it as a new sentence. AT: "burned. You will make the boots and the garments fuel for the fire" (See [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 09 General Notes](#)
- [Isaiah 09 Translation Questions](#)

Isaiah 9:6-7**UDB:**

⁶ Another reason that we will rejoice is that a special child will be born for us,
 a woman will give birth to a son,
 and he will be our ruler.

And his names will be 'Wonderful Counselor,' 'Mighty God,' 'Our Everlasting Father,' and 'King who causes us to have Peace.'

⁷ His rule and the peace that he brings will never end.

He will rule fairly and justly,
 like his ancestor King David did.

This will happen because Yahweh, commander of the angel armies,
 greatly desires that it happen.

ULB:

⁶ For to us a child has been born, to us a son has been given;
 and the rule will be on his shoulder;
 and his name will be called Wonderful Counselor,
 Mighty God, Everlasting Father,
 Prince of Peace.

⁷ Of the increase of his government and of peace there will be no end,
 as he rules on the throne of David, and over his kingdom,
 to establish it and sustain it
 with justice and with righteousness from this time onward and for ever-
 more.

The zeal of Yahweh of hosts will do this.

translationWords:

- children, child
- son, son of
- ruler, rulers, rule
- counsel, counselor, advice, advisor
- mighty, might

- God
- everlasting, eternal, eternity
- God the Father, heavenly Father, Father
- prince, princess
- peace, peaceful
- throne
- David
- kingdom
- just, justice, justly
- righteous, righteousness
- forever
- zeal, zealous
- Yahweh of hosts, God of hosts, host

translationNotes:

- **General Information:** - Isaiah continues to describe the time when God will save the people of Israel (9:1-2). Although these events will happen in Isaiah's future, he describes them as if they have already happened. This emphasizes that they certainly will happen. (See: [Predictive Past](#))
- **For to us a child has been born, to us a son has been given** - These two phrases mean basically the same thing. The word "us" refers to both the speaker and the hearer and so is inclusive. This can be stated in active form. AT: "For the Lord will give to us a child" (See: [Parallelism](#) and [Inclusive "We"](#) and [Active or Passive](#))
- **the rule will be on his shoulder** - "he will have authority to rule as king" or "Yahweh will make him responsible to rule" (See: [Metaphor](#))
- **Counselor** - one who advises kings
- **Of the increase of his government and of peace there will be no end** - "As time passes he will rule over more and more people and enable them to live more and more peacefully"
- **rules on the throne of David** - Sitting on the "throne of David" is a metonym for having the right to rule; only David's descendants could be king over Israel. AT: "has the right to rule as David's descendant" (See: [Metonymy](#))
- **his kingdom, to establish it and sustain it with justice and with righteousness** - This can be translated as a new sentence. AT: "his kingdom. He will establish and protect his kingdom, and he will do what is fair and just"
- **Yahweh of hosts** - Translate this as you did in [1:9](#).

Links:

- [Introduction to Isaiah](#)
- [Isaiah 09 General Notes](#)
- [Isaiah 09 Translation Questions](#)

Isaiah 9:8-10**UDB:**

⁸ The Lord has warned the descendants of Jacob;

he has said that he will punish Israel.

9-10 And all the people in Samaria and other places in Israel will know that,

but they are now very proud and arrogant.

They said, "Our city has been destroyed,

but we will take away the broken bricks from the ruins

and replace them with carefully cut stones.

Our sycamore fig trees have been cut down by our enemies,

but we will plant cedar trees in their place."

ULB:

⁸ The Lord sent a word against Jacob, and it fell on Israel.

⁹ All the people will know, even Ephraim and the inhabitants of Samaria, who say in pride and with an arrogant heart,

¹⁰ "The bricks have fallen, but we will rebuild with chiseled stone; the sycamores have been cut down, but we will put cedars in their place."

translationWords:

- Lord
- word
- Jacob, Israel
- Israel, Israelites, nation of Israel
- people group, peoples, the people, a people
- Ephraim
- Samaria, Samaritan
- proud, pride, prideful
- arrogant
- heart
- cedar

translationNotes:

- **The Lord sent a word against Jacob, and it fell on Israel** - “Send a word” means to speak. AT: “The Lord has spoken against the people of Israel” (See: [Idiom](#))
- **Jacob ... Israel ... Ephraim ... Samaria** - These names all refer to the people of the northern kingdom of Israel.
- **All the people will know, even Ephraim and the inhabitants of Samaria** - What they will know can be made explicit. AT: “All the people will know that the Lord has judged them, even those in Ephraim and Samaria” (See: [Assumed Knowledge and Implicit Information](#))
- **The bricks have fallen, but we will rebuild with chiseled stone; the sycamores have been cut down, but we will put cedars in their place** - The full meaning can be made explicit. This can be stated in active form. AT: “We will replace the common bricks of our destroyed cities with expensive cut stone, and we will plant great cedar trees where ordinary sycamore trees grew” (See: [Assumed Knowledge and Implicit Information](#) and [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 09 General Notes](#)
- [Isaiah 09 Translation Questions](#)

Isaiah 9:11-12**UDB:**

¹¹ But Yahweh will bring the armies of Assyria, the enemies of King Rezin of Aram, to fight against Israel

and incite other nations to attack Israel.

¹² The army of Aram will come from the east,

and the army of Philistia will come from the west,

and they will destroy Israel

like a wild animal tears another animal apart and devours it.

But even after that happened, Yahweh will still be very angry with them.

He will be ready to strike them with his fist again.

ULB:

¹¹ Therefore Yahweh will raise up against him Rezin, his adversary, and will stir up his enemies,

¹² the Arameans on the east, and the Philistines on the west. They will devour Israel with open mouth.

In all these things, his anger does not subside; instead, his hand is still stretched out.

translationWords:

- Yahweh
- adversary, enemy
- Aram, Aramean, Aramaic
- Philistines
- devour
- Israel, Israelites, nation of Israel
- angry, anger
- hand, right hand, to hand over

translationNotes:

- **Therefore Yahweh will raise up against him Rezin, his adversary** - Here “Rezin” represents his army. AT: “Therefore, Yahweh will bring Rezin and his army against the people of Israel” (See: [Synecdoche](#))
- **Rezin** - This is the name of a man. See how you translated Rezin in [7:1](#). (See: [How to Translate Names](#))
- **and will stir up his enemies** - The phrase “stir up” is an idiom that means to incite them to attack. AT: “and Yahweh will cause Israel’s enemies to attack” (See: [Idiom](#))
- **They will devour Israel with open mouth** - “Devour” is how wild animals eat their prey. AT: “Like a wild beast eating its prey, the army of the enemy will destroy the people of Israel” (See: [Metaphor](#))
- **In all these things, his anger does not subside; instead, his hand** - “Even though all these things have happened, he is still angry, and his hand.” Translate as in [5:25](#).
- **his hand is still stretched out** - Isaiah speaks as if Yahweh were a person about to hit another person with his fist. This is a metaphor for Yahweh punishing Israel. Translate as in [5:25](#). AT: “he will still be ready to punish them” (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 09 General Notes](#)
- [Isaiah 09 Translation Questions](#)

Isaiah 9:13-15**UDB:**

¹³ But even though Yahweh will punish his people like that,

they still will not return to him and worship him.

They still will not request Yahweh, commander of the angel armies, to assist them.

¹⁴ Therefore, in one day Yahweh will get rid of those who are like Israel's head and those who are like its tail;

the ones who are like the top of the palm tree and the ones who are like the bottom.

¹⁵ The leaders of Israel are the head,

and the prophets who tell lies are the tail.

ULB:

¹³ Yet the people will not turn to him who struck them, nor will they seek Yahweh of hosts.

¹⁴ Therefore Yahweh will cut off from Israel head and tail, palm branch and reed, in one day.

¹⁵ The leader and the noble man are the head; and the prophet that teaches lies is the tail.

translationWords:

- people group, peoples, the people, a people
- turn, turn away, turn back
- Yahweh of hosts, God of hosts, host
- cut off
- Israel, Israelites, nation of Israel
- head
- palm
- prophet, prophecy, prophesy, seer, prophetess

translationNotes:

- **Yahweh of hosts** - Translate as in 1:9.

- **head and tail** - Isaiah explains this metaphor in verse 15. The “head,” the part of an animal a person would want to be, is “the leader and the noble man,” and the “tail,” the dirty part of the animal, is “the prophet who teaches lies.” (See: [Metaphor](#))
- **palm branch and reed** - The “palm branch” grows high on the tree and is a metaphor for people who are important and rule others. The “reed” grows in shallow water and is a metaphor for people who are poor and unimportant and are ruled by others. (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 09 General Notes](#)
- [Isaiah 09 Translation Questions](#)

Isaiah 9:16-17**UDB:**

¹⁶ The leaders of the people have misled them;

they have caused the people that they are ruling to be confused.

¹⁷ For that reason, Yahweh is not pleased with the young men of Israel,
and he does not even act mercifully toward the widows and orphans,

because they are all ungodly and wicked,

and they all say things that are foolish.

But Yahweh still is angry with them;

he is ready to strike them with his fist again.

ULB:

¹⁶ Those who lead this people lead them astray, and those who are led by them are swallowed up.

¹⁷ Therefore the Lord will not rejoice over their young men nor will he have compassion on their fatherless and widows,

since every one is godless and an evildoer, and every mouth speaks foolish things.

In all these things, his anger does not subside; instead, his hand is still stretched out.

translationWords:

- people group, peoples, the people, a people
- astray, go astray, led astray, stray
- rejoice
- compassion, compassionate
- ungodly, godless, ungodliness, godlessness
- evildoer
- fool, foolish, folly
- angry, anger
- hand, right hand, to hand over

translationNotes:

- **Those who lead this people lead them astray** - The leaders causing people to disobey is spoken of as if the leaders led them on the wrong path. AT: “The leaders of Israel have caused the people to disobey God” (See: [Metaphor](#))
- **and those who are led by them are swallowed up** - This is a metaphor that can be stated in active form. Possible meanings are 1) AT: “and those that they lead become confused” or 2) AT: “and Yahweh destroys those that they lead” (See: [Metaphor](#) and [Active or Passive](#))
- **every mouth speaks foolish things** - The word “mouth” refers to the person. AT: “every person speaks foolish things” (See: [Synecdoche](#))
- **In all these things, his anger does not subside; instead, his hand** - “Even though all these things have happened, he is still angry, and his hand.” Translate as in [5:25](#).
- **his hand is still stretched out** - Isaiah speaks as if Yahweh were a person about to hit another person with his fist. This is a metaphor for Yahweh punishing Israel. Translate as in [5:25](#). AT: “he will still be ready to punish them” (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 09 General Notes](#)
- [Isaiah 09 Translation Questions](#)

Isaiah 9:18-19**UDB:**

¹⁸ When people do wicked things,

it is like a brush fire that spreads rapidly.

It burns up not only briars and thorns;

it starts a big fire in the forests

from which clouds of smoke will rise.

¹⁹ It is as though the whole land is burned black

because Yahweh, commander of the angel armies, is extremely angry with the Israelite people.

They will become like fuel for that great fire,

and no one will try to rescue even his own brother from that fire.

ULB:

¹⁸ Wickedness burns like a fire; it devours the briars and thorns;

it even burns the thickets of the forest, which rise in a column of smoke.

¹⁹ Through the fury of Yahweh of hosts the land is scorched, and the people are like fuel for the fire.

No man spares his brother.

translationWords:

- evil, wicked, wickedness
- fire
- devour
- wrath, fury
- Yahweh of hosts, God of hosts, host
- people group, peoples, the people, a people
- brother

translationNotes:

- **Wickedness burns like a fire; it devours the briars and thorns; it even burns the thickets of the forest** - The people's evil deeds are spoken of as if they were a very destructive fire. This fire burns even the briars and thorns, plants that grow in places where people no longer

live, and “the thickets of the forest” where no one has ever lived, because it has already destroyed the places where people were living. (See: [Metaphor](#))

- **briers ... thorns** - The words “briers” and “thorns” both refer to useless, thorny plants; they can be translated using one word. See how you translated these words in [7:23](#). AT: “thorn bushes” (See: [Doublet](#))
- **Through the fury of Yahweh of hosts the land is scorched** - Translate “Yahweh of hosts” as in [1:9](#). This can be stated in active form. AT: “Like fire that scorches the land, the Lord’s intense anger will destroy the people of Israel” (See: [Active or Passive](#) and [Metaphor](#))
- **No man spares his brother** - “No one does anything to help anyone else escape” (See: [Idiom](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 09 General Notes](#)
- [Isaiah 09 Translation Questions](#)

Isaiah 9:20-21**UDB:**

²⁰ The Israelite people will attack their neighbors who live in houses at the right to get food from them,

but they will still be hungry.

They will kill and eat the flesh of those who live in houses at the left,

but their stomachs will still not be full.

²¹ Israelites of the tribes of Manasseh and Ephraim will attack each other,

and then they will both attack the people of Judah.

But even after that happens, Yahweh will still be very angry with them;

He will be ready to strike them with his fist again.

ULB:

²⁰ They will grab food on the right hand but still be hungry; they will eat food on the left hand but will not be satisfied.

Each will even eat the flesh of his own arm. [1]Instead of *the flesh of his own arm*, some versions have *the flesh of his own children*.

²¹ Manasseh will devour Ephraim, and Ephraim, Manasseh; and they together will attack Judah.

In all these things, his anger does not subside; instead, his hand is still stretched out.

translationWords:

- flesh
- Manasseh
- devour
- Ephraim
- Judah
- Yahweh
- angry, anger
- hand, right hand, to hand over

translationNotes:

- **They will grab food on the right hand ... on the left hand** - This expression means that the people will grab food wherever they can find it. (See: [Metonymy](#))
- **Each will even eat the flesh of his own arm** - Possible meanings are 1) people will be so hungry that they will want to eat or will actually eat their own arms or 2) the word “arm” is a metaphor for the person’s neighbor. (See UDB) (See: [Metaphor](#))
- **In all these things, his anger does not subside; instead his hand** - “Even though all these things have happened, he is still angry, and his hand.” Translate as in [5:25](#).
- **his hand is still stretched out** - Isaiah speaks as if Yahweh were a person about to hit another person with his fist. This is a metaphor for Yahweh punishing Israel. Translate as in [5:25](#). AT: “he will still be ready to punish them” (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 09 General Notes](#)
- [Isaiah 09 Translation Questions](#)

Isaiah 10 General Notes

Structure and formatting

This chapter begins with a prophecy that is a continuation of the prophecy beginning in 8:22. Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of 10:1-11, 13-14, 15-19, 27-34, which are extended quotations. (See: [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#))

Special concepts in this chapter

Yahweh's sovereignty

Yahweh has so much power and authority that he controls all of the nations. He even controls the nations who do not worship him. He uses Assyria to punish the kingdom of Israel.

Important figures of speech in this chapter

Rhetorical Questions

There are many rhetorical questions in this chapter. Yahweh uses rhetorical questions to make statements about Israel's sin. The Assyrians use rhetorical questions in order to boast in their pride. (See: [Rhetorical Question](#) and [sin](#), [sinful](#), [sinner](#), [sinning](#))

Links:

- [Isaiah 10:01 Notes](#)

Isaiah 10:1-2**UDB:**

¹ Terrible things will happen to you judges who are unjust

and who make unfair laws.

² You refuse to help poor people,

and you do not allow them to get the things that they should get.

You allow people to steal things from widows

and do unfair things to children without fathers.

ULB:

10 ¹ Woe to those who enact unjust laws and write unfair decrees.

² They deprive the needy of justice, rob the poor of my people of their rights,
plunder widows, and make the fatherless their prey!

translationWords:

- woe
- unjust, unjustly, injustice
- law, principle
- decree
- just, justice, justly

translationNotes:

- **to those who enact unjust laws and write unfair decrees** - These two phrases mean basically the same thing. AT: “to those who make laws and decrees that are not fair to everyone” (See: [Parallelism](#))
- **They deprive the needy of justice, rob the poor of my people of their rights** - These two phrases mean basically the same thing. AT: “They are unjust to the poor and needy among my people” (See: [Parallelism](#))
- **the needy** - “poor people”
- **plunder widows** - “take everything from women whose husbands have died”
- **and make the fatherless their prey** - Isaiah compares orphans to animals that other animals hunt and eat. This emphasizes that orphans are powerless and judges can easily harm them. AT: “and harm children who do not have parents like an animal that goes after its prey” (See: [Metaphor](#))
- **prey** - Translated “prey” as in [5:29](#).

Links:

- [Introduction to Isaiah](#)
- [Isaiah 10 General Notes](#)
- [Isaiah 10 Translation Questions](#)

Isaiah 10:3-4**UDB:**

³ When I punish you

by sending people from distant lands to cause you disasters,
to whom will you run to get help?

Your valuable possessions will certainly not be safe anywhere.

⁴ You will be able only to stumble along as your enemies take you away with
other prisoners,

or else your corpses will lie on the ground with others who have
been killed.

But even after that happens,

Yahweh will still be very angry with you.

He will still be ready to strike you again with his fist.

ULB:

³ What will you do on judgment day when the destruction comes from far
away?

To whom will you flee for help, and where will you leave your wealth?

⁴ Nothing remains, and you crouch among the prisoners or fall among the
killed.

In all these things, his anger does not subside; instead, his hand is still
stretched out.

translationWords:

- prison, prisoner, imprison
- Yahweh
- angry, anger
- hand, right hand, to hand over

translationNotes:

- **What will you do on judgment day ... away?** - Isaiah uses a question to scold those in Judah who harm the poor and weak people. AT: "You will be able to do nothing on judgment day ... away!" (See: **Rhetorical Question**)

- **judgment day** - “the day when Yahweh comes to judge you” or “the day when Yahweh punishes you”
- **To whom will you flee for help, and where will you leave your wealth?** - Isaiah uses a question to scold those in Judah who harm the poor and weak people. AT: “You have nowhere to run for help, and you will have nowhere to hide your riches!” (See: [Rhetorical Question](#))
- **Nothing remains** - “Nothing remains for you to do” (See: [Assumed Knowledge and Implicit Information](#))
- **and you crouch among the prisoners or fall among the killed** - “and your enemies will either take you as a prisoner or will kill you”
- **In all these things, his anger does not subside** - “Even though all these things have happened, he is still angry.” Translate as in [5:25](#).
- **his hand is still stretched out** - Isaiah speaks as if Yahweh were a person about to hit another person with his fist. This is a metaphor for Yahweh punishing Israel. AT: “he will still be ready to punish them” Translate as in [5:25](#). (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 10 General Notes](#)
- [Isaiah 10 Translation Questions](#)

Isaiah 10:5-6**UDB:**

⁵ Yahweh says, "Terrible things will happen to Assyria.

It is true that their army is like a rod or a club with which I punish other nations

because I am very angry with those nations.

⁶ Sometimes I send the Assyrians to attack a godless nation,

to fight against other people who have caused me to be angry.

I send them to capture people and to seize and take away their possessions,

and to trample them like people walk on mud in the streets.

ULB:

⁵ Woe to the Assyrian, the club of my anger, the rod by whom I wield my fury!

⁶ I send him against an arrogant nation and against the people who bear my overflowing wrath.

I order him to take the spoil, to take the prey, and to trample them like mud in the streets.

translationWords:

- Assyria, Assyrian, Assyrian Empire
- angry, anger
- nation
- people group, peoples, the people, a people
- wrath, fury

translationNotes:

- **Woe** - This word marks the beginning of God's announcement about a severe punishment against Assyria.
- **the Assyrian** - This refers to the king of Assyria.
- **the club of my anger, the rod by whom I wield my fury** - Both of these phrases mean basically the same thing. Yahweh compares the king of Assyria to a weapon a person holds in his hand and hits other people with. It emphasizes that the king of Assyria and his army are a tool that Yahweh uses to punish Israel. AT: "who will be like a weapon in my hands that I will use to show my anger" (See: [Parallelism](#) and [Metaphor](#))

- **I send him ... I order him** - The word “him” here also refers to the king of Assyria. But it does not mean God is only sending the king; he is sending with him the army of Assyria. AT: “I send the army of Assyria ... I order them” (See: [Synecdoche](#))
- **against an arrogant nation and against the people who bear my overflowing wrath** - “to attack a nation full of proud people who have made me very angry”
- **who bear my overflowing wrath** - Yahweh speaks of his wrath as if it were more liquid than a container could hold; “the people” are trying to carry this container, but it is heavy, and Yahweh keeps pouring liquid in even after it starts to spill out. AT: “at whom I continue to be angry even after I have punished them” (See: [Metaphor](#))
- **to take the spoil** - “to take everything they have”
- **to take the prey** - to take the people like prey. See how you translated “prey” in [5:29](#).
- **trample them like mud** - Possible meanings are 1) Yahweh compares the army of Assyria attacking Israel to people stomping through mud who do not care what happens to the mud. AT: “trample them until they become like mud” or 2) the people are stomping on other people so they are lying in the mud and unable to rise. This is a metaphor for completely defeating them. AT: “completely defeat them” (See: [Simile](#) and [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 10 General Notes](#)
- [Isaiah 10 Translation Questions](#)

Isaiah 10:7-9**UDB:**

⁷ But the king of Assyria does not understand;

he does not realize that he is only like a weapon in my hand.

He only wants to destroy people,

to get rid of many nations.

⁸ He says, 'All of my army commanders will soon be kings of these nations that I conquer!

⁹ We destroyed the city of Calno as we destroyed the city of Carchemish.

We destroyed the city of Hamath as we destroyed the city of Arpad;

we destroyed Samaria just like we destroyed Damascus.

ULB:

⁷ But this is not what he intends, nor does he think this way.

It is in his heart to destroy and eliminate many nations.

⁸ For he says, "Are not all my princes kings?"

⁹ Is not Calno like Carchemish?

Is not Hamath like Arpad? Is not Samaria like Damascus?

translationWords:

- heart
- nation
- prince, princess
- king
- Samaria, Samaritan
- Damascus

translationNotes:

- **But this is not what he intends, nor does he think this way** - The meaning of "this" and "this way" can be made explicit. AT: "But the king of Assyria does not intend to do what I tell him, nor does he think that I am using him as my weapon" (See: [Assumed Knowledge and Implicit Information](#))

- **It is in his heart to destroy and eliminate many nations** - The words “destroy” and “eliminate” mean basically the same thing. They are used for emphasis. AT: “He wants to completely destroy many nations” (See: [Doublet](#))
- **Are not all my princes kings?** - The king of Assyria uses a question to emphasize what he believes everyone should already know. AT: “I have made captains of my army kings over lands I have conquered!” (See: [Rhetorical Question](#))
- **Is not Calno like Carchemish? Is not Hamath like Arpad? Is not Samaria like Damascus?** - The king of Assyria uses these questions for emphasis. AT: “Calno is no different from Carchemish. Hamath is no different from Arpad. Samaria is no different from Damascus. I have conquered them all!” (See: [Rhetorical Question](#))
- **Calno ... Carchemish ... Hamath ... Arpad** - These are all names of cities. (See: [How to Translate Names](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 10 General Notes](#)
- [Isaiah 10 Translation Questions](#)

Isaiah 10:10-11**UDB:**

¹⁰ We were able to destroy all those kingdoms that were full of the images of their gods,
kingdoms whose gods were stronger than the gods in Jerusalem
and Samaria.

¹¹ So we will defeat Jerusalem and destroy the images of gods that are there,
just as we destroyed Samaria and the images that were there!

ULB:

¹⁰ As my hand has overcome idolatrous kingdoms, whose carved figures
were greater than those of Jerusalem and Samaria,

¹¹ just as I did to Samaria and her worthless idols,
will I not also do the same to Jerusalem and to her idols?"

translationWords:

- hand, right hand, to hand over
- idol, idolatrous
- kingdom
- image, carved image, carved figure, cast metal figure
- Jerusalem
- Samaria, Samaritan

translationNotes:

- **General Information:** - Yahweh continues to quote what the king of Assyria says. (See: [10:8](#))
- **As my hand has overcome** - "Hand" is a reference to military strength. AT: "As my powerful army has defeated" or "As I have conquered" (See: [Synecdoche](#))
- **my** - This refers to the king of Assyria.
- **whose carved figures were greater** - During this time people believed that the greatness of an idol showed how powerful the kingdom that had built it was. The king of Assyria is saying that because the idols in Jerusalem are not as great as the idols of the kingdoms he has defeated, Jerusalem would be less able to defeat him than they were.
- **just as I did to Samaria and her worthless idols** - The word "Samaria" refers to the people who lived there, and "her" refers to the city of Samaria. Cities and nations were often spoken of as if they were women. AT: "just as I did to the people of Samaria and their worthless idols" (See: [Metonymy](#))

- **will I not also do the same to Jerusalem and to her idols?** - The king of Assyria used this question to emphasize the certainty that he will conquer the people of Jerusalem. AT: “I will certainly do the same to Jerusalem and her idols!” (See: [Rhetorical Question](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 10 General Notes](#)
- [Isaiah 10 Translation Questions](#)

Isaiah 10:12-13**UDB:**

¹² But I am the Lord, and after I have used Assyria to finish what I want to do to punish the people in Jerusalem, I will punish the king of Assyria because he has been very proud and arrogant.

¹³ He says, 'By my own great power I have done these things.

I have been able to do them because I am very wise and very intelligent.

My army removed the barriers at the borders of nations
and carried away all their valuable things.

My mighty army has humiliated all their people.

ULB:

¹² When the Lord has finished his work on Mount Zion and on Jerusalem, I will punish the speech of the arrogant heart of the king of Assyria and his prideful looks. ¹³ For he says,

"By my strength and by my wisdom I acted. I have understanding,
and I have removed the boundaries of the peoples. I have stolen their treasures,
and like a bull I have brought down the inhabitants.

translationWords:

- Lord
- Zion, Mount Zion
- Jerusalem
- heart
- king
- Assyria, Assyrian, Assyrian Empire
- proud, pride, prideful
- wise, wisdom
- people group, peoples, the people, a people

translationNotes:

- **When the Lord has finished his work on Mount Zion and on Jerusalem, I will punish -** Yahweh speaks of himself as if he were someone else. "When I, the Lord, have finished my work on Mount Zion and on Jerusalem, I will punish"

- **his work on ... and on** - his work of punishing. “punishing ... and punishing”
- **I will punish the speech of the arrogant heart of the king of Assyria and his prideful looks** - “I will punish the king of Assyria for the arrogant things he said and the look of pride on his face”
- **For he says** - “For the king of Assyria says”
- **I have removed the boundaries of the peoples** - Here the word “I” refers to the king of Assyria. He was the leader of the Assyrian army and took credit for what the army did at his command. AT: “my army has removed the boundaries of the peoples” (See: [Synecdoche](#))
- **like a bull** - “as strong as a bull”. Some ancient texts read, “like a mighty man.” (See: [Simile](#))
- **I have brought** - “I and my army have brought” (See: [Synecdoche](#))
- **I have brought down the inhabitants** - Possible meanings are 1) the king of Assyria has shamed the people of the countries he conquered (see UDB) or 2) he has removed the kings of the nations so they no longer rule. (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 10 General Notes](#)
- [Isaiah 10 Translation Questions](#)

Isaiah 10:14**UDB:**

¹⁴ Like someone who reaches into a bird's nest to take away the eggs,
we have taken away the treasures of other countries.

The people were not like birds that would have flapped their wings or chirp loudly to protest about their eggs being stolen;

the people did not object at all to their treasures being stolen.'

ULB:

¹⁴ My hand has seized, as from a nest, the wealth of nations,
and as one gathers abandoned eggs, I gathered all the earth.

None fluttered their wings or opened their mouth or chirped."

translationWords:

- hand, right hand, to hand over
- nation

translationNotes:

- **General Information:** - Yahweh is still quoting the king of Assyria. (See: [10:13](#))
- **My hand has seized** - The hand is a metonym for either the king's power or his army. AT: "In my power I have seized" or "My army has seized" (See: [Metonymy](#))
- **My hand has seized, as from a nest, the wealth of nations** - The king of Assyria compares taking the treasures from the nations to a person taking eggs out of a bird's nest. This emphasizes how easy it was for him and his army to conquer these other kingdoms. AT: "My army has stolen the wealth from the nations just as easily as a man takes eggs from a nest" (See: [Simile](#))
- **and as one gathers abandoned eggs, I gathered all the earth** - "and just as a person takes eggs from a nest when the bird is not there to protect them, my army has taken the treasures of every nation" (See: [Simile](#))
- **None fluttered their wings or opened their mouth or chirped** - This compares the nations to a bird who sits quietly while her eggs are taken. This emphasizes that the nations did nothing while the army of Assyria took all of their possessions. AT: "And like a bird that does

not make a sound or flap her wings when someone steals her eggs, the nations did nothing as we took their treasure” (See: [Simile](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 10 General Notes](#)
- [Isaiah 10 Translation Questions](#)

Isaiah 10:15-16**UDB:**

¹⁵ But I am Yahweh, and I say that an ax certainly cannot boast about being stronger than the person who uses it,

and a saw is not greater than the person who uses it.

A rod cannot control the one who holds it,

and a wooden club cannot lift up a person.

So the king of Assyria should not boast that he has done these things with his own wisdom and strength.

¹⁶ I am the Lord Yahweh, commander of the angel armies, who will send a plague among the best soldiers of Assyria;

it will be like a fire that will kill them and get rid of their glory.

ULB:

¹⁵ Will the ax boast about itself against the one who wields it? Will the saw praise itself more than the one who cuts with it?

It is as if a rod could lift up those who raise it, or as if a wooden club could lift up a person.

¹⁶ Therefore the Lord Yahweh of hosts will send emaciation among his elite warriors;

and under his glory there will be kindled a burning like fire.

translationWords:

- ax
- boast, boastful
- rod
- Lord
- Yahweh of hosts, God of hosts, host
- glory, glorious
- fire

translationNotes:

- **Will the ax boast about itself against the one who wields it? Will the saw praise itself more than the one who cuts with it?** - The speaker uses these questions to mock the king

of Assyria. AT: “An ax cannot boast that it is better than the one who holds it. And a saw does not get more glory than the one who cuts with it.” (See: [Rhetorical Question](#))

- **the saw** - a sharp tool used for cutting wood
- **It is as if a rod could lift up those who raise it, or as if a wooden club could lift up a person** - These phrases mean basically the same thing and are used to strengthen the meaning of the two questions before it. This can be translated as a new sentence. AT: “And neither can a rod or staff lift the person who picks it up” (See: [Parallelism](#))
- **Therefore the Lord Yahweh of hosts will send emaciation among his elite warriors** - It is unclear whether Yahweh or Isaiah is speaking. This can be reworded so that the abstract noun “emaciation” is expressed as the verb “make weak.” AT: “Therefore I, Lord Yahweh of hosts, will make the king’s strongest soldiers weak” (See: [Abstract Nouns](#))
- **under his glory there will be kindled a burning like fire** - Yahweh compares his punishment to a fire. This emphasizes that his punishment will completely destroy all the splendor and greatness of the kingdom of Assyria. AT: “I will destroy his greatness as if I were starting a fire to burn everything he is proud of” (See: [Simile](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 10 General Notes](#)
- [Isaiah 10 Translation Questions](#)

Isaiah 10:17-19**UDB:**

¹⁷ Yahweh is like a light for the people of Israel, like a fire;

the Holy One who rules Israel is like a flame.

The soldiers of Assyria are like thorns and briers,

and Yahweh will burn them up in one day.

¹⁸ There are glorious forests and fertile farmlands in Assyria, but Yahweh will completely destroy them;

they will be like a very sick person who shrivels up and then dies.

¹⁹ There will be very few trees left in those forests;

even a child will be able to count them.”

ULB:

¹⁷ The light of Israel will become a fire, and his Holy One a flame;

it will burn and devour his thorns and briers in one day.

¹⁸ Yahweh will consume the glory of his forest and of his fruitful land, both soul and body;

it will be like when a sick man's life wastes away.

¹⁹ The remnant of the trees of his forest will be so few, that a child could count them.

translationWords:

- light
- Israel, Israelites, nation of Israel
- fire
- Holy One
- Yahweh
- glory, glorious
- soul
- remnant

translationNotes:

- **The light of Israel will become a fire** - The phrase “light of Israel” refers to Yahweh. It is unclear whether Yahweh or Isaiah is speaking. AT: “I, Yahweh, the light of Israel, will become like a fire” (See: [Metaphor](#))
- **fire** - “Fire” emphasizes Yahweh’s power to destroy everything that does not honor him. (See: [Metaphor](#))
- **his Holy One a flame** - “I, Yahweh, the Holy one of Israel, will become like a flame.” See how you translated “Holy One” in [1:4](#).
- **it will burn and devour his thorns and briers** - “The fire will burn and devour the king of Assyria’s thorns and briers.” The speaker compares the king of Assyria’s army to thorns and briers. This emphasizes how easily God will destroy them. AT: “I will destroy the Assyrians like a fire burning thorns and briers” (See: [Metaphor](#))
- **thorns ... briers** - The words “briers” and “thorns” both refer to useless, thorny plants; they can be translated using one expression. See how you translated these words in [7:23](#). AT: “thorn bushes” (See: [Doublet](#))
- **Yahweh will consume the glory of his forest and of his fruitful land** - Possible meanings are 1) “Yahweh will destroy the great forests and farmlands in the nation of Assyria” or 2) “Yahweh will destroy the army of Assyria as a fire burns up great forests and farmlands.” (See: [Metaphor](#))
- **both soul and body** - Possible meanings are 1) this emphasizes that God will completely destroy the forests and farmlands. AT: “completely” or 2) this means God will completely destroy the people of Assyria. The phrase “soul and body” refers to the spiritual part and the physical part of a person. (See: [Merism](#))
- **it will be like when a sick man’s life wastes away** - This compares either the forests and farmlands of Assyria or the army of Assyria to a sick man as he lies in bed dying. This emphasizes how something so great can become weak and dying. AT: “they will be like a sick man who grows weak and dies” (See: [Simile](#))
- **The remnant of the trees of his forest will be so few** - “What remains of the trees in the king’s forest will be so few”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 10 General Notes](#)
- [Isaiah 10 Translation Questions](#)

Isaiah 10:20-21**UDB:**

²⁰ In the future there will be only a few people left in Israel;

not many descendants of Jacob will still be alive.

But they will no longer rely on the king of Assyria,

the king of the nation that tried to destroy them.

Instead, they will faithfully trust in Yahweh, the Holy One who rules Israel.

²¹ Those Israelites will return to their mighty God.

ULB:

²⁰ On that day, the remnant of Israel, the family of Jacob that has escaped, will no longer rely on the one who defeated them, but will indeed depend on Yahweh, the Holy One of Israel. ²¹ A remnant of Jacob will return to the mighty God.

translationWords:

- remnant
- Israel, Israelites, nation of Israel
- Jacob, Israel
- Yahweh
- Holy One
- mighty, might
- God

translationNotes:

- **On that day** - This refers to the time when God does the things that are described in [10:16-19](#). AT: "At that time" (See: [Idiom](#))
- **that has escaped** - The meaning can be made explicit. AT: "that has escaped from the army of Assyria" (See: [Assumed Knowledge and Implicit Information](#))
- **will no longer rely on the one who defeated them** - "will no longer rely on the king of Assyria, who harmed them"
- **Holy One** - Translate as in [1:4](#).

Links:

- [Introduction to Isaiah](#)

- Isaiah 10 General Notes
- **Isaiah 10 Translation Questions**

Isaiah 10:22-23**UDB:**

²² Now, the people of Israel are as numerous as the grains of sand on the seashore,
 but only a few of them will return from the countries to which they
 will be exiled.

Yahweh has decided to destroy most of the Israelites,
 and that is what he must do because he is completely just.

²³ Yes, the Lord Yahweh, commander of the angel armies, has already de-
 cided to destroy the entire land of Israel.

ULB:

²² For though your people, Israel, are like the sand of the seashore, only a remnant of them will return. Destruction is decreed, as overflowing righteousness demands. ²³ For the Lord Yahweh of hosts is about to carry out the destruction determined throughout the land.

translationWords:

- people of God, my people
- Israel, Israelites, nation of Israel
- remnant
- decree
- righteous, righteousness
- Lord
- Yahweh of hosts, God of hosts, host

translationNotes:

- **your people, Israel, are** - Here “your” is singular. Possible interpretations are 1) God is speaking to Isaiah and “your” refers to Isaiah. AT: “your people Israel are” or 2) Isaiah or God is speaking to the nation of Israel and “your” refers to the nation. AT: “your people, O Israel, are” (See: [Forms of You](#))
- **are like the sand of the seashore** - This emphasizes that there were a great number of people of Israel. AT: “are too many to count, like the sand on the seashore” (See: [Simile](#))
- **Destruction is decreed** - This can be stated in active form. AT: “Yahweh has decreed that he will destroy most of those who live in Israel” (See: [Active or Passive](#) and [Assumed Knowledge and Implicit Information](#))

- **as overflowing righteousness demands** - This can be translated as a new sentence. AT: “This must be done for the sake of perfect righteousness” or “Yahweh must do this because he is completely righteous”
- **carry out the destruction determined throughout the land** - Possible meanings are 1) “destroy everything in the land just as he has determined to do” or 2) “destroy the people in the land just as he has determined to do.”
- **determined** - “decided”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 10 General Notes](#)
- [Isaiah 10 Translation Questions](#)

Isaiah 10:24-25**UDB:**

²⁴ This is what the Lord Yahweh, commander of the angel armies, says:

”My people in Jerusalem, do not be afraid of the army of Assyria when they beat you with rods and clubs,

like the men of Egypt did to your ancestors long ago.

²⁵ Soon I will no longer be angry with you,

and then I will be angry with the people of Assyria and destroy them!”

ULB:

²⁴ Therefore the Lord Yahweh of hosts says, ”My people who live in Zion, do not fear the Assyrian. He will strike you with the rod and raise his staff against you, as the Egyptians did. ²⁵ Do not fear him, for in a very short time my anger against you will end, and my anger will lead to his destruction.”

translationWords:

- Lord
- Yahweh of hosts, God of hosts, host
- people of God, my people
- Zion, Mount Zion
- fear, afraid, fear of Yahweh
- Assyria, Assyrian, Assyrian Empire
- staff
- Egypt, Egyptian
- angry, anger

translationNotes:

- **the Assyrian** - Isaiah speaks of the king of Assyria and his army as if he were one man. AT: “the king of Assyria and his army” (See: **Personification**)
- **He will strike you with the rod and raise his staff against you** - The word “He” refers to “the Assyrian,” a personification of the king of Assyria and his army. The words “rod” and “staff” refer to pieces of wood that people use as clubs to beat animals and other people. Isaiah speaks of the way the Assyrians will rule over the Israelites as if the Assyrians were beating the Israelites with clubs. AT: “The Assyrians will rule over you and make slaves of you” (See: **Personification** and **Metonymy**)

- **as the Egyptians did** - The full meaning can be made explicit. AT: “as the Egyptians ruled over your ancestors and made them slaves” (See: [Assumed Knowledge and Implicit Information](#))
- **my anger will lead to his destruction** - The abstract noun “destruction” can be translated as a verb. AT: “I will destroy him because I am angry with him” (See: [Abstract Nouns](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 10 General Notes](#)
- [Isaiah 10 Translation Questions](#)

Isaiah 10:26-27**UDB:**

²⁶ Yahweh, commander of the angel armies, will strike them with his whip.

He will do to them as he did when he defeated the army of the Midian people group,

and as he did when he caused the army of Egypt to drown in the Sea of Reeds.

²⁷ One day in the future, Yahweh will cause the army of Assyria to stop oppressing you, his people;

he will end your suffering and your being slaves of the people of Assyria;

you will become too strong for them.

ULB:

²⁶ Then Yahweh of hosts will wield a whip against them, as when he defeated Midian at the rock of Oreb. He will raise his rod over the sea and lift it up as he did in Egypt. ²⁷ On that day,

his burden is lifted from your shoulder and his yoke from off your neck, and the yoke will be destroyed because of fatness. [1]The last line of this verse is difficult because it does not seem to fit the context. Some modern versions leave out *because of fatness*. Other modern versions have *and the yoke will be destroyed from off your neck. He has gone up from Rimmon*. Here *He* means the Assyrian king and his army.

translationWords:

- **Yahweh of hosts, God of hosts, host**
- **Midian, Midianites**
- **yoke**

translationNotes:

- **Yahweh of hosts** - Translate this as in **1:9**.
- **will wield a whip against them** - “will beat the Assyrians with a whip.” God will not really use a whip. This refers to God’s power to punish the Assyrians severely. AT: “will punish the Assyrians severely as if with a whip” (See: **Metaphor**)
- **as when he defeated Midian at the rock of Oreb** - This refers to when God helped a man named Gideon defeat the army of Midian. (See: **How to Translate Names**)

- **He will raise his rod over the sea and lift it up as he did in Egypt** - This refers to when God caused the water of the Red Sea to split so the people of Israel could escape from the Egyptian army and so that the Egyptian army would drown in it. AT: “He will help you escape from the army of Assyria as he helped your ancestors escape the army of Egypt” (See: [Metonymy](#))
- **his burden is lifted from your shoulder and his yoke from off your neck** - “Yahweh will lift the burden that Assyria has put on your shoulder, and he will remove the yoke that they have put on your neck.” These two phrases mean basically the same thing. The words “burden” and “yoke” refer to slavery. This can be stated in active form. AT: “Yahweh will remove the Assyrians who oppress you and will stop them from making you their slaves” (See: [Active or Passive](#) and [Parallelism](#) and [Metonymy](#))
- **the yoke will be destroyed because of fatness** - This expression suggests that the neck of the animal that is wearing the yoke will become too fat to fit the yoke any longer. This is a metaphor for Israel becoming so strong that the Assyrians can no longer rule them. This can be stated in active form. AT: “your neck will become so fat that it will break the yoke” or “you will become so strong that you will no longer be the Assyrians’ slaves” (See: [Active or Passive](#) and [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 10 General Notes](#)
- [Isaiah 10 Translation Questions](#)

Isaiah 10:28-29**UDB:**

²⁸ One day in the future this will be the situation: The army of Assyria has entered northern Judah near Aiath;

they have gone through Migron

and stored their supplies at Micmash, north of Jerusalem.

²⁹ They have crossed through a mountain pass

and set up their tents at Geba.

People in Ramah will tremble because of they are afraid.

The people of Gibeah, where King Saul was born, have all run away.

ULB:

²⁸ The enemy has come to Aiath

and has passed through Migron; at Michmash he has stored his provisions.

²⁹ They have crossed over the pass and they lodge at Geba.

Ramah trembles and Gibeah of Saul has fled.

translationWords:

- **Ramah**
- **Saul (OT)**

translationNotes:

- **has come ... has passed ... has stored ... have crossed ... lodge ... trembles ... has fled** - Isaiah speaks of these future events as though they have already happened. (See: **Predictive Past**)
- **Aiath ... Migron ... Michmash ... Geba ... Ramah ... Gibeah** - These are all cities and villages near Jerusalem that the army of Assyria went through and caused trouble in. (See: **How to Translate Names**)
- **Ramah trembles and Gibeah of Saul has fled** - “The people of Ramah tremble and the people of Gibeah of Saul have fled” (See: **Metonymy**)

Links:

- [Introduction to Isaiah](#)
- [Isaiah 10 General Notes](#)
- [Isaiah 10 Translation Questions](#)

Isaiah 10:30-32**UDB:**

³⁰ You people of Gallim will cry out for help!

They will shout to the people of the city of Laish near Jerusalem to warn them!

The people of Anathoth will suffer a lot.

³¹ The people of Madmenah north of Jerusalem are all running away,
and the people of Gebim close to Jerusalem are trying to hide.

³² The soldiers of Assyria will stop at the city of Nob outside Jerusalem.

They will shake their fists

as they threaten the people on Mount Zion in Jerusalem.

ULB:

³⁰ Cry aloud, daughter of Gallim! Give attention, Laishah!

You poor Anathoth!

³¹ Madmenah is fleeing,
and the inhabitants of Gebim run for safety.

³² This very day he will halt
at Nob and shake his fist at the mountain of the daughter of Zion, the hill of Jerusalem.

translationWords:

- Zion, Mount Zion
- Jerusalem

translationNotes:

- **daughter of Gallim** - The word “daughter” here refers to the people who live in the city. AT: “Gallim” or “people of Gallim” (See: **Idiom**)

- **Gallim ... Laishah ... Anathoth ... Madmenah ... Gebim ... Nob** - These are names of more cities and villages near Jerusalem that the Assyrian army traveled through causing fear among the people. All of these refer to the people who live in these places. (See: [Metonymy](#) and [How to Translate Names](#))
- **he will halt at Nob and shake his fist** - Here “he” and “his” refer to the king of Assyria and his soldiers. People would shake their fists at people whom they were threatening. AT: “the army of Assyria will stop at Nob and threaten” (See: [Idiom](#))
- **the mountain of the daughter of Zion, the hill of Jerusalem** - The words “mount” and “hill” are metonyms for the people who live on them. AT: “the people of Mount Zion and the people living on the hill in Jerusalem” The words “mount of the daughter of Zion” mean almost the same thing as the words “hill of Jerusalem.” See how they are translated in [2:14](#). (See: [Metonymy](#) and [Doublet](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 10 General Notes](#)
- [Isaiah 10 Translation Questions](#)

Isaiah 10:33-34**UDB:**

³³ But listen to this! Yahweh, commander of the angel armies,
 with his great power will destroy the mighty army of Assyria.
 It is as though they are a huge tree that he will cut down.
³⁴ He will destroy the soldiers of Assyria
 as men use big axes to cut down the tall trees in the forests of
 Lebanon.

ULB:

³³ Behold, the Lord Yahweh of hosts will lop off the boughs with a terrifying
 crash;
 the tallest trees will be cut down, and the lofty will be brought low.
³⁴ He will chop down the thickets of the forest with an ax, and Lebanon in
 his majesty will fall.

translationWords:

- Lord
- Yahweh of hosts, God of hosts, host
- ax
- Lebanon
- majesty

translationNotes:

- **Behold** - This can be translated as “Look” or “Listen” or “Pay attention to what I am about to tell you.”
- **Yahweh of hosts** - Translate this as in [1:9](#).
- **will lop off the boughs ... and Lebanon in his majesty will fall** - Isaiah speaks of the army of Assyria as if it were the tall trees in Lebanon. God will destroy the army like people cutting down the mighty trees of Lebanon. This emphasizes that though the army is strong, God has the power to destroy it. (See: [Metaphor](#))
- **will lop off the boughs** - “will cut off the big branches of the trees.” In order to make it clear that this refers to the army of Assyria, it can be translated as a simile: He will destroy the army of Assyria like strong men cutting off the big branches of trees. (See: [Metaphor](#))

- **with a terrifying crash** - This can be reworded so that the abstract noun “crash” is expressed as the verb “make a noise.” AT: “and the branches will crash down on the ground and make a terrifying noise” or “and the branches will fall to the ground with a very loud noise” (See: [Abstract Nouns](#))
- **the tallest trees will be cut down** - This can be stated in active form. AT: “he will cut down the tallest trees” (See: [Active or Passive](#))
- **the tallest trees** - This is a metaphor for “the strongest soldiers.” (See: [Metaphor](#))
- **the lofty will be brought low** - This can be stated in active form. AT: “he will bring down the lofty people” (See: [Active or Passive](#))
- **lofty** - proud
- **the thickets of the forest** - “the dense shrubs in the forest.” This is possibly a metaphor for those people who are not well known. (See: [Metaphor](#))
- **Lebanon in his majesty will fall** - “the forests of Lebanon will no longer be so grand.” This is possibly a metaphor for the Assyrian army. AT: “Yahweh will defeat the army of Assyria, as mighty as it is” (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 10 General Notes](#)
- [Isaiah 10 Translation Questions](#)

Isaiah 11 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation.

Special concepts in this chapter

Messiah

The prophecies of this chapter focus on the coming messiah. Some of these prophecies concern the first coming of Jesus, while some reference a future day of restoration. The author transitions between these time periods without telling his reader. (See: [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#), [Christ](#), [Messiah](#) and [restore](#), [restoration](#))

Other possible translation difficulties in this chapter

Ambiguity

It is uncertain what period of time these prophecies reference or who will fulfilled them. The translator should allow this uncertainty or ambiguity to remain. (See: [fulfill](#))

- [Isaiah 11:01 Notes](#)

Isaiah 11:1-2**UDB:**

¹ Like a new branch often grows from the stump of a tree,

there will be a descendant of King David who will be a new king.

² The Spirit of Yahweh will always be with him.

The Spirit will enable him to be wise and to understand many things;

The Spirit will enable him to decide what is good to do and will give him great power.

The Spirit will enable him to know Yahweh and to revere him.

ULB:

11 ¹ A shoot will sprout from the stump of Jesse, and a branch out of his roots will bear fruit.

² The Spirit of Yahweh will rest upon him, the spirit of wisdom and understanding,

the spirit of instruction and might, the spirit of knowledge and of the fear of Yahweh.

translationWords:

- Jesse
- fruit, fruitful
- Holy Spirit, Spirit of God, Spirit of the Lord
- Yahweh
- wise, wisdom
- mighty, might
- fear, afraid, fear of Yahweh

translationNotes:

- **A shoot will sprout from the stump of Jesse ... a branch out of his roots will bear fruit** - Isaiah speaks of Jesse and his descendants as if they were a tree that had been cut down. Both of these phrases tell about a descendant of Jesse who would be king. AT: "As a shoot sprouts out of a tree stump, so a descendant of Jesse will become king over what remains of Israel" (See: [Parallelism](#) and [Metaphor](#))

- **the stump of Jesse** - A stump is what remains of a tree after it is chopped down. The “stump of Jesse” represents what was left of the kingdom that Jesse’s son David was once king of. (See: [Metaphor](#))
- **The Spirit of Yahweh will rest upon him** - Resting upon him represents being with him and helping him. The word “him” refers to the one who would become king. (See: [Metaphor](#))
- **the spirit of wisdom ... the spirit of instruction ... the spirit of knowledge ... the fear of Yahweh** - Here the word “spirit” refers to an ability or quality that the Spirit of Yahweh would give him. AT: “and he will cause him to have wisdom and understanding, instruction and might, knowledge and the fear of Yahweh” (See: [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 11 General Notes](#)
- [Isaiah 11 Translation Questions](#)

Isaiah 11:3-5**UDB:**

³ He will be glad to obey Yahweh.

He will not decide whether someone is righteous or not only by seeing what that person looks like,

or by listening to what others say about that person.

⁴ He will judge the cases of needy people fairly;

and he will act justly toward poor people.

He will punish evil people as a result of what he decides;

he will get rid of wicked people because of the evil things they have done.

⁵ He will always act righteously;

the good things he does will be like a belt around his waist.

He will always speak what is true;

the true words he speaks will be like a sash around his waist.

ULB:

³ His delight will be the fear of the Lord;

he will not judge by what his eyes see, nor decide by what his ears hear.

⁴ Instead, he will judge the poor with righteousness and decide fairly for the humble of the earth.

He will strike the earth with the rod of his mouth, and with the breath of his lips he will slay the wicked.

⁵ Righteousness will be the belt of his waist, and faithfulness the belt around his hips.

translationWords:

- fear, afraid, fear of Yahweh
- Lord
- judge, judgment
- righteous, righteousness

- [humble, humility](#)
- [rod](#)
- [faithful, faithfulness](#)

translationNotes:

- **Connecting Statement:** - Isaiah continues to describe the king.
- **he will not judge by what his eyes see** - The phrase “what his eyes see” refers to seeing things that are not important for judging a person rightly. AT: “he will not judge a person simply by seeing what the person looks like” (See: [Assumed Knowledge and Implicit Information](#))
- **nor decide by what his ears hear** - “and he will not decide by what his ears hear.” The phrase “what his ears hear” refers to hearing what people say about someone. AT: “and he will not judge a person simply by hearing what others say about him” (See: [Assumed Knowledge and Implicit Information](#))
- **the poor ... the humble ... the wicked** - These phrases refer to people who have these qualities. AT: “poor people ... humble people ... wicked people” (See: [Nominal Adjectives](#))
- **He will strike the earth with the rod of his mouth ... with the breath of his lips he will slay the wicked** - These two phrases mean basically the same thing. (See: [Parallelism](#))
- **He will strike the earth with the rod of his mouth** - The word “earth” here represents the people on earth. Striking them with the rod of his mouth represents judging them, and that judgement will lead to punishment. AT: “He will judge the people of the earth, and they will be punished” (See: [Metonymy](#))
- **with the breath of his lips he will slay the wicked** - The “breath of his lips” represents him judging them. AT: “he will judge wicked people, and they will be killed” (See: [Metonymy](#))
- **the belt of his waist ... the belt around his hips** - Possible meanings are 1) the belt is used to secure one’s clothes so he can work, or 2) the belt is an undergarment, or 3) the belt is a sash that a king wears to show his authority.
- **Righteousness will be the belt of his waist** - Wearing righteousness like a belt represents being righteous. Possible meanings are 1) the king’s righteousness will enable him to rule. AT: “His righteousness will be a like a belt around his waist” or 2) the king’s righteousness would show his authority to rule. AT: “He will rule righteously” (See: [Metaphor](#))
- **faithfulness the belt around his hips** - The words “will be” are understood in this phrase. AT: “faithfulness will be the belt around his hips” (See: [Ellipsis](#))
- **faithfulness the belt around his hips** - Wearing faithfulness like a belt represents being faithful. Possible meanings are 1) the king’s faithfulness will enable him to rule, or 2) the king’s faithfulness will show his authority to rule. AT: “his faithfulness will be a like a belt around his hips” or “he will rule faithfully” (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 11 General Notes](#)

- **Isaiah 11 Translation Questions**

Isaiah 11:6-7**UDB:**

⁶ When he becomes king, wolves and lambs will live together peacefully;

leopards, instead of killing baby goats,
will lie down with them.

Similarly, fat, healthy calves and lions will eat food together;
and a young child will take care of them.

⁷ Cows and bears will eat together;

bear cubs and calves will lie down together.

Lions will not eat other animals;

instead, they will eat hay like cows do.

ULB:

⁶ The wolf will live with the lamb, and the leopard will lie down with the young goat,

the calf, the young lion and the fattened calf, together. A little child will lead them.

⁷ The cow and the bear will graze together, and their young will lie down together.

The lion will eat straw like the ox.

translationWords:

- wolf, wolves, wild dogs
- lamb, Lamb of God
- goat, kid
- cow, calf, bull, cattle
- lion
- ox, oxen

translationNotes:

- **General Information:** - Isaiah describes what the world will be like when the king rules. There will be complete peace in the world. This is shown by the peace that there will be even among animals. Animals that normally kill other animals will not kill them, and they will all be safe together.

- **The wolf ... the leopard ... the young lion ... the bear ... The lion** - These phrases refer to these animals in general, not to a specific wolf or leopard. These are all strong animals that attack and eat other animals. AT: “Wolves ... leopards ... young lions ... bears ... Lions” (See: [Generic Noun Phrases](#))
- **the lamb ... the young goat ... the calf ... the fattened calf ... The cow ... the ox** - The phrases refer to these animals in general, not to a specific lamb or goat. These are all animals that eat grass and straw. Other animals sometimes attack and eat them. AT: “lambs ... young goats ... calves ... fattened calves ... Cows ... oxen” (See: [Generic Noun Phrases](#))
- **leopard** - a large cat with yellow fur and black spots that kills and eats other animals (See: [Translate Unknowns](#))
- **the calf, the young lion and the fattened calf, together** - The phrase “will be” is understood. AT: “the calf, the lion, and the fattened calf will be together” (See: [Ellipsis](#))
- **bear** - a very large animal with thick hair and sharp claws that kills and eats other animals (See: [Translate Unknowns](#))
- **A little child will lead them** - A child will take care of them and lead them to good places to drink water and eat grass or hay.
- **will graze together** - “will eat grass together”
- **their young** - This refers to the animals’ offspring shortly after they are born.

Links:

- [Introduction to Isaiah](#)
- [Isaiah 11 General Notes](#)
- [Isaiah 11 Translation Questions](#)

Isaiah 11:8-9**UDB:**

⁸ Babies will play safely near the holes where cobra snakes live;

small children will even put their hands into nests of poisonous snakes,
and the snakes will not harm them.

⁹ No creatures will harm or kill other creatures on Mount Zion, my holy hill;
and the earth will be filled with people who know me,
as the seas are full of water.

ULB:

⁸ A baby will play over the hole of the snake,
and the weaned child will put his hand on the serpent's den.

⁹ They will not hurt nor destroy on all my holy mountain;
for the earth will be full of knowledge of Yahweh, as the waters cover the
sea.

translationWords:

- serpent, snake, viper
- holy, holiness
- Yahweh
- water, waters

translationNotes:

- **General Information:** - Isaiah continues to describe the complete peace in the world when the king rules.
- **A baby will play over the hole of the snake** - It can be stated clearly that the baby will be safe because the snake will not bite it. AT: "Babies will play safely over the hole of the snake" (See: [Assumed Knowledge and Implicit Information](#))
- **the snake ... the serpent's den** - These phrases refer to poisonous snakes in general. AT: "snakes ... serpents' dens" (See: [Generic Noun Phrases](#))
- **the weaned child** - a child who no longer drinks its mother's milk
- **on all my holy mountain** - The "holy mountain" is Mount Zion, in Jerusalem. AT: "on all of Yahweh's holy mountain"

- **the earth will be full of knowledge of Yahweh** - The phrase “knowledge of Yahweh” represents people who know Yahweh. AT: “the earth will be full of those who know Yahweh” or “those who know Yahweh will cover the earth” (See: [Metonymy](#))
- **as the waters cover the sea** - This phrase is used to show how full the earth will be of people who know Yahweh. It may be clearer that it does this if its words are similar to the words in the previous phrase. AT: “as the seas are full of water” (See: [Simile](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 11 General Notes](#)
- [Isaiah 11 Translation Questions](#)

Isaiah 11:10-11**UDB:**

- ¹⁰ At that time, a descendant of King David will hold up a flag
to signal to the people of all people groups that they should gather
around him;
they will come to him to get his advice,
and the place where he lives will be glorious.
- ¹¹ At that time, Yahweh will reach out his hand as he did long ago;
he will enable those who had been exiled from Israel to return home,
from Assyria, from northern Egypt, from southern Egypt,
from Ethiopia, from Elam, from Babylonia, from Hamath, and from
all the distant countries near the sea.

ULB:

- ¹⁰ On that day, the root of Jesse will stand as a banner for the peoples.
The nations will seek him out, and his resting place will be glorious.
- ¹¹ On that day, the Lord will again extend his hand
to recover the remnant of his people who remain in Assyria, Egypt,
Pathros, Cush, Elam, Shinar, Hamath, and the islands of the sea.

translationWords:

- day of the Lord, day of Yahweh
- Jesse
- people group, peoples, the people, a people
- nation
- glory, glorious
- Lord
- hand, right hand, to hand over
- remnant
- people of God, my people
- Assyria, Assyrian, Assyrian Empire
- Egypt, Egyptian
- Cush
- Shinar

translationNotes:

- **the root of Jesse** - This refers to Jesse's and King David's descendant who would become the king that was told about in [1:1](#). AT: "Jesse's descendant king" or "the king descended from Jesse" (See: [Metonymy](#))
- **will stand as a banner for the peoples** - A banner is a flag that a king would raise as a sign for people to see it and come to him. AT: "will be like a sign for the peoples" or "will attract the peoples to come to him" (See: [Simile](#))
- **The nations** - "The people of the nations"
- **the Lord will again extend his hand to recover the remnant of his people** - The hand is a reference to God's power. AT: "the Lord will again use his power to bring back the remnant of his people" (See: [Metonymy](#))
- **Pathros ... Elam ... Hamath** - These are names of places. (See: [How to Translate Names](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 11 General Notes](#)
- [Isaiah 11 Translation Questions](#)

Isaiah 11:12-13**UDB:**

¹² Yahweh will raise his flag among all the people groups,

and he will gather together the people of Israel who were exiled long ago.

He will gather from very distant places on the earth

the people of Judah whom he had scattered to those places.

¹³ Then, the people of Israel and the people of Judah will not be jealous of each other any longer,

and they will no longer be enemies of each other.

ULB:

¹² He will set up a banner for the nations and will gather the outcasts of Israel

and the dispersed of Judah from the four corners of the earth.

¹³ He will turn aside the envy of Ephraim, and hostilities of Judah will be cut off.

Ephraim will not envy Judah, and Judah will no longer be hostile to Ephraim.

translationWords:

- nation
- Israel, Israelites, nation of Israel
- Judah
- envy, covet
- Ephraim
- cut off

translationNotes:

- **He will set up a banner for the nations** - Possible meanings are 1) “The Lord will set up the king as a banner for the nations” or 2) “The king will set up a banner for the nations” (See: [Metaphor](#))
- **a banner for the nations** - “a flag for the nations to see” or “a flag to call the nations to himself”
- **the dispersed of Judah** - “the people of Judah who had been scattered around the world”

- **from the four corners of the earth** - The earth is pictured as if it has four corners, and those corners are its most distant places. This refers to everywhere on earth where those people might be. AT: “from even the most distant places of the earth” or “from all over the earth” (See: [Synecdoche](#))
- **He will turn aside the envy of Ephraim** - Ephraim here refers to the descendants of the northern kingdom of Israel. The noun “envy” can be expressed as an adjective. AT: “He will stop the people of Ephraim from being envious” (See: [Abstract Nouns](#))
- **Judah will no longer be hostile to Ephraim** - Judah here refers to the descendants of the southern kingdom. This phrase can be stated in active form. AT: “he will stop the people of Judah from being hostile” or “he will stop the people of Judah from hating” (See: [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 11 General Notes](#)
- [Isaiah 11 Translation Questions](#)

Isaiah 11:14-15**UDB:**

¹⁴ Their armies will join together to attack the people of Philistia to the west.

And together they will attack nations to the east;
they will defeat those nations and take away all their valuable possessions.

They will capture the areas of Edom and Moab,

and they will rule the people of the Ammon people group.

¹⁵ Yahweh will make a dry road through the sea near Egypt.

It will be as though he will wave his hand over the Euphrates River

and send a strong wind to cause it to divide into seven streams,

with the result that people will be able to walk across those streams.

ULB:

¹⁴ Instead they will swoop down on the Philistine hills on the west, and together they will plunder the people of the east.

They will attack Edom and Moab, and the people of Ammon will obey them.

¹⁵ Yahweh will completely destroy the gulf of the Sea of Egypt. With his scorching wind he will wave his hand over the Euphrates River

and will divide it into seven streams, so it can be crossed over in sandals.

translationWords:

- Philistines
- Edom, Edomite, Idumea
- Moab, Moabite, Moabites
- Ammon, Ammonites, Ammonites
- obey, obedient, obedience
- Yahweh
- Egypt, Egyptian
- hand, right hand, to hand over
- Euphrates River
- sandal

translationNotes:

- **they will swoop down on the Philistine hills** - The people of Israel and Judah are pictured as if they were birds that fly down quickly to attack a person or animal. AT: “they will go quickly to the Philistine hills to attack the people there” (See: [Metaphor](#))
- **the gulf of the Sea of Egypt** - A “gulf” is a large area of water that land partly surrounds.
- **With his scorching wind he will wave his hand over the Euphrates River** - Waving his hand over something represents his power to change it. AT: “By his power he will cause a scorching wind to blow on the Euphrates River” (See: [Metaphor](#))
- **his scorching wind** - This is a strong or hot wind that causes some of the water in rivers to dry up.
- **so it can be crossed over in sandals** - “so that people can cross over it even while wearing their sandals”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 11 General Notes](#)
- [Isaiah 11 Translation Questions](#)

Isaiah 11:16**UDB:**

¹⁶ Because he will make a highway for his people who are living in Assyria,
they will be able to return to their own land,
just like long ago he made a path for the people of Israel
so that they could go through the water
when they left Egypt.

ULB:

¹⁶ There will be a highway for the remnant of his people that return from Assyria,
as there was for Israel in their coming up from the land of Egypt.

translationWords:

- remnant
- people of God, my people
- Assyria, Assyrian, Assyrian Empire
- Israel, Israelites, nation of Israel
- Egypt, Egyptian

translationNotes:

- **There will be a highway** - A highway is a large road that many people can travel on. "Yahweh will make a road"
- **in their coming up from the land of Egypt** - "when they came up from the land of Egypt"

Links:

- [Introduction to Isaiah](#)
- [Isaiah 11 General Notes](#)
- [Isaiah 11 Translation Questions](#)

Isaiah 12 General Notes

Special concepts in this chapter

“That day”

The time of this day is unclear. It may be a time in the near future for Isaiah, or a time in the distant future for him. In the latter case, it would reference the last days. (See: [last day](#), [last days](#), [latter days](#))

Other possible translation difficulties in this chapter

Tense

Extra care must be taken in translating the tense of this chapter. The author talks about the future, but frequently changes to speak in the present tense. Some languages will have difficulty speaking in this way.

Links:

- [Isaiah 12:01 Notes](#)

Isaiah 12:1-2**UDB:**

¹ At that time, you people of Jerusalem will sing this song:

”Yahweh, we praise you!

Previously, you were angry with us,
but you are not angry now
and you have comforted us.

² Amazingly, you have come to save us,
so we will trust in you and not be afraid.
Yahweh our God, you enable us to be strong;
you are the one about whom we sing;
you have rescued us from our enemies.”

ULB:

12 ¹ On that day you will say,

”I will give thanks to you, Yahweh. For though you were angry with me, your wrath has turned away, and you have comforted me.

² See, God is my salvation; I will trust and will not fear,
for Yahweh, yes, Yahweh is my strength and song. He has become my salvation.”

translationWords:

- Yahweh
- angry, anger
- wrath, fury
- comfort, comforter
- God
- salvation
- trust, trustworthy, trustworthiness
- fear, afraid, fear of Yahweh

translationNotes:

- **General Information:** - Here Isaiah continues to describe what it will be like when the king that God has chosen rules. (See: [11:1-2](#))
- **On that day** - It can be stated clearly what time is being referred to. AT: “At that time” or “When the king rules” (See: [Assumed Knowledge and Implicit Information](#))
- **your wrath has turned away** - God’s wrath is spoken of as if it were a person that could turn away and leave. It means that God has stopped being angry. AT: “You are no longer angry with me” (See: [Personification](#))
- **God is my salvation** - God causing someone’s salvation is spoken of as if God were that salvation. The abstract noun “salvation” can be expressed with the noun “savior” or the verb “save”. AT: “God causes my salvation” or “God is my savior” or “God is the one who saves me” (See: [Metaphor](#) and [Abstract Nouns](#))
- **Yahweh is my strength** - God causing someone to be strong is spoken of as if Yahweh were their strength. AT: “Yahweh makes me strong” (See: [Metaphor](#))
- **and song** - The word “song” here represents what a person sings about. AT: “and the one I joyfully sing about” (See: [Metaphor](#))
- **He has become my salvation** - “He has saved me”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 12 General Notes](#)
- [Isaiah 12 Translation Questions](#)

Isaiah 12:3-4**UDB:**

³ You, his people, will greatly rejoice because he has rescued you,
like you enjoy drinking water from a fountain.

⁴ At that time you will say,

”We should thank Yahweh! We should praise him !
We should tell the people of all the people groups what he has done;
we should enable them to know that he is very great!

ULB:

³ With joy you will draw water from the wells of salvation.

⁴ On that day you will say, ”Give thanks to Yahweh and call upon his name;
declare his deeds among the peoples, proclaim that his name is exalted.

translationWords:

- joy, joyful
- water, waters
- well, cistern
- salvation
- Yahweh
- name
- declare, declaration
- works, deeds, work, acts
- people group, peoples, the people, a people
- proclaim, proclamation
- exalt, exaltation

translationNotes:

- **With joy you will draw water from the wells of salvation** - Isaiah speaks of people being saved as if they were getting salvation the way people get water out of well. AT: “you will rejoice when he saves you, as people rejoice when they draw water from a well” (See: [Metaphor](#))

- **call upon his name** - Here “his name” refers to Yahweh. Calling on him represents either praising him or asking him for help. AT: “praise him loudly” or “call to him to help you” (See: [Metonymy](#))
- **declare his deeds among the peoples** - The noun “deeds” can be expressed with the phrase “what he has done”. AT: “Tell the peoples about the great things he has done” (See: [Abstract Nouns](#))
- **proclaim that his name is exalted** - Here “his name” refers to Yahweh. AT: “proclaim that he is exalted” or “proclaim that he is great” (See: [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 12 General Notes](#)
- [Isaiah 12 Translation Questions](#)

Isaiah 12:5-6**UDB:**

⁵ We should sing to Yahweh, because he has done wonderful things.

We should enable everyone in the world to know it!

⁶ You people of Jerusalem, shout joyfully to praise Yahweh,
because he is the great Holy One whom we Israelite people worship,
and he lives among us!”

ULB:

⁵ Sing to Yahweh, for he has done glorious things; let this be known throughout the earth.

⁶ Cry aloud and shout for joy, you inhabitants of Zion, for great in your midst is the Holy One of Israel.”

translationWords:

- [Yahweh](#)
- [glory, glorious](#)
- [know, knowledge, make known](#)
- [earth, earthly](#)
- [joy, joyful](#)
- [Zion, Mount Zion](#)
- [Holy One](#)
- [Israel, Israelites, nation of Israel](#)

translationNotes:

- **General Information:** - Isaiah continues to tell what the people will say when the king rules.
- **for great in your midst is the Holy One of Israel** - “because the Holy One of Israel, who lives among you, is mighty” or “because the Holy One of Israel is mighty and he lives among you”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 12 General Notes](#)
- [Isaiah 12 Translation Questions](#)

Isaiah 13 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of chapter 13, which is an extended quotation.

Special concepts in this chapter

Prophecies

It is unclear who is addressed by these prophecies. At times, it appears to be the people of Judah, while at other times it seems to reference the last days. This ambiguity should remain in translation. (See: [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#) and [last day](#), [last days](#), [latter days](#))

Links:

- [Isaiah 13:01 Notes](#)

Isaiah 13:1-3**UDB:**

¹ I, Isaiah son of Amoz, received from Yahweh this message about the city of Babylon:

² Lift up a flag on the bare top of a hill,
to signal that an army should come to attack Babylon.

Shout to them and wave your hand to signal to them
that they should march through the city gates into the palaces of
the proud rulers of Babylon!

³ Yahweh says, "I have commanded those who are set apart to do this work
for me—

I have summoned the warriors whom I have chosen to punish the
people of Babylon because I am very angry with them,
and those soldiers will be very proud when they do that."

ULB:

13 ¹ A declaration about Babylon, that Isaiah son of Amoz received:

² On the bare mountain set up a signal flag, cry aloud to them,
wave your hand for them to go into the gates of the nobles.

³ I have commanded my holy ones,
yes, I have called my mighty men to execute my anger, even my proudly
exulting ones.

translationWords:

- declare, declaration
- Babylon, Babylonian
- Isaiah
- Amoz
- gate, gate bar
- command, to command, commandment
- holy, holiness
- mighty, might
- angry, anger

- proud, pride, prideful
- exult, exultant

translationNotes:

- **about Babylon** - The name of the city stands for the people of Babylon. AT: “about the people of Babylon” (See: [Metonymy](#))
- **Amoz** - Amoz was the father of Isaiah. See how you translated this in [1:1](#). (See: [How to Translate Names](#))
- **cry aloud to them** - The word “them” refers to soldiers from another country.
- **the gates of the nobles** - Possible meanings are 1) “the gates of Babylon where the nobles live” or 2) “the gates of the nobles’ large houses” (See: [Metonymy](#))
- **the nobles** - “the respected people” or “the rulers”
- **my holy ones** - “the ones I have set apart for myself” or “the army that I have set apart for myself”
- **I have called my mighty men to execute my anger** - Executing God’s anger represents punishing people because of God’s anger. AT: “I have called my mighty soldiers to punish the people of Babylon because they have made me angry” (See: [Metonymy](#))
- **even my proudly exulting ones** - “even those who proudly exult.” Why they proudly exult can be stated clearly. AT: “even my people who proudly exult because of the great things I do” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 13 General Notes](#)
- [Isaiah 13 Translation Questions](#)

Isaiah 13:4-5**UDB:**

⁴ Listen to the noise on the mountains,

which is the noise of a huge army marching!

It is the noise made by people of many people groups shouting.

Yahweh, commander of the angel armies, has summoned this army
to gather together.

⁵ They come from countries that are far away,

from the most remote places on the earth.

They are like weapons that Yahweh will use to punish the people with whom
he is very angry,

and to destroy the entire country of Babylonia.

ULB:

⁴ The noise of a multitude in the mountains, as of many people!

The noise of a tumult of the kingdoms like many nations gathered together!

Yahweh of hosts is mustering the army for the battle.

⁵ They come from a far country, from way over the horizon.

It is Yahweh with his instruments of judgment, to destroy the whole land.

translationWords:

- **people group, peoples, the people, a people**
- **kingdom**
- **nation**
- **Yahweh of hosts, God of hosts, host**
- **judge, judgment**

translationNotes:

- **The noise of a multitude in the mountains, as of many people** - The words “there is” are understood. The phrases “multitude” and “many people” mean the same thing. AT: “There is the noise of many people in the mountains” or “There is the noise of a great crowd of people in the mountains” (See: [Ellipsis](#))

- **The noise of a tumult of the kingdoms like many nations gathered together** - The words “there is” are understood. The words “kingdoms” and “nations” here refer to the same thing. AT: “There is the noisy commotion of many kingdoms gathered together” (See: [Ellipsis](#))
- **is mustering** - “is gathering”
- **from way over the horizon** - “from places far beyond the horizon” or “from very distant places”
- **his instruments of judgment** - The soldiers that God is sending to attack Babylon are spoken of as if they were weapons. “Judgment” represents punishment because God has judged Babylon. AT: “the army that he will use to punish Babylon” (See: [Metaphor](#) and [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 13 General Notes](#)
- [Isaiah 13 Translation Questions](#)

Isaiah 13:6-8**UDB:**

⁶ You people of Babylon will scream because you will be terrified,

because it will be the time that Yahweh has determined,
the time for the all-powerful God to destroy your city.

⁷ Because that will happen, all of your people will be very afraid,
with the result that they will be unable even to lift their arms.

⁸ All of you will be terrified.

You will have severe pains
like a woman has when she is giving birth to a baby.

You will look at each other helplessly,
and it will show on your faces that you feel horror.

ULB:

⁶ Howl, for the day of Yahweh is near; it comes with destruction from the Almighty.

⁷ Therefore all hands hang limp, and every heart melts.

⁸ They will be terrified; pain and agony will seize them, like a woman in labor.

They will look in astonishment at one another; their faces will be aflame.

translationWords:

- day of the Lord, day of Yahweh
- Almighty
- heart
- seize
- labor pains, in labor
- marvel, wonder, amazed, astonished
- face

translationNotes:

- **Howl** - “Cry out loud”
- **the day of Yahweh is near** - Something that is about to happen soon is spoken of as if it is coming near. AT: “the day of Yahweh will happen soon” (See: [Metaphor](#))
- **it comes with destruction from the Almighty** - The word “it” refers to the day of Yahweh. “It comes with destruction” means that destruction will happen on that day. “Destruction from the Almighty” means that the Almighty will destroy them. AT: “on that day, the Almighty God will destroy them” (See: [Metaphor](#) and [Abstract Nouns](#))
- **all hands hang limp** - This shows that all the people are very weak and unable to do anything.
- **every heart melts** - People being terribly afraid is spoken of as if their hearts melt. AT: “everyone is terribly afraid” (See: [Metaphor](#))
- **pain and agony will seize them** - People suddenly feeling terrible pain and sorrow is spoken of as if the pains and sorrows were people who grab them. AT: “they will suddenly feel terrible pain and agony” (See: [Personification](#))
- **like a woman in labor** - Being in labor represents giving birth to a baby. AT: “like a woman giving birth to a baby” or “like the pain of a woman who is giving birth to a baby” (See: [Metaphor](#))
- **their faces will be aflame** - Their faces being hot and red is spoken of as if they were burning. Possible reasons for their faces being hot are 1) the people are very afraid or 2) the people feel ashamed or 3) the people cry. AT: “their faces will be hot and red” (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 13 General Notes](#)
- [Isaiah 13 Translation Questions](#)

Isaiah 13:9-10**UDB:**

⁹ Listen to this, you people of Babylon: The day that Yahweh has chosen to act in is near,
 the day on which he will furiously and fiercely punish you because
 he is very angry with you.

He will cause your land of Babylonia to be desolate,
 and he will destroy all the sinners in it.

¹⁰ When that happens, none of the stars will shine.
 When the sun rises, it will be dark,
 and there will be no light from the moon at night.

ULB:

⁹ See, the day of Yahweh comes with cruel wrath and overflowing anger,
 to make the land a desolation and to destroy the sinners from it.

¹⁰ The stars of heaven and the constellations will not give their light.
 The sun will be darkened even from dawn, and the moon will not shine.

translationWords:

- day of the Lord, day of Yahweh
- wrath, fury
- angry, anger
- desolate, desolation
- sin, sinful, sinner, sinning
- heaven, sky, heavens, heavenly

translationNotes:

- **the day of Yahweh comes with cruel wrath and overflowing anger** - The day coming with wrath and anger means that there will be wrath and anger on that day. The abstract nouns “wrath” and “anger” can be expressed with the adjectives “furious” and “angry”. AT: “on the day of Yahweh, he will be furious and extremely angry” (See: **Metaphor** and **Assumed Knowledge and Implicit Information**)

- **overflowing anger** - Anger here is spoken of as if the one who is angry is a container filled with anger. Overflowing anger means that he is extremely angry. (See: [Metaphor](#))
- **to make the land a desolation** - This can be reworded so that the abstract noun “desolation” is expressed with the verb “ruin.” AT: “to ruin the land” (See: [Abstract Nouns](#))
- **The stars of heaven and the constellations** - “The stars in the sky”
- **will not give their light** - Giving light represents “shining.” AT: “will not shine” (See: [Idiom](#))
- **The sun will be darkened** - This can be stated in active form. AT: “Yahweh will darken the sun” or “The sun will be dark” (See: [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 13 General Notes](#)
- [Isaiah 13 Translation Questions](#)

Isaiah 13:11-12**UDB:**

¹¹ Yahweh says, "I will punish everyone in the world for the evil things that they do;

I will punish the wicked people for the sins that they have committed.

I will stop arrogant people from being proud,

and I will stop cruel people from being so arrogant.

¹² And because I will cause most people to die,

people will be harder to find than gold,

harder to find than fine gold from Ophir in Arabia.

ULB:

¹¹ I will punish the world for its evil and the wicked for their iniquity.

I will put an end to the arrogance of the proud and will bring down the arrogance of the ruthless.

¹² I will make men more rare than fine gold and mankind harder to find than the pure gold of Ophir.

translationWords:

- punish, punishment
- world, worldly
- evil, wicked, wickedness
- iniquity
- arrogant
- proud, pride, prideful
- gold

translationNotes:

- **Connecting Statement:** - Yahweh continues to talk about what he will do on the day of Yahweh.
- **the world** - This refers to "the people of the world." (See: **Metonymy**)
- **the wicked ... the proud ... the ruthless** - These phrases refer to people who have these qualities. AT: "wicked people ... proud people ... ruthless people" (See: **Nominal Adjectives**)
- **the ruthless** - "cruel people"

- **and will bring down the arrogance of the ruthless** - Being low often represents being humble. Bringing down people's arrogance represents making them humble. AT: "and will humble the ruthless" (See: [Metaphor](#))
- **I will make men more rare than fine gold** - Why there will be so few people can be stated clearly. AT: "I will cause so many people to die that living people will be more rare than fine gold" (See: [Assumed Knowledge and Implicit Information](#))
- **men more rare than fine gold ... mankind harder to find than the pure gold of Ophir** - These two phrases mean basically the same thing. (See: [Parallelism](#))
- **pure gold of Ophir** - Ophir was the name of a place where there was pure gold. (See: [How to Translate Names](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 13 General Notes](#)
- [Isaiah 13 Translation Questions](#)

Isaiah 13:13-14**UDB:**

¹³ I will shake the sky,

and the earth will also move out of its place.

That will happen when I, Yahweh, commander of the angel armies, punish wicked people,

when I show them that I am extremely angry with them.

¹⁴ All the foreigners in Babylon will run around like deer that are being hunted,

like sheep that do not have a shepherd.

They will try to find other people from their countries,

and then they will escape from Babylon and return to their own countries.

ULB:

¹³ Therefore I will make the heavens tremble, and the earth will be shaken out of its place,

by the fury of Yahweh of hosts, and on the day of his fierce anger. ¹⁴ Like a hunted gazelle or like a sheep with no shepherd,

every man will turn toward his own people and will flee to his own land.

translationWords:

- heaven, sky, heavens, heavenly
- earth, earthly
- Yahweh of hosts, God of hosts, host
- angry, anger
- sheep, ram, ewe
- shepherd, to shepherd
- people group, peoples, the people, a people

translationNotes:

- **General Information:** - Yahweh continues speaking.

- **Like a hunted gazelle or like a sheep with no shepherd** - “Like gazelles that run away swiftly when people hunt them, and like sheep that have no shepherd run away from wild animals” (See: [Translate Unknowns](#) and [Simile](#))
- **gazelle** - an animal that is similar to a deer. People hunt them, and wild animals sometimes attack and kill them. (See: [Translate Unknowns](#))
- **like a sheep with no shepherd** - Sheep that have no shepherd have no one to protect them from wild animals that attack and kill them.

Links:

- [Introduction to Isaiah](#)
- [Isaiah 13 General Notes](#)
- [Isaiah 13 Translation Questions](#)

Isaiah 13:15-16**UDB:**

¹⁵ Anyone who is captured in Babylon

will be killed by their enemies' swords.

¹⁶ Their little children will be dashed to pieces on the rocks while their parents watch;

their enemies will steal everything valuable from their houses and will force their wives to sleep with them.

ULB:

¹⁵ Every one who is found will be killed, and every one who is captured will die by the sword.

¹⁶ Their infants also will be dashed in pieces before their eyes.

Their houses will be plundered and their wives raped.

translationWords:

- sword

translationNotes:

- **Every one who is found will be killed ... every one who is captured will die by the sword** - These two phrases mean basically the same thing. This can be stated in active form. AT: "The enemy will kill with the sword everyone they find" (See: [Parallelism](#) and [Active or Passive](#))
- **Their infants also will be dashed in pieces** - This can be stated in active form. AT: "The enemy will also dash their infants to pieces" or "The enemy will beat their infants until they die" (See: [Active or Passive](#))
- **before their eyes** - "Before their eyes" means "in their presence" or "while they watch." It can be stated clearly that the parents are unable to help their infants. AT: "while their parents helplessly watch" (See: [Metonymy](#))
- **Their houses will be plundered** - This means that everything valuable will be stolen from their houses. This can be stated in active form. AT: "The enemy will plunder the people's houses" or "The enemy will steal everything valuable from the people's houses" (See: [Active or Passive](#))

- **their wives raped** - This means that the enemies will attack the women and force them to have sex with them. The words “will be” are understood. This can also be expressed with an active form. AT: “their wives will be raped” or “their enemies will rape their wives.” (See: [Ellipsis](#) and [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 13 General Notes](#)
- [Isaiah 13 Translation Questions](#)

Isaiah 13:17-18**UDB:**

¹⁷ Look! I am going to incite the people of Media to attack Babylon.

The army of Media will attack Babylon, even if they are offered silver or gold if they promise to not attack it.

¹⁸ With their arrows, the soldiers of Media will shoot the young men of Babylon;

they will not even act mercifully toward infants or children!"

ULB:

¹⁷ Look, I am about to stir up the Medes to attack them, who will not be concerned about silver, nor do they delight in gold.

¹⁸ Their arrows will pierce the young men.

They will have no pity on babies and will not spare children.

translationWords:

- [Medes, Media](#)
- [silver](#)
- [gold](#)
- [bow and arrow](#)

translationNotes:

- **Connecting Statement:** - Yahweh continues speaking.
- **I am about to stir up the Medes to attack them** - Making people want to do something is spoken of as stirring them up. AT: "I am about to make the Medes want to attack them" (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 13 General Notes](#)
- [Isaiah 13 Translation Questions](#)

Isaiah 13:19-20**UDB:**

¹⁹ Babylon has been a very beautiful city;

all the people of Babylonia have been very proud of Babylon, their capital city;

but God will destroy Babylon,

like he destroyed Sodom and Gomorrah.

²⁰ No one will ever live in Babylon again.

It will be deserted forever.

Nomads will refuse to set up their tents there;

shepherds will not bring their flocks of sheep to rest there.

ULB:

¹⁹ Then Babylon, the most admired of kingdoms, the splendor of Chaldean pride,

will be overthrown by God like Sodom and Gomorrah.

²⁰ It will not be inhabited or lived in from generation to generation.

The Arab will not pitch his tent there, nor will shepherds have their flocks rest there.

translationWords:

- Babylon, Babylonian
- kingdom
- splendor
- Chaldea, Chaldean
- proud, pride, prideful
- God
- Sodom
- Gomorrah
- generation
- Arabia, Arabian
- shepherd, to shepherd
- flock, herd

translationNotes:

- **Connecting Statement:** - Yahweh continues speaking.
- **the most admired of kingdoms** - This can be stated in active form. AT: “the kingdom that people most admire” (See: [Active or Passive](#))
- **the splendor of Chaldean pride** - The noun “pride” can be expressed with the adjective “proud.” AT: “the beautiful city that the Chaldeans are so proud of” (See: [Abstract Nouns](#))
- **will be overthrown** - “will be destroyed”
- **like Sodom and Gomorrah** - “as Sodom and Gomorrah were overthrown.” See how you translated these city names in [1:9](#). (See: [Simile](#) and [How to Translate Names](#))
- **It will not be inhabited or lived in** - The two verbs mean basically the same thing. This can be stated in active form. AT: “No one will live in it” (See: [Doublet](#) and [Active or Passive](#))
- **from generation to generation** - The phrase “generation to generation” refers to all generations of people who will live in the future. AT: “for ever” “ever again” (See: [Idiom](#))
- **The Arab** - This refers to Arab people in general, not one person. AT: “Arabs” or “Arab people” (See: [Generic Noun Phrases](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 13 General Notes](#)
- [Isaiah 13 Translation Questions](#)

Isaiah 13:21-22**UDB:**

²¹ Animals that live in the desert will be there;

jackals will live in the ruins of the houses.

Owls will live in the ruins,

and ostriches and wild goats will romp around there.

²² Hyenas will howl in the ruined towers,

and jackals will make their dens in the ruins of the palaces that were previously very beautiful.

The time when Babylon will be destroyed is very near;

Babylon will not exist much longer.

ULB:

²¹ But wild animals of the desert will lie there. Their houses will be full of owls;

and ostriches and wild goats will skip about there.

²² Hyenas will cry in their fortresses, and jackals in the beautiful palaces. Her time is near, and her days will not be delayed.

translationWords:

- desert, wilderness
- goat, kid

translationNotes:

- **Connecting Statement:** - Yahweh continues speaking about what will happen to Babylon.
- **will lie there** - “will lie in Babylon”
- **Their houses** - “The people’s houses”
- **owls** - Owls are wild birds that hunt at night. (See: [Translate Unknowns](#))
- **ostriches** - Ostriches are large wild birds that run fast and cannot fly. (See: [Translate Unknowns](#))
- **Hyenas** - Hyenas are large wild animals that look like dogs and eat dead animals. Their loud cry sounds like a person laughing. (See: [Translate Unknowns](#))

- **and jackals in the beautiful palaces** - The words “will cry” are understood. AT: “And jackals will cry in the beautiful palaces” (See: [Ellipsis](#))
- **jackals** - wild dogs (See: [Translate Unknowns](#))
- **Her time is near, and her days will not be delayed** - These two phrases mean basically the same thing. “Her time” and “her days” both refer to the time that God has chosen for Babylon to be destroyed. This can be stated in active form. AT: “The time that all of this will happen to the people of Babylon is near, and nothing will stop it” (See: [Parallelism](#) and [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 13 General Notes](#)
- [Isaiah 13 Translation Questions](#)

Isaiah 14 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of 14:3-27, 29-32, which are extended quotations.

Special concepts in this chapter

Satan

It is believed that this chapter references Satan. It describes Satan as a star fallen from heaven. There are five important statements beginning with the words “I will” which appear to show the essence of Satan’s sin. (See: [Satan](#), [devil](#), [evil one](#), [heaven](#), [sky](#), [heavens](#), [heavenly](#), [sin](#), [sinful](#), [sinner](#), [sinning](#) and [Assumed Knowledge and Implicit Information](#))

Babylon

This is the name of the kingdom that conquered Judah, but it is also the name representing Satan’s kingdom in prophecies. They were not yet a world power when these words were spoken. It should be translated as “Babylon,” but translators should be aware of its dual meaning.

Other possible translation difficulties in this chapter

Israel

The use of Israel in this chapter is in reference to the nation or people group of Israel. It is this Israel who will be restored and not the kingdom of Israel. (See: [restore](#), [restoration](#))

Links:

- [Isaiah 14:01 Notes](#)

Isaiah 14:1-2**UDB:**

¹ But Yahweh will act mercifully toward the Israelite people; he will choose the people of Israel to be his people again, and he will allow them to return here and live in their own land again. Then people from many other countries will come here and unite with the Israelite people. ² People of other nations will help them to return to their own land, and those who come from other countries will work for the Israelite people. Those who captured people of Israel will be captured by Israelite soldiers, and the people of Israel will rule over the people who previously oppressed them.

ULB:

14 ¹ Yahweh will have compassion on Jacob; he will again choose Israel and restore them into their own land. Foreigners will join with them and attach themselves to the house of Jacob. ² The nations will bring them to their own place. Then the house of Israel will take them in the land of Yahweh as male and female servants. They will take captive those who had captured them, and they will rule over their oppressors.

translationWords:

- Yahweh
- compassion, compassionate
- Jacob, Israel
- Israel, Israelites, nation of Israel
- restore, restoration
- foreigner, foreign, alien
- house
- nation
- servant, slave, slavery
- oppress, oppression, oppressor

translationNotes:

- **Yahweh will have compassion on Jacob** - Here “Jacob” refers to the descendants of Jacob. AT: “Yahweh will have mercy on the descendants of Jacob” (See: [Metonymy](#))
- **attach themselves to the house of Jacob** - The house of Jacob refers to the descendants of Jacob, the Israelites. AT: “unite with the descendants of Jacob” (See: [Metonymy](#))
- **The nations will bring them to their own place** - “The nations will bring the descendants of Jacob back to the land of Israel”
- **the house of Israel** - This refers to the Israelites, the descendants of Israel. AT: “the descendants of Israel” (See: [Metonymy](#))

- **They will take captive those who had captured them** - “The Israelite soldiers will take as captives those who had captured Israelites”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 14 General Notes](#)
- [Isaiah 14 Translation Questions](#)

Isaiah 14:3-4**UDB:**

³ Some day Yahweh will free you Israelite people from suffering and trouble and from being afraid, and from being cruelly treated as slaves. ⁴ When that happens, you will make fun of the king of Babylon by singing a song like this:

”You treated us cruelly, but that has ended!

You insulted others and made them suffer, but you can do this no longer!

ULB:

³ On the day that Yahweh gives you rest from your suffering and anguish, and from the hard labor which you were required to perform, ⁴ you will sing this taunt song against the king of Babylon,

”How the oppressor has come to an end, the proud fury ended! [1]Instead of *the proud fury ended*, some versions have *the golden city ended*, *the turmoil ended*, *the hostility ended*, or *the arrogance ended*.

translationWords:

- Yahweh
- rest
- suffer, suffering
- labor, laborer
- king
- Babylon, Babylonian
- oppress, oppression, oppressor
- proud, pride, prideful

translationNotes:

- **from your suffering and anguish** - The word “your” is singular, but it refers to the people of Israel. Also, “suffering” and “anguish” mean basically the same thing and are used together for emphasis. AT: “from the things that have caused you to suffer greatly” (See: **Forms of You** and **Doublet**)
- **How the oppressor has come to an end** - “The oppressor has come to an end.” This is an exclamation.
- **the proud fury ended** - The words “how and ”has” are understood. AT: “how the proud fury has ended” or “his pride and fury have ended” (See: **Ellipsis**)

- **the proud fury ended** - The “proud fury” refers to the the king of Babylon being proud and treating other nations cruelly. AT: “his cruelty has ended” or “he can no longer oppress people” (See: [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 14 General Notes](#)
- [Isaiah 14 Translation Questions](#)

Isaiah 14:5-6**UDB:**

- ⁵ You evil ruler, Yahweh has destroyed your power,
 and you will oppress people no longer!
⁶ You attacked people many times
 because you were very angry with them,
 and you subdued other nations
 by causing them to suffer without stopping.

ULB:

- ⁵ Yahweh has broken the staff of the wicked, the scepter of those rulers,
⁶ that struck the peoples in wrath with unceasing blows,
 that ruled the nations in anger, with an attack that was unrestrained.

translationWords:

- Yahweh
- staff
- evil, wicked, wickedness
- scepter
- ruler, rulers, rule
- people group, peoples, the people, a people
- wrath, fury
- nation
- angry, anger

translationNotes:

- **Connecting Statement:** - This is part of the taunt song that the Israelites will sing to the king of Babylon.
- **Yahweh has broken the staff of the wicked** - The staff of the wicked probably refers to a stick that wicked people would hit other people with. Breaking that stick represents destroying their power to treat people cruelly. AT: “Yahweh has destroyed the power of the wicked” (See: [Metonymy](#))
- **the scepter of those rulers** - A scepter represents a ruler’s power to rule. Breaking the scepter represents destroying the ruler’s power. AT: “Yahweh has destroyed the power of the wicked rulers” (See: [Metonymy](#))

- **that struck the peoples** - “who struck the peoples.” Wicked people struck the peoples with their staff.
- **with unceasing blows** - “without stopping” or “again and again”
- **that ruled the nations** - “who conquered other nations”
- **with an attack that was unrestrained** - “attacking them without stopping”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 14 General Notes](#)
- [Isaiah 14 Translation Questions](#)

Isaiah 14:7-9**UDB:**

⁷ But soon everything will be quiet and peaceful on the earth.

Everyone will sing again!

⁸ It will be as though even the trees in the forests will joyfully sing this song,
the cyprus trees and the cedar trees in Lebanon will sing it:

'You have been overthrown,
and now no one comes to chop us down.'

⁹ The dead people are all eagerly waiting for you to go to the place where they are.

The spirits of the world leaders
will be delighted to welcome you;
those who were kings of many nations before they died
will stand up to welcome you.

ULB:

⁷ The whole earth is at rest and is quiet; they begin celebrating with singing.

⁸ Even the cypress trees rejoice over you with the cedars of Lebanon;
they say, 'Since you are laid low, no woodcutter comes up to cut us down.'

⁹ Sheol below is eager to meet you when you go there.

It arouses the dead for you, all the kings of the earth,
making them rise up from their thrones, all the kings of the nations.

translationWords:

- rest
- fir
- rejoice
- cedar
- Lebanon
- hades, sheol
- death, die, dead
- throne
- nation

translationNotes:

- **Connecting Statement:** - This is part of the taunt song that the Israelites will sing to the king of Babylon.
- **The whole earth** - This refers to everyone on earth. AT: “everyone on earth” (See: [Metonymy](#))
- **Even the cypress trees rejoice over you with the cedars of Lebanon** - Isaiah speaks of the trees as if they were people who could rejoice. This emphasizes that it is such a great thing that God has stopped the king of Babylon that even nature would rejoice if it could. AT: “It will be as if even the cyprus trees and the cedars of Lebanon rejoice over you” (See: [Personification](#))
- **rejoice over you** - Why they rejoice can be stated clearly. AT: “rejoice that God has made you powerless” (See: [Assumed Knowledge and Implicit Information](#))
- **Since you are laid low** - Being laid low represents being made powerless and unimportant. AT: “Since you have become powerless” (See: [Metaphor](#))
- **Sheol below is eager to meet you** - Sheol is spoken of as if it were a person who is eager to meet his guests. This implies that the king dies. AT: “Sheol is like a host eager to meet you” (See: [Personification](#))
- **It arouses the dead for you, all the kings of the earth** - “it wakes up the dead for you, all the kings of the earth.” Sheol is spoken of as if it were a person that could wake up those who are in it. AT: “All the dead kings of the earth in Sheol wake up to greet you” (See: [Personification](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 14 General Notes](#)
- [Isaiah 14 Translation Questions](#)

Isaiah 14:10-11**UDB:**

¹⁰ They will all shout to you together,

‘Now you are as weak as we are!’

¹¹ You were very proud and powerful,

but all that ended when you died,

along with the sounds of harps being played in your palace.

Now in your grave maggots will be under you like a sheet,

and worms will cover you like a blanket.’

ULB:

¹⁰ They all will speak and say to you,

‘You have become as weak as us. You have become like us.

¹¹ Your pomp has been brought down to Sheol with the sound of your string instruments.

Maggots are spread under you, and worms cover you.’

translationWords:

- **hades, sheol**

translationNotes:

- **Connecting Statement:** - This is part of the taunt song that the Israelites will sing to the king of Babylon. Here they sing about what the dead kings in Sheol will say to him.
- **They all will speak and say to you** - The word “they” refers to the dead kings in Sheol, and the word “you” refers to the king of Babylon.
- **Your pomp has been brought down to Sheol** - The dead kings will speak of the king of Babylon having no more splendor as if his splendor had gone down to Sheol. AT: “Your splendor ended when God sent you here to Sheol” (See: **Metaphor**)
- **with the sound of your string instruments** - People would make music on string instruments to honor the king. The dead kings will speak of people no longer honoring the king of Babylon with music as if the music went to Sheol. AT: “along with the sound of people playing music to honor you” (See: **Metaphor**)

- **Maggots are spread under you** - The maggots under his dead body are spoken of as if they were a mat or bed. AT: “You lie on a bed of maggots” or “You lie on many maggots” (See: [Metaphor](#))
- **worms cover you** - The worms all over his body are spoken of as if they were covering him like a blanket. AT: “Worms cover you like a blanket” or “There are worms all over your body” (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 14 General Notes](#)
- [Isaiah 14 Translation Questions](#)

Isaiah 14:12-14**UDB:**

¹² You have disappeared from the earth like a star that fell from the sky;

you were very well known,

like the morning star is seen by everyone;

you destroyed many nations,

but now you have been destroyed.

¹³ You proudly said to yourself, 'I will ascend to heaven, to my throne above God's stars.

I will rule on the mountain where the gods gather together, far in the north.

¹⁴ I will ascend above the clouds and become like God himself!

ULB:

¹² How you are fallen from heaven, daystar, son of the morning!

How you are cut down to the ground, you who conquered the nations!

¹³ You had said in your heart, 'I will ascend into heaven,

I will exalt my throne above the stars of God,

and I will sit on the mount of assembly, in the far reaches of the north.

¹⁴ I will ascend above the heights of the clouds; I will make myself like the Most High God.'

translationWords:

- heaven, sky, heavens, heavenly
- nation
- heart
- exalt, exaltation
- throne
- assembly, assemble
- Most High

translationNotes:

- **Connecting Statement:** - This is part of the taunt song that the Israelites will sing to the king of Babylon.
- **How you are fallen from heaven, daystar, son of the morning** - The daystar is a bright star that rises just before morning. The people of Israel will refer to the king of Babylon in terms of this star in order to imply that he once was great, but now he was not. AT: “You were like the bright morning star, but you have fallen from the sky” (See: [Metaphor](#))
- **How you are cut down to the ground** - The people of Israel will speak of the king of Babylon as if he were a tree that was cut down. AT: “You are defeated like a tree that someone has cut down to the ground” (See: [Metaphor](#))
- **I will sit on the mount of assembly** - This alludes to the myth that many people in the Ancient Near East knew, that the Canaanite gods met in council on the top of a mountain in the northern part of Syria. Sitting on the mountain represents ruling with the gods. AT: “I will rule on the mountain where the gods assemble” (See: [Assumed Knowledge and Implicit Information](#))
- **in the far reaches of the north** - “in the most northern places.” The mountain in the north was apparently called Zaphon. Some modern versions say “far away on the sides of Zaphon.”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 14 General Notes](#)
- [Isaiah 14 Translation Questions](#)

Isaiah 14:15-17**UDB:**

¹⁵ But you were not able to do that;

Instead, you were carried down to your grave,
and you went to the place where the dead people are.

¹⁶ The other dead people there stare at you;
they wonder what happened to you.

They say, 'Is this the man who caused the earth to shake
and caused the people in many kingdoms to tremble?

¹⁷ Is this the man who tried to cause the world to become a desert,
who conquered its cities and did not allow the people whom he
captured to return to their homes?'

ULB:

¹⁵ Yet you are now brought down to Sheol, to the depths of the pit.

¹⁶ Those who see you will gaze at you and they will pay attention to you.

They will say, 'Is this the man who made the earth tremble, who shook king-
doms,

¹⁷ who made the world like a wilderness, who overthrew its cities and did
not let his prisoners go home?'

translationWords:

- **hades, sheol**
- **kingdom**
- **world, worldly**
- **desert, wilderness**
- **prison, prisoner, imprison**

translationNotes:

- **Connecting Statement:** - This is part of the taunt song that the Israelites will sing to the king of Babylon.

- **Yet you are now brought down to Sheol** - This can be stated in active form. AT: “But now God has sent you down to Sheol” (See: [Active or Passive](#))
- **Is this the man** - The people will use this question either to mock the king of Babylon, or to express their shock at what has happened to him. AT: “Surely, this is not the man” (See: [Rhetorical Question](#))
- **who made the earth tremble** - Possible meanings are 1) the earth trembled as the king’s army marched to conquer people, or 2) this refers to the people of the earth trembling in fear of him. (See: [Metonymy](#))
- **shook kingdoms** - Possible meanings are 1) this is a metaphor for “conquered kingdoms” or 2) this is metonymy for “terrified the people of kingdoms.” (See: [Metaphor](#) and [Metonymy](#))
- **who made the world like a wilderness** - “who made the places where people lived into a wilderness”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 14 General Notes](#)
- [Isaiah 14 Translation Questions](#)

Isaiah 14:18-20**UDB:**

¹⁸ All the kings of the earth who have died were greatly honored when they were buried.

¹⁹ Someone will cast you aside, but not into a grave, like a branch that they throw away.

The dead cover you like a garment, those pierced by the sword, who go down to be among the stones where the dead rest.

²⁰ Your dead body will not be buried with them
because you have destroyed your land
and have caused your own people to be killed.

The descendants of wicked people like you will never be spoken of again.”

ULB:

¹⁸ All the kings of the nations,
all of them lie down in honor, each one in his own tomb.

¹⁹ But you are cast out of your grave like a branch thrown away.

The dead cover you like a garment, those pierced by the sword, who go down to the stones of the pit.

²⁰ You will not join them in burial, because you have destroyed your land
and killed your people.

The offspring of evildoers will never be mentioned again.”

translationWords:

- king
- nation
- glory, glorious
- tomb, grave, burial place
- sword
- pit
- bury, buried, burial
- son, son of
- evildoer

translationNotes:

- **Connecting Statement:** - This is the end of the taunt song that the Israelites will sing to the king of Babylon.
- **all of them lie down in honor** - This means that their bodies were buried in an honorable way. AT: “all the kings who have died are buried in an honorable way” (See: [Assumed Knowledge and Implicit Information](#))
- **But you are cast out of your grave** - Being thrown out of the grave represents not being buried. AT: “But you are not buried. Your body is left on the ground” (See: [Metaphor](#))
- **like a branch thrown away** - A branch thrown away represents something worthless. AT: “like a worthless branch that is tossed aside” (See: [Simile](#))
- **The dead cover you like a garment** - This represents many dead bodies being on top of his body. AT: “The bodies of dead people completely cover your body” or “The bodies of dead soldiers are piled on top of your body” (See: [Simile](#))
- **those pierced by the sword** - This tells who “The dead” are at the beginning of the sentence. Being pierced by the sword represents being killed in battle. AT: “those who were killed in battle” (See: [Metonymy](#))
- **who go down to the stones of the pit** - The pit refers either to hell, or to a large hole in the ground where many dead bodies are simply dumped.
- **You will not join them in burial** - The word “them” refers to the other kings who died and were buried properly. Joining them in burial represents being buried as they were. AT: “you will never be buried as other kings were buried” (See: [Metaphor](#))
- **The offspring of evildoers will never be mentioned again** - This can be stated in active form. AT: “no one will ever speak again about the descendants of evildoers” (See: [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 14 General Notes](#)
- [Isaiah 14 Translation Questions](#)

Isaiah 14:21-23**UDB:**

²¹ People will say, "Slaughter this man's children

because of the sins that their ancestors committed!

Do not allow them to become rulers, and conquer all the nations in the world,

and fill the world with the cities that they rule!"

²² This is what Yahweh, commander of the angel armies, says:

"I myself will cause Babylon to be conquered.

I will get rid of Babylon and its people and their descendants.

²³ I will cause Babylon to be a place where owls live,

a place full of swamps;

I will destroy it completely

as though I were sweeping it with a broom.

That is what I, Yahweh, commander of the angel armies, say."

ULB:

²¹ Prepare your slaughter for his children, for the iniquity of their ancestors, so they will not rise up and possess the earth and fill the whole world with cities.

²² "I will rise up against them"—this is the declaration of Yahweh of hosts.

"I will cut off from Babylon name, descendant, and posterity"—this is the declaration of Yahweh.

²³ "I will also make her into a possession of owls, and into pools of water, and I will sweep her with the broom of destruction"—this is the declaration of Yahweh of hosts.

translationWords:

- children, child
- iniquity
- earth, earthly

- world, worldly
- declare, declaration
- Yahweh of hosts, God of hosts, host
- cut off
- Babylon, Babylonian
- name
- descendant, descended from

translationNotes:

- **Prepare your slaughter for his children** - This can be reworded so that the abstract noun “slaughter” is expressed with the verb “kill.” AT: “Get ready to kill the children of the king of Babylon” (See: [Abstract Nouns](#))
- **for the iniquity of their ancestors** - This can be reworded so that the abstract noun “iniquity” is expressed as the verb “sinned greatly.” AT: “because their forefathers have sinned greatly” (See: [Abstract Nouns](#))
- **so they will not rise up** - Here “rise up” represents either becoming powerful or attacking. AT: “so they will not become powerful” or “so they will not attack” (See: [Metonymy](#))
- **possess the earth** - This represents taking control of the people on the earth, in this case by conquering them. AT: “take control of the peoples on the earth” or “conquer the peoples on the earth” (See: [Metaphor](#))
- **and fill the whole world with cities** - This represents causing the world to have many cities on it. AT: “and build cities all over the world” (See: [Metaphor](#))
- **I will rise up against them** - This means that God will do something against them. The word “them” refers to the people of Babylon. AT: “I will attack them” or “I will send people to attack them” (See: [Metonymy](#))
- **this is the declaration of Yahweh of hosts** - This can be reworded so that the abstract noun “declaration” is expressed as the verb “declared” or “solemnly said.” AT: “this is what Yahweh of hosts has declared” or “this is what Yahweh of hosts has solemnly said” (See: [Abstract Nouns](#))
- **Yahweh of hosts** - Translate this as you did in [1:9](#).
- **I will cut off from Babylon name, descendant, and posterity** - “Cut off” represents destroying. Here “Babylon” refers to the people of Babylon. Also, “name” refers either to Babylon’s fame or to Babylon itself as a kingdom. AT: “I will destroy Babylon, along with the people’s children and grandchildren” (See: [Metonymy](#))
- **I will also make her** - The word “her” refers to the city of Babylon. Cities were often spoken of as if they were women. AT: “I will also make it” (See: [Personification](#))
- **a possession of owls** - This represents wild animals living in the city because there are no people there. AT: “a place where owls live” or “a place where wild animals live” (See: [Metaphor](#))
- **and into pools of water** - Causing there to be swamps or ponds of stagnant water where the city was is spoken of as making the city into those things. AT: “and into a place where there are stagnant ponds” (See: [Metaphor](#))

- **I will sweep her with the broom of destruction** - This represents completely destroying Babylon and making it no longer exist as if it is worthless dirt that people sweep away. AT: “I will destroy it completely, like sweeping it away with a broom” AT: (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 14 General Notes](#)
- [Isaiah 14 Translation Questions](#)

Isaiah 14:24-25**UDB:**

²⁴ Yahweh, commander of the angel armies, has also solemnly promised this:

”The things that I have planned will surely happen.

²⁵ When the army of Assyria is in my land of Israel,

I will crush them.

It will be as though I had trampled them on my mountains.

My people will no longer be the slaves of the people of Assyria;

It will be as though I had taken away the burdens that were on their shoulders.

ULB:

²⁴ Yahweh of hosts has sworn,

”Surely, as I have intended, so it will come about;

and as I have purposed, so it will be:

²⁵ I will break the Assyrian in my land, and on my mountains trample him under foot.

Then his yoke will be lifted from off them and his burden from off their shoulder.”

translationWords:

- Yahweh of hosts, God of hosts, host
- oath, swear, swear by
- Assyria, Assyrian, Assyrian Empire
- yoke
- burden

translationNotes:

- **Yahweh of hosts** - Translate this as you did in [1:9](#).

- **as I have intended, so it will come about; and as I have purposed, so it will be** - These two phrases mean basically the same thing. AT: “the things that I have planned will surely happen” (See: [Parallelism](#))
- **I will break the Assyrian in my land** - Breaking represents defeating. AT: “I will defeat the Assyrian in my land” or “I will cause the Assyrian in my land to be defeated” (See [Metaphor](#))
- **the Assyrian** - This represents the Assyrian king and his army. AT: “the king of Assyria and his army” or “the Assyrian army” (See: [Synecdoche](#))
- **trample him under foot** - This represents completely defeating him. (See [Metaphor](#))
- **Then his yoke will be lifted from off them and his burden from off their shoulder** - This can be expressed with an active verb. AT: “Then I will lift his yoke from them and his burden from their shoulder” (See: [Active or Passive](#))
- **Then his yoke will be lifted from off them and his burden from off their shoulder** - These two phrases mean basically the same thing. Lifting the yoke and burden represents setting people free from slavery. AT: “Then I will set the Israelites free from slavery to Assyria like removing a heavy burden from their shoulder ” (See: [Parallelism](#) and [Metaphor](#))
- **his yoke ... his burden** - The word “his” refers to Assyria.
- **from off them ... from off their shoulder** - The words “them” and “their” refer to the people of Israel.

Links:

- [Introduction to Isaiah](#)
- [Isaiah 14 General Notes](#)
- [Isaiah 14 Translation Questions](#)

Isaiah 14:26-27**UDB:**

²⁶ There is a plan for everyone on the earth,

a plan to show the power of Yahweh to punish all the nations.

²⁷ Yahweh, commander of the angel armies, has spoken,

and no one can change his mind.

When Yahweh raises his fist to strike Assyria,

no one will be able to stop him.”

ULB:

²⁶ This is the plan that is intended for the whole earth, and this is the hand that is raised over all the nations.

²⁷ For Yahweh of hosts has planned this; who will stop him? His hand is raised, and who will turn it back?

translationWords:

- earth, earthly
- hand, right hand, to hand over
- nation
- Yahweh of hosts, God of hosts, host

translationNotes:

- **General Information:** - This may be Isaiah speaking or it may be Yahweh speaking.
- **This is the plan that is intended for the whole earth** - The idea of “is intended” can be expressed with an active verb. AT: “This is the plan that God intends for the whole earth” (See: [Active or Passive](#))
- **and this is the hand that is raised over all the nations** - God being ready to punish the nations is spoken of as if he raised his hand in order to hit them. The word “hand” may also represent his power. AT: “and this is Yahweh’s power to punish all the nations” or “this is how Yahweh will punish the nations” (See: [Metaphor](#) and [Metonymy](#))
- **who will stop him?** - This question emphasizes that no one can stop Yahweh. AT: “there is no one who can stop him.” (See: [Rhetorical Question](#))
- **Yahweh of hosts** - Translate this as you did in [1:9](#).

- **His hand is raised** - This represents Yahweh being ready to punish the nations. AT: “He is ready to punish them” (See: [Metaphor](#))
- **who will turn it back?** - This question is used to say that no one can turn back God’s hand. Turning back his hand represents stopping him from punishing the nations. AT: “no one can turn it back.” or “no one can stop him from punishing them.” (See: [Rhetorical Question](#) and [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 14 General Notes](#)
- [Isaiah 14 Translation Questions](#)

Isaiah 14:28-30**UDB:**

²⁸ I received this message from Yahweh during the year that King Ahaz died:

²⁹ Do not rejoice, all you people of Philistia, that the enemy army that attacked you has been defeated

and that their king is dead.

He was as dangerous as a snake,

but there will be another king,

who will be more dangerous than a cobra;

he will be like a quick-moving poisonous snake.

³⁰ Those of my people who are very poor will take care of their flocks of sheep,

and the needy people will lie down safely,

but I will cause you people of Philistia who are still alive

to die from famine.

ULB:

²⁸ In the year that king Ahaz died this declaration came:

²⁹ Do not rejoice, all you Philistines, that the rod that struck you is broken.

For out of the serpent's root will grow out an adder,

and his offspring will be a fiery flying serpent. ³⁰ The firstborn of the poor will graze their sheep in my pastures, and the needy will lie down in safety.

I will kill your root with famine that will put to death all your survivors.

translationWords:

- king
- Ahaz
- declare, declaration
- rejoice

- [Philistines](#)
- [rod](#)
- [serpent, snake, viper](#)
- [offspring](#)
- [firstborn](#)
- [famine](#)

translationNotes:

- **the rod that struck you is broken** - The rod that struck Philistia represents a king who sent his army to attack them. Being broken represents either being dead or being defeated. AT: “the king that sent his army against you is dead” or “the army that attacked you is defeated” (See: [Metaphor](#))
- **For out of the serpent’s root will grow out an adder ... his offspring will be a fiery flying serpent** - These two phrases are both the image of a serpent’s offspring being even more harmful than the serpent. They represent a king’s successor being more powerful and cruel than the first king. (See: [Parallelism](#) and [Metaphor](#))
- **an adder** - a kind of poisonous snake
- **a fiery flying serpent** - Here the word “fiery” probably refers to the serpent’s poisonous bite, and the word “flying” refers to its quick movements. AT: “a quickly moving poisonous snake” (See: [Metaphor](#))
- **The firstborn of the poor** - This represents the poorest people. AT: “The poorest people” or “the poorest of my people” (See: [Metaphor](#))
- **I will kill your root with famine that will put to death all your survivors** - Here “your root” refers to the people of Philistia. AT: “I will kill your people with famine that will put to death all your survivors” (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 14 General Notes](#)
- [Isaiah 14 Translation Questions](#)

Isaiah 14:31-32**UDB:**

³¹ So, you people of Philistia, wail at the gates of your cities!

You should be extremely afraid,
because a very powerful army will come from the north to attack you;
their chariots will stir up the dust like a cloud of smoke.
Each of their soldiers is ready to fight.

³² If messengers from Philistia come to us Israelite people,

this is what we must tell them:
"Yahweh has created Jerusalem, not Philistia,
and his people who are oppressed will be safe inside the walls of
Jerusalem."

ULB:

³¹ Howl, gate; cry, city; all of you will melt away, Philistia.

For out of the north comes a cloud of smoke, and there is no straggler in his ranks.

³² How then will one answer the messengers of that nation?

That Yahweh has founded Zion, and in her the afflicted of his people will find refuge.

translationWords:

- gate, gate bar
- Philistines
- nation
- Yahweh
- Zion, Mount Zion
- afflict, affliction
- people group, peoples, the people, a people
- refuge, shelter

translationNotes:

- **Howl, gate; cry, city** - Here "gate" and "city" represent the people at the city gates and in the cities. "Howl, you people at the city gates; cry, you people in the cities" (See: **Metonymy**)

- **you will melt away** - Melting away represents becoming weak because of fear. AT: “you will grow weak with fear” (See: [Metaphor](#))
- **For out of the north comes a cloud of smoke** - This implies that a large army is coming from the north. AT: “For from the north comes a large army with a cloud of smoke” (See: [Assumed Knowledge and Implicit Information](#))
- **a cloud of smoke** - Possible meanings are 1) this represents a cloud of dust that the army stirs up as they travel on dry dirt roads. AT: “a cloud of dust” or 2) there is a lot of smoke because of all the things that the army destroys and burns. AT: “much smoke” (See: [Metaphor](#))
- **there is no straggler in his ranks** - “no one in his ranks walks slowly behind the others”
- **How then will one answer the messengers of that nation?** - The author uses this question to introduce his instruction about how the Israelites should speak to the messengers. AT: “This is how we will answer the messengers of Philistia.” (See: [Rhetorical Question](#))
- **Yahweh has founded Zion** - “Yahweh started Zion”
- **and in her** - “and in Jerusalem” or “there” (See: [Personification](#))
- **the afflicted of his people** - “those of his people who have been afflicted”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 14 General Notes](#)
- [Isaiah 14 Translation Questions](#)

Isaiah 15 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of chapter 15, which is an extended quotation.

This chapter shifts from discussing Judah to the nation of Moab. Moab is punished by Yahweh, even though he is not a god they worship. (See: [God](#))

Links:

- [Isaiah 15:01 Notes](#)

Isaiah 15:1-2**UDB:**

¹ Isaiah received this message from Yahweh about the Moab people group:

In one night two important cities in Moab, Ar and Kir, will be destroyed.

² The people of Dibon, the capital city, will go to their temple to mourn;
they will go to their high places set on the hilltops, and there they will weep.

They will wail because of what happened to Nebo and Medeba in the south;
they will all shave the hair of their heads, and the men will cut off their beards to show that they are grieving.

ULB:

15 ¹ A declaration about Moab.

Indeed, in one night Ar of Moab is laid waste and destroyed;
indeed, in one night Kir of Moab is laid waste and destroyed.

² They have gone up to the temple, the people of Dibon went up to the heights to weep;

Moab laments over Nebo and over Medeba.

All their heads are shaved bare and all their beards are cut off.

translationWords:

- declare, declaration
- Moab, Moabite, Moabites
- waste, wasteland
- temple
- people group, peoples, the people, a people
- high places
- lament, lamentation

translationNotes:

- **General Information:** - Often in prophecy events that will happen in future are described as happening now or in the past. This emphasizes that the event will certainly happen. (See: **Predictive Past**)

- **A declaration** - “This is what Yahweh declares” or “This is a message from Yahweh”
- **Ar ... Kir ... Dibon ... Nebo ... Medeba** - These are names of cities and towns in Moab. (See: [How to Translate Names](#))
- **Ar of Moab is laid waste and destroyed** - The words “laid waste” and “destroyed” mean the same thing and emphasize that the city was completely ruined. This can be stated in active form. AT: “Enemy armies will completely destroy Ar of Moab” (See: [Doublet](#) and [Active or Passive](#))
- **went up to the heights to weep** - Here “up to the heights” refers to a temple or altar that was built on high ground like a hill or mountain side. AT: “went up to the temple on the hilltop to weep” (See: [Idiom](#))
- **Moab laments over Nebo and over Medeba** - These place names refer to the people who live there. AT: “the people of Moab will weep because of what happened to the cities of Nebo and Medeba” (See: [Metonymy](#))
- **All their heads are shaved bare and all their beards are cut off** - They do this to show their extreme sadness. AT: “They will all shave their heads and cut off their beards and grieve” (See: [Symbolic Action](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 15 General Notes](#)
- [Isaiah 15 Translation Questions](#)

Isaiah 15:3-4**UDB:**

³ In the streets people will wear rough sackcloth,

and on their flat rooftops and in the city plazas all people will wail
with tears streaming down their faces.

⁴ The people of the city of Heshbon and the towns of Elealeh in the north of
Moab will cry out;

people as far away as the town of Jahaz in the south will hear them
wailing.

Therefore the soldiers of Moab will tremble and cry out,
and they will be very afraid.

ULB:

³ In their streets they wear sackcloth; on their housetops
and in the square everyone wails, melting in tears.

⁴ Heshbon and Elealeh call out for help; their sound is heard as far as Jahaz.
So the armed men of Moab call out for help; they tremble within themselves.

translationWords:

- sackcloth

translationNotes:

- **General Information:** - This continues the prophecy about the people of Moab. God describes events that will happen in the future as if it is happening in the present. (See: [15:1-2](#))
- **they wear sackcloth** - They do this to show their extreme sadness. AT: “they wear sackcloth and mourn” (See: [Symbolic Action](#))
- **Heshbon ... Elealeh ... Jahaz** - These are names of cities and towns. (See: [How to Translate Names](#))
- **Heshbon and Elealeh call out** - These city names represent the people of these cities. “The people of Heshbon and Elealeh call out” (See: [Metonymy](#))
- **they tremble within themselves** - Physical trembling is a symptom of fear. AT: “they will be completely filled with fear” (See: [Synecdoche](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 15 General Notes](#)
- [Isaiah 15 Translation Questions](#)

Isaiah 15:5-7**UDB:**

⁵ Yahweh feels very sorry for the people of Moab;

they will flee to the towns of Zoar and Eglath Shelishiyah in the far south.

They will cry as they walk up to the town of Luhith.

All along the road to the town of Horonaim people will mourn

because their country has been destroyed.

⁶ The water in the Valley of Nimrim will dry up.

The grass there will be withered;

the green plants will all be gone,

and there will be nothing left that is green.

⁷ The people will pick up their possessions

and carry them across the brook of the Willows.

ULB:

⁵ My heart cries out for Moab; her fugitives flee to Zoar and to Eglath Shelishiyah.

They go up the ascent of Luhith weeping;

on the road to Horonaim they loudly wail over their destruction.

⁶ The waters of Nimrim have dried up;

the grass is withered away and the new grass dies; nothing is green.

⁷ The abundance they have grown and stored

they carry away over the brook of the poplars.

translationWords:

- heart
- water, waters
- death, die, dead

translationNotes:

- **General Information:** - This continues the prophecy about the people of Moab. God describes events that will happen in the future as if it is happening in the present. (See: [15:1-2](#))
- **My heart cries out for Moab** - The heart represents the emotions. God speaks of his great sadness as if his heart cried out. AT: "I am extremely sad about what is happening to Moab" (See: [Metonymy](#) or [Metaphor](#))
- **her fugitives flee** - "the fugitives from Moab will flee." A fugitive is a person who runs away so that his enemy will not capture him.
- **Zoar ... Eglath Shelishiyah ... Luhith ... Horonaim ... Nimrim** - These are names of cities and towns. (See: [How to Translate Names](#))
- **over their destruction** - This can be reworded so that the abstract noun "destruction" is expressed as the verb "destroyed." AT: "because their city is destroyed" (See: [Abstract Nouns](#))
- **The abundance** - "Everything"
- **brook of the poplars** - This may refer to the river at the southern border of Moab.

Links:

- [Introduction to Isaiah](#)
- [Isaiah 15 General Notes](#)
- [Isaiah 15 Translation Questions](#)

Isaiah 15:8-9**UDB:**

⁸ Throughout the country of Moab, people will be crying;

people as far away as Eglaim in the south and Beer Elim in the north
will hear them wailing.

⁹ The stream near Dibon will become red from the blood of people who have
been killed,

but I will cause the people of Moab to experience even more trou-
ble:

lions will attack those who are trying to escape from Moab

and will also attack the people who remain in that country.

ULB:

⁸ The cry has gone around the territory of Moab;

the wailing as far as Eglaim and Beer Elim.

⁹ For the waters of Dimon are full of blood; but I will bring even more upon
Dimon.

A lion will attack those who escape from Moab and also those remaining in
the land.

translationWords:

- water, waters
- blood
- lion

translationNotes:

- **General Information:** - This continues the prophecy about the people of Moab. God describes events that will happen in the future as if it is happening in the present. (See: [15:1-2](#))
- **The cry has gone around the territory of Moab** - People's crying out and others hearing it is spoken of as if the cry had gone out. AT: "People all over the territory of Moab cry out" (See: [Metaphor](#))

- **the wailing as far as Eglaim and Beer Elim** - The words “has gone” are understood. People’s wailing and others hearing it is spoken of as if the wailing had gone as far away as these two places. AT: “the wailing has gone as far as Eglaim and Beer Elim” or “people even as far away as Elaim and Beer Elim wail”
- **Eglaim ... Beer Elim ... Dimon** - These are names of cities and towns. Dimon was the principal city of the country of Moab. Several modern versions have “Dibon” instead of “Dimon.” (See: [How to Translate Names](#))
- **but I will bring even more upon Dimon** - Here “I” refers to Yahweh. Also, “upon Dimon” refers to the people. AT: “but I will cause even more trouble for the people of Dimon” (See: [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 15 General Notes](#)
- [Isaiah 15 Translation Questions](#)

Isaiah 16 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of 16:1-12, which is an extended quotation.

This chapter is a continuation of the previous chapter and is a prophecy against the nation of Moab. (See: [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#))

Links:

- [Isaiah 16:01 Notes](#)

Isaiah 16:1-2**UDB:**

¹ The rulers of Moab will say to each other,

”We must send some lambs from the city of Sela as a gift to the ruler of Judah to persuade him to not allow his army to attack us anymore.

We should send them through the desert to the king in Jerusalem.”

² The women of Moab will be left alone at the fords of the Arnon River;

they will be like birds that have been pushed out of their nests.

ULB:

16 ¹ Send rams to the ruler of the land

from Selah in the wilderness, to the mount of the daughter of Zion.

² As wandering birds, as a scattered nest,

so the women of Moab are at the fords of the Arnon River.

translationWords:

- send, send out, sent
- ruler, rulers, rule
- desert, wilderness
- Zion, Mount Zion
- Moab, Moabite, Moabites

translationNotes:

- **General Information:** - This continues the prophecy about the people of Moab. God describes events that will happen in the future as if it is happening in the present. Verse one is probably what God says the rulers of Moab will say to each other. (See: [15:1-2](#))
- **Send rams to the ruler of the land** - The Moabites will send rams to the king of Judah so that he might protect them from the enemy army. (See: [Symbolic Action](#))
- **Selah** - This is the name of a city. (See: [How to Translate Names](#))
- **the daughter of Zion** - The “daughter” of a city means the people of the city. See how you translated this in [1:8](#). AT: “the people of Zion” or “the people who live in Zion” (See: [Idiom](#))
- **As wandering birds, as a scattered nest, so the women of Moab are at the fords of the Arnon River** - All the people of Moab, which includes the women, are forced to flee from their homes. AT: “Like birds without a home, the women of Moab will flee across the river to another land” (See: [Simile](#))

- **As wandering birds, as a scattered nest** - These two phrases mean basically the same thing. (See: [Doublet](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 16 General Notes](#)
- [Isaiah 16 Translation Questions](#)

Isaiah 16:3-4**UDB:**

³ They will cry out, "Help us!

Tell us what we should do!

Protect us completely,

we who are running away from our enemies,

and do not betray us.

⁴ Allow those of us who are fleeing from Moab to stay with you;

hide us from our enemies who want to destroy us!

Some day there will be no one to oppress us,

and our enemies will stop destroying our land."

ULB:

³ "Give instruction, execute justice; provide some shade like night in the middle of the day;

hide the fugitives; do not betray the fugitives.

⁴ Let them live among you, the refugees from Moab;

be a hiding place for them from the destroyer."

For the oppression will stop, and destruction will cease,

those who trample will disappear from the land.

translationWords:

- instruct, instruction
- just, justice, justly
- Moab, Moabite, Moabites
- oppress, oppression, oppressor

translationNotes:

- **General Information:** - This continues the prophecy about the people of Moab. God describes events that will happen in the future as if it is happening in the present. Verses 3 and 4 is probably the message that the Moabite rulers send to the king of Judah. (See: [15:1-2](#))

- **provide some shade like night in the middle of the day** - The heat of the middle of the day represents the Moabites' suffering from their enemies, and shade represents protection from their enemies. Comparing the shade to night shows that they want strong protection. AT: "protect us completely from our enemies as a large shadow protects people from the hot sun" (See: [Metaphor](#) and [Simile](#))
- **Let them live among you, the refugees from Moab** - "Allow the refugees from Moab to live with you." Here "you" refers to the people of Judah.
- **be a hiding place for them from the destroyer** - Providing a hiding place is spoken of as being a hiding place. AT: "give them a place to hide from those who are trying to destroy them" or "hide them from those who want to destroy them" (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 16 General Notes](#)
- [Isaiah 16 Translation Questions](#)

Isaiah 16:5**UDB:**

⁵ Then Yahweh will appoint someone to be king

who will be a descendant of King David.

As this man rules, he will be merciful and truthful.

He will always do what is fair

and quickly do what is righteous.

ULB:

⁵ A throne will be established in covenant faithfulness; and one from David's tent will faithfully sit there.

He will judge as he seeks justice and does righteousness.

translationWords:

- throne
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- David
- faithful, faithfulness
- judge, judgment
- just, justice, justly
- righteous, righteousness

translationNotes:

- **A throne will be established in covenant faithfulness** - Here "throne" refers to the power to rule as king. This can be stated in active form. AT: "Yahweh will be faithful to the covenant and he will appoint a king" (See: **Metonymy** and **Active or Passive**)
- **and one from David's tent will faithfully sit there** - Here "David's tent" represents David's family, including his descendants. Sitting on the throne represents ruling. AT: "and a descendant of David will rule faithfully" (See: **Metonymy**)
- **as he seeks justice** - Seeking justice represents wanting to do what is just. (See: **Metaphor**)

Links:

- [Introduction to Isaiah](#)
- [Isaiah 16 General Notes](#)
- [Isaiah 16 Translation Questions](#)

Isaiah 16:6-7**UDB:**

⁶ We people of Judah have heard about the people of Moab;

we have heard that they are very proud and conceited;
they are insolent,
but what they say about themselves is not true.

⁷ Some day all the people in Moab will weep.

They will all mourn,
because there will be no more raisin cakes in the city of Kir Hareseth.
But more than the cakes, they mourn for the people who lived there,
who were all killed.

ULB:

⁶ We have heard of Moab's pride, his arrogance,
his boasting, and his anger. But his boastings are empty words.

⁷ So Moab wails for Moab—they all wail! Mourn, you who are utterly destroyed, for the raisin cakes of Kir Hareseth.

translationWords:

- Moab, Moabite, Moabites
- proud, pride, prideful
- arrogant
- boast, boastful
- angry, anger

translationNotes:

- **General Information:** - This continues the prophecy about the people of Moab. God describes events that will happen in the future as if it is happening in the present. (See: [15:1-2](#))
- **We have heard of Moab's pride, his arrogance, his boasting, and his anger** - The words "Moab's" and "his" refer to the people of Moab. AT: "We have heard that the people of Moab are proud and arrogant, boastful and angry" (See: [Metonymy](#))
- **We have heard** - Possible meanings are that 1) Isaiah is speaking and "We" refers to him and the people of Judah, or 2) God is speaking and "We" refers to God.

- **But his boastings are empty words** - “But what they say about themselves means nothing” or “But what they boast about is not true”
- **So Moab wails for Moab—they all wail** - “Moab” represents the people of Moab. “So all the people of Moab will cry out loud over what has happened to their cities” (See: [Metonymy](#))
- **for the raisin cakes of Kir Hareseth** - “because there are no raisin cakes in Kir Hareseth”
- **raisin cakes** - The Hebrew word used here means either “raisin cakes” or “men.”
- **Kir Hareseth** - “Kir Hareseth” is the name of a city. (See: [How to Translate Names](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 16 General Notes](#)
- [Isaiah 16 Translation Questions](#)

Isaiah 16:8**UDB:**

⁸ The crops in the fields of Heshbon will wither,
 and the vineyards of Sibmah will wither also.
 The armies of other nations will destroy Moab,
 which is like a beautiful grapevine
 whose branches spread north to Jazer,
 and east to the desert.
 Its branches spread very far west,
 to the west side of the Dead Sea.

ULB:

⁸ The fields of Heshbon have dried up as well as the vines of Sibmah.
 The rulers of the nations have trampled the choice vines
 that reached to Jazer and spread into the desert.
 Its shoots spread abroad; they went over to the sea.

translationWords:

- vine
- nation
- desert, wilderness

translationNotes:

- **General Information:** - This continues the prophecy about the people of Moab. God describes events that will happen in the future as if it happened in the past. (See: [15:1-2](#))
- **Heshbon** - Translate the name of this city as you did in [15:4](#).
- **Sibmah ... Jazer** - These are names of cities. (See: [How to Translate Names](#))
- **The rulers of the nations have trampled the choice vines** - The land of Moab was known for its vineyards. Here God describes the land of Moab as one large vineyard. This emphasizes that the rulers, which refers to the armies, completely destroyed everything in Moab. (See: [Metaphor](#) and [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 16 General Notes](#)
- [Isaiah 16 Translation Questions](#)

Isaiah 16:9-10**UDB:**

⁹ So I will weep for Jazer

and for the grapevines of Sibmah.

I will shed tears for all of you.

I will cry because people will no longer shout joyfully, like they usually do

when they gather the fruit that ripens in the summer and the other crops.

¹⁰ People will no longer be glad at harvest time.

No one will sing in the vineyards;

no one will shout joyfully.

No one will tread on grapes to get grape juice for wine;

there will be nothing to shout about joyfully.

ULB:

⁹ Indeed I will weep along with Jazer for the vineyard of Sibmah.

I will water you with my tears, Heshbon, and Elealeh.

For on your fields of summer fruits and harvest I have ended the shouts of joy.

¹⁰ Gladness and joy are taken away from the fruit tree groves; and there is no singing, or shouts in the vineyards.

No one treads out wine in the presses, for I have put an end to the shouts of the one who treads.

translationWords:

- vineyard
- fruit, fruitful
- harvest
- joy, joyful
- wine, wineskin, new wine

translationNotes:

- **General Information:** - This continues to describe the land of Moab as one large vineyard (See: [16:8](#)). God describes events that will happen in the future as if they are happening in the present.
- **Indeed I will weep** - In 16:9-10 the word “I” refers to Yahweh.
- **I will water you with my tears** - God speaks of his deep sorrow for these places as if he would cry much and his many tears would fall on them. AT: “I will cry much for you” (See: [Metonymy](#))
- **Jazer ... Sibmah** - Translate the names of these cities as you did in [16:8](#).
- **Heshbon ... Elealeh** - Translate the names of these cities as you did in [15:4](#).
- **For on your fields of summer fruits and harvest I have ended the shouts of joy** - The “shouts of joy” represent people shouting for joy about the harvest of their fruit trees. AT: “Because of what I will do, you will no longer shout for joy when you harvest your fields of summer fruit” (See: [Metonymy](#))
- **I have put an end to the shouts of the one who treads** - Here “the shouts” refers to the joy of the people who tread the grapes to produce the wine. AT: “therefore the people who tread the grapes do not shout with joy” (See: [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 16 General Notes](#)
- [Isaiah 16 Translation Questions](#)

Isaiah 16:11-12**UDB:**

¹¹ I cry in my inner being for Moab;

my groaning is like a sad song played on a harp.

I am sad in my inner being for Kir Hareseth.

¹² The people of Moab will go and pray at their high places,

but that will not help them.

They will cry out to their gods in their temples,

but no one will be able to rescue them.

ULB:

¹¹ So my heart sighs like a harp for Moab, and my inward being for Kir Hareseth.

¹² When Moab wears himself out on the high place

and enters his temple to pray, his prayers will accomplish nothing.

translationWords:

- heart
- harp
- Moab, Moabite, Moabites
- high places
- temple
- pray, prayer

translationNotes:

- **General Information:** - This continues the prophecy about the people of Moab. God describes events that will happen in the future as if it is happening in the present. (See: [15:1-2](#))
- **So my heart sighs like a harp for Moab** - The phrase “my heart” represents Yahweh and his sad feelings. He compares his sigh to the sound of a sad song played on a harp. AT: “So I sigh like a sad song on a harp” (See: [Metonymy](#) and [Simile](#))
- **Moab ... himself ... his** - All of these words refer to the people of Moab. (See: [Metonymy](#))

- **my inward being for Kir Hareseth** - The phrase “my inward being” represents Yahweh. The word “sighs” is understood from the previous phrase. See how you translated Kir Hareseth in [16:7](#). AT: “my inward being sighs for Kir Hareseth” or “I am very sad for the people of Kir Hareseth” (See: [Ellipsis](#))
- **his prayers will accomplish nothing** - “his prayers will not be answered”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 16 General Notes](#)
- [Isaiah 16 Translation Questions](#)

Isaiah 16:13-14**UDB:**

¹³ Yahweh has already spoken those things about Moab. ¹⁴ But now he says that exactly three years from now, he will destroy all the things that the people of Moab have been proud of. Even though they have a huge number of people in Moab now, only a few people will remain alive, and they will be weak.

ULB:

¹³ This is the word that Yahweh spoke concerning Moab previously. ¹⁴ Again Yahweh speaks, "Within three years, the glory of Moab will disappear; in spite of his many people, the remnant will be very few and insignificant."

translationWords:

- [word](#)
- [Yahweh](#)
- [Moab, Moabite, Moabites](#)
- [glory, glorious](#)
- [people group, peoples, the people, a people](#)
- [remnant](#)

translationNotes:

- **This is the word** - "This is the message." This refers to all he said in 15:1-16:12.
- **concerning Moab** - The word "Moab" refers to the people of Moab. (See: [Metonymy](#))
- **the glory of Moab will disappear** - "The country of Moab will no longer be glorious"

Links:

- [Introduction to Isaiah](#)
- [Isaiah 16 General Notes](#)
- [Isaiah 16 Translation Questions](#)

Isaiah 17 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of 17:1-6, 9-14, which are important quotations.

Special concepts in this chapter

Damascus

This chapter prophesies destruction against the people of Damascus. Damascus was the capital of Aram. The people of Damascus worship gods other than Yahweh and have fought Yahweh's people. (See: [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#), [false god](#), [foreign god](#), [god](#), [goddess](#), [people of God](#), [my people](#))

Other possible translation difficulties in this chapter

Ephraim

This chapter prophesied destruction against the kingdom of Israel. They are also called Ephraim in this chapter. Both the northern kingdom of Israel and Aram were conquered at about the same time in history.

Links:

- [Isaiah 17:01 Notes](#)

Isaiah 17:1-3**UDB:**

¹ Isaiah received this message from Yahweh about Damascus, the capital of Aram:

”Listen carefully! Damascus will no longer be a city;
it will be only a heap of ruins!

² The towns near the city of Aroer will be abandoned.

Flocks of sheep will eat grass in the streets and lie down there,
and there will be no one to chase them away.

³ The cities in Israel will not have walls around them to protect them.

The power of the kingdom of Damascus will be ended,
and the few people who will remain in Aram will be disgraced like
the people in Israel were disgraced.”

That is what Yahweh, commander of the angel armies, says.

ULB:

17 ¹ A declaration about Damascus.

² The cities of Aroer will be abandoned.

They will be places for flocks to lie down, and no one will frighten them.

³ Fortified cities will disappear from Ephraim, the kingdom from Damascus,
and the remnant of Aram—they will be like the glory of the people of Israel—
this is the declaration of Yahweh of hosts.

translationWords:

- declare, declaration
- Damascus
- ruin, ruins
- flock, herd
- Ephraim
- kingdom
- remnant
- Aram, Aramean, Aramaic
- glory, glorious
- Yahweh of hosts, God of hosts, host

translationNotes:

- **about Damascus** - Damascus is the name of a city. Translate this as you did in 7:8. (See: [How to Translate Names](#))
- **The cities of Aroer will be abandoned** - This can be stated in active form. “All the people will abandon the cities of Aroer” (See: [Active or Passive](#) and [How to Translate Names](#))
- **no one will frighten them** - The word “them” refers to the sheep.
- **Fortified cities will disappear from Ephraim** - Ephraim was the largest tribe in Israel. Here it represents the entire northern kingdom of Israel. AT: “Strong cities will disappear from Israel” (See: [Synecdoche](#))
- **will disappear** - This does not mean that they will vanish, but that the cities will be destroyed.
- **the kingdom from Damascus** - The words “will disappear” are understood from the previous phrase. Damascus was where the king of Aram ruled from. The kingdom disappearing represents the king no longer having royal power. AT: “the kingdom will disappear from Damascus” or “there will be no royal power in Damascus” (See: [Ellipsis](#) and [Metonymy](#))
- **Aram** - Aram is the name of a nation. Translate this as you did in 7:1. (See: [How to Translate Names](#))
- **they will be like the glory of the people of Israel** - Since the people of Israel were no longer glorious, this meant that the remnant of Aram would no longer be glorious. AT: “they will no longer have glory, just like the people of Israel” or “I will bring shame on them as I did the people of Israel” (See: [Irony](#))
- **declaration of Yahweh of hosts** - Translate this as you did in 14:22.

Links:

- [Introduction to Isaiah](#)
- [Isaiah 17 General Notes](#)
- [Isaiah 17 Translation Questions](#)

Isaiah 17:4-5**UDB:**

⁴ "At that time, Israel will become insignificant.

It will be like a fat person who has become very thin.

⁵ The entire land will be like a field where the harvesters have cut all the grain;

there will be nothing left,

like the fields in the Valley of Rephaim after all the crops have been harvested.

ULB:

⁴ It will come about on that day

that the glory of Jacob will become thin, and the fatness of his flesh will become lean.

⁵ It will be as when a harvester gathers the standing grain, and his arm reaps the heads of grain.

It will be as when one gleans heads of grain in the Valley of Rephaim.

translationWords:

- glory, glorious
- Jacob, Israel
- flesh
- harvest
- reap, reaper
- grain
- glean, gleaning

translationNotes:

- **It will come about** - This phrase is used here to mark an important event that will happen. If your language has a way for doing this, you could consider using it here.
- **the glory of Jacob will become thin, and the fatness of his flesh will become lean** - Here "Jacob" refers to the kingdom of Israel. Israel would no longer be glorious. Rather it would be weak and poor. (See: [Metonymy](#) and [Metaphor](#))
- **It will be as when a harvester gathers the standing grain ... in the Valley of Rephaim** - There will be nothing left in the land after God punishes the people of Israel. (See: [Simile](#))

- **the Valley of Rephaim** - This is a valley where people normally grew and harvested much food. (See: [How to Translate Names](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 17 General Notes](#)
- [Isaiah 17 Translation Questions](#)

Isaiah 17:6-7**UDB:**

⁶ Only a few of the Israelite people will remain,

like the few olives that remain on the top of a tree after the workers
have shaken all the other olives to the ground.

There will be only two or three olives in the top branches,

or four or five olives on the other branches.”

That is what Yahweh, commander of the angel armies, says.

⁷ Then at that time, you people of Israel will trust in God, your creator,
the Holy One of Israel.

ULB:

⁶ Gleanings will be left, however, as when the olive tree is shaken:

two or three olives in the top of the uppermost bough, four or five in the
highest branches of a fruitful tree—this is the declaration of Yahweh, the
God of Israel.

⁷ On that day men will look toward their Maker, and their eyes will look to
the Holy One of Israel.

translationWords:

- glean, gleaning
- olive
- declare, declaration
- Yahweh
- God
- Israel, Israelites, nation of Israel
- Holy One

translationNotes:

- **General Information:** - This continues to compare the nation of Israel with a field after it is harvested. (See: [17:4-5](#))
- **Gleanings will be left** - The word “Gleanings” here represents the people who will still live in Israel. AT: “But there will be a few people left in Israel” (See: [Metaphor](#))

- **as when the olive tree is shaken** - People harvested olive trees by shaking them so that the olives would fall out. AT: “like the few olives that remain on the olive trees after people harvest them” (See: [Simile](#))
- **four or five** - The word “olives” is understood from the phrase before this. AT: “four or five olives” (See: [Ellipsis](#))
- **this is the declaration of Yahweh** - Translate this as you did in [14:22](#).
- **men will look toward their Maker ... will look to the Holy One of Israel** - Looking toward God here represents hoping that he will help them. AT: “men will hope that their Maker, the Holy One of Israel, will help them” (See: [Idiom](#))
- **men will look** - The word “men” represents people in general. AT: “people will look” (See: [Synecdoche](#))
- **their eyes will look** - Here “eyes” represents the people who look. AT: “they will look” or “the people will look” (See: [Synecdoche](#))
- **Holy One of Israel** - Translate this as you did in [1:4](#).

Links:

- [Introduction to Isaiah](#)
- [Isaiah 17 General Notes](#)
- [Isaiah 17 Translation Questions](#)

Isaiah 17:8-9**UDB:**

⁸ You will no longer seek to get help from your idols

or worship the idols that you have made with your own hands.

You will never again bow down in front of the poles where you worshiped the goddess Asherah.

You will never again worship at the high places that you have built to burn incense to idols.

⁹ The largest cities in Israel will be abandoned, like the land that the Hiv and Amor people groups abandoned when the Israelites attacked them long ago. No people will live there.

ULB:

⁸ They will not look to the altars, the work of their hands, nor will they look to what their fingers have made, the Asherah poles or the sun images.

⁹ On that day their strong cities will be like the abandoned wooded slopes on the hill summits,

that were forsaken because of the people of Israel and that will become a desolation.

translationWords:

- altar
- hand, right hand, to hand over
- Asherah, Asherah poles, Ashtoreth
- forsake, forsaken, forsook
- people group, peoples, the people, a people
- Israel, Israelites, nation of Israel
- desolate, desolation

translationNotes:

- **They will not look to the altars** - Looking to the altars represents worshipping idols with the hope that the idols will help them. AT: “They will not worship idols at their altars” or “The people of Israel will not go to their altars and ask their idols to help them” (See: [Metonymy](#))

- **the work of their hands** - Speaking of the hands here emphasizes that the people made the altars or idols. AT: “that they made with their hands” or “which they themselves built” (See: [Metonymy](#))
- **what their fingers have made ... the Asherah poles or the sun images** - The second phrase identifies the things that the people made. Speaking of the fingers here emphasizes that the people made them, so these things are not real gods. AT: “the Asherah poles or the sun images, which they themselves made” (See: [Metonymy](#))
- **that were forsaken because of the people of Israel** - It can be made explicit who left these lands. This can be stated in active form. AT: “that the Hivites and Amorites left after the people of Israel came” (See: [Assumed Knowledge and Implicit Information](#) and [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 17 General Notes](#)
- [Isaiah 17 Translation Questions](#)

Isaiah 17:10-11**UDB:**

¹⁰ That will happen because you have stopped worshiping God,
 who is like a huge rock on top of which you can be safe.

You have forgotten that he is the one who can hide you.

So now you plant very nice grapevines

 and even unusual ones that come from other countries.

¹¹ But even if they sprout leaves on the day you plant them,

 and even if they produce blossoms on that same morning,

at harvest time, there will not be any grapes for you to pick.

 All that you will get is much of agony and suffering.

ULB:

¹⁰ For you have forgotten the God of your salvation, and have ignored the rock of your strength.

So you plant pleasant plants, and set out vine branches received from a stranger,

¹¹ on the day you plant and hedge and cultivate. Soon your seed will grow, but the harvest will fail on a day of grief and of desperate sorrow.

translationWords:

- God
- salvation
- harvest

translationNotes:

- **For you have forgotten** - Here “you” refers to the people of Israel. The word “forgotten” does not mean they have no memory of God. It means they no longer obey him. AT: “For you no longer obey”
- **the God of your salvation** - “the God who saves you”

- **and have ignored the rock of your strength** - This compares God to a large rock which people could climb on to get away from their enemies or hide behind. AT: “and have ignored God, who is like a rock that protects you” or “and have ignored the one who protects you” (See: [Metaphor](#))
- **the harvest will fail** - “there will not be much fruit for you to harvest”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 17 General Notes](#)
- [Isaiah 17 Translation Questions](#)

Isaiah 17:12-14**UDB:**

¹² Listen! The armies of many nations will roar like the sea roars.

It will sound like noise of crashing waves.

¹³ But even though their loud roaring will be like the sound of crashing waves,

when Yahweh rebukes them, they will run far away.

They will flee like chaff on the hills scatters when the wind blows,

like tumbleweeds scatter when a windstorm blows.

¹⁴ And even though you people of Israel will be terrified,

in the morning your enemies will all be gone.

That is what will happen to those who invade our land and steal our possessions.

ULB:

¹² Woe! The uproar of many peoples, that roar like the roaring of the seas, and the rushing of nations, that rush like the rushing of mighty waters!

¹³ The nations will roar like the rushing of many waters,

but God will rebuke them. They will flee far away

and will be chased as the dead weeds on the mountains before the wind, and like weeds whirling before a storm.

¹⁴ In the evening, see, terror! Before the morning they will be gone!

This is the portion of those who loot us, the lot of those who rob us.

translationWords:

- woe
- people group, peoples, the people, a people
- nation
- water, waters
- God
- rebuke
- death, die, dead

translationNotes:

- **The uproar of many peoples, that roar like the roaring of the seas** - An uproar is a very loud noise. AT: “The sound of many people, that is very loud like the seas” (See: [Simile](#))
- **the rushing of nations, that rush like the rushing of mighty waters** - The enemy armies appear to be a powerful force that no one can stop. AT: “the nations come rushing in like the mighty waters” (See: [Simile](#))
- **the rushing of nations** - The word “nations” refers to the armies of those nations. AT: “the rushing of the enemy armies” (See: [Synecdoche](#))
- **as the dead weeds on the mountains before the wind ... like weeds whirling before a storm** - These two phrases mean the same thing. The enemy armies seem powerful but God will easily stop them and send them away. AT: “like dead weeds on the mountains that the wind blows away ... like weeds that whirl and blow away as a storm approaches” (See: [Parallelism](#) and [Simile](#))
- **This is the portion of those** - What happens to them is spoken of as if it is a portion that they inherit. AT: “This is what happens to those” (See: [Metaphor](#))
- **loot us ... rob us** - The word “us” refers to Isaiah and the people of Judah.

Links:

- [Introduction to Isaiah](#)
- [Isaiah 17 General Notes](#)
- [Isaiah 17 Translation Questions](#)

Isaiah 18 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of chapter 18, which is an important quotation.

Special concepts in this chapter

Cush

This chapter records prophecies against the nation of Cush. They are being punished by Yahweh. (See: [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#))

Important figures of speech in this chapter

Metaphors

This chapter uses many metaphors to describe the destruction coming to the people of Cush. (See: [Metaphor](#))

Links:

- [Isaiah 18:01 Notes](#)

Isaiah 18:1-2**UDB:**

¹ Terrible things will happen to you people of Ethiopia!

In your land there are many boats at the upper part of the Nile River.

² Your rulers send ambassadors that sail quickly down the river in papyrus boats.

Tell your messengers to go quickly!

Go to people who are tall and who have smooth skins.

People everywhere are afraid of those people,
because they conquer and destroy other nations;
they are people who live in a land that rivers divide.

ULB:

18 ¹ Woe to the land of the rustling of wings, which is along the rivers of Ethiopia;

² who send ambassadors by the sea, in vessels of papyrus on the waters.

Go, you swift messengers, to a nation tall and smooth,

to a people feared far and near, a nation strong and trampling down, whose land the rivers divide.

translationWords:

- woe
- Ethiopia, Ethiopian
- ambassador, representative
- water, waters
- nation
- people group, peoples, the people, a people
- fear, afraid, fear of Yahweh

translationNotes:

- **Woe to the land of the rustling of wings, which is along the rivers of Ethiopia** - Possible meanings of “the rustling of wings” are 1) wings represent boats that have sails. AT: “Woe to those who live in the land beyond the rivers of Ethiopia, whose many ships look like insects on the water” or 2) the rustling of wings refers to the noise of insects that have wings, perhaps locusts. (See: [Metonymy](#) and [Metaphor](#))
- **by the sea** - The Nile River was very wide, and people in Egypt and Ethiopia referred to it as “the sea.” AT: “on the great river” or “along the Nile River” (See: [Metaphor](#))
- **vessels of papyrus** - Papyrus is a tall plant that grows along the side of the Nile River. People bound together papyrus bundles to make boats. AT: “papyrus boats” or “boats made of reeds” or (See: [Translate Unknowns](#))
- **a nation tall and smooth ... a people feared far and near ... a nation strong and trampling down, whose land the rivers divide** - These phrases all describe the people of one nation.
- **a nation tall and smooth** - The word “nation” here refers to the people of that nation. AT: “a nation whose people are tall and have smooth skin” (See: [Metonymy](#))
- **a people feared far and near** - The words “far” and “near” are used together to mean “everywhere.” AT: “a people who are feared everywhere” or “a people that everyone in the earth fears” (See: [Merism](#))
- **a nation strong and trampling down** - Trampling down represents conquering other nations. AT: “a nation that is strong and conquers other nations” (See: [Metonymy](#))
- **the rivers divide** - This probably refers to many rivers that flow through the nation so they divide it into different parts.

Links:

- [Introduction to Isaiah](#)
- [Isaiah 18 General Notes](#)
- [Isaiah 18 Translation Questions](#)

Isaiah 18:3**UDB:**

³ You messengers must tell to the people of the world,

to all people everywhere,

”Look when the battle flag is lifted on top of the mountain,

and listen when the ram’s horn blows

to signal that the battle is about to begin.”

ULB:

³ All you inhabitants of the world and you who live on the earth,

when a signal is lifted up on the mountains, look; and when the trumpet is blown, listen.

translationWords:

- earth, earthly
- trumpet

translationNotes:

- **Connecting Statement:** - Verse 3 tells what the messengers in 18:2 must say to the people of the world.
- **All you inhabitants of the world ... you who live on the earth** - These two phrases mean basically the same thing. AT: “All you people on the earth” (See: [Parallelism](#))
- **when a signal is lifted up on the mountains, look; and when the trumpet is blown, listen** - The signal and trumpet were to call people to battle. The commands to look and listen are commands to pay attention and prepare for battle. AT: “pay attention when the signal is lifted up on the mountains and the trumpet is blown”
- **when a signal is lifted up on the mountains, look** - The signal was a flag used to call people to battle. This can be stated in active form. AT: “pay attention when you see the battle flag on the mountains” (See: [Assumed Knowledge and Implicit Information](#) and [Active or Passive](#))
- **when the trumpet is blown, listen** - The trumpets were used to call people to battle. This can be stated in active form. AT: “pay attention when you hear the sound of the battle trumpets” (See: [Assumed Knowledge and Implicit Information](#) and [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 18 General Notes](#)
- [Isaiah 18 Translation Questions](#)

Isaiah 18:4-5**UDB:**

⁴ Listen because Yahweh has told me this:

”I will watch quietly from where I live.

I will watch quietly like the heat that shimmers as it rises on a summer day.

I will work effectively like the cloud of mist that settles during the heat of harvest. ⁵ Before the harvest, the farmer sees the grapevines making blossoms and the flowers growing into grapes,

and he knows that the time is right to cut off the new growth and spreading branches that keep the tree from growing strong.

In the same way I know when the time is right to take action against that nation, and I will send an army to attack it.

ULB:

⁴ This is what Yahweh said to me, ”I will quietly observe from my home, like the simmering heat in sunshine, like a cloud of mist in the heat of harvest.

⁵ Before the harvest, when the blossoming is over, and the flower is ripening into a grape,

he will cut off the sprigs with pruning hooks, and he will cut down and take away the spreading branches.

translationWords:

- **Yahweh**
- **harvest**
- **grape**

translationNotes:

- **General Information:** - God uses a parable about a farmer in a vineyard in order to describe what he will do to a certain nation. That nation is either Ethiopia or Ethiopia’s enemy.
- **This is what Yahweh said to me** - “Yahweh said to me.” Here the word “me” refers to Isaiah.
- **I will quietly observe from my home** - What God will observe can be stated clearly. AT: “I will quietly observe that nation from my home” or “From my home, I will quietly watch what the people of that nation do” (See: **Assumed Knowledge and Implicit Information**)

- **like the simmering heat in sunshine, like a cloud of mist in the heat of harvest** - These phrases show how quietly God will watch the nation. (See: [Simile](#))
- **Before the harvest** - “Before the grape harvest” (See: [Assumed Knowledge and Implicit Information](#))
- **when the blossoming is over** - It can be stated clearly that this refers to blossoms on grape vines. AT: “when flowers have finished growing on the grape vines” (See: [Assumed Knowledge and Implicit Information](#))
- **he will cut off the sprigs** - If a farmer sees that a new branch does not bear fruit, he will cut it off. AT: “the farmer will cut off sprigs that do not bear fruit” (See: [Assumed Knowledge and Implicit Information](#))
- **pruning hooks** - A pruning hook is a knife that people use to cut branches off of vines or other plants.
- **he will cut down and take away the spreading branches** - If a farmer sees that a branch has grown too much and is keeping the whole vine from bearing a lot of fruit, he will cut it off and throw it away. (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 18 General Notes](#)
- [Isaiah 18 Translation Questions](#)

Isaiah 18:6-7**UDB:**

⁶ All the soldiers in that nation's army will be killed,

and their corpses will lie in the fields for vultures to eat their flesh
in the summer.

Then wild animals will chew on their bones all during the winter.”

⁷ At that time, the people of the nation that rivers divide will take gifts to Yahweh in Jerusalem.

Those people are tall and have smooth skins; people everywhere are afraid
of those people,

because they conquer and destroy other nations,

will take gifts to Jerusalem, the city where Yahweh, commander of the angel
armies, lives.

ULB:

⁶ They will be left together for the birds of the mountains and for the animals
of the earth.

The birds will summer on them, and all the animals of the earth will winter
on them.”

⁷ At that time tribute will be brought to Yahweh of hosts from a people tall
and smooth,

from a people feared far and near, a nation strong and trampling down,
whose land the rivers divide,

to the place of the name of Yahweh of hosts, to Mount Zion.

translationWords:

- **tribute**
- **Yahweh of hosts, God of hosts, host**
- **people group, peoples, the people, a people**
- **fear, afraid, fear of Yahweh**
- **nation**
- **name**
- **Zion, Mount Zion**

translationNotes:

- **They will be left together** - God seems to change from telling the parable to speaking more directly about the nation. This can be stated clearly. AT: “Those who are killed will be left together” or “Like branches that are cut off and thrown away, the bodies of those who are killed will be left on the ground” (See: [Parables](#))
- **The birds will summer on them** - “The birds will eat them during the summer.” The word “birds” refers to birds that eat the flesh of dead bodies.
- **all the animals of the earth** - “all kinds of wild animals”
- **will winter on them** - “will eat them in the winter”
- **a people tall and smooth ... a people feared far and near ... a nation strong and trampling down, whose land the rivers divide** - These phrases all describe the people of one nation. See how you translated these phrases in [18:2](#).
- **a people tall and smooth** - “a people who are tall and have smooth skin”
- **a people feared far and near** - The words “far” and “near” are used together to mean “everywhere.” AT: “a people who are feared everywhere” or “a people that everyone in the earth fears” (See: [Merism](#))
- **a nation strong and trampling down** - Trampling down represents conquering other nations. AT: “a nation that is strong and conquers other nations” See: [Metonymy](#))
- **to the place of the name of Yahweh of hosts, to Mount Zion** - The word “name” refers to Yahweh. AT: “to Mount Zion, where Yahweh of hosts dwells” (See: [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 18 General Notes](#)
- [Isaiah 18 Translation Questions](#)

Isaiah 19 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of 19:1-18, which is an extended quotation.

Special concepts in this chapter

Egypt

This chapter prophesied destruction against the nation of Egypt. Their destruction will come from internal division instead of being conquered by another nation. (See: [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#))

Important figures of speech in this chapter

Imagery

Some of the imagery used in this chapter may be connected to the worship of specific false gods. One important god the people of Canaan worshiped was Baal, the god of rain or storms. One of the important gods the Egyptians worshiped was Ra, the god of the sun. (See: [false god](#), [foreign god](#), [god](#), [goddess](#))

Other possible translation difficulties in this chapter

“In that day”

This changes the reference from the time when Assyria comes to dominate the world and looks to a more distant future day.

Links:

- [Isaiah 19:01 Notes](#)

Isaiah 19:1-2**UDB:**

¹ Isaiah received this message from Yahweh about Egypt:

Listen to this! I, Yahweh, am coming toward Egypt,
riding on a fast-moving cloud.

The idols in Egypt will tremble when I appear,
and the people of Egypt will be extremely afraid.

² I will cause the people of Egypt to fight against each other:

men will fight against their brothers,
neighbors will fight against each other,
people of one city will fight against the people of another city,
people of one province will fight against the people of another
province.

ULB:

19 ¹ A declaration about Egypt.

See, Yahweh rides on a swift cloud and is coming to Egypt;
the idols of Egypt quake before him, and the hearts of the Egyptians melt
within themselves.

² "I will stir up Egyptians against Egyptians: a man will fight against his
brother, and a man against his neighbor;
city will be against city, and kingdom against kingdom.

translationWords:

- declare, declaration
- Egypt, Egyptian
- Yahweh
- idol, idolatrous
- heart
- brother
- neighbor
- kingdom

translationNotes:

- **See** - “Look” or “Listen.” This word adds emphasis to what is said next.
- **Yahweh rides on a swift cloud** - Yahweh seems to be pictured here as riding on a cloud as if he was riding in a chariot. (See: [Metaphor](#))
- **the idols of Egypt quake before him** - The idols are described as having feelings of fear as Yahweh approaches. AT: “the idols of Egypt tremble in fear before Yahweh” (See: [Personification](#))
- **and the hearts of the Egyptians melt within themselves** - The heart melting represents losing their courage. AT: “and the Egyptians have no more courage” (See: [Metaphor](#))
- **a man against his neighbor** - The words “will fight” are understood from the previous phrase. AT: “a man will fight against his neighbor” (See: [Ellipsis](#))
- **city will be against city** - The word “city” represents the people of the city. AT: “people of one city will fight against people of another city” or “people from different cities will fight against one another” (See: [Metonymy](#))
- **kingdom against kingdom** - The words “will be” or “will fight” are understood from the previous phrases. AT: “kingdom will be against kingdom” or “kingdom will fight against kingdom” (See: [Ellipsis](#))
- **kingdom against kingdom** - The word “kingdom” refers to a smaller kingdom within Egypt. It may also be called a province. It represents the people of that kingdom or province. AT: “the people of one province will be against the people of another province” or “people from different provinces will fight against one another” (See: and [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 19 General Notes](#)
- [Isaiah 19 Translation Questions](#)

Isaiah 19:3-4**UDB:**

³ The people of Egypt will become very discouraged,

and I will cause their plans to not be successful.

They will plead with idols and sorcerers and those who talk with spirits of dead people

to tell them what they should do.

⁴ Then I will enable someone who will treat them very cruelly to become their king.

That is what I, Yahweh, commander of the angel armies, say.

ULB:

³ The spirit of Egypt will be weakened from within. I will destroy his advice, though they sought the advice of idols, dead men's spirits, mediums, and spiritualists.

⁴ I will give the Egyptians into the hand of a harsh master, and a strong king will rule over them—

this is the declaration of the Lord, Yahweh of hosts.”

translationWords:

- spirit, spiritual
- Egypt, Egyptian
- counsel, counselor, advice, advisor
- idol, idolatrous
- hand, right hand, to hand over
- lord, master, sir
- king
- declare, declaration
- Lord
- Yahweh of hosts, God of hosts, host

translationNotes:

- **The spirit of Egypt will be weakened from within. I will destroy his advice** - The nation of Egypt is spoken of here as if it was a person. (See: [Personification](#))
- **The spirit of Egypt will be weakened from within** - This can be expressed in active form. AT: “I will weaken the spirit of Egypt from within” (See: [Active or Passive](#))
- **I will destroy his advice** - This can be reworded so that the abstract noun “advice” is expressed as the verb “advise.” AT: “I will confuse those who advise the king” (See: [Abstract Nouns](#))
- **though** - “although” or “even though”
- **mediums ... spiritualists** - These are people who claim to speak with those who have died.
- **I will give the Egyptians into the hand of a harsh master** - Here “hand” refers to power or control. AT: “I will give the Egyptians over to the control of a harsh master” (See: [Metonymy](#))
- **this is the declaration of the Lord, Yahweh of hosts** - The abstract noun “declaration” can be translated as a verb. AT: “this is what the Lord, Yahweh of hosts, declares” (See: [Abstract Nouns](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 19 General Notes](#)
- [Isaiah 19 Translation Questions](#)

Isaiah 19:5-6**UDB:**

⁵ Some day the water in the Nile River will dry up,

and the riverbed will become very dry.

⁶ The branches of the river will all dry up.

The canals along the river will stink

because of the withering and rotting reeds and bulrushes.

ULB:

⁵ The waters of the sea will dry up, and the river will dry up and become empty.

⁶ The rivers will become foul; the streams of Egypt will dwindle and dry up; the reeds and flags will wither away.

translationWords:

- [water, waters](#)
- [Nile River, River of Egypt](#)
- [Egypt, Egyptian](#)

translationNotes:

- **The waters of the sea will dry up, and the river will dry up and become empty** - Egyptians referred to the Nile River as “the sea.” These two phrases mean basically the same thing. AT: “The Nile River will completely dry up” (See: [Parallelism](#))
- **become foul** - “become foul-smelling” or “stink”
- **dwindle** - “be low”
- **the reeds and flags will wither away** - “Reeds” and “flags” refer to two similar kinds of water plants. AT: “the plants along the river will die and decay”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 19 General Notes](#)
- [Isaiah 19 Translation Questions](#)

Isaiah 19:7-8**UDB:**

⁷ All the plants along the river and all the crops in the fields bordering the river will dry up;
then they will blow away and disappear.

⁸ The fishermen will throw into the river lines with hooks on them and nets,
and then they will groan and be very discouraged;
they will be sad because there will be no fish in the river.

ULB:

⁷ The reeds by the Nile,
by the mouth of the Nile, and all the sown fields of the Nile will dry up, turn
to dust, and blow away.

⁸ The fishermen will wail and mourn, and all who cast a hook into the Nile
will mourn,
and those who spread nets on the waters will grieve.

translationWords:

- Nile River, River of Egypt
- sow, sower, plant
- fishermen, fishers
- mourn, mourning

translationNotes:

- **the sown fields of the Nile** - “the fields near the Nile where people have planted crops”
- **The fishermen will wail and mourn, and all who cast a hook into the Nile will mourn, and those who spread nets on the waters will grieve** - These three phrases mean basically the same thing. If necessary, the reason they will grieve can be stated clearly. AT: “The fishermen who catch fish with hooks or nets will cry in despair because the fish in the Nile have died” (See: [Assumed Knowledge and Implicit Information](#) and [Parallelism](#))
- **cast a hook into the Nile** - In order to catch fish, some people put a little food on a hook, tie the hook to a string, and throw the hook into the water. When a fish tries to eat the food, its mouth gets stuck on the hook, and the person pulls the fish out of the water. (See: [Translate Unknowns](#))
- **cast** - “throw”

- **spread nets on the waters** - In order to catch fish, some people toss a net on the water. When fish get caught in it, they pull the net with the fish out of the water. (See: [Translate Unknowns](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 19 General Notes](#)
- [Isaiah 19 Translation Questions](#)

Isaiah 19:9-10**UDB:**

⁹ Those who weave cloth from flax will not know what to do

because there will be no thread for them to weave.

¹⁰ They will all despair

and be very discouraged.

ULB:

⁹ The workers in combed flax and those who weave white cloth will turn pale.

¹⁰ The cloth workers of Egypt will be crushed; all who work for hire will be grieved within themselves.

translationWords:

- **Egypt, Egyptian**

translationNotes:

- **The workers in combed flax and those who weave white cloth will turn pale. The cloth workers of Egypt will be crushed** - These two phrases mean basically the same thing. If necessary, the reason they will be distressed can be stated clearly. AT: “The linen makers of Egypt will be humiliated because there is no flax” (See: [Assumed Knowledge and Implicit Information](#) and [Parallelism](#))
- **The workers in combed flax** - “Those who work with combed flax”
- **combed flax** - Flax is a plant that grows along the Nile River. People comb its fibers in order to separate them, and use them to make thread for linen cloth. (See: [Translate Unknowns](#))
- **will turn pale** - “will be ashamed”
- **The cloth workers of Egypt** - “The people of Egypt who make cloth”
- **will be crushed** - Being crushed represents being discouraged. AT: “will be discouraged” (See: [Metaphor](#))
- **work for hire** - “work for pay”
- **will be grieved within themselves** - “will feel very sad”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 19 General Notes](#)
- [Isaiah 19 Translation Questions](#)

Isaiah 19:11-12**UDB:**

¹¹ The officials in the city of Zoan in northern Egypt are foolish.

The advice that they gave to the king was worthless.

Why do they continue to tell the king that they are wise,
that they are descendants of wise kings who lived long ago ?

¹² King, where are your wise advisors now?

If you had any wise advisors, they could tell you what Yahweh, commander of the angel armies, has planned to do to Egypt!

ULB:

¹¹ The princes of Zoan are completely foolish. The advice of the wisest advisors of Pharaoh has become senseless.

How can you say to Pharaoh, "I am the son of wise men, a son of ancient kings?"

¹² Where then are your wise men?

Let them tell you and make known what Yahweh of hosts plans concerning Egypt.

translationWords:

- prince, princess
- fool, foolish, folly
- counsel, counselor, advice, advisor
- wise, wisdom
- Pharaoh, king of Egypt
- king
- Yahweh of hosts, God of hosts, host
- Egypt, Egyptian

translationNotes:

- **The princes of Zoan are completely foolish. The advice of the wisest advisors of Pharaoh has become senseless** - These two phrases are similar in meaning. Either the princes of Zoan are also the wisest advisors or Pharaoh, or they are another group of people that also are shown to be foolish. (See: [Parallelism](#))

- **Zoan** - This is a city in northern Egypt. (See: [How to Translate Names](#))
- **How can you say to Pharaoh ... kings?** - Isaiah uses a question to mock those in Egypt who claim to be wise. AT: “You foolishly say to Pharaoh ... kings.” (See: [Rhetorical Question](#))
- **Where then are your wise men?** - Isaiah uses a question to mock the wise men. The word “your” refers to Pharaoh. AT: “You do not have any wise men.” or “Your wise men are fools.” (See: [Rhetorical Question](#))
- **Let them tell you and make known what Yahweh of hosts plans concerning Egypt** - Isaiah is implying that wise men should be able to understand God’s plans, but Isaiah does not really believe they are wise. AT: “If they were really wise, they would be able to tell you what Yahweh of hosts plans concerning Egypt” (See: [Irony](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 19 General Notes](#)
- [Isaiah 19 Translation Questions](#)

Isaiah 19:13-15**UDB:**

¹³ Yes, the officials of Zoan have become foolish,

and the leaders in the city of Memphis in northern Egypt have deceived themselves.

All the leaders of the people have caused their people to do wrong things.

¹⁴ Yahweh has caused them to be very foolish,

with the result that in everything that they do, it is as though the people of Egypt stagger

like a drunken person staggers and slips in his own vomit.

¹⁵ There is no one in Egypt, rich or poor, important or unimportant, who will be able to help them.

ULB:

¹³ The princes of Zoan have become fools, the princes of Memphis are deceived; they have made Egypt go astray, who are the cornerstones of her tribes.[1]Instead of *Memphis*, some versions have *Noph*, the Hebrew name for the same city in Egypt.

¹⁴ Yahweh has mixed a spirit of distortion into her midst,

and they have led Egypt astray in all she does, like a drunk staggering in his vomit.

¹⁵ There is nothing anyone can do for Egypt, whether head or tail, palm branch or reed.

translationWords:

- prince, princess
- fool, foolish, folly
- deceive, deceit, deception, deceptive
- Egypt, Egyptian
- astray, go astray, led astray, stray
- cornerstone
- tribe
- Yahweh
- spirit, spiritual

translationNotes:

- **they have made Egypt go astray, who are the cornerstones of her tribes** - The princes of Zoan and Memphis are spoken of as if they are the cornerstones of buildings because they are an important part of the community. AT: “the leaders have made Egypt go astray” (See: [Metaphor](#))
- **princes of Zoan** - Zoan is a city in northern Egypt. See how you translated this in [19:11](#).
- **Memphis** - This is a city in the northern part of Egypt. (See: [How to Translate Names](#))
- **made Egypt go astray** - The word “Egypt” represents the people of Egypt. Going astray represents doing what is wrong. AT: “made the people of Egypt go astray” or “made the people of Egypt do what is wrong” (See: [Metonymy](#) and [Metaphor](#))
- **Yahweh has mixed a spirit of distortion into her midst** - Isaiah speaks of Yahweh’s judgment as if Egypt was a cup of wine. He speaks of Yahweh causing the leaders’ thoughts to be distorted as if their distorted thoughts were a liquid that Yahweh mixed in with the wine. AT: “Yahweh has judged them by distorting their thoughts” or “Yahweh has judged Egypt by distorting its leaders’ thoughts, as intoxicating drinks confuse people’s thoughts” (See: [Metaphor](#))
- **distortion** - “perverseness” or “confusion”
- **into her midst** - Here “her” refers to Egypt. Nations are sometimes spoken of as if they were women. AT: “within Egypt” (See: [Personification](#))
- **they have led Egypt astray** - Here, “they” refers to the leaders described in the previous verses. The word “Egypt” represents the people of Egypt. AT: “the princes have led the people of Egypt astray” (See: [Metonymy](#))
- **have led Egypt astray** - Leading people astray represents influencing them to do what is wrong. (See: [Metaphor](#))
- **like a drunk staggering in his vomit** - Isaiah speaks of the people of Egypt doing what is wrong as if they were made to wander about like a drunken person. (See: [Simile](#))
- **whether head or tail** - The “head,” the part of an animal a person would want to be, represents the leader. The “tail” is the opposite and represents people who follow. AT: “whether leader or follower” (See: [Metaphor](#))
- **palm branch or reed** - The “palm branch” grows high on the tree and represents people who are wealthy and important. The “reed” grows in shallow water and represents people who are poor and unimportant. See how you translated similar phrases in [9:14](#). AT: “whether they are important or unimportant” or “whether rich or poor” (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 19 General Notes](#)
- [Isaiah 19 Translation Questions](#)

Isaiah 19:16-17**UDB:**

¹⁶ At that time, the people of Egypt will be as helpless as women. They will tremble, being terrified because they know that Yahweh, commander of the angel armies, has raised his fist, intending to strike them. ¹⁷ The people of Egypt will be afraid of the people of Judah, and anyone who mentions Judah to them will cause them to be terrified, because that will remind them of what Yahweh, commander of the angel armies, is planning to do to them.

ULB:

¹⁶ In that day, the Egyptians will be like women. They will tremble and fear because of the upraised hand of Yahweh of hosts that he raises over them. ¹⁷ The land of Judah will become a cause of staggering to Egypt. Whenever anyone reminds them of her, they will be afraid, because of the plan of Yahweh, that he is planning against them.

translationWords:

- Egypt, Egyptian
- fear, afraid, fear of Yahweh
- hand, right hand, to hand over
- Yahweh of hosts, God of hosts, host
- Judah

translationNotes:

- **Egyptians will be like women** - This emphasizes that the people of Egypt will be afraid and helpless when God punishes them. (See: [Simile](#))
- **because of the upraised hand of Yahweh of hosts that he raises over them** - Here “hand” refers to God’s power, and raising the hand against them represents punishing them. AT: “because Yahweh of hosts has raised his powerful hand to punish them” (See: [Metonymy](#) and [Metaphor](#))
- **The land of Judah will become a cause of staggering to Egypt** - “land of Judah” and “Egypt” refer to the people in those places. The Egyptians will stagger because they are afraid. AT: “The people of Judah will cause the Egyptians to stagger” or “The people of Judah will cause the Egyptians to be terribly afraid” (See: [Metonymy](#))
- **Whenever anyone reminds them of her, they will be afraid** - Here, “them” and “they” refer to the Egyptians and “her” refers to the people of Judah. AT: “Whenever anyone reminds the Egyptians of the people of Judah, the Egyptians will be afraid”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 19 General Notes](#)
- [Isaiah 19 Translation Questions](#)

Isaiah 19:18**UDB:**

¹⁸ At that time, people in five cities in Egypt will solemnly declare that they will serve Yahweh. They will learn to speak the Hebrew language. One of those cities will be called “City of the Sun.”

ULB:

¹⁸ In that day there will be five cities in the land of Egypt that speak the language of Canaan and swear allegiance to Yahweh of hosts. One of these cities will be called The City of the Sun.[1]Instead of *The City of the Sun* , which probably refers to the Egyptian city of Heliopolis, some ancient and modern versions have *The City of Destruction* .

translationWords:

- [Canaan, Canaanite](#)
- [oath, swear, swear by](#)

translationNotes:

- **there will be five cities in the land of Egypt that speak** - This refers to the people of those cities. AT: “the people in five Egyptian cities will speak” (See: [Metonymy](#))
- **the language of Canaan** - This refers to Hebrew, the language of the people of God living in the land of Canaan. AT: “the language of the people of Canaan” (See: [Metonymy](#))
- **swear allegiance** - “promise to be loyal”
- **One of these cities will be called** - This can be stated in active form. “People will call one of these cities” (See: [Active or Passive](#))
- **called The City of the Sun** - It is not clear whether the Hebrew word translated “Sun” here means “sun” or “destruction.” It is also not clear what the name tells us about the city. AT: “the city called ‘Sun City’” or “the city called ‘Destruction City’” (See: [Textual Variants](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 19 General Notes](#)
- [Isaiah 19 Translation Questions](#)

Isaiah 19:19-20**UDB:**

¹⁹ At that time, there will be an altar for worshiping Yahweh in the center of Egypt, and there will be a pillar to honor Yahweh at the border between Egypt and Israel. ²⁰ That will be a sign to indicate that Yahweh, commander of the angel armies, is worshiped in the land of Egypt. And when the people cry out to Yahweh to help them because others are oppressing them, he will send to them someone who will defend and rescue them.

ULB:

¹⁹ In that day there will be an altar to Yahweh in the middle of the land of Egypt, and a stone pillar at the border to Yahweh. ²⁰ It will be as a sign and a witness to Yahweh of hosts in the land of Egypt. When they cry to Yahweh because of oppressors, he will send them a savior and a defender, and he will deliver them.

translationWords:

- altar
- Yahweh
- pillar, column
- sign, proof, reminder
- witness, eyewitness
- Yahweh of hosts, God of hosts, host
- oppress, oppression, oppressor
- Savior
- deliver, deliverer, deliverance

translationNotes:

- **a stone pillar at the border to Yahweh** - The phrase “the border” refers to the border of Egypt. AT: “a stone pillar to Yahweh at the border of Egypt” (See: [Assumed Knowledge and Implicit Information](#))
- **It will be as a sign and a witness to Yahweh of hosts in the land of Egypt** - The abstract nouns “sign” and “witness” can be expressed with the verbs “show” and “prove.” AT: “The altar will show and prove that Yahweh of hosts is in the land of Egypt” (See: [Abstract Nouns](#))
- **to Yahweh of hosts in the land of Egypt** - Yahweh being in the land of Egypt represents the people of Egypt worshiping him. AT: “that the people in the land of Egypt worship Yahweh of hosts” (See: [Assumed Knowledge and Implicit Information](#))
- **When they cry** - “When the Egyptians cry”

- **because of oppressors** - “because people are treating them harshly” or “because others are causing them to suffer”
- **he will send them a savior and a defender** - “Yahweh will send someone to save and defend the Egyptians”
- **he will deliver them** - Who Yahweh will deliver them from can be made explicit. AT: “Yahweh will deliver the Egyptians from their oppressors” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 19 General Notes](#)
- [Isaiah 19 Translation Questions](#)

Isaiah 19:21-22**UDB:**

²¹ Yahweh will enable the people of Egypt to know who he is. At that time they will admit that he is God. They will worship him and bring to him offerings of grain and other sacrifices. They will solemnly promise to do things for Yahweh, and they will do what they promise. ²² After Yahweh has punished Egypt, he will cause their troubles to end. The people of Egypt will turn to Yahweh, and he will listen when they plead to him for help, and he will cause their troubles to cease.

ULB:

²¹ Yahweh will become known to Egypt, and the Egyptians will acknowledge Yahweh on that day. They will worship with sacrifices and offerings, and will make vows to Yahweh and fulfill them. ²² Yahweh will afflict Egypt, afflicting and healing. They will return to Yahweh; he will hear their prayer and will heal them.

translationWords:

- Yahweh
- worship
- sacrifice, offering
- vow
- fulfill
- pray, prayer
- heal, cure

translationNotes:

- **Yahweh will become known to Egypt** - Here “Egypt” refers to the people of Egypt. This can be stated in active form. AT: “Yahweh will make the people of Egypt know him” (See: [Metonymy](#) and [Active or Passive](#))
- **will acknowledge Yahweh** - “will accept the truth about Yahweh” or “will agree to the truth about Yahweh”
- **They will worship** - The object of their worship can be made explicit. AT: “They will worship Yahweh” (See: [Assumed Knowledge and Implicit Information](#))
- **will make vows to Yahweh and fulfill them** - “will make promises to Yahweh and keep them” or “they will make promises to Yahweh and they will do what they have promised to do”
- **Yahweh will afflict Egypt** - Here, “Egypt” refers to the people of Egypt. AT: “Yahweh will afflict the people of Egypt” (See: [Metonymy](#))
- **afflict** - “strike” or “punish”

- **afflicting and healing** - The word “them” is understood in this phrase. AT: “afflicting them and healing them” (See: [Ellipsis](#))
- **afflicting and healing** - How this phrase relates to the phrase before it can be made clear with the words “after” and “also.” AT: “and after he afflicts them, he will also heal them”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 19 General Notes](#)
- [Isaiah 19 Translation Questions](#)

Isaiah 19:23**UDB:**

²³ At that time, there will be a highway between Egypt and Assyria. As a result, the people of Egypt will be able to travel easily to Assyria, and the people of Assyria will be able to travel easily to Egypt. And the people of both countries will worship Yahweh.

ULB:

²³ In that day there will be a highway from Egypt to Assyria, and the Assyrian will come to Egypt, and the Egyptian to Assyria; and the Egyptians will worship with the Assyrians.

translationWords:

- [Egypt, Egyptian](#)
- [Assyria, Assyrian, Assyrian Empire](#)
- [worship](#)

translationNotes:

- **there will be a highway** - A highway is a large road on which many people can travel.
- **the Assyrian will come** - “the Assyrian” refers to a person from Assyria, but represents anyone from Assyria who comes to Egypt. AT: “Assyrians will come” (See: [Generic Noun Phrases](#))
- **and the Egyptian to Assyria** - The words “will come” are understood. AT: “and the Egyptian will come to Assyria” (See: [Ellipsis](#))
- **the Egyptian** - This refers to a person from Egypt, but represents anyone from Egypt who comes to Assyria. AT: “Egyptians” (See: [Generic Noun Phrases](#))
- **the Egyptians will worship with the Assyrians** - The object of their worship can be made explicit. AT: “the Egyptians and Assyrians will worship Yahweh” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 19 General Notes](#)
- [Isaiah 19 Translation Questions](#)

Isaiah 19:24-25**UDB:**

²⁴ And Israel will be their ally. All three nations will be friendly to each other, and the people of Israel will be a blessing to the people of the entire world. ²⁵ Yahweh, commander of the angel armies, will bless them; he will say, “You people of Egypt are now my people. You people of Assyria, I have established your country. You people of Israel are the people whom I have chosen to belong to me.”

ULB:

²⁴ In that day, Israel will be the third with Egypt and Assyria, a blessing in the midst of the earth; ²⁵ Yahweh of hosts will bless them and say, “Blessed be Egypt, my people; Assyria, the work of my hands; and Israel, my inheritance.”

translationWords:

- Israel, Israelites, nation of Israel
- Egypt, Egyptian
- Assyria, Assyrian, Assyrian Empire
- bless, blessed, blessing
- Yahweh of hosts, God of hosts, host
- people group, peoples, the people, a people
- hand, right hand, to hand over
- inherit, inheritance, heritage, heir

translationNotes:

- **Israel will be the third with Egypt and Assyria** - The names of the three nations represent the people of those nations. AT: “the Israelites will be the third with the Egyptians and Assyrians” (See: [Metonymy](#))
- **be the third with** - Possible meanings are 1) “join together with” or 2) “be the third blessing with” or 3) “be equal to.” (See: [Ordinal Numbers](#))
- **Blessed be Egypt, my people; Assyria, the work of my hands; and Israel, my inheritance** - The names of the three nations refer to the people of those nations. This can be stated in active form. AT: “I have blessed you, people of Egypt, because you are my people; and I have blessed you, people of Assyria, because I created you; and I have blessed you, people of Israel, because I securely possess you” (See: [Metonymy](#) and [Active or Passive](#))
- **the work of my hands** - Here “hands” refers to God’s power and action. (See: [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 19 General Notes](#)
- [Isaiah 19 Translation Questions](#)

Isaiah 20 General Notes

Important figures of speech in this chapter

Naked and barefoot

This is an image used in this chapter to describe Assyria's victory over Egypt and Ethiopia. While they will be defeated, they will not be totally destroyed. Instead, they will be left with nothing. (See: [Metaphor](#))

Links:

- [Isaiah 20:01 Notes](#)

Isaiah 20:1-2

UDB:

¹ One year King Sargon of Assyria sent the chief commander of his army to take his soldiers to capture the city of Ashdod in Philistia. At that time, ² Yahweh told Isaiah, “Take off the rough sackcloth that you have been wearing and take off your sandals.” So Isaiah did that, and then he walked around naked and barefoot for three years.

ULB:

20 ¹ In the year that Tartan came to Ashdod, when Sargon the king of Assyria sent him, he fought against Ashdod and took it. ² At that time Yahweh spoke by Isaiah son of Amoz and said, “Go and remove the sackcloth from your waist, and take your sandals off your feet.” He did so, walking naked and barefoot.

translationWords:

- [Ashdod, Azotus](#)
- [king](#)
- [Assyria, Assyrian, Assyrian Empire](#)
- [Yahweh](#)
- [Isaiah](#)
- [sackcloth](#)
- [sandal](#)

translationNotes:

- **Tartan** - the name of the chief commander of the armies of Assyria (See: [How to Translate Names](#))
- **Sargon** - the name of the king of Assyria
- **he fought against Ashdod and took it** - Ashdod refers to the army of Ashdod. AT: “he fought against the army of Ashdod and defeated it” (See: [Metonymy](#))
- **walking naked and barefoot** - “walking around without clothes and without sandals.” Here the word “naked” probably refers to wearing only his undergarments.

Links:

- [Introduction to Isaiah](#)
- [Isaiah 20 General Notes](#)
- [Isaiah 20 Translation Questions](#)

Isaiah 20:3-4**UDB:**

³ Then Yahweh said this to the people of Judah: "My servant Isaiah has been walking around naked and barefoot for the past three years. That is to show the terrible disasters that I will cause the people of Egypt and Ethiopia to experience. ⁴ What will happen is that the army of the king of Assyria will invade those countries and capture many of the people and take them away as their prisoners. They will force all of them, including both the young ones and the old ones, to walk naked and barefoot. They will also force them to have no clothes around their buttocks, which will cause the people of Egypt to be ashamed.

ULB:

³ Yahweh said, "Just as my servant Isaiah has walked naked and barefoot for three years, it is a sign and an omen concerning Egypt and concerning Ethiopia— ⁴ in this way the king of Assyria will lead away the captives of Egypt, and the exiles of Ethiopia, young and old, naked and barefoot, and with buttocks uncovered, to the shame of Egypt.

translationWords:

- Yahweh
- servant, slave, slavery
- Isaiah
- sign, proof, reminder
- Egypt, Egyptian
- Ethiopia, Ethiopian
- king
- Assyria, Assyrian, Assyrian Empire
- captive, captivity
- exile, the Exile
- shame, shameful, ashamed

translationNotes:

- **and an omen** - "and a warning"
- **concerning Egypt and concerning Ethiopia** - The place names refer to their people. AT: "concerning the people of Egypt and the people of Ethiopia" (See: [Metonymy](#))
- **the king of Assyria will lead away the captives** - The king orders his army to do this task. AT: "the king of Assyria will have his army lead away the captives" (See: [Metonymy](#))
- **will lead away the captives of Egypt, and the exiles of Ethiopia** - It can be stated clearly that they will first attack and capture people. AT: "will attack Egypt and Ethiopia and capture their people and lead them away" (See: [Assumed Knowledge and Implicit Information](#))

- **to the shame of Egypt** - Egypt refers to the people of Egypt. AT: “which will bring shame on the people of Egypt” (See: [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 20 General Notes](#)
- [Isaiah 20 Translation Questions](#)

Isaiah 20:5-6**UDB:**

⁵ Then the people of other countries who trusted that the armies of Egypt and Ethiopia would be able to help them will be very dismayed and afraid. ⁶ They will say, ‘We thought that the armies of Egypt and Ethiopia would help us and defend us, but they have been destroyed, so there is no way that we can escape from being destroyed by the army of the king of Assyria!’”

ULB:

⁵ They will be dismayed and ashamed, because of Ethiopia their hope and of Egypt their glory. ⁶ The inhabitants of these coasts will say on that day, ‘Indeed, this was our source of hope, where we fled for help to be rescued from the king of Assyria, and now, how can we escape?’”

translationWords:

- [shame, shameful, ashamed](#)
- [Ethiopia, Ethiopian](#)
- [hope](#)
- [Egypt, Egyptian](#)
- [glory, glorious](#)
- [king](#)
- [Assyria, Assyrian, Assyrian Empire](#)

translationNotes:

- **dismayed and ashamed** - “afraid and put to shame”
- **because of Ethiopia their hope and of Egypt their glory** - Hope and glory refer to their trust in the military power of these countries. AT: “because they had trusted in the power of the armies of Ethiopia and Egypt” (See: [Metonymy](#))
- **The inhabitants of these coasts** - the people who lived in the lands bordering the Mediterranean Sea
- **where we fled for help to be rescued** - This can be stated in active form. AT: “where we fled to so they would rescue us” (See: [Active or Passive](#))
- **and now, how can we escape?** - The author uses this question to emphasize how hopeless their situation was. AT: “Now there is no way for us to escape!” (See: [Rhetorical Question](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 20 General Notes](#)

- **Isaiah 20 Translation Questions**

Isaiah 21 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of 21:1-10, 13-17, which are quotations.

Special concepts in this chapter

Cush

Dumah and Seir are places in Edom. Part of this chapter is a prophecy against Cush. (See: [prophet](#), [prophecy](#), [prophecy](#), [seer](#), [prophetess](#))

Other possible translation difficulties in this chapter

The desert by the sea

This is a metaphor for an unknown nation. Scholars are divided over the proper identity of this nation, but it is probably Babylon. (See: [Metaphor](#))

Mystery

The fulfillment of this chapter is very mysterious. It is unknown who is truly being addressed and how this is to be fulfilled in history. The translator should not attempt to give the reader insight into this prophecy's fulfillment. (See: [fulfill](#))

Links:

- [Isaiah 21:01 Notes](#)

Isaiah 21:1-2**UDB:**

¹ Yahweh gave this message about a land soon to become a desert:

An army will soon come from the southern Judean wilderness to invade that land;

they are an army that causes their enemies to be terrified,
an army that will come sweeping through the wilderness from a terrible land.

² Yahweh showed me a terrifying vision:

In the vision I saw an army

that will betray people and steal their possessions after they conquer them.

Yahweh said, "You armies from Elam and Media, surround Babylon and prepare to attack it!

I will cause the groaning and suffering that Babylon caused to cease!"

ULB:

21 ¹ A declaration about the desert by the sea.

Like stormwinds sweeping through the Negev it comes
passing through from the wilderness, from a terrible land.

² A distressing vision has been given to me:

the treacherous man deals treacherously, and the destroyer destroys.

Go up and attack, Elam; besiege, Media;

I will stop all her groaning.

translationWords:

- declare, declaration
- desert, wilderness

- [Negev](#)
- [vision](#)
- [Elam](#)
- [siege, besiege](#)
- [Medes, Media](#)

translationNotes:

- **A declaration** - “This is what Yahweh declares” or “This is Yahweh’s message”
- **about the desert by the sea** - This refers to the people who live in Babylon as being a desert, even though God has not made it into a desert yet. This event will certainly happen. AT: “about the people who live in a land that soon will be a desert” (See: [Metonymy](#) and [Predictive Past](#))
- **Like stormwinds sweeping through the Negev** - Isaiah compares the army that will attack the people to a storm with strong winds. They will be quick and powerful. (See: [Simile](#))
- **from the wilderness** - Here “wilderness” refers to the wilderness of Judea. (See: [Assumed Knowledge and Implicit Information](#))
- **from a terrible land** - The army is from a people that cause great fear.
- **A distressing vision has been given to me** - This can be stated in active form. AT: “Yahweh showed me a troubling vision” (See: [Active or Passive](#))
- **the treacherous man deals treacherously** - “those who deceive will deceive”
- **and the destroyer destroys** - “and those who destroy will destroy”
- **Go up and attack, Elam; besiege, Media** - In the vision given to Isaiah, Yahweh speaks to the armies of Elam and Media as if they are there listening to him. (See: [Apostrophe](#))
- **Go up and attack, Elam; besiege, Media** - It is understood that they are to attack the Babylonians. AT: “Go up and attack the Babylonians, you soldiers of Elam; go and besiege the Babylonians, you soldiers of Media” (See: [Ellipsis](#))
- **Elam ... Media** - Here “Elam” and “Media” represent the soldiers from these places. (See: [Metonymy](#))
- **I will stop all her groaning** - Here “her” represents all the people who are suffering because of the Babylonians. Yahweh will cause them to stop groaning when he sends the armies of Elam and Media to destroy the Babylonians. (See: [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 21 General Notes](#)
- [Isaiah 21 Translation Questions](#)

Isaiah 21:3-4**UDB:**

³ Because of that, my body is full of pain;

my pain is like the pain that women who are giving birth experience.

When I hear about and see what God is planning to do,

I am shocked.

⁴ My heart shakes within me, and I tremble with fear.

Early evening is my favorite time of day,

but now terror has taken over and I am afraid.

ULB:

³ Therefore my loins are filled with pain;

pains like the pains of a woman in labor have taken hold of me;

I am bowed down by what I heard; I am disturbed by what I saw.

⁴ My heart pounds, I shake with fear.

Early evening, my favorite time of day, has brought me terror.

translationWords:

- labor pains, in labor
- heart

translationNotes:

- **my loins are filled with pain** - The vision that Isaiah sees is so troubling it causes him physical pain. Here he describes the pain and cramping in the middle part of his body.
- **pains like the pains of a woman in labor have taken hold of me** - Isaiah compares his pain to the pain of a woman giving birth. This emphasizes the great pain he is feeling. (See: [Simile](#))
- **I am bowed down by what I heard** - This can be stated in active form. AT: "What I heard has caused me to bend over in pain" (See: [Active or Passive](#))

- **I am disturbed by what I saw** - This can be stated in active form. AT: “what I saw has greatly troubled me” (See: [Active or Passive](#))
- **My heart pounds, I shake with fear** - “My heart beats fast and I am shaking”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 21 General Notes](#)
- [Isaiah 21 Translation Questions](#)

Isaiah 21:5**UDB:**

⁵ In the vision I saw that the leaders of Babylonia were preparing a great feast.

They had spread rugs for people to sit on;
everyone was eating and drinking.

But you should get up and prepare your shields, you princes of Babylon,
because you are about to be attacked!

ULB:

⁵ They prepare the table, they spread rugs and eat and drink;
arise, princes, anoint your shields with oil.

translationWords:

- [prince, princess](#)
- [anoint, anointed](#)
- [shield](#)
- [oil](#)

translationNotes:

- **They prepare** - Here “They” refers to the leaders of Babylon.
- **prepare the table** - Here “table” represents the food that people will eat at the feast. (See: [Metonymy](#))
- **arise, princes** - Here “princes” refers in general to men with authority and not necessarily to sons of kings.
- **anoint your shields with oil** - Soldiers would put oil on their leather shields so they would stay soft and not crack during battle. (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 21 General Notes](#)
- [Isaiah 21 Translation Questions](#)

Isaiah 21:6-7**UDB:**

⁶ Then Yahweh said to me,

”Put a watchman on the wall of Jerusalem,
and tell him to shout what he sees.

⁷ Tell him to watch for chariots pulled by pairs of horses,
and men riding camels and donkeys, coming from Babylon.
Tell the watchman to watch and listen carefully!”

ULB:

⁶ For this is what the Lord said to me,
”Go, post a watchman; he must report what he sees.
⁷ When he sees a chariot, a pair of horsemen,
riders on donkeys, and riders on camels,
then he must pay attention and be very alert.”

translationWords:

- [Lord](#)
- [watch, watchman](#)
- [chariot](#)
- [donkey, mule](#)
- [camel](#)

translationNotes:

- **post a watchman** - “tell a watchman to stand on the wall of Jerusalem”
- **a chariot, a pair of horsemen** - “a soldier riding in a chariot, a pair of horses pulling it”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 21 General Notes](#)
- [Isaiah 21 Translation Questions](#)

Isaiah 21:8-9**UDB:**

⁸ So I did that, and one day the watchman called out,

”Day after day I have stood on this watchtower,
and I have continued to watch during the day and during the night.

⁹ A man comes riding in a chariot pulled by two horses.

I called out to him, and he answered,
’Babylon has been destroyed!
All the idols in Babylon lie in pieces on the ground!’”

ULB:

⁸ The watchman cries out,[1]Instead of *The watchman cries out* , some older versions have *A lion cries out* .

”Lord, on the watchtower I stand all day, every day,
and at my post I stand all night long.”

⁹ Here comes a chariot with a man and a pair of horsemen.
He calls out, ”Babylon has fallen, fallen,
and all the carved figures of its gods are broken to the ground.”

translationWords:

- watchtower, tower
- chariot
- Babylon, Babylonian
- image, carved image, carved figure, cast metal figure
- false god, foreign god, god, goddess

translationNotes:

- **Lord, on the watchtower I stand** - Here “Lord” refers to the person with authority that commanded the watchman to stand on the wall of Jerusalem.

- **Babylon has fallen, fallen** - Babylon being completely defeated by their enemies is spoken of as if Babylon has fallen. Here “Babylon” is a metonym that represents the people of Babylon. AT: “The people of Babylon are completely defeated” (See: [Metaphor](#) and [Metonymy](#))
- **fallen, fallen** - The word “fallen” is repeated to emphasize that the people of Babylon were completely defeated by their enemies.

Links:

- [Introduction to Isaiah](#)
- [Isaiah 21 General Notes](#)
- [Isaiah 21 Translation Questions](#)

Isaiah 21:10**UDB:**

¹⁰ My people in Judah, the army of Babylon has caused you to suffer greatly
as though you were grain that was threshed and winnowed.

But now I have told you what Yahweh, commander of the angel armies,
whom we Israelites worship, told me about Babylon.

ULB:

¹⁰ My threshed and winnowed ones, children of my threshing floor!
What I have heard from Yahweh of hosts,
the God of Israel, I have declared to you.

translationWords:

- [thresh, threshing](#)
- [winnow, sift](#)
- [Yahweh of hosts, God of hosts, host](#)
- [Israel, Israelites, nation of Israel](#)
- [declare, declaration](#)

translationNotes:

- **My threshed and winnowed ones, children of my threshing floor** - The people of Israel suffering because of the Babylonians is spoken of as if the people were grain that was threshed and winnowed. (See: [Metaphor](#))
- **My threshed** - The word “my” refers to Isaiah.
- **Yahweh of hosts** - Translate this as you did in [1:9](#).

Links:

- [Introduction to Isaiah](#)
- [Isaiah 21 General Notes](#)
- [Isaiah 21 Translation Questions](#)

Isaiah 21:11-12**UDB:**

¹¹ Yahweh gave this message about Edom:

Someone from Edom has been calling to me saying,

“Watchman, how long will it be before the night is over?”

¹² The watchman, replied,

”It will soon be morning, but after that, it will soon be night again.

If you want to ask your question, then ask it now,

and then come back again.”

ULB:

¹¹ A declaration about Dumah.

One calls to me from Seir, “Watchman, what is left of the night? Watchman, what is left of the night?” ¹² The watchman said, “The morning comes and also the night. If you want to ask, then ask; and come back again.”

translationWords:

- declare, declaration
- watch, watchman

translationNotes:

- **A declaration** - “This is what Yahweh declares” or “This is a message from Yahweh”
- **about Dumah** - This is another name for Edom. Here “Dumah” represents the people who live there. AT: “about the people of Dumah” or “about the people of Edom” (See: [How to Translate Names](#) and [Metonymy](#))
- **One calls to me** - Here “me” refers to Isaiah.
- **Seir** - This is the name of mountains west of Edom. (See: [How to Translate Names](#))
- **Watchman, what is left of the night? Watchman, what is left of the night?** - This is repeated to emphasize that the person asking the question is worried and nervous. (See: [Parallelism](#))
- **If you want to ask, then ask; and come back again** - “Ask me now what you want to know, but also come back later and ask again”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 21 General Notes](#)
- [Isaiah 21 Translation Questions](#)

Isaiah 21:13-15**UDB:**

¹³ Yahweh gave this message about Arabia:

Give this message to people traveling in caravans from the town of Dedan in northwest Arabia, travelers who camp in the scrub there.

Tell them to bring water for those who are thirsty.

¹⁴ And you people who live in the city of Tema in northwest Arabia, must bring food for the refugees who are fleeing from their enemies.

¹⁵ They are fleeing in order not to be killed by their enemies' swords and not to be shot in battles by arrows.

ULB:

¹³ A declaration about Arabia.

In the wilderness of Arabia you spend the night, you caravans of Dedanites.

¹⁴ Bring water for the thirsty;

inhabitants of the land of Tema, meet the fugitives with bread.

¹⁵ For they have fled from the sword, from the drawn sword, from the bent bow, and from the weight of war.

translationWords:

- declare, declaration
- Arabia, Arabian
- desert, wilderness
- bread
- sword
- bow and arrow

translationNotes:

- **A declaration** - "This is what Yahweh declares" or "This is the message of Yahweh"
- **about Arabia** - Arabia refers to the population of Arabia. AT: "about the people of Arabia" (See: **Metonymy**)

- **In the wilderness of Arabia** - Arabia does not have a forest. AT: “Far off from the road in Arabia” or “Out in the bushes of Arabia” (See: [Assumed Knowledge and Implicit Information](#))
- **caravans** - a group of people traveling together
- **Dedanites** - This is a people group that lived in Arabia. (See: [How to Translate Names](#))
- **land of Tema** - This is the name of a city in Arabia. (See: [How to Translate Names](#))
- **fugitives** - A fugitive is a person who runs away so that his enemy will not capture him. See how you translated this in [15:5](#).
- **with bread** - Here “bread” represents food in general. (See: [Synecdoche](#))
- **from the sword, from the drawn sword, from the bent bow** - Here “sword” and “bow” represents the soldiers who attack the inhabitants of Tema. AT: “from their enemies who attack them with swords and bows” (See: [Metonymy](#))
- **from the weight of war** - The terror and suffering that is experienced during war is spoken of as if war were a heavy weight on people. AT: “from the horrors of war” (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 21 General Notes](#)
- [Isaiah 21 Translation Questions](#)

Isaiah 21:16-17**UDB:**

¹⁶ Yahweh said to me,

”Exactly one year from now,

all the greatness of the region of Kedar in Arabia will end.

¹⁷ Only a few of their soldiers who know well how to shoot arrows will remain alive.

That will surely happen because I, Yahweh, have said it.”

ULB:

¹⁶ For this is what the Lord said to me, ”Within a year, as a laborer hired for a year would see it, all the glory of Kedar will end. ¹⁷ Only a few of the archers, the warriors of Kedar will remain,” for Yahweh, the God of Israel, has spoken.

translationWords:

- [biblical time: year](#)
- [labor, laborer](#)
- [glory, glorious](#)
- [archer](#)
- [Yahweh](#)
- [God](#)
- [Israel, Israelites, nation of Israel](#)

translationNotes:

- **as a laborer hired for a year would see it** - “as a hired laborer would count the days of a year.” A hired worker is careful to count the days so that he works exactly the amount of time he is paid to work. This means Kedar will be defeated in exactly one year. (See: [Assumed Knowledge and Implicit Information](#))
- **of Kedar** - This is a region in Arabia. Kedar represents the population of Kedar. AT: “of the people of Kedar” (See: [How to Translate Names](#) and [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 21 General Notes](#)
- [Isaiah 21 Translation Questions](#)

Isaiah 22 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation.

Special concepts in this chapter

Repentance

On this day of judgment, Judah should be repenting of their sin. Instead, they are celebrating it. Although Judah avoids Yahweh's punishment through the Assyrians, their punishment will still come. (See: [judge, judgment, repent, repentance](#) and [sin, sinful, sinner, sinning](#))

Other possible translation difficulties in this chapter

"Valley of visions

This is a metaphor used in this prophecy against the nation of Judah. (See: [Metaphor](#) and [prophet, prophecy, prophesy, seer, prophetess](#))

Links:

- [Isaiah 22:01 Notes](#)

Isaiah 22:1-2**UDB:**

¹ Yahweh gave this message about Jerusalem, about the valley where Yahweh showed me this vision.

Why is everyone foolishly running up to their flat rooftops?

² Everyone in the city seems to be shouting.

There are a lot of corpses in the city,
but they were not killed by their enemies' swords.

They did not die in battles;
instead, they died from diseases and hunger.

ULB:

22 ¹ A declaration about the Valley of Vision:

What is the reason that you have all gone up to the housetops?

² Is it so you may hear a city full of noises, a town full of revelry?

Your dead were not killed with the sword, and they did not die in battle.

translationWords:

- declare, declaration
- vision
- sword

translationNotes:

- **A declaration** - "This is what Yahweh declares" or "This is Yahweh's message"
- **about the Valley of Vision** - Here "Valley" refers to those who live in the valley, that is, Jerusalem. AT: "about those who live in the Valley of Vision" or "about those who live in Jerusalem" (See: [Metonymy](#))
- **What is the reason that you have all gone up to the housetops?** - Isaiah uses a question to scold the people of Judah. AT: "You should not go and stand on the tops of your houses." (See: [Rhetorical Question](#))
- **a town full of revelry** - "a town full of people celebrating"
- **Your dead were not killed with the sword** - This can be stated in active form. AT: "Enemy soldiers did not kill your people" (See: [Active or Passive](#))
- **with the sword** - Here "sword" represents the soldiers who fight in battle. (See: [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 22 General Notes](#)
- [Isaiah 22 Translation Questions](#)

Isaiah 22:3-4**UDB:**

³ All the leaders of the city fled.

But then they were captured because they did not have bows and arrows to defend themselves.

Your soldiers tried to flee while the enemy army was still far away,
but they also were captured.

⁴ That is why I said, "Allow me to cry alone;
do not try to comfort me about my people being slaughtered."

ULB:

³ All your rulers fled away together, but they were caught without a bow,
all of them were caught captured together; they had fled from far away.

⁴ Therefore I said, "Do not look at me, I will weep bitterly;
do not try to comfort me concerning the destruction of the daughter of my people."

translationWords:

- ruler, rulers, rule
- bow and arrow
- comfort, comforter
- people group, peoples, the people, a people

translationNotes:

- **but they were caught without a bow** - This can be stated in active form. AT: "but the enemy caught your rulers who were not even carrying a bow" (See: [Active or Passive](#))
- **all of them were caught and captured together** - This can be stated in active form. AT: "the enemy caught and captured all of them together" (See: [Active or Passive](#))
- **Therefore I said** - Here "I" refers to Isaiah.
- **of the daughter of my people** - Here "daughter" represents the people and may imply Isaiah's feeling of love for them. AT: "of my people whom I love" or "of my people" (See: [Metonymy](#) and [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 22 General Notes](#)
- [Isaiah 22 Translation Questions](#)

Isaiah 22:5-7**UDB:**

⁵ Yahweh, commander of the angel armies, has chosen a time when there will be a great uproar, soldiers marching, and people being terrified

in the valley where I received this vision.

It will be a time when our city walls will be battered down

and the people's cries for help will be heard in the mountains.

⁶ The armies from Elam and Kir in Media will attack,
driving chariots and carrying shields.

⁷ Our beautiful valleys will be filled with our enemies' chariots,
and the men who drive the chariots will stand outside our city
gates.

ULB:

⁵ For there is a day of tumult, treading down, and confusion for the Lord,
Yahweh of hosts,

in the Valley of Vision, a breaking down of the walls, and people crying out
to the mountains.

⁶ Elam takes up the quiver, with chariots of men and horsemen,
and Kir lays the shield bare.

⁷ It will come about that your choicest valleys
will be full of chariots, and the horsemen will take their positions at the gate.

translationWords:

- Lord
- Yahweh of hosts, God of hosts, host
- vision
- cry, cry out
- Elam
- chariot
- shield
- gate, gate bar

translationNotes:

- **For there is a day** - Here “day” refers to a longer period of time. AT: “For there will be a time” (See: [Metonymy](#))
- **of tumult, treading down, and confusion for the Lord, Yahweh of hosts** - “when Yahweh of hosts will cause panic, treading down, and confusion”
- **treading down** - Possible meanings are 1) this refers to soldiers marching or 2) people in general are running in panic and not sure where to go.
- **in the Valley of Vision** - This refers to Jerusalem. See how you translated this in [22:1](#).
- **people crying out to the mountains** - Possible meanings are 1) “people in the mountains will hear their cries” or 2) “the people’s cries will echo off the mountains”
- **Elam takes up the quiver** - The quiver is a bag to carry arrows and represents the archer’s weapons. AT: “The soldiers of Elam take their bows and arrows” (See: [Metonymy](#))
- **Kir lays the shield bare** - Here “Kir” represents the soldiers. AT: “the soldiers of Kir will take their shields out of their covers” (See: [Metonymy](#))
- **Kir** - Kir is a city in Media. (See: [How to Translate Names](#))
- **your choicest valleys** - Here “your” refers to the people of Jerusalem. Isaiah does include himself as one of the people of Jerusalem. AT: “our best valleys”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 22 General Notes](#)
- [Isaiah 22 Translation Questions](#)

Isaiah 22:8-9**UDB:**

⁸ God will cause the walls that protect the cities in Judah to fall down.

You people of Jerusalem will run to get the weapons that are stored in the building called “the Hall of the Forest.”

⁹ You will see that there are many breaks in the walls of Jerusalem.

You will store water in the lower pool in the city.

ULB:

⁸ He took away the protection of Judah;

and you looked in that day to the weapons in the Palace of the Forest.

⁹ You saw the breaches of the city of David, that they were many,

and you collected the water of the lower pool.

translationWords:

- Judah
- city of David

translationNotes:

- **General Information:** - Isaiah continues to describe a time in the future when an army will attack the people of Jerusalem. Past tense verbs can be translated with future tense verbs. (See: [Predictive Past](#))
- **He took away the protection of Judah** - The abstract noun “protection” can be stated as a verb. AT: “Yahweh will take away everything that has protected the people of Judah” (See: [Abstract Nouns](#))
- **you looked in that day to the weapons** - Here the phrase “to look to” means to trust in something. AT: “to defend yourselves you will get the weapons” (See: [Idiom](#))
- **Palace of the Forest** - This was a part of the temple in Jerusalem where they stored their weapons.
- **you collected the water of the lower pool** - The people will store water so that they will have enough to drink while their enemies surround the city. (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 22 General Notes](#)
- [Isaiah 22 Translation Questions](#)

Isaiah 22:10-11**UDB:**

¹⁰ You will inspect the houses in Jerusalem,

and some of them you will tear down to use the stones to repair the city wall.

¹¹ Between the walls of the city you will build a reservoir to store water from the old pool.

But you will never request help from the one who made the city;

you have never depended on Yahweh, who planned this city long ago.

ULB:

¹⁰ You counted the houses of Jerusalem, and you tore down the houses to strengthen the wall.

¹¹ You made a reservoir between the two walls for the water of the old pool.

But you did not consider the city's maker, who had planned it long ago.

translationWords:

- house
- Jerusalem

translationNotes:

- **General Information:** - Isaiah continues to describe a time in the future when an army will attack the people of Jerusalem. (See: [Predictive Past](#))
- **You counted the houses** - Here “counted” means they inspected the houses to find material to help them rebuild the city wall.
- **You made a reservoir** - “You made a storage place”
- **between the two walls** - It is unclear what two walls Isaiah meant. The main point is that they built the reservoir within the city walls.
- **the city's maker** - This refers to Yahweh.

Links:

- [Introduction to Isaiah](#)
- [Isaiah 22 General Notes](#)
- [Isaiah 22 Translation Questions](#)

Isaiah 22:12-14**UDB:**

¹² Yahweh, commander of the angel armies, told you to weep and mourn;

he told you to shave your heads and to wear rough sackcloth
to show that you were sorry for the sins that you had committed.

¹³ But instead of doing that, you were happy and celebrated;

you slaughtered cattle and sheep

in order to cook their meat and eat it and drink wine.

You said, "Let us eat and drink all that we want to,

because it is possible that we will die tomorrow!"

¹⁴ So Yahweh, commander of the angel armies, revealed this to me: "I will never forgive my people for sinning like this!"

ULB:

¹² The Lord, Yahweh of hosts called on that day

for weeping, for mourning, for shaved heads, and the wearing of sackcloth.

¹³ But look, instead, celebration and gladness, killing cattle and slaughtering sheep,

eating meat and drinking wine; let us eat and drink, for tomorrow we will die.

¹⁴ This was revealed in my ears by Yahweh of hosts:

"Surely this iniquity will not be forgiven you, even when you die," says the Lord, Yahweh of hosts.

translationWords:

- Lord
- Yahweh of hosts, God of hosts, host
- mourn, mourning
- sackcloth
- cow, calf, bull, cattle
- slaughter
- sheep, ram, ewe

- [wine, wineskin, new wine](#)
- [reveal, revelation](#)
- [iniquity](#)
- [forgive, forgiveness](#)

translationNotes:

- **Yahweh of hosts** - Translate this as you did in [1:9](#).
- **for shaved heads** - This was a sign of mourning and repenting. (See: [Symbolic Action](#))
- **let us eat and drink, for tomorrow we will die** - Here “eat and drink” represents having a party and over indulging in food and wine. AT: “we may as well have fun now by eating and drinking all we want, for we will die soon” (See: [Metonymy](#))
- **This was revealed in my ears by Yahweh of hosts** - Here “ears” represents Isaiah as a whole. This can be stated in active form. AT: “Yahweh of hosts revealed this to me” (See: [Synecdoche](#) and [Active or Passive](#))
- **Surely this iniquity will not be forgiven you, even when you die** - This can be stated in active form. AT: “Surely I will not forgive you for these sinful things you have done, even when you die” (See: [Active or Passive](#))
- **even when you die** - Possible meanings are 1) Yahweh will never forgive them, even after they die or 2) Yahweh will not forgive them until they die.

Links:

- [Introduction to Isaiah](#)
- [Isaiah 22 General Notes](#)
- [Isaiah 22 Translation Questions](#)

Isaiah 22:15-16**UDB:**

¹⁵ Yahweh, commander of the angel armies, said this to me: "Go to Shebna, the official who supervises the workers in the palace, and give this message to him:

¹⁶ 'Who do you think you are?

Who gave you the authority to build a beautiful tomb where you will be buried,

chiseling it out of the rocky cliff high above this valley?"

ULB:

¹⁵ The Lord, Yahweh of hosts, says this, "Go to this administrator, to Shebna, who is over the house, and say,

¹⁶ 'What are you doing here and who gave you permission to cut out a tomb for yourself,

hewing out a grave on the heights and carving out a resting place in the rock?"

translationWords:

- Lord
- Yahweh of hosts, God of hosts, host
- house
- tomb, grave, burial place

translationNotes:

- **Shebna** - This is the name of the manager of the king's palace in Jerusalem. (See: [How to Translate Names](#))
- **who is over the house** - Here "house" represents those in the king's palace. AT: "who is in charge of all those who work in the palace" (See: [Metonymy](#))
- **What are you doing here and who gave you permission ... in the rock?** - Yahweh uses this question to scold Shebna. AT: "You have no right ... in the rock!" (See: [Rhetorical Question](#))
- **cut out a tomb ... hewing out a grave ... carving out a resting place** - These three phrases all refer to making a burial tomb. (See: [Parallelism](#))
- **on the heights** - The most important people in Israel had tombs in the highest places. (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 22 General Notes](#)
- [Isaiah 22 Translation Questions](#)

Isaiah 22:17-19**UDB:**

¹⁷ You think that you are a great man, but Yahweh is about to hurl you away.

It will be as though he had seized you,

¹⁸ rolled you into a ball,

and thrown you away in a large distant land.

You will die and be buried there,

and your beautiful chariots will stay there in the hands of your enemies.

And because of what happens to you, your master, the king, will be very ashamed.

¹⁹ Yahweh says, "I will force you to quit working in the palace;

you will be forced out from your important position.

ULB:

¹⁷ See, Yahweh is about to throw you, a mighty man, about to throw you down; he will grasp you tightly.

¹⁸ He will surely wind you round and round, and toss you like a ball into a vast country.

There you will die, and there your glorious chariots will be; you will be the shame of your master's house!

¹⁹ "I will thrust you from your office and from your station. You will be pulled down.

translationWords:

- Yahweh
- mighty, might
- death, die, dead
- glory, glorious
- chariot
- shame, shameful, ashamed
- lord, master, sir
- house

translationNotes:

- **General Information:** - Isaiah continues to speak God's message to Shebna.
- **He will surely wind you round and round, and toss you like a ball into a vast country** - The enemy soldiers coming and taking Shebna as a captive to a foreign land is spoken of as if Yahweh were throwing him like a ball into another land. (See: [Metaphor](#))
- **you will be the shame of your master's house** - Here "house" represents the people who work in the king's palace. AT: "you will cause shame for all those in your master's palace" (See: [Metonymy](#))
- **I will thrust you from your office and from your station. You will be pulled down** - Yahweh causing Shebna to no longer work in the king's palace is spoken of as if Yahweh will throw him to the ground. (See: [Metaphor](#))
- **You will be pulled down** - This can be stated in active form. AT: "I will bring you down from your honored position" (See: [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 22 General Notes](#)
- [Isaiah 22 Translation Questions](#)

Isaiah 22:20-22**UDB:**

²⁰ Then I will summon Hilkiyah's son Eliakim, who has served me well, to replace you. ²¹ I will make him wear your robe and fasten your sash around him, and I will give to him the authority that you had. He will be like a father to the people of Jerusalem and all the other towns in Judah. ²² I will give to him authority over what happens in the palace where King David lived; when he decides something, no one will be able to oppose it; when he refuses to do something, no one will be able to force him to do it.

ULB:

²⁰ It will come about on that day that I will call my servant Eliakim son of Hilkiyah.

²¹ I will clothe him with your tunic and put on him your sash, and I will transfer your authority into his hand.

He will be a father to the inhabitants of Jerusalem and to the house of Judah.

²² I will place the key of the house of David on his shoulder;

he will open, and none will shut; he will shut, and none will open.

translationWords:

- call, calling, called, call out
- servant, slave, slavery
- clothe, clothed
- tunic
- authority
- hand, right hand, to hand over
- ancestor, father, forefather
- Jerusalem
- house
- Judah
- David

translationNotes:

- **General Information:** - Isaiah continues to speak God's message to Shebna.
- **It will come about on that day** - Here "day" represents a period of time in general. AT: "It will happen at that time" (See: [Metonymy](#))

- **Eliakim ... Hilkiyah** - These are names of men. (See: [How to Translate Names](#))
- **I will clothe him with your tunic and put on him your sash** - Yahweh causing Eliakim to take Shebna's place in the king's palace is spoken of as if Yahweh will dress Eliakim in Shebna's clothes that represent his authority in the king's palace. (See: [Metaphor](#))
- **your tunic ... your sash** - Here the tunic and sash represent authority in the king's palace. (See: [Metonymy](#))
- **sash** - This is a piece of cloth that people wear around the waist or across the chest. Translate this as you did in [3:20](#).
- **into his hand** - Here "hand" represents power or control. AT: "to him" (See: [Metonymy](#))
- **He will be a father** - Eliakim caring for and protecting the people of Judah is spoken of as if he would be their father. AT: "He will be like a father" (See: [Metaphor](#))
- **to the house of Judah** - Here "house" represents the people. AT: "to the people of Judah" (See: [Metonymy](#))
- **I will place the key of the house of David on his shoulder ... none will open** - Here "key" represents authority. This speaks of Eliakim having authority that no one can oppose as if he had the key to the palace and no one else could lock or unlock the door. AT: "I will put him in charge of those who work in the king's palace, and when he makes a decision no one will be able to oppose him" (See: [Metonymy](#) and [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 22 General Notes](#)
- [Isaiah 22 Translation Questions](#)

Isaiah 22:23-24**UDB:**

²³ I will cause his family to be greatly respected, because I will put him firmly in his position as supervisor of the workers in the palace, like a nail that is firmly hammered into a wall. ²⁴ Others will enable him to have much responsibility, with the result that all the members of his family, even the most insignificant ones, will be honored.

ULB:

²³ I will fasten him, a peg in a secure place,
and he will become a seat of glory for his father's house.

²⁴ They will hang on him all the glory of his father's house, the offspring and
descendants, every small container
from the cups to all the jugs.

translationWords:

- glory, glorious
- ancestor, father, forefather
- house
- offspring
- descendant, descended from

translationNotes:

- **General Information:** - Yahweh continues to describe Eliakim, who will replace Shebna in the king's palace.
- **I will fasten him, a peg in a secure place** - Yahweh causing Eliakim's authority to be strong and secure in the king's palace is spoken of as if Eliakim were a peg and Yahweh will set him firmly in the palace wall. (See: **Metaphor**)
- **he will become a seat of glory for his father's house** - Here "seat of glory" represents a place of honor. AT: "Eliakim will bring honor to his family" (See: **Metonymy**)
- **his father's house** - Here "house" represents family. AT: "his father's family" or "his family" (See: **Metonymy**)
- **They will hang on him all the glory of his father's house** - Yahweh causing Eliakim's whole family to be honored because of Eliakim is spoken of as if Eliakim were a peg in the wall and his family were something that hangs on the peg. AT: "They will give honor to his whole family because of him" (See: **Metaphor**)

- **every small container from the cups to all the jugs** - This continues to speak of Eliakim as a peg. His offspring will be like cups that hang on the peg. This means his descendants will be honored because of him. (See: [Metaphor](#))
- **the cups to all the jugs** - A cup is a small container that holds water. A jug is a larger container that holds water.

Links:

- [Introduction to Isaiah](#)
- [Isaiah 22 General Notes](#)
- [Isaiah 22 Translation Questions](#)

Isaiah 22:25

UDB:

²⁵ Yahweh, commander of the angel armies, also says, “Shebna is like a peg that is firmly fastened to the wall. But there will be a time when I will remove him from his position; he will lose his power, and everything that he promoted will fail.” That will surely happen because Yahweh has said it.

ULB:

²⁵ On that day—this is the declaration of Yahweh of hosts—the peg driven in a firm place will give way, break off, and fall, and the weight that was on it will be cut off—for Yahweh has spoken.

translationWords:

- [Yahweh of hosts, God of hosts, host](#)

translationNotes:

- **General Information:** - This continues the imagery from the previous verses. (See: [22:23-24](#))
- **On that day** - Here “day” represents a period of time in general. AT: “At that time” (See: [Metonymy](#))
- **declaration of Yahweh of hosts** - Translate this as you did in [14:22](#).
- **the peg driven in a firm place ... will be cut off** - Yahweh causing Shebna to lose his authority in the king’s palace is spoken of as if Shebna were a peg in the wall that breaks off and falls to the ground. This emphasizes that Shebna thought his authority was secure but God will remove him. (See: [Metaphor](#))
- **the weight that was on it will be cut off** - Here “weight” represents Shebna’s power and authority. It is spoken of as if it were an object hanging on the peg that represents Shebna. Yahweh causing Shebna to lose his power and authority is spoken of as if someone were to cut off the object that was hanging on the peg. (See: [Metonymy](#) and [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 22 General Notes](#)
- [Isaiah 22 Translation Questions](#)

Isaiah 23 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation.

Special concepts in this chapter

Phoenicia

This chapter prophesies destruction against several cities in Phoenicia as well as in Tarshish. The exact location of Tarshish is unknown. Because of the locations mentioned in this chapter, it appears that the Assyrians will conquer many of the nations on the Mediterranean Sea. (See: [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#))

Links:

- [Isaiah 23:01 Notes](#)

Isaiah 23:1-3**UDB:**

¹ I, Isaiah, received this message from Yahweh for you, the people in the city of Tyre:

You sailors on ships from Tarshish,

weep, because the harbor of Tyre and all the houses in the city have been destroyed.

The reports that you heard in the Island of Cyprus about Tyre are true.

² You people who live along the coast, you merchants of the city of Sidon, mourn silently.

Your sailors went across the seas to make you rich, there in Tyre.

³ They sailed across deep seas

to buy grain in Egypt, grain from the Valley of Shihor.

This wealth came down the Nile River, and you, Tyre, were the place where the people of all nations traded.

ULB:

23 ¹ A declaration about Tyre:

Howl, you ships of Tarshish; for there is neither home nor harbor;

from the land of Cyprus it has been revealed to them. [1]Instead of *Cyprus*, some modern versions keep *Kittim*, the Hebrew name for this island.

² Be silent, you inhabitants of the coast; the merchant of Sidon,

who travels over the sea, has filled you. [2]Some ancient and modern versions have *Be silent, you inhabitants of the coast; the merchants of Sidon, who travel over the sea, have filled you* or *Be silent, you inhabitants of the coast and you merchants of Sidon, whom those who travel over the sea have filled*.

³ Upon the great waters was the grain of Shihor,

the harvest of the Nile was her produce;

and it became the commerce of the nations.

translationWords:

- declare, declaration
- Tyre, Tyrians
- Tarshish
- Cyprus
- reveal, revelation
- Sidon, Sidonians
- water, waters
- grain
- harvest
- Nile River, River of Egypt
- nation

translationNotes:

- **General Information:** - Isaiah continues to tell what God has judged against the nations in 13:1-23:18.
- **A declaration about Tyre** - “This is what Yahweh declares about Tyre”
- **Howl, you ships of Tarshish** - Here “ships” represents the men on the ships. Isaiah speaks to the men on the ships of Tarshish as if they could hear him. AT: “Cry out in despair you men on the ships of Tarshish” (See: [Metonymy](#) and [Apostrophe](#))
- **harbor** - an area of the sea that is near land and safe for ships
- **from the land of Cyprus it has been revealed to them** - This phrase can be stated in active form. AT: “the men heard about Tyre when they were in the land of Cyprus” (See: [How to Translate Names](#) and [Active or Passive](#))
- **Be silent, you inhabitants of the coast** - Isaiah speaks to the people who live on the coast as if they could hear him. (See: [Apostrophe](#))
- **Be silent** - This is an idiom. Here silence is meant to signal shock and amazement. AT: “Be shocked” (See: [Idiom](#))
- **of the coast** - The “coast” is the land near or around the sea or ocean. Here it refers to the people who live in Phoenicia which borders the Mediterranean sea.
- **the merchant of Sidon, who travels over the sea, has filled you** - Here “merchant” means “many merchants.” AT: “the merchants of Sidon, who travel over the sea, have made you rich” (See: [Generic Noun Phrases](#))
- **Upon the great waters was the grain of Shihor** - Shihor was the name of a valley near the Nile River in Egypt known for its production of grain. AT: “The men traveled on the large sea to transport the grain from Shihor in Egypt” (See: [How to Translate Names](#))
- **the harvest of the Nile was her produce** - The grain was harvested near the Nile River and transported on the river and then to Phoenicia. (See: [Metonymy](#))
- **her produce** - “its produce.” It was common to refer to the river as “her.”
- **it became the commerce of the nations** - Commerce is the activity of buying and selling

goods. Here “nations” represents the people. AT: “you were where people from other nations came to buy and sell goods” (See: [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 23 General Notes](#)
- [Isaiah 23 Translation Questions](#)

Isaiah 23:4-5**UDB:**

⁴ But now you people in Sidon should be ashamed,

because you trusted in Tyre, which has been a strong fortress on an island in the sea.

Tyre is like a woman who is saying,

”Now it is as though I have not given birth to any children, or raised any sons or daughters.”

⁵ When the people of Egypt hear what has happened to Tyre, they will grieve very much.

ULB:

⁴ Be ashamed, Sidon; for the sea has spoken, the mighty one of the sea. He says,

”I have not labored nor given birth, nor have I raised young men nor brought up young women.”

⁵ When the report comes to Egypt, they will be grieved concerning Tyre.

translationWords:

- shame, shameful, ashamed
- Sidon, Sidonians
- mighty, might
- labor, laborer
- raise, rise, risen, arise, arose
- report
- Egypt, Egyptian
- Tyre, Tyrians

translationNotes:

- **for the sea has spoken, the mighty one of the sea ... nor brought up young women** - Possible meanings are 1) Yahweh describes the city of Tyre as a mother who speaks about the people who live in the city as her children, or 2) Yahweh is describing the Mediterranean Sea as speaking. The people of Tyre considered the sea their god and father. In either meaning the speaker mourns because its children are destroyed. (See: **Personification**)

Links:

- [Introduction to Isaiah](#)
- [Isaiah 23 General Notes](#)
- [Isaiah 23 Translation Questions](#)

Isaiah 23:6-7**UDB:**

⁶ Sail to Tarshish and tell them what happened;

weep, you people who live along the coast.

⁷ The people in the very old city of Tyre were previously joyful.

Traders from Tyre established colonies in many distant nations.

ULB:

⁶ Cross over to Tarshish; wail, you inhabitants of the coast.

⁷ Has this happened to you, the joyful city, whose origin is from ancient times,

whose feet carried her far away to foreign places to settle?

translationWords:

- Tarshish
- joy, joyful
- foreigner, foreign, alien

translationNotes:

- **Cross over to Tarshish** - “Make your way to Tarshish.” Tarshish was the farthest land the people of Tyre traveled to do business. It will be the only place of safety for those who escape from Tyre.
- **Has this happened to you, the joyful city, whose origin is from ancient times ... to settle?** - Yahweh uses a question to mock Tyre. This rhetorical questions can be translated as a statement. AT: “This has indeed happened to you who were full of joy in the ancient city of Tyre ... to settle.” (See: [Rhetorical Question](#))
- **the joyful city** - Here “city” represents the people. AT: “the joyful people who live in the city of Tyre” (See: [Metonymy](#))
- **whose feet carried her far away to foreign places to settle** - Here “feet” represents the whole person. AT: “who went to distant places to live and make money” (See: [Synecdoche](#))
- **her far away** - Here “her” refers to the city of Tyre which represents the people of Tyre. (See: [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 23 General Notes](#)
- [Isaiah 23 Translation Questions](#)

Isaiah 23:8-9**UDB:**

⁸ People from Tyre appointed kings over other places;

their traders were wealthy;

they were as powerful and wealthy as kings.

Who caused the people of Tyre to experience this disaster?

⁹ It was Yahweh, commander of the angel armies, who did it;

he did it in order to cause you people in Tyre to not be proud anymore,

to humiliate you men who are honored all over the world.

ULB:

⁸ Who has planned this against Tyre, the giver of crowns,

whose merchants are princes, whose traders are the honored ones of the earth?

⁹ Yahweh of hosts has planned it to dishonor her pride

and all her glory, to shame all her honored ones of the earth.

translationWords:

- Tyre, Tyrians
- crown, to crown
- prince, princess
- honor, to honor
- Yahweh of hosts, God of hosts, host
- dishonor, dishonorable
- proud, pride, prideful
- glory, glorious
- shame, shameful, ashamed

translationNotes:

- **Who has planned this against Tyre ... of the earth?** - Isaiah uses a question to mock Tyre. The word “this” refers to God’s plans to destroy Tyre which Isaiah described in 23:1-7. Also,

“Tyre” refers to the people who live in Tyre. This rhetorical question can be translated as a statement. AT: “It was Yahweh who has planned to destroy the people of Tyre ... of the earth.” (See: [Rhetorical Question](#) and [Metonymy](#))

- **the giver of crowns** - Here “crown” refers to the power a person has as a ruler over people. AT: “who gives people power to rule over others” (See: [Metonymy](#))
- **whose merchants are princes** - The merchants are compared to princes to emphasize how much power they had when they went to different lands. AT: “whose merchants are like princes” (See: [Metaphor](#))
- **whose traders are the honored ones of the earth** - This can be stated in active form. AT: “whose traders the people of the earth give the highest honors” (See: [Active or Passive](#))
- **to dishonor her pride and all her glory** - “to dishonor them because they were proud of their own glory”
- **her pride ... her glory ... her honored ones** - Here “her” refers to the city of Tyre which represents the people who live there. AT: “their pride ... their glory ... their honored one” (See: [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 23 General Notes](#)
- [Isaiah 23 Translation Questions](#)

Isaiah 23:10-12**UDB:**

- ¹⁰ You people of Tarshish, you must grow crops in your land instead of trading;
 spread out over your land like the Nile River spreads over the land
 of Egypt when it floods,
 because there is no harbor in Tyre for your ships now.
- ¹¹ It is as though Yahweh stretched out his hand over the sea
 and shook the kingdoms of the earth.
 He commanded that in Phoenicia
 all its fortresses must be destroyed.
- ¹² He said to the people of Sidon,
 “You will never rejoice again, because you will be crushed;
 even if you flee to the island of Cyprus,
 you will not escape from troubles; you will have no peace.”

ULB:

- ¹⁰ Plow your land, as one plows the Nile, daughter of Tarshish. There is no longer a marketplace in Tyre.[1] Instead of *Plow your land*, some versions have *Pass through your land* or *Overflow your land*.
- ¹¹ Yahweh has reached out with his hand over the sea, and he has shaken the kingdoms;
 he has given a command concerning Phoenicia, to destroy the strongholds.
- ¹² He said, “You will not rejoice again, oppressed virgin daughter of Sidon; arise, pass over to Cyprus; but neither there you will have rest.”

translationWords:

- Nile River, River of Egypt
- Tarshish
- Tyre, Tyrians
- Yahweh
- hand, right hand, to hand over

- [kingdom](#)
- [command, to command, commandment](#)
- [Phoenicia](#)
- [stronghold, fortress, fortified](#)
- [rejoice](#)
- [oppress, oppression, oppressor](#)
- [Sidon, Sidonians](#)
- [Cyprus](#)

translationNotes:

- **Plow your land, as one plows the Nile, daughter of Tarshish. There is no longer a marketplace in Tyre** - Possible meanings are 1) Isaiah is telling the people of Tarshish to start planting crops since they can no longer trade with Tyre or 2) Isaiah is telling the people of Tarshish they are free from Tyre's control. AT: "Pass through your land like a river, daughter of Tarshish. The people of Tyre no longer have any power" (See: [Simile](#))
- **daughter of Tarshish** - The "daughter" of a city represents the people of the city. AT: "the people of Tarshish" or "the people who live in Tarshish" (See: [Metonymy](#))
- **Yahweh has reached out with his hand over the sea, and he has shaken the kingdoms** - Yahweh using his power to control the sea and the people of mighty kingdoms is spoken of as if Yahweh reached out his hand and shook kingdoms. (See: [Metaphor](#))
- **has reached out with his hand over the sea** - Here "hand" refers to God's power and control. AT: "has shown his power over the sea" (See: [Metonymy](#))
- **oppressed virgin daughter of Sidon** - Here "virgin daughter" represents the people of Sidon. AT: "people of Sidon, because other people will oppress you" (See: [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 23 General Notes](#)
- [Isaiah 23 Translation Questions](#)

Isaiah 23:13-14**UDB:**

¹³ Think about what happened in Babylonia:

the people who were in that land have disappeared.

The armies of Assyria have caused that land to become a place where wild animals from the desert live.

They built dirt ramps to the top of the walls of the city of Babylon;

then they entered the city and tore down the palaces

and caused the city to become a heap of rubble.

¹⁴ So wail, you sailors on the ships of Tarshish,

because the harbor in Tyre where your ships stop is destroyed!

ULB:

¹³ See the land of the Chaldeans. This people has ceased to be; the Assyrians have made it a wilderness for wild animals.

They set up their siege towers; they demolished its palaces; they made it a heap of ruins.

¹⁴ Howl, you ships of Tarshish; for your refuge has been destroyed.

translationWords:

- Chaldea, Chaldean
- Assyria, Assyrian, Assyrian Empire
- desert, wilderness
- siege, besiege
- ruin, ruins
- Tarshish
- refuge, shelter

translationNotes:

- **See the land of the Chaldeans** - “Chaldeans” is another name for Babylonians. AT: “See what happened to the land of the Babylonians” or “See what has happened to Babylonia”
- **siege towers** - Soldiers built towers or dirt ramps to attack over the walls of a city.

- **Howl, you ships of Tarshish** - Here “ships” represents the men on the ships. See how you translated this in [23:1](#). (See: [Metonymy](#))
- **for your refuge has been destroyed** - This can be stated in active form. AT: “for enemies have destroyed your refuge” (See: [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 23 General Notes](#)
- [Isaiah 23 Translation Questions](#)

Isaiah 23:15-16**UDB:**

¹⁵ For seventy years, which is as long as kings usually live, people will forget about Tyre. But then it will be rebuilt. What will happen there will be like what happened to a prostitute in this song:

¹⁶ You harlot, whom people had forgotten,
 play your harp well,
 and sing many songs,
 in order that people will remember you again.

ULB:

¹⁵ In that day, Tyre will be forgotten for seventy years, like the days of a king. After the end of seventy years there will happen in Tyre something like in the song of the prostitute.

¹⁶ Take a harp, go about the city, you forgotten prostitute;
 play it well, sing many songs, so that you may be remembered.

translationWords:

- Tyre, Tyrians
- biblical time: year
- king
- prostitute, harlot, whore
- harp

translationNotes:

- **In that day** - Here “day” represents a period of time in general. AT: “At that time” or “Then” (See: [Metonymy](#))
- **Tyre will be forgotten for seventy years** - Since people will no longer go to Tyre to buy or sell goods, it will be like they have forgotten about the city. This can be stated in active form. AT: “for seventy years it will be like the people have forgotten about Tyre” (See: [Active or Passive](#))
- **for seventy years** - “for 70 years” (See: [Numbers](#))
- **like the days of a king** - Here “days” represents a longer period of time. The average time that a king lived was about 70 years. AT: “like the years of a king” or “which is about as long as a king lives” (See: [Metonymy](#))

- **like in the song of the prostitute ... so that you may be remembered** - This speaks about the people of Tyre as if they were a prostitute. Just as a prostitute who is no longer popular may sing in the streets to regain her former lovers, the people of Tyre will try to get people from other nations to return to them to continue trading so that the people of Tyre will be rich and powerful again. (See: [Metaphor](#))
- **so that you may be remembered** - This can be stated in active form. AT: “so that people remember you” or “so that people return to you” (See: [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 23 General Notes](#)
- [Isaiah 23 Translation Questions](#)

Isaiah 23:17-18**UDB:**

¹⁷ It is true that after seventy years Yahweh will restore Tyre. Their merchants will again earn a lot of money by buying things from and selling things to many other nations.

¹⁸ But their profits will be given to Yahweh.

The merchants will not hoard their money;

instead, they will give it to Yahweh's people, for they will live in his presence,

in order that they can buy food and nice clothes.

ULB:

¹⁷ It will come about that after seventy years, Yahweh will help Tyre, and she will start making money again by doing the work of a prostitute, and she will offer her services to all the kingdoms of the earth. ¹⁸ Her profits and earnings will be set apart to Yahweh. They will not be stored up or kept in the treasury, for her profits will be given to those who live in Yahweh's presence and will be used to supply them with abundant food and so they can have the best quality clothing.

translationWords:

- Yahweh
- Tyre, Tyrians
- prostitute, harlot, whore
- kingdom
- profit, profitable

translationNotes:

- **It will come about that** - This phrase is used here to mark an important event that will happen. If your language has a way for doing this, you could consider using it here.
- **seventy years** - "70 years" (See: [Numbers](#))
- **Yahweh will help Tyre** - Here "Tyre" represents the people who live in Tyre. AT: "Yahweh will help the people of Tyre" (See: [Metonymy](#))
- **she will start making money again by doing the work of a prostitute ... of the earth** - Isaiah compares the people of Tyre with a prostitute. Just as the prostitute sells herself for money to any man, the people of Tyre will again buy and sell to all kingdoms. AT: "And like a prostitute they will buy and sell will all the kingdoms of the earth" (See: [Metaphor](#))
- **They will not be stored up or laid up** - This can be stated in active form. AT: "The merchants will not store away their money" (See: [Active or Passive](#))
- **Those who live in Yahweh's presence** - "Those who obey and serve Yahweh"

- **for them to eat and to have lasting clothing** - “for them to have enough food to eat and clothing that will last a long time”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 23 General Notes](#)
- [Isaiah 23 Translation Questions](#)

Isaiah 24 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation.

While it appears that this chapter is a continuation of the prophecy from the previous chapter, it actually looks at the whole of the Assyrian conquest as Yahweh's punishment on the world. (See: [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#))

Special concepts in this chapter

Covenant

The mention of an “everlasting covenant” in this chapter is probably not to a specific covenant with Abraham or Moses. Instead, it is an expectation that mankind would obey Yahweh. Some consider this to be a covenant Yahweh made with Adam. (See: [everlasting](#), [eternal](#), [eternity](#) and [covenant](#))

Other possible translation difficulties in this chapter

Reign of Yahweh

This chapter appears to prophesy about a time of restoration when the messiah will reign. This chapter pictures a time of great peace and harmony in the world. The translator should not add explanation, but should try to maintain the tense of the original text, as a future or uncompleted action. (See: [restore](#), [restoration](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#) and [Christ](#), [Messiah](#))

Links:

- [Isaiah 24:01 Notes](#)

Isaiah 24:1-2**UDB:**

¹ Some day Yahweh is going to destroy the earth.

He will devastate it and cause it to become a desert,
and he will scatter its people.

² He will scatter everyone:

priests and common people,
servants and their masters,
maids and their mistresses,
buyers and sellers,
lenders and borrowers,
people who owe money and people who are owed money.

ULB:

24 ¹ Look, Yahweh is about to empty the earth, to devastate it, mar its surface, and scatter its inhabitants.

² It will come about that, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress;

as with the buyer, so with the seller; as with the creditor, so with the debtor; as with the receiver of interest, so with the giver of interest.

translationWords:

- Yahweh
- people group, peoples, the people, a people
- priest, priesthood
- servant, slave, slavery
- lord, master, sir

translationNotes:

- **to empty the earth** - “to make the earth desolate” or “to destroy everything on the earth”
- **It will come about that** - This phrase marks an important event. If your language has a way for doing this, you could consider using it here.

- **as with ... so with** - What Yahweh will do is not stated here, but it is understood. This shows that God will treat all people the same way. AT: “as Yahweh scatters ... so he will scatter”(See: [Ellipsis](#))
- **the priest ... the giver of interest** - In 24:2 Isaiah lists several classes of people. They can be stated as plural nouns as in the UDB. AT: “the priests ... those who give interest” (See: [Generic Noun Phrases](#))
- **the receiver of interest** - “the one who owes money.” The word “interest” means the extra money someone has to pay so that he may borrow money.
- **the giver of interest** - “the one who is owed money”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 24 General Notes](#)
- [Isaiah 24 Translation Questions](#)

Isaiah 24:3-5**UDB:**

³ Nothing that is worth anything will be left on earth;

everything valuable will be destroyed.

That will surely happen because Yahweh has said it.

⁴ Everything on the earth will dry up and die;

its important people will become weak and unimportant.

⁵ The earth has become unacceptable to Yahweh because the people who live on it have disobeyed his laws;

they have rejected the covenant that he intends to last forever.

ULB:

³ The earth will be completely devastated and completely stripped;

for Yahweh has spoken this word.

⁴ The earth dries up and withers, the world shrivels up and fades away,
the prominent people of the earth waste away.

⁵ The earth is polluted by its inhabitants because they have transgressed the laws, violated the statutes,
and broken the everlasting covenant.

translationWords:

- Yahweh
- word of God, word of Yahweh, word of the Lord, scripture
- world, worldly
- waste, wasteland
- transgress, transgression
- law, law of Moses, God's law, law of Yahweh
- statute, statutes
- everlasting, eternal, eternity
- covenant

translationNotes:

- **The earth will be completely devastated and completely stripped** - This can be stated in active form. AT: “Yahweh will completely devastate the earth and he will remove everything with value” (See: [Active or Passive](#))
- **Yahweh has spoken this word** - Here “word” represents what Yahweh said. AT: “Yahweh has said he would” (See: [Metonymy](#))
- **The earth dries up and withers, the world shrivels up and fades away** - These two phrases mean basically the same thing. AT: “Everything on earth will dry up and die” (UDB) (See: [Parallelism](#))
- **The earth ... the world** - Both of these represent everything that is on the earth. (See: [Metonymy](#))
- **The earth is polluted by its inhabitants** - The people sinning and making the earth unacceptable to God is spoken of as if the people made the earth physically unclean. This can be stated in active form. AT: “The people have polluted the earth” (See: [Metaphor](#) and [Active or Passive](#))
- **they have transgressed the laws, violated the statutes, and broken the everlasting covenant** - “they have not obeyed God’s laws and statutes, and they have broken God’s eternal covenant”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 24 General Notes](#)
- [Isaiah 24 Translation Questions](#)

Isaiah 24:6-7**UDB:**

⁶ Therefore, Yahweh will curse the earth;

the people who live on it must be punished because of the sins that they have committed.

They will be destroyed by fire,

and only a few people will remain alive.

⁷ The grapevines will wither,

and there will be no grapes to make wine.

All the people who were previously happy will now groan and mourn.

ULB:

⁶ Therefore a curse devours the earth, and its inhabitants are found guilty.

The inhabitants of the earth burn up, and few people are left.

⁷ The new wine dries up, the vine withers, all the merry-hearted groan.

translationWords:

- **curse, cursed**
- **devour**
- **guilt, guilty**
- **wine, wineskin, new wine**
- **vine**

translationNotes:

- **General Information:** - Isaiah continues to describe a time in the future when God will judge the earth. Prophets sometimes describe a future event as something in the past or in the present. This emphasizes the event certainly will happen. (See: **Predictive Past**)
- **a curse devours the earth** - Yahweh cursing the earth and destroying it is spoken of as if a curse were either a wild animal that completely eats the earth or a fire that completely burns up the earth. (See: **Metaphor**)
- **and its inhabitants are found guilty** - This can be stated in active form. AT: “and Yahweh will declare that the people are guilty” (See: **Active or Passive**)

Links:

- [Introduction to Isaiah](#)
- [Isaiah 24 General Notes](#)
- [Isaiah 24 Translation Questions](#)

Isaiah 24:8-9**UDB:**

- ⁸ People will no longer play cheerful songs with tambourines,
people will no longer play joyfully on their harps,
and people will no longer shout noisily during their celebrations.
- ⁹ People will no longer sing while they drink wine,
and all their alcoholic drinks will taste bitter.

ULB:

- ⁸ The happy sound of the tambourines stops, and the revelry of those who rejoice;
the joy of the lyre ceases.
- ⁹ They no longer drink wine and sing, and the beer is bitter to those who drink it.

translationWords:

- rejoice
- joy, joyful
- lute, lyre
- wine, wineskin, new wine

translationNotes:

- **General Information:** - Isaiah continues to describe a time in the future when God will judge the earth. Prophets sometimes describe a future event as something in the past or in the present. This emphasizes the event certainly will happen. (See: [Predictive Past](#))
- **tambourines ... lyre** - These are musical instruments. See how you translated these in [5:12](#).

Links:

- [Introduction to Isaiah](#)
- [Isaiah 24 General Notes](#)
- [Isaiah 24 Translation Questions](#)

Isaiah 24:10-11**UDB:**

¹⁰ Towns and cities will be desolate;

every house will be locked to prevent thieves from entering, for no one will live in them.

¹¹ Mobs will gather in the streets, wanting wine;

no one on the earth will be happy anymore.

ULB:

¹⁰ The city of chaos has been broken down; every house is closed up and empty.

¹¹ There is a crying in the streets because of the wine;

all joy is darkened, the gladness of the land has disappeared.

translationWords:

- wine, wineskin, new wine
- joy, joyful

translationNotes:

- **General Information:** - Isaiah continues to describe a time in the future when God will judge the earth. Prophets sometimes describe a future event as something in the past or in the present. This emphasizes the event certainly will happen. (See: [Predictive Past](#))
- **The city of chaos has been broken down** - This can be stated in active form. AT: “Yahweh will break down the city of chaos” (See: [Active or Passive](#))
- **The city of chaos** - Possible meanings are 1) the city was in chaos before the Lord breaks it down; the people did not obey God, the government was corrupt, and the city was full of drinking and parties, or 2) the city will be in chaos after God breaks it down. The walls and buildings that were once built strong and tall are now in ruins on the ground. With either meaning it does not mean one city. It refers to cities in general.
- **every house is closed up and empty** - This can be stated in active form. AT: “the people will close up their houses and leave them empty” (See: [Active or Passive](#))
- **because of the wine** - “because there is no wine”
- **all joy is darkened, the gladness of the land has disappeared** - These two phrases mean basically the same thing. AT: “all joy will be gone from the earth” (See: [Parallelism](#))
- **gladness of the land** - Here “land” represents the people of the earth. (See: [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 24 General Notes](#)
- [Isaiah 24 Translation Questions](#)

Isaiah 24:12-13**UDB:**

¹² Cities will be ruined,

and all their gates will be battered into pieces.

¹³ It will be like that all over the earth:

there will only be a few people still alive,

like what happens when workers beat all the olives off a tree and there are only a few left,

or when they harvest the grapes and there are only a few left on the vines.

ULB:

¹² In the city is left a desolation, and the gate is broken into a ruin.

¹³ For this is how it will be on the whole earth among the nations,

as when an olive tree is beaten, as the gleanings when the grape harvest is done.

translationWords:

- desolate, desolation
- gate, gate bar
- ruin, ruins
- nation
- olive
- glean, gleaning
- grape
- harvest

translationNotes:

- **General Information:** - Isaiah continues to describe a time in the future when God will judge the earth. Prophets sometimes describe a future event as something in the past or in the present. This emphasizes the event certainly will happen. (See: [Predictive Past](#))

- **In the city is left a desolation** - The abstract noun “desolation” can be stated as “desolate” or “empty.” AT: “The city is desolate” or “The city is left empty” (See: [Abstract Nouns](#))
- **In the city** - This is not a specific city but cities in general. (See: [Generic Noun Phrases](#))
- **as when an olive tree is beaten, as the gleanings when the grape harvest is done** - This compares the nations after Yahweh devastates the land to trees and vines after their fruit has been picked. This means there will be very few people left in the land. (See: [Simile](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 24 General Notes](#)
- [Isaiah 24 Translation Questions](#)

Isaiah 24:14-15**UDB:**

¹⁴ Those in the west will sing with great happiness;

they will declare that Yahweh is very great.

¹⁵ Those in the east of Israel will also praise Yahweh;

those along the coastlines of the sea will praise Yahweh, the God
the people Israel worship.

ULB:

¹⁴ They will lift up their voices and shout the majesty of Yahweh,
and will joyfully shout from the sea.

¹⁵ Therefore in the east glorify Yahweh,
and in the isles of the sea give glory to the name of Yahweh, the God of Israel.

translationWords:

- voice
- majesty
- Yahweh
- glorify
- glory, glorious
- name
- God
- Israel, Israelites, nation of Israel

translationNotes:

- **They will lift up their voices and shout the majesty of Yahweh** - The phrase “lift up their voices” is an idiom that means to speak loudly. AT: “They will sing and shout about the majesty of Yahweh” (See: **Idiom**)
- **They will** - Here “They” refers to those who are still alive after Yahweh devastates the earth.
- **and will joyfully shout from the sea** - Here “the sea” refers to the Mediterranean Sea which is west of Israel. AT: “and those in the west towards the sea will shout with joy” (See: **Assumed Knowledge and Implicit Information**)
- **Therefore in the east glorify Yahweh** - The phrase “in the east” represents the people living east of Israel. Isaiah is commanding these people as if they were there with him. But, he is talking to the people in the future after God devastates the earth. AT: “Therefore everyone

from distant lands in the east will glorify Yahweh” (See: [Metonymy](#) and [Apostrophe](#) and [Predictive Past](#))

- **and in the isles of the sea give glory** - Isaiah is commanding the people who live on the islands in the Mediterranean sea as if they were there with him. But, he is talking to the people in the future after God devastates the earth. AT: “and everyone in the islands will give glory” (See: [Metonymy](#) and [Apostrophe](#) and [Predictive Past](#))
- **to the name of Yahweh** - Here “name” represents Yahweh. AT: “to Yahweh” (See: [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 24 General Notes](#)
- [Isaiah 24 Translation Questions](#)

Isaiah 24:16**UDB:**

¹⁶ We will hear people in the most distant places on the earth singing praise to Yahweh, the truly righteous one.

But now, I am very sad.

Weep for me, because I have become thin and weak.

Terrible things are happening!

Treacherous people still betray others everywhere.

ULB:

¹⁶ From the farthest part of the earth we have heard songs, “Glory to the righteous one!”

But I said, “I have wasted away, I have wasted away, woe is me! The treacherous have dealt treacherously;

yes, the treacherous have dealt very treacherously.”

translationWords:

- glory, glorious
- righteous, righteousness
- woe

translationNotes:

- **we have heard** - Here “we” refers to Isaiah and the people of Israel. Isaiah is describing something in the future as if it has already happened. AT: “we will hear” (See: **Inclusive “We”** and **Predictive Past**)
- **I have wasted away, I have wasted away** - Isaiah repeats this phrase to emphasize his anguish. He was very concerned because he saw people who deceived others and did not do what they promised to do. AT: “I have become very weak” (See: **Parallelism**)
- **The treacherous have dealt treacherously; yes, the treacherous have dealt very treacherously** - Isaiah repeats this phrase to emphasize his anguish. AT: “Indeed, those who deceive are now deceiving others” or “Indeed, the deceivers have acted deceitfully” (See: **Parallelism**)

Links:

- [Introduction to Isaiah](#)
- [Isaiah 24 General Notes](#)
- [Isaiah 24 Translation Questions](#)

Isaiah 24:17-18**UDB:**

¹⁷ You people all over the earth,

you will be terrified,

and you will fall into deep pits and traps.

¹⁸ Those who try to flee because they are terrified

will fall into deep pits,

and those who climb out of the pits

will be caught by traps.

The sky will split open and torrents of rain will fall;

the foundations of the earth will shake.

ULB:

¹⁷ Terror, the pit, and the snare are upon you, inhabitants of the earth.

¹⁸ He who flees from the sound of terror will fall into the pit,

and he who comes up out of the middle of the pit will be caught in the snare.

The windows of the heavens will be opened, and the foundations of the earth will shake.

translationWords:

- **terror, terrify**
- **pit**
- **snare, trap**
- **heaven, sky, heavens, heavenly**
- **foundation, founded**

translationNotes:

- **Terror, the pit, and the snare are upon you, inhabitants of the earth** - “You people of the earth will experience terror, the pit, and the snare”
- **the pit, and the snare ... caught in the snare** - Here “pit” and “snare” represent all the different bad things that will happen to people. People will run away to escape one bad thing but they will just experience another bad thing. (See: **Synecdoche**)

- **the sound of terror** - “the terrifying sound”
- **will be caught in the snare** - This can be stated in active form. AT: “the snare will catch him” (See: [Active or Passive](#))
- **The windows of the heavens will be opened** - This speaks of large amounts of rain falling from the sky as if Yahweh opened a window in the sky and let the water pour through. AT: “The sky will split open and torrents of rain will fall” (UDB) (See: [Metaphor](#))
- **the foundations of the earth will shake** - The word “foundation” normally refers to a stone structure that gives support to a building from underneath. Here it describes a similar structure that was thought to support and hold the earth in place. Isaiah says even the structure that holds the earth will shake. AT: “the earth will shake terribly” or “there will be a terrible earthquake”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 24 General Notes](#)
- [Isaiah 24 Translation Questions](#)

Isaiah 24:19-20**UDB:**

¹⁹ The earth will split apart and be shattered;

it will shake violently.

²⁰ It will be as though the earth will stagger like a drunk;

it will shake like a hammock in a windstorm.

It will collapse and not be able to rise again,

because the guilt of the people who rebel against Yahweh is very great.

ULB:

¹⁹ The earth will be completely broken, the earth ripped apart;

the earth will be violently shaken.

²⁰ The earth will stagger like a drunken man and it will sway back and forth like a hut.

Its sin will be heavy on it and it will fall and never rise again.

translationWords:

- **transgress, transgression**

translationNotes:

- **The earth will be completely broken, the earth ripped apart; the earth will be violently shaken** - These passive clauses can be stated in active form. AT: "The earth will break and split apart; the earth will shake violently" (See: **Active or Passive**)
- **The earth will stagger like a drunken man and it will sway back and forth like a hut** - These similes emphasize how the earth will shake back and forth. (See: **Simile**)
- **Its sin will be heavy on it and it will fall and never rise again** - This speaks of the earth as if it were a person and transgressions were a heavy object. The person tries to carry the heavy weight but the weight causes the person to fall and not be able to stand back up. Here the earth represents the people of the earth who cause Yahweh to destroy the earth because of their sins. AT: "The sins of the people are many and so Yahweh will destroy the earth, and the earth will be like a person who falls and cannot get back up" (See: **Metaphor** and **Metonymy**)

Links:

- [Introduction to Isaiah](#)
- [Isaiah 24 General Notes](#)
- [Isaiah 24 Translation Questions](#)

Isaiah 24:21-23**UDB:**

²¹ At that time, Yahweh will punish the wicked powerful beings in the skies
and the wicked kings on the earth.

²² They will all be gathered together and thrown into a dungeon.
They will be shut in that dungeon,
and later they will be punished.

²³ At that time the light of the moon and the sun will be lessened;
it will be as though they are ashamed in the presence of Yahweh,
because he, Yahweh, commander of the angel armies, will rule gloriously on
Mount Zion,
in the presence of all the leaders of his people.

ULB:

²¹ It will come about on that day that Yahweh will punish the host of the high
ones on high,
and the kings of the earth on the earth.

²² They will be gathered together, prisoners in a pit, and will be shut up in a
prison;
and after many days they will be punished.

²³ Then the moon will be ashamed, and the sun disgraced, for Yahweh of
hosts will reign
on Mount Zion and in Jerusalem, and before his elders in glory.

translationWords:

- Yahweh
- punish, punishment
- king
- pit
- prison, prisoner, imprison
- shame, shameful, ashamed
- Yahweh of hosts, God of hosts, host
- reign
- Zion, Mount Zion

- [Jerusalem](#)
- [elder](#)
- [glory, glorious](#)

translationNotes:

- **It will come about** - This marks an important event. If your language has a way for doing this, you could consider using it here.
- **on that day** - Here “day” means a period of time in general. AT: “at that time” (See: [Metonymy](#))
- **the host of the high ones** - The term “host” or “hosts” is a word that refers to a large number of something. Here it refers to the evil spiritual beings in the heavens. AT: “evil spiritual beings” or “angels who rebelled against him” (See: [Assumed Knowledge and Implicit Information](#))
- **on high** - Here “high” represents the heavens or the sky. AT: “in the heavens” or “in the sky” (See: [Metonymy](#))
- **They will be gathered together, prisoners in a pit, and will be shut up in a prison** - Here “pit” refers to a dark room or hole in a prison. This can be stated in active form. AT: “Yahweh will gather them together as his prisoners and lock them in the dungeon of a prison” (See: [Active or Passive](#))
- **they will be punished** - This can be stated in active form. AT: “Yahweh will punish them” (See: [Active or Passive](#))
- **Then the moon will be ashamed, and the sun disgraced** - The sun and the moon are described as a person who is ashamed of being in front of someone with greater power. In the presence of Yahweh, the light of the moon and sun will seem less bright. (See: [Personification](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 24 General Notes](#)
- [Isaiah 24 Translation Questions](#)

Isaiah 25 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation.

This chapter shifts from being a prophecy against the nations to the personal praises of Isaiah. He praises Yahweh for the deliverance of his people. (See: [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#), [deliver](#), [deliverer](#), [deliverance](#) and [people of God](#), [my people](#))

Special concepts in this chapter

Reign of the Messiah

This chapter appears to prophesy about a time of restoration when the messiah will reign. This chapter pictures a time of great peace and harmony in the world. The translator should not add explanation, but should try to maintain the tense of the original text, as a future or uncompleted action. (See: [restore](#), [restoration](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#) and [Christ](#), [Messiah](#))

Links:

- [Isaiah 25:01 Notes](#)

Isaiah 25:1-3**UDB:**

¹ Yahweh, you are my God;

I will honor you and praise you.

You do wonderful things;

you said long ago that you would do those things,

and now you have done them as you said that you would.

² Sometimes you have caused cities to become heaps of rubble,

cities that had strong walls around them.

You have caused palaces in foreign countries to disappear;

they will never be rebuilt.

³ Therefore, people in powerful nations will declare that you are very great,

and people in nations whose leaders show mercy to no one will
revere you.

ULB:

25 ¹ Yahweh, you are my God; I will exalt you, I will praise your name;

for you have done wonderful things, things planned long ago, in perfect
faithfulness.

² For you have made the city a heap, a fortified city, a ruin,

and a fortress of strangers into no city.

³ Therefore a strong people will glorify you; a city of ruthless nations will
fear you.

translationWords:

- Yahweh
- God
- exalt, exaltation
- praise
- name
- perfect
- faithful, faithfulness
- stronghold, fortress, fortified

- [ruin, ruins](#)
- [glorify](#)
- [nation](#)
- [fear, afraid, fear of Yahweh](#)

translationNotes:

- **praise your name** - Here “name” represents Yahweh. AT: “praise you” (See: [Metonymy](#))
- **things planned long ago** - This can be stated in active form. AT: “things you planned long ago” (See: [Active or Passive](#))
- **in perfect faithfulness** - The abstract noun “faithfulness” can be stated as “faithful.” AT: “because you are perfectly faithful” (See: [Abstract Nouns](#))
- **the city** - This is not referring to a certain city. It means cities in general. (See: [Generic Noun Phrases](#))
- **a fortress of strangers** - “a fortress belonging to foreigners”
- **a city of ruthless nations** - Here “city” and “nations” represent the people who live there. (See: [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 25 General Notes](#)
- [Isaiah 25 Translation Questions](#)

Isaiah 25:4-5**UDB:**

⁴ Yahweh, you are like a strong tower where poor people can find refuge,
 a place where needy people can go when they are distressed.
 You are like a place where people can find refuge in a storm
 and where they can stay in the shade, out of the hot sun.
 People oppress us and show us no mercy,
 they are like a storm beating against a wall,
⁵ and like the very strong heat in the dry land.
 But you cause the noisy cries of people from foreign nations to be quiet.
 Like the air cools when a cloud comes overhead,
 you stop merciless people from singing songs about how great they
 are.

ULB:

⁴ For you have been a place of safety for the one who is poor,
 a shelter for the one who is needy in his distress—
 a shelter from the storm and a shade from the heat.
 When the breath of the ruthless was like a storm against a wall,
⁵ and like heat in a dry land,
 you subdued the noise of foreigners,
 as the heat is subdued by the shade of a cloud,
 so the song of the ruthless ones is answered.

translationWords:

- *refuge, shelter*

translationNotes:

- **you have been a place of safety ... a shelter ... a shelter from the storm ... a shade from the heat** - Yahweh protecting his people is spoken of as if he were a place that the people could go to be safe and comforted. (See: [Metaphor](#))
- **When the breath of the ruthless was like a storm against a wall** - Ruthless people oppressing the people of God is spoken of as if they were a storm beating against a wall. (See: [Simile](#))
- **When the breath** - “When the wind” or “When the blast”
- **the ruthless** - This is a nominal adjective. AT: “ruthless people” or “those who are ruthless” (See: [Nominal Adjectives](#))
- **like heat in a dry land** - This compares the enemies of God’s people to the heat that dries up the land. This emphasizes how much the enemies cause the people of God to suffer. (See: [Simile](#))
- **as the heat is subdued ... ruthless ones is answered** - Yahweh stopping ruthless people from singing and boasting is compared to a cloud providing shade on a hot day. This emphasizes that Yahweh comforts his people by stopping those who cause them to suffer. (See: [Simile](#))
- **as the heat is subdued by the shade of a cloud** - This can be stated in active form. AT: “just like when a cloud passes overhead and subdues the heat” (See: [Active or Passive](#))
- **the song of the ruthless ones is answered** - This can be stated in active form. AT: “you will stop the ruthless people from singing” (See: [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 25 General Notes](#)
- [Isaiah 25 Translation Questions](#)

Isaiah 25:6-8**UDB:**

⁶ Here in Jerusalem Yahweh, commander of the angel armies, will prepare a wonderful feast for all the people of the world.

It will be a banquet with plenty of good meat and fine well-aged wine.

⁷ People here are sad;

they are so sad that it is like a dark cloud that hangs over them,
like they experience when someone dies.

But Yahweh will enable them to quit being sad.

⁸ He will get rid of death forever!

Yahweh our God will cause people to no longer mourn because someone has died.

And he will stop other people insulting and making fun of his land
and us his people.

That will surely happen because Yahweh has said it!

ULB:

⁶ On this mountain Yahweh of hosts will make for all peoples a feast of fat things,

of choice wines, of tender meats, a feast on the lees.

⁷ He will destroy on this mountain the covering over all peoples,
the web woven over all the nations.

⁸ He will swallow up death forever,

and the Lord Yahweh will wipe away tears from off all faces;

the disgrace of his people he will take away from all the earth, for Yahweh has spoken it.

translationWords:

- Yahweh of hosts, God of hosts, host
- people group, peoples, the people, a people
- feast

- wine, wineskin, new wine
- nation
- death, die, dead
- forever
- Lord Yahweh, Yahweh God
- people of God, my people

translationNotes:

- **On this mountain** - This refers to Jerusalem or Mount Zion.
- **Yahweh of hosts** - Translate this as you did in [1:9](#).
- **a feast of fat things** - Here “fat things” means the best food.
- **a feast on the lees** - “the oldest wine.” This means the best wine.
- **the covering over all peoples, the web woven over all the nations** - Death, suffering, and sadness are spoken of as if they were a dark cloud or web that covers everyone on the earth. (See: [Metaphor](#) and [Parallelism](#))
- **He will swallow up death forever** - Yahweh causing people to live forever is spoken of as if he would swallow death. (See: [Metaphor](#))
- **the disgrace of his people he will take away from all the earth** - Yahweh causing the people to never be ashamed again is spoken of as if disgrace were an object that Yahweh would take away. (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 25 General Notes](#)
- [Isaiah 25 Translation Questions](#)

Isaiah 25:9-10**UDB:**

⁹ At that time, people will proclaim,

”Yahweh is our God!

We trusted in him, and he has rescued us!

Yahweh, in whom we trusted, has done it;

we should rejoice because he has saved us!”

¹⁰ Yahweh will protect and bless Jerusalem.

But he will crush the people in the land of Moab;

they will be like straw that is trampled in the manure and left to rot.

ULB:

⁹ It will be said on that day, ”Look, this is our God; we have waited for him, and he will save us.

This is Yahweh; we have waited for him, we will be glad and rejoice in his salvation.”

¹⁰ For on this mountain the hand of Yahweh will rest;

and Moab will be trampled down in his place, even as straw is trampled down in a pit filled with manure.

translationWords:

- save, safe
- Yahweh
- rejoice
- salvation
- hand, right hand, to hand over
- Moab, Moabite, Moabites
- dung, manure

translationNotes:

- **It will be said** - This can be stated in active form. AT: “People will say” (See: [Active or Passive](#))

- **on that day** - Here “day” represents a period of time in general. AT: “at that time” (See: [Metonymy](#))
- **For on this mountain the hand of Yahweh will rest** - The “hand” represents God’s power. For Yahweh’s hand to rest on “this mountain” means he will protect his people AT: “The power of Yahweh will be on this mountain” or “For on Mount Zion Yahweh will protect his people” (See: [Metonymy](#) and [Idiom](#))
- **Moab will be trampled down in his place, even as straw is trampled down in a pit filled with manure** - Yahweh destroying the people of Moab is spoken of as if he would step on them and crush them. This is compared to how people trampled on straw to mix it with manure. (See: [Metaphor](#) and [Simile](#))
- **Moab will be trampled down in his place** - Here Moab represents the people of Moab. This can be stated in active form. AT: “Yahweh will trample the people in the land of Moab” (See: [Metonymy](#) and [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 25 General Notes](#)
- [Isaiah 25 Translation Questions](#)

Isaiah 25:11-12**UDB:**

¹¹ Yahweh will push down the people of Moab;

they will be like a swimmer who pushes down the water with his hands; they will push their hands through the dung but never get out of it.

He will cause them to cease being proud,

and he will show that all the things that they have done are worthless.

¹² He will cause armies to tear down the high walls around the cities of Moab;

they will fall into pieces and lie in the dust.

ULB:

¹¹ They will spread their hands in the midst of it, as a swimmer spreads his hands to swim.

But Yahweh will bring down their pride in spite of the skill of their hands.

¹² Your high fortress walls he will bring down to the ground, to the dust.

translationWords:

- Yahweh
- proud, pride, prideful
- stronghold, fortress, fortified

translationNotes:

- **They will spread their hands ... his hands to swim** - This simile emphasizes how badly Yahweh will humiliate the people of Moab. They will spread their hands in dung like a swimmer spreads his hands in water. (See: [Simile](#))
- **They will spread their hands in the midst of it** - “The people of Moab will push their hands through the dung”
- **as a swimmer spreads his hands to swim** - “as if they were swimming”
- **will bring down their pride** - Yahweh humiliating a proud person is spoken of as if pride were something high and Yahweh would cause it to be low. (See: [Metaphor](#))
- **in spite of the skill of their hands** - Here “hands” represents the power to do or make something. AT: “in spite of the great things they have built” or “in spite of the great things they have done” (See: [Metonymy](#))

- **Your high fortress walls he will bring down to the ground, to the dust** - This speaks of Yahweh causing armies to bring down the walls as if he himself were going to bring them down. AT: “He will send an army to bring your high fortress walls to the ground, to the dust” (See: [Metonymy](#))
- **Your high fortress** - Here “Your” refers to the people of Moab. It can be stated in third person to be consistent with the previous verse. AT: “Their high fortress” (See: [First](#), [Second](#) or [Third Person](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 25 General Notes](#)
- [Isaiah 25 Translation Questions](#)

Isaiah 26 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of chapter 26, which is a song to be sung during the reign of Jesus.

Other possible translation difficulties in this chapter

“That day”

This is a common phrase in this section of Isaiah. This chapter appears to prophesy about a time of restoration when the messiah will reign. This chapter pictures a time of great peace and harmony in the world. The translator should not add explanation, but should try to maintain the tense of the original text, as a future or uncompleted action. (See: [restore](#), [restoration](#), [prophet](#), [prophecy](#), [prophecy](#), [seer](#), [prophetess](#), [Christ](#), [Messiah](#) and [fulfill](#))

Links:

- [Isaiah 26:01 Notes](#)

Isaiah 26:1-2**UDB:**

¹ Some day, people in Judah will sing this song:

”Our city of Jerusalem is strong!

Yahweh protects our city;

He is like a wall that surrounds it.

² Open the gates of the city for people who are righteous;

allow people who faithfully obey Yahweh to enter the city.

ULB:

26 ¹ In that day this song will be sung in the land of Judah:

We have a strong city; God has made salvation its walls and ramparts.

² Open the gates, that the righteous nation that keeps faith may enter in.

translationWords:

- Judah
- salvation
- gate, gate bar
- righteous, righteousness
- nation
- faith

translationNotes:

- **In that day** - Here “day” represents a period of time in general. AT: “At that time” (See: [Metonymy](#))
- **this song will be sung in the land of Judah** - This can be stated in active form. AT: “the people in the land of Judah will sing this song” (See: [Active or Passive](#))
- **We have a strong city** - This refers to the city of Jerusalem.
- **God has made salvation its walls and ramparts** - God’s power to protect and save his people is spoken of as if his salvation were walls around a city. (See: [Metaphor](#))
- **the righteous nation that keeps faith** - Here “nation” represents the people. AT: “the righteous and faithful people” (See: [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 26 General Notes](#)
- [Isaiah 26 Translation Questions](#)

Isaiah 26:3-4**UDB:**

³ Yahweh, those who trust in you,

those who are determined to never doubt you,

you will enable them to be perfectly peaceful in their inner beings.

⁴ So always trust in Yahweh,

because he is forever like a huge rock on top of which we will be safe.

ULB:

³ The mind that is stayed on you, you will keep him in perfect peace, for he trusts in you.

⁴ Trust in Yahweh forever; for in Yah, Yahweh, is an everlasting rock.

translationWords:

- [mind](#)
- [perfect](#)
- [peace, peaceful](#)
- [trust, trustworthy, trustworthiness](#)
- [Yahweh](#)
- [forever](#)
- [everlasting, eternal, eternity](#)

translationNotes:

- **The mind that is stayed on you** - Here “mind” represents a person’s thoughts. Also “you” refers to Yahweh. The phrase “The mind that is stayed on you” is an idiom that means “The person who continually thinks about you” (See: [Metonymy](#) and [Idiom](#))
- **Yah, Yahweh** - Yah is another name for Yahweh.
- **Yahweh, is an everlasting rock** - Yahweh having the power to protect his people is spoken of as if he were a tall rock where people could go to escape from their enemies. (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 26 General Notes](#)
- [Isaiah 26 Translation Questions](#)

Isaiah 26:5-6**UDB:**

⁵ He humbles proud people

and destroys cities whose people are arrogant.

He causes those cities to collapse into the dust.

⁶ When that happens, poor and oppressed people will trample on the ruins.

ULB:

⁵ For he will bring down those who live proudly; the fortified city

he will lay low, he will lay low to the ground; he will level it to the dust.

⁶ It will be trampled down by the feet of the poor and the treading of the needy.

translationWords:

- proud, pride, prideful
- stronghold, fortress, fortified

translationNotes:

- **he will bring down those who live proudly** - Yahweh humiliating those who are proud is spoken of as if proud people were up high and he would cause them to come down low. (See: [Metaphor](#))
- **the fortified city** - This means fortified cities in general not a specific city. (See: [Generic Noun Phrases](#))
- **he will lay low ... he will level** - Yahweh causing an army to destroy fortified cities is spoken of as if Yahweh would do it himself. (See: [Metonymy](#))
- **It will be trampled down by the feet of the poor and the treading of the needy** - Both statements mean the same thing. This can be stated in active form. AT: "The poor and oppressed people will trample on the ruins of the city" (See: [Parallelism](#) and [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)

- Isaiah 26 General Notes
- **Isaiah 26 Translation Questions**

Isaiah 26:7-9**UDB:**

⁷ But for the righteous people,

Yahweh, you do what is right;
it is as though you smooth out the paths where they walk.

⁸ Yahweh, by obeying your laws

we show that we trust you to help us;
and what we desire in our inner beings is that you will be honored.

⁹ All during the nights I desire to know you better,

and in the mornings I still want to be with you.

When you come to judge and punish people who live on the earth

they will learn to do what is right.

ULB:

⁷ The path of the righteous is level, Righteous One; the path of the righteous you make straight.

⁸ Yes, in the path of your judgments, Yahweh, we wait for you;
your name and your reputation are our desire.

⁹ I have longed for you in the night; yes, my spirit within me seeks you earnestly.

For when your judgments come on the earth, the inhabitants of the world learn about righteousness.

translationWords:

- righteous, righteousness
- judge, judgment
- Yahweh
- name
- spirit, spiritual

translationNotes:

- **The path of the righteous is level ... the path of the righteous you make straight** - These two phrases mean basically the same thing. People obeying Yahweh is spoken of as if they were walking on his path. Yahweh ensuring the people that what they do is right is spoken of as if he were making the path level and straight for them. (See: [Parallelism](#) and [Metaphor](#))
- **in the path of your judgments, Yahweh, we wait for you** - Doing what Yahweh judged to be right is spoken of walking on his path. AT: “we wait for you, Yahweh, as we continue to do what you judged to be right” (See: [Metaphor](#))
- **of your judgments** - “of your laws” or “of your teachings”
- **we wait** - Here “we” refers to Isaiah and all righteous people who are speaking to Yahweh. (See: [Exclusive “We”](#))
- **your name and your reputation are our desire** - Here “name” and “reputation” represent Yahweh’s character which represents Yahweh himself. AT: “our only desire is to honor you” (See: [Metonymy](#))
- **my spirit within me seeks you earnestly** - Wanting to know Yahweh and his laws better is spoken of as if the person were seeking to find Yahweh. AT: “I earnestly want to know you better” (See: [Metaphor](#))
- **my spirit within me seeks you earnestly** - Here “spirit” represents the speaker as a whole. (See: [Synecdoche](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 26 General Notes](#)
- [Isaiah 26 Translation Questions](#)

Isaiah 26:10**UDB:**

¹⁰ But your acting kindly toward wicked people does not cause them to do what is good.

Even in places where people do what is right, the wicked people continue to do what is evil,

and they do not realize that you, Yahweh, are great.

ULB:

¹⁰ Let favor be shown to the wicked one, but he will not learn righteousness.

In the land of uprightness he acts wickedly

and does not see the majesty of Yahweh.

translationWords:

- favor, favorable, favoritism
- evil, wicked, wickedness
- righteous, righteousness
- majesty
- Yahweh

translationNotes:

- **Let favor be shown to the wicked one, but he will not learn righteousness** - This can be stated in active form. AT: “Even if Yahweh is kind to wicked people, they still do not learn to do what is right” (See: [Active or Passive](#))
- **the wicked one** - This means wicked people in general. (See: [Generic Noun Phrases](#))
- **In the land of uprightness** - Here “land” represents the people who live there. AT: “In the land where the people do what is right” (See: [Metonymy](#))
- **does not see the majesty of Yahweh** - Here “see” represents realizing something. AT: “does not realize that Yahweh is great” (See: [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 26 General Notes](#)
- [Isaiah 26 Translation Questions](#)

Isaiah 26:11-12**UDB:**

¹¹ Yahweh, it is as though your fist was raised up ready to strike them,
but they do not realize that.

Show them that you are very eager to help your people.

If your enemies would realize that, they would be ashamed;
make your fire burn them up because they are your enemies.

¹² Yahweh, we desire that you will allow things to go well for us;
all that we have done is what you have enabled us to do.

ULB:

¹¹ Yahweh, your hand is lifted up, but they do not notice.

But they will see your zeal for the people and be put to shame, because fire
of your adversaries will devour them.

¹² Yahweh, you will bring about peace for us; for indeed, you have also ac-
complished all our works for us.

translationWords:

- Yahweh
- hand, right hand, to hand over
- zeal, zealous
- people of God, my people
- shame, shameful, ashamed
- fire
- adversary, enemy
- devour
- peace, peaceful
- works, deeds, work, acts

translationNotes:

- **your hand is lifted up** - Yahweh preparing to punish wicked people is spoken of as if his hand were raised and about to hit the wicked people. (See: **Metaphor**)
- **but they do not notice** - “but the wicked people do not notice”

- **they will see your zeal for the people** - Here “see” represents realizing something. AT: “they will realize that you are eager to bless your people” (See: [Metonymy](#))
- **be put to shame** - This can be stated in active form. AT: “they will be ashamed” (See: [Active or Passive](#))
- **fire of your adversaries will devour them** - Yahweh punishing and completely destroying his adversaries is spoken of as if he would send a fire that will completely burn them up. (See: [Metaphor](#))
- **fire of your adversaries** - Here “of” does not mean the fire belongs to the adversaries but that the fire is intended to be used against the adversaries. AT: “your fire will completely burn them up”
- **for us** - Here “us” refers to Isaiah and includes all the righteous people. (See: [Exclusive “We”](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 26 General Notes](#)
- [Isaiah 26 Translation Questions](#)

Isaiah 26:13-14**UDB:**

¹³ Yahweh, our God, other masters have ruled over us,

but you are the only one whom we honor.

¹⁴ Those who ruled us are now gone; they are dead;

their spirits have left this earth and they will never live again.

You punished those rulers and got rid of them,

and people do not even remember them anymore.

ULB:

¹³ Yahweh our God, other masters besides you have ruled over us; but we praise your name alone.

¹⁴ They are dead, they will not live; they are deceased, they will not arise.

Indeed, you came in judgment and destroyed them, and made every memory of them to perish.

translationWords:

- Yahweh
- lord, master, sir
- praise
- name
- judge, judgment
- perish, perishing, perishable

translationNotes:

- **but we praise your name alone** - Here “name” represents the person of God. AT: “but we praise you alone” (See: [Metonymy](#))
- **they will not arise** - “they will not come back to life”
- **made every memory of them to perish** - Yahweh causing people to no longer remember those he destroyed is spoken of as if Yahweh made their memory perish or die. (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 26 General Notes](#)
- [Isaiah 26 Translation Questions](#)

Isaiah 26:15**UDB:**

¹⁵ Yahweh, you have enabled our nation to become great;
we are more people now, and we have more land,
so we thank you.

ULB:

¹⁵ You have increased the nation, Yahweh, you have increased the nation;
you are honored;
you have extended all the borders of the land.

translationWords:

- [nation](#)
- [Yahweh](#)
- [honor, to honor](#)

translationNotes:

- **You have increased the nation, Yahweh, you have increased the nation** - This clause is repeated for emphasis. Here “nation” represents the people. AT: “You have greatly increased the number of people in our nation” (See: [Parallelism](#) and [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 26 General Notes](#)
- [Isaiah 26 Translation Questions](#)

Isaiah 26:16-17**UDB:**

¹⁶ Yahweh, when we were distressed, we asked you to help us;

when you disciplined us, we could barely speak out any prayer to you.

¹⁷ Like pregnant women who writhe and cry out

when they are giving birth,
we suffered very much, too.

ULB:

¹⁶ Yahweh, in trouble have they looked to you; they whispered prayers when your discipline was on them.[1]This difficult verse has many different translations among modern versions.

¹⁷ As a pregnant woman nears the time for her to give birth, when she is in pain and cries out in her labor pains,
so we have been before you, Lord.

translationWords:

- **Yahweh**
- **discipline, self-discipline**
- **labor pains, in labor**

translationNotes:

- **they looked to you** - Here “they” refers to the people of Israel. This would include Isaiah. AT: “we looked to you” (See: **First, Second or Third Person**)
- **looked to you** - This idiom means they asked Yahweh for help. (See: **Idiom**)
- **when your discipline was on them** - The abstract noun “discipline” can be stated as a verb. AT: “when you disciplined them” (See: **Abstract Nouns**)
- **As a pregnant woman ... cries out in her labor pains** - This compares the people to a woman giving birth. This emphasizes their suffering and crying when Yahweh disciplined them. (See: **Simile**)

Links:

- [Introduction to Isaiah](#)
- [Isaiah 26 General Notes](#)
- [Isaiah 26 Translation Questions](#)

Isaiah 26:18**UDB:**

¹⁸ We were pregnant and had severe pain,

but nothing good resulted from it.

We have not rescued any people or kept their enemies from conquering them,

and those in the world who were our enemies did not fall in battle.

ULB:

¹⁸ We have been pregnant, we have been in labor, but it is as if we have only given birth to wind. We have not brought salvation to the earth,

and the inhabitants of the world have not fallen.

translationWords:

- labor, laborer
- earth, earthly
- world, worldly

translationNotes:

- **General Information:** - Isaiah continues to compare the suffering of the people of Judah to a woman giving birth. (See: [Metaphor](#))
- **but it is as if we have only given birth to wind** - “but it is as if we have only given birth to air” or “it is like we gave birth to nothing.” This is a simile that emphasizes that the people’s suffering resulted in nothing. AT: “but nothing good resulted from it” (UDB) (See: [Simile](#))
- **We have not brought salvation to the earth, and the inhabitants of the world have not fallen** - Here “earth” represents the people who live on the earth. The meaning is unclear, but it seems to mean that the people of Israel have not been able to save themselves or other people by defeating their enemy in battle. (See: [Metonymy](#) and [Assumed Knowledge and Implicit Information](#))
- **We have not brought salvation to the earth** - This can be reworded so that the abstract noun “salvation” is expressed as the verb “save.” AT: “We have not saved the inhabitants of the earth” and [Abstract Nouns](#))
- **and the inhabitants of the world have not fallen** - “nor have we caused the wicked people of the world to fall in battle”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 26 General Notes](#)
- [Isaiah 26 Translation Questions](#)

Isaiah 26:19**UDB:**

¹⁹ But Yahweh's people who have died will become alive again,

their corpses will become alive!

You whose bodies lie in graves, rise and shout joyfully!

His light will be like dew that falls on you, his people who have died,

you who are now in the place where the dead people are;

he will cause you to live again.

ULB:

¹⁹ Your dead will live; their dead bodies will arise. Awake and sing for joy,
you who live in the dust;

for your dew is the dew of light, and the earth will bring forth its dead.

translationWords:

- death, die, dead
- life, live, living, alive
- joy, joyful

translationNotes:

- **Your dead will live** - This can be reworded so that the nominal adjective "dead" is expressed as the verb "have died." AT: "Your people who have died will live again" (See: **Nominal Adjectives**)
- **Your dead** - Possible meanings are 1) "Your" refers to Yahweh or 2) "Your" refers to the people of Israel. If you choose option two you could translate it as "Our dead."
- **Awake** - This speaks of dead people coming back to life as if they were waking up from sleep. (See: **Metaphor**)
- **you who live in the dust** - This is a polite way of referring to those who have died. AT: "those who are dead and buried" (See: **Euphemism**)
- **for your dew is the dew of light** - Yahweh acting kindly towards his people and bringing them back to life is spoken of as if it were the dew that causes the plants to live. (See: **Metaphor**)

- **for your dew** - Possible meanings are 1) “your” refers to Yahweh and this is the dew that Yahweh gives or 2) “your” refers to the people of Israel and this is the dew they receive from Yahweh.
- **dew of light** - Possible meanings are 1) “light” refers to Yahweh’s power to make dead people alive again. AT: “dew from Yahweh” or 2) “light” refers to the morning time when dew is on the plants. AT: “dew in the morning”
- **the earth will bring forth its dead** - “the earth will give birth to those who died.” Yahweh causing dead people to come back to life is spoken of as if the earth would give birth to those who have died. AT: “and Yahweh will cause those who have died to rise from the earth” (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 26 General Notes](#)
- [Isaiah 26 Translation Questions](#)

Isaiah 26:20-21**UDB:**

²⁰ But now, my fellow Israelites, go home

and lock your doors!

Hide for a short time,

until Yahweh is no longer angry.

²¹ Listen to this: Yahweh will come from heaven

to punish all the people on the earth for the sins that they have committed.

People will be able to see the blood of those who have been murdered;

everyone will at last know all the crimes of murder that have been committed.”

ULB:

²⁰ Go, my people, enter into your rooms and shut your doors behind you;

hide for a little while, until the indignation has passed by.

²¹ For, look, Yahweh is about to come out of his place to punish the inhabitants of the earth for their iniquity;

the earth will uncover her bloodshed, and will no longer conceal her slain.

translationWords:

- Yahweh
- iniquity
- bloodshed
- slay, slain

translationNotes:

- **my people** - Here “my” refers to Isaiah. Also “people” refers to the people of Israel.
- **until the indignation has passed by** - Translate the abstract noun “indignation” as the adjective “angry.” AT: “until Yahweh is no longer angry with us” (See: [Abstract Nouns](#))
- **the earth will uncover her bloodshed, and will no longer conceal her slain** - Yahweh revealing all murders that have happened on the earth so that he can punish the murderers is spoken of as if the earth itself will reveal everyone who has been murdered. (See: [Personification](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 26 General Notes](#)
- [Isaiah 26 Translation Questions](#)

Isaiah 27 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of chapter 26, which is an important quotation.

Special concepts in this chapter

Leviathan

This was an ancient type of dragon or serpent. It is possible that this is a reference to Satan, who is also described as a serpent and a dragon. (See: [Satan, devil, evil one](#) and [Assumed Knowledge and Implicit Information](#))

Other possible translation difficulties in this chapter

“That day”

This is a common phrase in this section of Isaiah. This chapter appears to prophesy about a time of restoration when the messiah will reign. This chapter pictures a time of great peace and harmony in the world. The translator should not add explanation, but should try to maintain the tense of the original text, as a future or uncompleted action. (See: [restore, restoration, prophet, prophecy, prophesy, seer, prophetess, Christ, Messiah](#) and [fulfill](#))

Links:

- [Isaiah 27:01 Notes](#)

Isaiah 27:1-3**UDB:**

¹ At that time, Yahweh will punish Leviathan,

the swift-moving monster,

that coiling serpent that lives in the sea.

Yahweh will kill it with his sharp, huge, and powerful sword.

² At that time, Yahweh will say,

"You Israelite people, who are like a fruitful vineyard, must sing!

³ I will protect you

like a farmer waters his crops carefully in order that they will grow well.

I will guard you day and night, in order that no one harms you.

ULB:

27 ¹ On that day Yahweh with his hard, great and fierce sword

will punish Leviathan the slithering serpent, Leviathan the squirming serpent,

and he will kill the monster that is in the sea.

² In that day: A vineyard of wine, sing of it.

³ "I, Yahweh, am its protector; I water it every moment;

so that no one hurts it, I guard it night and day.

translationWords:

- Yahweh
- sword
- punish, punishment
- Leviathan
- serpent, snake, viper
- vineyard
- wine, wineskin, new wine

translationNotes:

- **On that day** - Here “day” represents a period of time in general. AT: “At that time” (See: [Metonymy](#))
- **Yahweh with his hard, great and fierce sword will punish** - Yahweh having the power to destroy his enemies is spoken of as if he had strong, large sword. (See: [Metaphor](#))
- **the monster that is in the sea** - This refers to Leviathan.
- **A vineyard of wine, sing of it** - “Sing about the vineyard of wine.” This speaks about the people of Israel as if they were a vineyard that produced fruit. AT: “Sing about the people of Israel as if they were a vineyard that produced grapes for wine” (See: [Metaphor](#))
- **I, Yahweh, am its protector** - “I, Yahweh, protect the vineyard”
- **night and day** - The words “night” and “day” are combined here to mean “all the time.” AT: “all the time” or “continually” (See: [Merism](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 27 General Notes](#)
- [Isaiah 27 Translation Questions](#)

Isaiah 27:4-5**UDB:**

⁴ I am no longer angry with my people;

if any of your enemies try to injure you like briars and thorns injure people,

I will attack them in battle;

I will get rid of them completely,

⁵ unless they request me to protect them;

I strongly invite them to make peace with me!"

ULB:

⁴ I am not angry, Oh, that there were briars and thorns!

In battle I would march against them; I would burn them all together;

⁵ unless they grasp my protection and make peace with me; let them make peace with me.

translationWords:

- angry, anger
- thorn, thistle
- peace, peaceful

translationNotes:

- **Connecting Statement:** - This continues to speak about the people of Israel as if they were a vineyard (See: [27:2-3](#)).
- **I am not angry, Oh, that there were briars and thorns! In battle I would march against them** - "I am not angry. If there were briars and thorns I would march against them in battle"
- **I am not angry** - It is understood that Yahweh is not angry with his people any longer. AT: "I am not angry with my people any longer" (See: [Ellipsis](#))
- **that there were briars and thorns** - The enemies of the people of Israel are spoken of as if they were briars and thorns growing in the vineyard. (See: [Metaphor](#))
- **briars and thorns** - Translate these words as you did in [5:6](#).
- **In battle I would march against them** - Yahweh fighting his enemies is spoken of as if he were a warrior in an army. (See: [Metaphor](#))

- **I would march against them; I would burn them all together** - Here Isaiah combines different images to speak of Yahweh's enemies. He speaks of them as if they are briars and thorns but also as soldiers in an army. (See: [Metaphor](#))
- **unless they grasp my protection** - This can be reworded so that the abstract noun "protection" is expressed as the verb "protect." AT: "unless they ask me to protect them" (See: [Abstract Nouns](#))
- **and make peace with me; let them make peace with me** - "and they ask to live peacefully with me; I want them to live peacefully with me"

Links:

- [Introduction to Isaiah](#)
- [Isaiah 27 General Notes](#)
- [Isaiah 27 Translation Questions](#)

Isaiah 27:6**UDB:**

⁶ There will be a time when the descendants of Jacob will prosper like a plant that has good roots; they will be like trees that bud and blossom and bear a lot of fruit; what they do will bless all the people in the world.

ULB:

⁶ In the coming day, Jacob will take root; Israel will blossom and bud; and they will fill the surface of the ground with fruit.”

translationWords:

- **Jacob, Israel**
- **Israel, Israelites, nation of Israel**
- **fruit, fruitful**

translationNotes:

- **General Information:** - Isaiah is speaking. He continues to describe the people of Israel as a vineyard. (See: [27:2](#))
- **In the coming day** - This speaks about a day as if it travels and arrives somewhere. AT: “In the future” (See: [Metaphor](#))
- **Jacob will take root; Israel will blossom and bud** - Yahweh blessing the people of Israel and causing them to prosper is spoken of as if they were a vine that grows roots and blossoms. AT: “the descendants of Israel will prosper like a vine that has taken root and blossomed” (See: [Metaphor](#))
- **Jacob ... Israel** - Here “Jacob” and “Israel” are metonyms that represent the descendants of Jacob. (See: [Metonymy](#))
- **they will fill the surface of the ground with fruit** - Yahweh causing the people of Israel to prosper greatly so that they can help other people is spoken of as if they were a vine that grows so much fruit that it would cover the earth. (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 27 General Notes](#)
- [Isaiah 27 Translation Questions](#)

Isaiah 27:7-8**UDB:**

⁷ Has Yahweh punished us Israelites

like he punished our enemies?

Has he punished us as much as he punished them?

⁸ No, he has not done that,

but he did punish us Israelite people and exiled us;

we were taken away from our land

as though we were struck by a windstorm from the east.

ULB:

⁷ Has Yahweh attacked Jacob and Israel as he attacked those nations who attacked them? Have Jacob and Israel been killed as in the slaughter of those nations that were killed by them?

⁸ In exact measure you have contended, sending Jacob and Israel away; he drove them away with his severe wind, on the day of the east wind.[1] Instead of *In exact measure*, many modern versions have an idea similar to *By driving them away*.

translationWords:

- Yahweh
- Jacob, Israel
- Israel, Israelites, nation of Israel
- nation
- cast out, drive out, throw out

translationNotes:

- **Has Yahweh attacked Jacob and Israel as he attacked those nations who attacked them?**
- The question is used to contrast the severity of God's punishment. AT: "Yahweh has certainly punished the enemy nations more severely than he punished the people of Israel." (See: [Rhetorical Question](#))
- **Jacob ... Israel** - These represent the descendants of Jacob. (See: [Metonymy](#))

- **Have Jacob and Israel been killed as in the slaughter of those nations that were killed by them?** - This question too is used to contrast the severity of God's punishment. This can be stated in active form. AT: "Yahweh has not killed the people of Israel like they killed their enemies from other nations." (See: [Active or Passive](#) and [Rhetorical Question](#))
- **In exact measure you have contended** - Here "you" refers to God. Yahweh punishing his people as much as they needed is spoken of as if God's punishment were something that could be measured. AT: "But you did punish them as much as was needed" (See: [Forms of You](#) and [Metaphor](#))
- **sending Jacob and Israel away** - This represents the descendants of Jacob. AT: "sending the Israelites away" (See [Metonymy](#))
- **he drove them away with his severe wind, on the day of the east wind** - Yahweh's power to send his people away to a foreign country is spoken of as if Yahweh used a wind to blow them to a foreign country. AT: "the power of Yahweh drove them out like a severe wind from the east" (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 27 General Notes](#)
- [Isaiah 27 Translation Questions](#)

Isaiah 27:9**UDB:**

⁹ Yahweh did that in order to punish us for our sins

and remove our guilt.

As a result of our being exiled, all the altars to other gods in Israel will be demolished,

and we will be forgiven for the sins that we have committed.

There will be no more poles for worshiping the goddess Asherah or altars for burning incense to other gods;

they will all be torn down and smashed to bits.

ULB:

⁹ So in this way, the iniquity of Jacob will be atoned for, for this will be the full fruit of the removal of his sin:

when he will make all the altar stones as chalk and crushed to pieces,

and no Asherah poles or incense altars will remain standing.

translationWords:

- iniquity
- Jacob, Israel
- atonement, atone
- fruit, fruitful
- turn, turn away, turn back
- sin, sinful, sinner, sinning
- altar
- stone, stoning
- Asherah, Asherah poles, Ashtoreth
- incense

translationNotes:

- **So in this way** - Possible meanings are 1) “this” refers to Yahweh sending the people into exile as Isaiah mentioned in the previous verse or 2) “this” refers to the actions that Isaiah will mention in the next part of verse 9.

- **the iniquity of Jacob will be atoned for** - This can be stated in active form. AT: “Yahweh will purge the sin from the Israelites” or “Yahweh will forgive the sins of the Israelites” (See: [Active or Passive](#))
- **iniquity of Jacob ... removal of his sin** - Here “Jacob” represents the descendants of Jacob. AT: “iniquity of the Israelites ... removal of their sins” (See: [Metonymy](#))
- **for this will be** - Here “this” refers to the actions that Isaiah will describe in the next part of verse 9.
- **the full fruit** - This speaks of the results of an action as if it were the fruit that grows as on a tree or vine. AT: “the result” (See: [Metaphor](#))
- **he will make all the altar stones as chalk and crushed to pieces, and no Asherah poles or incense altars will remain standing** - Here “he” refers to Jacob who represents his descendants. AT: “They will completely destroy all the altars on which they sacrifice to false gods, and they will remove all the Asherah idols and the altars on which they burn incense to false gods” (See: [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 27 General Notes](#)
- [Isaiah 27 Translation Questions](#)

Isaiah 27:10-11**UDB:**

¹⁰ The cities that have strong walls around them will be empty;

like the desert, they will have no one living in them.

The houses will be abandoned,

and the streets will be full of weeds.

Calves will eat grass there and lie down there;

they will chew up all the leaves on the trees.

¹¹ The Israelite people are like dry branches on a tree;

women break them off and use them to make fires under their cooking pots.

Our Israelite people do not have any sense;

so Yahweh, who created them, will not act mercifully toward them or be kind to them.

ULB:

¹⁰ For the fortified city is desolate, the habitation is deserted and forsaken like the wilderness.

There a calf feeds, and there he lies down and consumes its branches.

¹¹ When the boughs are withered, they will be broken off. Women will come and make fires with them,

for this is not a people of understanding.

Therefore their Maker will not have compassion on them, and he who made them will not be merciful to them.

translationWords:

- desolate, desolation
- forsake, forsaken, forsook
- desert, wilderness
- cow, calf, bull, cattle
- people group, peoples, the people, a people
- compassion, compassionate
- mercy, merciful

translationNotes:

- **For the fortified city is ... consumes its branches** - Here Isaiah describes an event that will happen in the future as if it already happened. This emphasizes that it certainly will happen. (See: [Predictive Past](#))
- **For the fortified city is desolate, the habitation is deserted and forsaken like the wilderness** - This can be stated in active form. AT: “The cities that were strong and had many people living in them will become empty like a desert” (See: [Active or Passive](#))
- **the fortified city ... the habitation** - This does not refer to a specific city or habitation but to cities and habitations in general. (See: [Generic Noun Phrases](#))
- **a calf feeds, and there he lies down and consumes** - Here “calf” represents calves or cattle in general. AT: “calves feed, and there they lie down and consume” (See: [Generic Noun Phrases](#))
- **When the boughs ... not a people of understanding** - The people becoming so weak because they disobey Yahweh so that enemies can easily destroy them is spoken of as if they are dry branches that women break off of a tree. (See: [Metaphor](#))
- **When the boughs are withered, they will be broken off. Women will come and make fires with them** - This can be stated in active form. AT: “When the branches wither, women will come and break them off and make fires with them” (See: [Active or Passive](#))
- **this is not a people of understanding** - This can be made more explicit. AT: “this is not a people who understands Yahweh or his law” (See: [Assumed Knowledge and Implicit Information](#))
- **a people** - Possible meanings are 1) “people” refers to the people of Israel or 2) “people” refers the people of foreign nations who oppress the people of Israel.
- **Therefore their Maker will not have compassion on them, and he who made them will not be merciful to them** - Both clauses mean the same thing. AT: “Because they do not understand, Yahweh, the one who made them, will not be merciful to them” (See: [Parallelism](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 27 General Notes](#)
- [Isaiah 27 Translation Questions](#)

Isaiah 27:12-13**UDB:**

¹² However, there will be a time when Yahweh will gather them together again; he will separate them from the people who have conquered them, like people separate wheat from chaff. He will bring them back to Israel, one by one, from the land between the Euphrates River in the northeast and the brook at the border of Egypt in the southwest. ¹³ At that time, a trumpet will be blown very loudly. And those who were exiled to Assyria and Egypt and who almost died there will return to Jerusalem, to worship Yahweh on Zion, his holy hill.

ULB:

¹² It will come about on that day

that Yahweh will thresh from the Euphrates River to the Wadi of Egypt
and you, the people of Israel, will be gathered together one by one.

¹³ On that day a great trumpet will be blown;

and the perishing ones in the land of Assyria will come, and the outcasts in
the land of Egypt,

they will worship Yahweh on the holy mountain in Jerusalem.

translationWords:

- Yahweh
- thresh, threshing
- Euphrates River
- Egypt, Egyptian
- people group, peoples, the people, a people
- Israel, Israelites, nation of Israel
- trumpet
- perish, perishing, perishable
- Assyria, Assyrian, Assyrian Empire
- worship
- holy, holiness
- Jerusalem

translationNotes:

- **It will come about** - This phrase marks an important event that will happen.
- **on that day** - Here “day” represents a period of time in general. AT: “at that time” (See: **Metonymy**)

- **Yahweh will thresh** - Yahweh gathering his people to bring them back from the foreign nations to the land of Israel is spoken of as if he were threshing wheat to separate the grain from the chaff. (See: [Metaphor](#))
- **from the Euphrates River, to the Wadi of Egypt** - Isaiah mentions the Euphrates River and the Wadi of Egypt to mean that Yahweh will bring back the people of Israel who were exiled in lands near those waters, that is, Assyria and Egypt. The Euphrates River is northeast of Israel, and the Wadi of Egypt is southwest of Israel.
- **the Wadi of Egypt** - “the brook of Egypt”
- **you ... will be gathered one by one** - This can be stated in active form. AT: “Yahweh will gather you one by one” (See: [Active or Passive](#))
- **a great trumpet will be blown** - This can be stated in active form. AT: “someone will blow a trumpet loudly” (See: [Active or Passive](#))
- **the perishing ones in the land of Assyria will come, and the outcasts in the land of Egypt** - The understood information can be stated clearly. AT: “those who are in exile and dying in the land of Assyria and the land of Egypt will return to the land of Israel” (See: [Ellipsis](#))
- **holy mountain** - The “holy mountain” is Mount Zion, in Jerusalem. See how you translated this in [11:9](#).

Links:

- [Introduction to Isaiah](#)
- [Isaiah 27 General Notes](#)
- [Isaiah 27 Translation Questions](#)

Isaiah 28 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of chapter 26, which is an important quotation.

Important figures of speech in this chapter

Metaphors

There are many metaphors used to describe Yahweh's punishment as well as the sin of the people of Ephraim. They are described as drunk. Construction and weather metaphors are also used in this chapter. (See: [Metaphor](#) and [sin, sinful, sinner, sinning](#))

Other possible translation difficulties in this chapter

"That day"

This is a common phrase in this section of Isaiah. This chapter appears to prophesy about a time of restoration when the messiah will reign. This chapter pictures a time of great peace and harmony in the world. The translator should not add explanation, but should try to maintain the tense of the original text, as a future or uncompleted action. (See: [restore, restoration, prophet, prophecy, prophesy, seer, prophetess, Christ, Messiah](#) and [fulfill](#))

Links:

- [Isaiah 28:01 Notes](#)

Isaiah 28:1-2**UDB:**

¹ Terrible things will happen to the city of Samaria, the capital of Israel!

It is on a hill above a fertile valley;

the people who live there, who get drunk by drinking too much wine, are very proud;

it is a beautiful and glorious city,

but some day that beauty will disappear like a flower that wilts and dries up.

² Listen to this: Yahweh will cause a great army to attack it.

Their soldiers will be like a huge hailstorm or a very strong wind;

they will be everywhere, like the water of a huge flood,

and they will smash to the ground the buildings in Samaria.

ULB:

28 ¹ Woe to the proud garland crown that is worn by each of the drunkards of Ephraim, and to the fading flower of its glorious beauty,

the garland that is set on the head of the lush Valley of those who are overcome with wine!

² Behold, the Lord sends one who is mighty and strong; like a storm of hail and a destructive windstorm,

like a driving rain and overflowing waters;

and he will throw each garland crown down to the ground.

translationWords:

- woe
- proud, pride, prideful
- Ephraim
- glory, glorious
- head
- wine, wineskin, new wine
- Lord
- mighty, might
- hand, right hand, to hand over

translationNotes:

- **Woe to the proud garland ... on the head of the lush Valley of those who are overcome with wine** - A “garland” is a crown made of flowers. Here it represents the city of Samaria, the capital of Israel, which sits above a fertile valley. Samaria and its people being destroyed is spoken of as if the flowers in the garland will grow old and stop being beautiful. (See: [Metaphor](#))
- **Behold** - “Listen” or “Pay attention”
- **who are overcome with wine** - “who are drunk with wine”
- **the Lord sends one who is mighty and strong** - Here “one” refers to a mighty king who also represents his powerful army. AT: “the Lord sends a king with his powerful army” (See: [Synecdoche](#))
- **storm of hail** - A “storm of hail” or hailstorm happens when hard pieces of ice fall from the sky. Here it is a simile that refers to the enemy army that Yahweh will send to destroy the people of Samaria. (See: [Simile](#))
- **he will throw each garland crown down to the ground** - The king and his powerful army destroying the people of Samaria and their city is spoken of as if the king will throw the people’s garlands onto the ground. (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 28 General Notes](#)
- [Isaiah 28 Translation Questions](#)

Isaiah 28:3-4**UDB:**

³ The people of Samaria are proud,

but everything that the drunks who live there think is wonderful
will be trampled on by their enemies.

⁴ Yes, Samaria is beautiful, set on a hill above a fertile valley, but that beauty
will disappear

like a flower that wilts and dries up.

Whenever someone sees a good fig at the beginning of the season when figs
become ripe, he quickly picks and eats it;

similarly, when the enemies of Israel see all the beautiful things in
Samaria,

they will quickly conquer the city and take away all those things.

ULB:

³ The proud garland of the drunkards of Ephraim will be trodden underfoot.

⁴ The fading flower of his glorious beauty, that is on the head of the rich
valley,

will be as the first ripe fig before the summer, that, when someone sees it,

while it is yet in his hand, he gulps it down.

translationWords:

- proud, pride, prideful
- Ephraim
- glory, glorious
- head
- fig
- hand, right hand, to hand over

translationNotes:

- **General Information:** - Isaiah continues to speak about the people and the city of Samaria as if they were a garland. (See: 28:1-2)

- **The proud garland of the drunkards of Ephraim will be trodden underfoot** - This can be stated in active form. AT: “The enemy army will crush the proud drunkards of Samaria as if they were crushing flowers under their feet” (See: [Active or Passive](#))
- **proud garland ... of Ephraim ... that is on the head of the rich valley** - A “garland” is a crown made of flowers. Here it represents the city of Samaria, the capital of Israel, which sits above a fertile valley. (See: [Metaphor](#))
- **will be as the first ripe fig ... gulps it down** - This speaks of the enemy soldiers seeing the beauty of Samaria and quickly plundering it as if they were a person who sees the first fig of the season and quickly eats it. (See: [Simile](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 28 General Notes](#)
- [Isaiah 28 Translation Questions](#)

Isaiah 28:5-6**UDB:**

⁵ At that time, Yahweh, commander of the angel armies, will be like a glorious wreath of flowers for us Israelite people

who are still alive after being exiled.

⁶ He will cause our judges to want to do what is fair
when they decide people's cases.

He will enable the soldiers who stand at the city gates
to strongly defend the city when our enemies attack it.

ULB:

⁵ In that day Yahweh of hosts will become a beautiful crown and a diadem of beauty for the remainder of his people,

⁶ a spirit of justice for him who sits in judgment, and strength for those who turn back their enemies at their gates.

translationWords:

- Yahweh of hosts, God of hosts, host
- crown, to crown
- spirit, spiritual
- just, justice, justly
- judge, judgment
- gate, gate bar

translationNotes:

- **Yahweh of hosts** - Translate this as you did in 1:9.
- **will become a beautiful crown and a diadem of beauty** - Yahweh is spoken of as if he were to become a beautiful crown that the people who honor him as their true king would wear. (See: **Metaphor**)
- **a beautiful crown and a diadem of beauty** - These mean the same thing. AT: "a beautiful crown" (See: **Doublet**)

- **people, a spirit of justice for him who sits in judgment, and strength** - This can be reworded so that the abstract noun “justice” is expressed as the verb “be just.” AT: “people. Yahweh will cause the judges to be just and give strength” (See: [Abstract Nouns](#))
- **a spirit of justice** - A person who has a “spirit of justice” is someone who has the characteristic of justice and is a just person. (See: [Idiom](#))
- **sits in judgment** - This idiom means the person has the authority to judge. (See: [Idiom](#))
- **and strength for those who turn back their enemies at their gates** - Here “to turn back” is an idiom that means to defeat in battle. AT: “and Yahweh will cause the soldiers to be strong so that they defeat their enemies when the enemies attack their city” (See: [Idiom](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 28 General Notes](#)
- [Isaiah 28 Translation Questions](#)

Isaiah 28:7-8**UDB:**

⁷ But now, our leaders stagger

because they have drunk a lot of wine and other alcoholic drinks.

The priests and prophets also stagger

because of drinking a lot of wine and other alcoholic drinks.

They are not able to think right;

they see visions, but they cannot understand what they mean;

they are unable to decide things correctly.

⁸ All their tables are covered with their vomit;

filth is everywhere.

ULB:

⁷ But even these reel with wine, and stagger with strong drink.

The priest and the prophet reel with strong drink, and they are swallowed up by wine.

They stagger with strong drink, staggering in vision and reeling in decision.

⁸ Truly, all tables are covered with vomit, so that there is no clean place.

translationWords:

- wine, wineskin, new wine
- strong drink
- priest, priesthood
- prophet, prophecy, prophesy, seer, prophetess
- vision

translationNotes:

- **But even these** - "But even the leaders"
- **The priest and the prophet** - This does not mean a specific priest or prophet. It refers to priests and prophets in general. AT: "The priests and the prophets" (See: **Generic Noun Phrases**)

- **reel with wine, and stagger with strong drink** - These two phrases mean basically the same thing and emphasize that the priests and the prophets cannot do their job because they are very drunk. AT: “stumble around because they are drunk” (See: [Parallelism](#))
- **they are swallowed up by wine** - Their drinking so much that they can no longer think properly is spoken of as if the wine swallowed them. This can be stated in active form. AT: “the wine is causing them to be confused” (See: [Metaphor](#) and [Active or Passive](#))
- **staggering in vision and reeling in decision** - Just like they are too drunk to walk correctly, they are too drunk to understand the visions God gives them or to make good decisions.

Links:

- [Introduction to Isaiah](#)
- [Isaiah 28 General Notes](#)
- [Isaiah 28 Translation Questions](#)

Isaiah 28:9-10**UDB:**

⁹ Who will he teach so that they can learn about knowledge?

Who will listen to him so that he can teach lessons to them so they can learn?

Does he think that we are like little children who no longer drink milk, and that we are like babies who, not long ago, were weaned?

¹⁰ He continually tells us, 'Do this, do that;' first he tells us one rule, then another rule, he tells us only one line at a time."

ULB:

⁹ To whom will he teach knowledge, and to whom will he explain the message?

To those who are weaned from milk or to those just taken from the breasts?

¹⁰ For it is command upon command, command upon command; rule upon rule, rule upon rule;

here a little, there a little.

translationWords:

- know, knowledge, make known
- command, to command, commandment

translationNotes:

- **To whom will he teach knowledge, and to whom will he explain the message?** - The drunk prophets and priests use a question to criticize Isaiah, who is trying to correct them. AT: "The drunk prophets and priests say, 'Isaiah should not be trying to teach us about Yahweh's message!'" (See: [Rhetorical Question](#))
- **To those who are weaned from milk or to those just taken from the breasts?** - The drunk prophets and priests use a question to criticize Isaiah, because they feel that he is treating them like babies. AT: "He should not treat us like babies!" (See: [Rhetorical Question](#) and [Active or Passive](#))

- **For it is command upon command, command upon command; rule upon rule, rule upon rule; here a little, there a little** - The drunk prophets and priests criticize Isaiah because they feel that Isaiah is repeating simple commands as if he were talking to a child.

Links:

- [Introduction to Isaiah](#)
- [Isaiah 28 General Notes](#)
- [Isaiah 28 Translation Questions](#)

Isaiah 28:11-12**UDB:**

¹¹ So now, Yahweh will need to force them to listen to Assyrians

speaking to them in a language that they do not understand.

¹² Yahweh told his people long ago,

”This is a place where you can rest;

you are exhausted from all your travels through the desert,

but you will be able to rest in this land.”

But they refused to pay attention to what he said.

ULB:

¹¹ Indeed, with mocking lips and a foreign tongue he will speak to this people.

¹² In the past he said to them ”This is the rest, give rest to him who is weary; and this is the refreshing,” but they would not listen.

translationWords:

- mock, ridicule, scoff at
- foreigner, foreign, alien
- tongue
- people group, peoples, the people, a people

translationNotes:

- **with mocking lips and a foreign tongue he will speak to this people** - Here “lips” and “tongue” represent the foreigners who speak a different language than the Israelites do. It is implied that this refers to the Assyrian army that will attack Israel. AT: “Yahweh will speak to this people through enemy soldiers who will speak a foreign language” (See: [Synecdoche](#) and [Active or Passive](#))
- **mocking lips** - “stammering lips”
- **This is the rest** - The abstract noun “rest” can be stated as an adjective. AT: “This is the resting place” (See: [Abstract Nouns](#))
- **give rest to him who is weary** - The abstract noun “rest” can be stated as a verb. AT: “let whoever is tired come and rest” (See: [Abstract Nouns](#))
- **this is the refreshing** - The abstract noun “refreshing” can be stated as a verb. AT: “this is the place where you can be refreshed” (See: [Abstract Nouns](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 28 General Notes](#)
- [Isaiah 28 Translation Questions](#)

Isaiah 28:13**UDB:**

¹³ So Yahweh continues to tell the people of Samaria,

one line at a time, “Do this, do that,”

first one rule and then another rule.

But because of their ignoring what God said, they will be attacked and defeated;

they will be wounded and snared and captured.

ULB:

¹³ So the word of Yahweh will be to them

command upon command, command upon command; rule upon rule, rule upon rule;

here a little, there a little;

so that they may go and fall backward, and be broken, ensnared, and captured.

translationWords:

- word of God, word of Yahweh, word of the Lord, scripture
- command, to command, commandment

translationNotes:

- **So the word of Yahweh** - Here “word” represents a message. AT: “So Yahweh’s message” (See: [Metonymy](#))
- **command upon command, command upon command; rule upon rule, rule upon rule; here a little, there a little** - These are the words that the drunk priests and prophets used to criticize how Isaiah teaches them. See how you translated this in [28:10](#).
- **so that they may go and fall backward, and be broken, ensnared, and captured** - This can be stated in active form. AT: “in order that the army of Assyria will come and defeat them and take them as captives” (See: [Active or Passive](#))
- **go and fall backward, and be broken** - People losing in battle to the enemy army is spoken of as if the people will fall down and break. (See: [Metaphor](#))
- **ensnared** - The enemy soldiers capturing the people of Israel is spoken of as if they were hunters that catch an animal in a snare. (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 28 General Notes](#)
- [Isaiah 28 Translation Questions](#)

Isaiah 28:14-15**UDB:**

¹⁴ Listen to the word that Yahweh says,

you who rule over the people of Jerusalem,

you who mock and make fun of me!

¹⁵ You boast and say,

”We made a promise with death to ensure that the power of death, when it passes over us, it cannot get to us.

We tried to turn our lying words into a shelter in which we could hide.

ULB:

¹⁴ So listen to the word of Yahweh, you who mock,

you who rule over this people who are in Jerusalem.

¹⁵ This will happen because you said, ”We have made a covenant with death, and with Sheol we have reached an agreement. So when the overwhelming whip passes through, it will not reach us.

For we have made a lie our refuge, and taken shelter in falsehood.”

translationWords:

- word of God, word of Yahweh, word of the Lord, scripture
- mock, ridicule, scoff at
- people group, peoples, the people, a people
- Jerusalem
- covenant
- death, die, dead
- hades, sheol
- judge, judgment
- refuge, shelter

translationNotes:

- **So listen to the word of Yahweh** - Isaiah now speaks to the leaders of Jerusalem. Here “word” represents a message. AT: “So listen to Yahweh’s message” (See: [Metonymy](#))

- **We have made a covenant with death, and with Sheol we have reached an agreement** - Both of these statements mean basically the same thing. Possible meanings are 1) the leaders of Jerusalem have used magic or sorcery to try to make an agreement with the gods of the place of the dead so that these gods would protect them from dying or 2) this is a metaphor that speaks of the leaders having made an agreement with the leaders of Egypt. The leaders of Jerusalem were so confident that the Egyptians would protect that it was like they had made an agreement with the gods of the place of the dead. (See: [Parallelism](#) and [Metaphor](#))
- **So when the overwhelming whip passes through, it will not reach us** - This speaks of Yahweh's judgment and punishment as if it were a whip that would strike the people. And the whip is spoken of as if it were a flood that would pass through Jerusalem. AT: "As a result, when everyone else is suffering and dying, nothing will harm us" (See: [Metaphor](#))
- **For we have made a lie our refuge, and taken shelter in falsehood** - These two phrases mean basically the same thing. A "lie" and "falsehood" are spoken of as if they were places where a person could go to hide. The leaders in Jerusalem would not have said they trust in a lie. They believed they were truly safe. But Isaiah knows they are not safe, because they trust in lies. AT: "For lies and falsehoods have become like a place where we can hide from danger" (See: [Parallelism](#) and [Metaphor](#))
- **a lie our refuge ... taken shelter in falsehood** - Possible meanings are 1) the leaders trust in their own lies that they have said in order to protect themselves or 2) the leaders trust that the covenant they have made with the false gods of the place of the dead will keep them safe or 3) the leaders trust that the agreement they have made with the Egyptians will keep them safe.

Links:

- [Introduction to Isaiah](#)
- [Isaiah 28 General Notes](#)
- [Isaiah 28 Translation Questions](#)

Isaiah 28:16**UDB:**

¹⁶ Therefore, Yahweh our Lord says this:

”Listen to this! I am going to place in Jerusalem someone who is like a foundation stone,

he is like a stone that has been tested to determine if it is solid.

He will be like a valuable stone on which which it will be safe to build a house;

and whoever trusts in him will never be disappointed.

ULB:

¹⁶ Therefore the Lord Yahweh says,

”See: I will lay in Zion a foundation stone, a tried stone,

a precious cornerstone, a sure foundation. He who believes will not be ashamed.

translationWords:

- Lord Yahweh, Yahweh God
- Zion, Mount Zion
- foundation, founded
- cornerstone
- believe, believe in, belief
- shame, shameful, ashamed

translationNotes:

- See - “Listen to this”
- **I will lay in Zion a foundation stone ... sure foundation** - Yahweh sending a strong person to help the people of Israel is spoken of as if Yahweh is constructing a strong foundation for a building. (See: **Metaphor**)
- **a tried stone** - “a stone that is solid”
- **a sure foundation** - “a firm support”
- **He who believes will not be ashamed** - “Anyone who trusts in this foundation stone will not be sorry”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 28 General Notes](#)
- [Isaiah 28 Translation Questions](#)

Isaiah 28:17**UDB:**

¹⁷ I will test you people of Jerusalem to find out if you will act justly and righteously,

I will measure your character like a carpenter uses a plumb line to determine if a wall is straight and level.

And then the hail will fall! And it will destroy everything you have.

Your shelter will be destroyed because it is built on a foundation of lies,

and the water from the storm will wash your shelter away.

ULB:

¹⁷ I will make justice the measuring stick, and righteousness the plumbline.

Hail will sweep away the refuge of lies, and the floodwaters will overwhelm the hiding place.

translationWords:

- just, justice, justly
- righteous, righteousness
- sweep, swept
- refuge, shelter
- flood

translationNotes:

- **General Information:** - Yahweh continues to compare what he will do for the people in Jerusalem to a builder setting up a building. (See: [28:16](#))
- **I will make justice the measuring stick, and righteousness the plumbline** - Yahweh testing according to his justice and righteousness to determine if the people are just and righteous is spoken of as if he were a builder using tools to determine that something is the correct length and perfectly level. (See: [Metaphor](#))
- **the measuring stick** - A builder uses a measuring stick to determine if something is the correct length.
- **the plumbline** - A builder uses a plumbline to determine if something is straight and level.
- **Hail will sweep away** - Yahweh causing a large amount of hail to fall is spoken of as if it would be an overwhelming flood. AT: "Hailstorms will destroy" (See: [Metaphor](#))

- **Hail ... the floodwaters** - Possible meanings are 1) these are a synecdoche representing anything in general that will cause destruction or 2) these are a metaphor referring to the enemy army that Yahweh will send to destroy the people of Jerusalem. (See: [Synecdoche](#) and [Metaphor](#))
- **Hail** - hard pieces of ice that fall from the sky
- **the refuge of lies ... the hiding place** - This speaks about “lies” as if they were a place a person could go to hide. They represent what the leaders of Jerusalem trusted in to keep them safe from Yahweh’s punishment. Possible meanings are 1) the leaders trust in their own lies that they have said in order to protect themselves or 2) the leaders trust that the covenant they have made with the false gods of the place of the dead will keep them safe or 3) the leaders trust that the agreement they have made with the Egyptians will keep them safe. See how you translated a similar phrase in [28:15](#). (See: [Metaphor](#) and [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 28 General Notes](#)
- [Isaiah 28 Translation Questions](#)

Isaiah 28:18-19**UDB:**

¹⁸ I will cancel the covenant that you made with death,

and I will bring to an end the covenant you made with the place
where the dead dwell.

But when the vast flood comes, it will pour over you;

and day after day it will pass over you.

¹⁹ When the flood comes, it will pass through and over you like the river
when it overflows its banks and causes flooding everywhere.

When you finally understand the message of Yahweh, it will cause you to
be terrified, not comforted.

For the bed is too short to stretch oneself on, and the covering too narrow to
wrap oneself in.

ULB:

¹⁸ Your covenant with death will be dissolved, and your agreement with
Sheol will not stand.

When the raging flood passes through, you will be overwhelmed by it.

¹⁹ Whenever it passes through, it will overwhelm you,

and morning by morning it will pass through and by day and night it will
come.

When the message is understood, it will cause terror.

translationWords:

- covenant
- death, die, dead
- hades, sheol
- flood
- terror, terrify

translationNotes:

- **General Information:** - Yahweh continues to speak to the people of Jerusalem.

- **Your covenant with death will be dissolved, and your agreement with Sheol will not stand** - This can be stated in active form. AT: “I will cancel the covenant you have with death, and I will cancel the agreement you have with Sheol” (See: [Active or Passive](#))
- **covenant with death ... agreement with Sheol** - Possible meanings are 1) the leaders of Jerusalem had used magic or sorcery to try to make an agreement with the gods of the place of the dead so that these gods would protect them from dying or 2) this is a metaphor that speaks of the leaders having made an agreement with the leaders of Egypt. The leaders of Jerusalem were so confident that the Egyptians would protect that it was like they had made an agreement with the gods of the place of the dead. See how you translated this in [28:15](#). (See: [Metaphor](#))
- **will not stand** - “will not last”
- **When the raging flood passes through** - Possible meanings are 1) “flood” is a synecdoche that represents anything in general that will cause destruction or 2) “flood” is a metaphor referring to the enemy army that Yahweh will send to destroy the people of Jerusalem. (See: [Synecdoche](#) and [Metaphor](#))
- **you will be overwhelmed by it** - This can be stated in active form. AT: “it will overwhelm you” or “it will destroy you” (See: [Active or Passive](#))
- **morning by morning** - This is an idiom. AT: “every day” (See: [Idiom](#))
- **by day and night** - This means “throughout the entire day” (See: [Merism](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 28 General Notes](#)
- [Isaiah 28 Translation Questions](#)

Isaiah 28:20-21**UDB:**

²⁰ You have heard people say, "Your bed is very short; you will not be able to sleep in it; your blankets are very narrow; they will not cover you!"

²¹ Yahweh will come and cause you to be defeated; he will do to you like he did to the army of Philistia at Mount Perazim, and like he did to the Amorites at Gibeon Valley.

What he will do will be very strange and unusual.

ULB:

²⁰ For the bed is too short for a man to stretch out on, and the blanket too narrow for him to wrap himself in."

²¹ Yahweh will rise up as on Mount Perazim; he will rouse himself as in the Valley of Gibeon

to do his work, his strange work, and perform his strange deed.

translationWords:

- **Yahweh**
- **Gibeon, Gibeonite**
- **works, deeds, work, acts**

translationNotes:

- **General Information:** - Yahweh continues to speak to the people of Jerusalem.
- **For the bed is too short for a man to stretch out on, and the blanket too narrow for him to wrap himself in** - This was probably a proverb that the people knew at the time. It means that what they believe will keep them safe from Yahweh's punishment will disappoint them like a bed that is too short or a blanket that is too narrow. (See: **Proverbs**)
- **Yahweh will rise up** - Yahweh preparing to act is spoken of as if he were sitting and then rising up. (See: **Idiom**)
- **Mount Perazim ... Valley of Gibeon** - These refer to places where God miraculously defeated enemy armies. (See: **Assumed Knowledge and Implicit Information** and **How to Translate Names**)
- **he will rouse himself** - "he will become very angry"

- **his strange work ... his strange deed** - These two phrases mean the same thing. This work is strange because God is using a foreign army to defeat the people of Jerusalem rather than helping the people of Jerusalem defeat their enemies. (See: [Doublet](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 28 General Notes](#)
- [Isaiah 28 Translation Questions](#)

Isaiah 28:22**UDB:**

²² Yahweh, commander of the angel armies, has told me that he is going to destroy the entire land.

So do not ridicule what I say anymore,
because if you do that,
he will punish you even more severely.

ULB:

²² Now therefore do not mock, or your bonds will be tightened.

I have heard from the Lord, Yahweh of hosts, a decree of destruction on the earth.

translationWords:

- mock, ridicule, scoff at
- bind, bond, bound
- Yahweh of hosts, God of hosts, host
- decree
- earth, earthly

translationNotes:

- **Now** - This does not mean “at this moment,” but is used to draw attention to the important point that follows.
- **your bonds will be tightened** - Yahweh punishing the people even more severely is spoken of as if he would tighten their bonds. This can be stated in active form. AT: “Yahweh will tighten your bonds” or “Yahweh will punish you even more severely” (See: **Metaphor** and **Active or Passive**)
- **Yahweh of hosts** - Translate this as you did in **1:9**.
- **a decree of destruction on the earth** - This can be reworded so that the abstract noun “destruction” is expressed as the verb “destroy.” AT: “that he is going to destroy people throughout the land” (See: **Abstract Nouns**)

Links:

- [Introduction to Isaiah](#)
- [Isaiah 28 General Notes](#)
- [Isaiah 28 Translation Questions](#)

Isaiah 28:23-24**UDB:**

²³ Listen to what I say;

pay attention carefully.

²⁴ When a farmer plows some ground, does he never plant seeds?

Does he continue to plow it and never plant anything?

ULB:

²³ Pay attention and listen to my voice; be attentive and listen to my words.

²⁴ Does a farmer who plows all day to sow, only plow the ground? Does he continually break up and harrow the field?

translationWords:

- [voice](#)
- [word](#)
- [sow, sower, plant](#)

translationNotes:

- **General Information:** - This begins a parable that ends in 28:29. (See: [Parables](#))
- **Pay attention and listen to my voice; be attentive and listen to my words** - These two phrases mean basically the same thing. The second phrase is used to strengthen the first. (See: [Parallelism](#))
- **to my voice** - Here “voice” represents what Isaiah says. AT: “to what I say” (See: [Metonymy](#))
- **to my words** - Here “words” represents a message. AT: “to my message” (See: [Metonymy](#))
- **Does a farmer who plows all day to sow, only plow the ground? Does he continually break up and harrow the field?** - Isaiah uses rhetorical questions to make the people think deeply. AT: “A farmer does not plow the ground over and over and continually work the soil without ever sowing seed.” (See: [Rhetorical Question](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 28 General Notes](#)
- [Isaiah 28 Translation Questions](#)

Isaiah 28:25-26**UDB:**

²⁵ No, he makes the ground very level,

and then he plants seeds—

caraway seed and cumin and wheat and barley.

He plants each kind of seed in the correct manner. He does not plant one kind of seed in the way that is not right for it.

²⁶ He does that because God has taught him the correct way to do it.

ULB:

²⁵ When he has prepared the ground, does he not scatter caraway seed, sow the cumin,

put in the wheat in rows and the barley in the right place, and the spelt at its edges? [1]The identification of some of these spices is in doubt, so versions have a variety of translations. In addition, some versions give different interpretations to the expressions translated here as *in rows* and *in the right place*, because these expressions are uncertain in Hebrew.

²⁶ His God instructs him; he teaches him wisely.

translationWords:

- seed
- sow, sower, plant
- wheat
- God
- teacher, Teacher
- wise, wisdom

translationNotes:

- **General Information:** - Isaiah continues telling a parable to the people of Jerusalem. (See: [Parables](#))
- **When he has prepared the ground** - “When the farmer has plowed the soil”
- **does he not scatter caraway seed, sow the cumin, put in the wheat in rows and the barley in the right place, and the spelt at its edges?** - Isaiah uses a question to make the people of Jerusalem think deeply. If your language does not have a word for each of these

seeds, they can be stated more generally. AT: “he will certainly plant each kind of seed in the correct way and in the proper places.” (See: [Rhetorical Question](#))

- **caraway ... cumin** - These are names of plants that are spices. Translators may represent them in general as seeds of spices used to spice food. (See: [Translate Unknowns](#))
- **wheat ... barley ... spelt** - These are all names of plants that are grains. Translators may represent them in general as seeds of grains. (See: [Translate Unknowns](#))
- **His God instructs him; he teaches him wisely** - These two phrases mean basically the same thing. AT: “Yahweh helps the farmer know how to care for each kind of plant” (See: [Parallelism](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 28 General Notes](#)
- [Isaiah 28 Translation Questions](#)

Isaiah 28:27-28**UDB:**

²⁷ Also, farmers never thresh caraway seed with a heavy sledge,

and farmers never thresh cumin seed by driving a cart over it;

instead, they beat caraway seed with a rod made for that purpose, and they beat cumin with a walking stick. ²⁸ And grain for baking bread is crushed easily,

so the farmers do not continue to pound it for a long time.

They sometimes cause their horses to pull a cart over it to thresh it,

but doing that does not grind the grain.

ULB:

²⁷ Moreover, the caraway seed is not threshed with a sledge,

nor is a cartwheel rolled over the cumin;

but caraway is beaten with a stick, and cumin with a rod.

²⁸ Grain is ground for bread but not too finely,

and though the wheels of his cart and his horses scatter it, his horses do not crush it.

translationWords:

- thresh, threshing
- rod
- grain
- bread
- horse

translationNotes:

- **General Information:** - Isaiah continues telling a parable to the people of Jerusalem. (See: [Parables](#))
- **the caraway seed is not threshed with a sledge** - This can be stated in active form. AT: “the farmer does not separate the caraway seed from the plant with a heavy club” (See: [Active or Passive](#))
- **caraway** - Translate this as you did in [28:25](#).

- **nor is a cartwheel rolled over the cumin** - This can be stated in active form. AT: “nor does he roll a heavy wheel over the cumin seed” (See: [Active or Passive](#))
- **cumin** - Translate this as you did in [28:25](#).
- **but caraway is beaten with a stick, and cumin with a rod** - Isaiah describes the correct way for a farmer to separate the seed from the plant. This can be stated in active form. AT: “but he beats the caraway with a stick, and he beats cumin with a rod” (See: [Active or Passive](#))
- **Grain is ground for bread but not too finely** - This can be stated in active form. AT: “The farmer grinds the grain for bread but not so that it is too small” (See: [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 28 General Notes](#)
- [Isaiah 28 Translation Questions](#)

Isaiah 28:29**UDB:**

²⁹ Yahweh, commander of the angel armies,

gives us wonderful advice about how to do things; he gives us great wisdom.

So what the farmers do is very smart, but what your leaders are doing is very stupid.

ULB:

²⁹ This too comes from Yahweh of hosts,
who is wonderful in instruction and excellent in wisdom.

translationWords:

- [Yahweh of hosts, God of hosts, host](#)
- [instruct, instruction](#)
- [wise, wisdom](#)

translationNotes:

- **This too comes ... excellent in wisdom** - This concludes the parable started in [28:23](#). The implied lesson of the parable is that farmers are wise enough to listen to Yahweh's instructions about planting and threshing. But the leaders of Jerusalem are foolish for not listening to Yahweh's instructions that he is speaking through Isaiah. (See: [Assumed Knowledge and Implicit Information](#))
- **Yahweh of hosts** - Translate this as you did in [1:9](#).

Links:

- [Introduction to Isaiah](#)
- [Isaiah 28 General Notes](#)
- [Isaiah 28 Translation Questions](#)

Isaiah 29 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of chapter 29, which is an extended quotation.

This chapter begins a series of “woes” against specific nations. This chapter presents judgements against the kingdoms of Ephraim and eventually Judah. (See: [woe](#) and [judge, judgment](#))

Special concepts in this chapter

Ariel

This is another name for Jerusalem. It is an uncommon name.

Other possible translation difficulties in this chapter

Prophecies

This chapter appears to prophesy about a time of restoration when the messiah will reign. This chapter pictures a time of great peace and harmony in the world. The translator should not add explanation, but should try to maintain the tense of the original text, as a future or uncompleted action. (See: [restore, restoration, prophet, prophecy, prophesy, seer, prophetess](#) and [fulfill](#))

Links:

- [Isaiah 29:01 Notes](#)

Isaiah 29:1-2**UDB:**

¹ This is a message from Yahweh:

Terrible things will happen to Jerusalem, the city where King David lived.

You people continue to celebrate your festivals each year.

² But I will cause you to experience a great disaster,

and when that happens,

people will weep and lament very much.

Your city will become like an altar to me

where people are burned as sacrifices.

ULB:

29 ¹ Woe to Ariel, Ariel, the city where David encamped!

Add year to year; let the festivals come round.

² But I will besiege Ariel, and she will be mourning and lamenting;

and she will be to me like Ariel.

translationWords:

- woe
- David
- festival
- siege, besiege
- lament, lamentation

translationNotes:

- **Woe to Ariel** - Here “Ariel” represents the people who live in the city of Ariel. AT: “How terrible it will be for the people of Ariel” (See: [Metonymy](#))
- **Ariel** - This is another name for Jerusalem, and it means “altar.” If possible translate this as “Ariel” rather than “Jerusalem” since the meaning of “Ariel” is important in 29:2. (See: [How to Translate Names](#))
- **David encamped** - “David dwelled” or “David lived”

- **Add year to year; let the festivals come round** - “Keep celebrating your festival year after year.” This is an ironic statement. Yahweh tells the people to keep celebrating their festivals where they sacrifice to him, but he knows it will not prevent him from destroying them. (See: [Irony](#))
- **But I will besiege** - The word “I” refers to Yahweh. This represents Yahweh causing an enemy army to besiege Jerusalem. (See: [Metonymy](#))
- **she will** - Here “she” refers to Ariel, which represents the people of Ariel. AT: “the people of Ariel will” (See: [Metonymy](#))
- **mourning and lamenting** - The words “mourning” and “lamenting” mean basically the same thing and emphasize the intensity of mourning. AT: “they will mourn deeply” (See: [Doublet](#))
- **like Ariel** - Translators may add a footnote that says, “The name Ariel means ‘altar.’” (See: [Simile](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 29 General Notes](#)
- [Isaiah 29 Translation Questions](#)

Isaiah 29:3-4**UDB:**

³ I will cause your enemies to come and camp all around your city;

they will surround it by building towers

and putting in place other things with which to attack you.

⁴ Then you will talk as though you were buried deep in the ground;

it will sound like someone whispering from under the ground,
like a ghost speaking from a grave.

ULB:

³ I will encamp against you in a circle

and will lay siege against you with a palisade, and I will raise siege works against you.

⁴ You will be brought down and will speak from the ground; your speech will be low from the dust.

Your voice will be like a ghost out of the ground, and your speech will be very weak from the dust.

translationWords:

- **siege, besiege**
- **voice**

translationNotes:

- **I will encamp against you** - The word "I" refers to Yahweh. This represents Yahweh causing an enemy army to surround Jerusalem. AT: "I will command the army of your enemies to surround you" (See: **Metonymy**)
- **palisade ... siege works** - A "palisade" is a tower armies would build to attack cities with high walls. Also "siege works" refers to other various weapons armies would build to attack cities. (See: **Translate Unknowns**)
- **You will be brought down** - This can be stated in active form. AT: "Your enemy will bring you down" or "Your enemy will humble you" (See: **Active or Passive**)
- **and will speak from the ground; your speech will be low from the dust. Your voice will be like a ghost out of the ground, and your speech will be very weak from the dust** - All of these statements mean basically the same thing. They emphasize that the people who

once spoke with proud words will be weak and grieving after the enemy defeats them. AT: “and you will only be able to speak with weak whispers like a spirit speaking from where dead people dwell” (See: [Simile](#) and [Parallelism](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 29 General Notes](#)
- [Isaiah 29 Translation Questions](#)

Isaiah 29:5-6**UDB:**

⁵ But suddenly your enemies will be blown away like dust;

their armies will disappear

like chaff that is blown away by the wind.

It will happen very suddenly:

⁶ Yahweh, commander of the angel armies, will come to help you

with thunder and an earthquake and a very loud noise,

with a strong wind and a big storm and a fire that will burn up everything.

ULB:

⁵ The horde of your invaders will be like small dust, and the multitude of the ruthless ones as chaff that passes away.

It will happen suddenly, in an instant.

⁶ Yahweh of hosts will come to you

with thunder, earthquake, great noise, with strong winds and violent storm, and the flames of a devouring fire.

translationWords:

- **chaff**
- **punish, punishment**
- **Yahweh of hosts, God of hosts, host**
- **devour**
- **fire**

translationNotes:

- **The horde of your invaders will be like small dust, and the multitude of the ruthless ones as chaff that passes away** - This emphasizes how weak and insignificant the invading army is before God. AT: "Yahweh will easily remove the horde of your invaders and the multitude of the ruthless ones"(See: **Simile**)
- **horde of your invaders** - "many soldiers that will attack you"
- **the ruthless ones as chaff** - The translator can supply the verb "will be." AT: "the soldiers who show you no mercy will be as chaff" (See: **Ellipsis**)

- **Yahweh of hosts will come to you** - The word “you” refers to the people of Jerusalem. Possible meanings are 1) “Yahweh of hosts will come to help you” or 2) “Yahweh of hosts will come to punish you.” (See: [Forms of You](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 29 General Notes](#)
- [Isaiah 29 Translation Questions](#)

Isaiah 29:7-8**UDB:**

⁷ Then the armies of all the nations that will be attacking Jerusalem will quickly disappear like a dream in the night.

Those who will be attacking Jerusalem will suddenly vanish.

⁸ People who are asleep dream about eating food,

but when they wake up, they are still hungry.

People who are thirsty dream about drinking something,

but when they wake up they are still thirsty.

It will be like that when your enemies come to attack Mount Zion;

they will dream about conquering you, but when they wake up,

they will realize that they have not succeeded.

ULB:

⁷ It will be like a dream, a vision of the night:

A horde of all the nations will fight against Ariel

and her stronghold. They will attack her and her fortifications to press upon her.

⁸ It will be like when a hungry man dreams he is eating, but when he awakes, his stomach is empty.

It will be like when a thirsty man dreams that he is drinking, but when he awakes, he is fainting, with his thirst not quenched.

Yes, so will be the great number of nations that fights against Mount Zion.

translationWords:

- dream
- vision
- nation
- stronghold, fortress, fortified
- Zion, Mount Zion

translationNotes:

- **It will be like a dream, a vision of the night** - The phrase “a vision of the night” is the same thing as “a dream.” The two phrases emphasize that soon it will be like the invading army was never there. (See: [Doublet](#) and [Simile](#))
- **A horde of all the nations** - “Large armies from all the nations”
- **fight against Ariel** - The name “Ariel” is another name for Jerusalem, and it represents the people who live there. See how you translated “Ariel” in [29:1](#). AT: “fight against the people of Ariel” (See: [Metonymy](#))
- **her stronghold. They will attack her and her fortifications to press upon her** - The word “her” refers to Ariel which represents the people who live there. AT: “their stronghold. They will attack the city of Ariel and its defenses and cause the people to be in great distress” (See: [Metonymy](#))
- **It will be like when a hungry man dreams he is eating ... his thirst not quenched** - These similes mean that the enemy will expect victory but they will fail because God will not allow them to conquer Jerusalem. (See: [Simile](#))
- **Yes, so will be the great number of nations that fights against Mount Zion** - Here “Mount Zion” represents the people who live there. AT: “Yes, this will be what happens to the armies from the nations who fight against the people who live on Mount Zion” (See: [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 29 General Notes](#)
- [Isaiah 29 Translation Questions](#)

Isaiah 29:9-10**UDB:**

⁹ You people of Jerusalem, be amazed and surprised about this!

Do not believe what I have said!

And continue to be blind about what Yahweh is doing.

You are stupid, but it is not because you have drunk a lot of wine.

You stagger, but not from drinking alcoholic drinks.

¹⁰ Because Yahweh has prevented the prophets from understanding and telling you his messages,

it is as though he had made you go fast asleep.

ULB:

⁹ Astonish yourselves and be astonished; blind yourselves and be blind!

Be drunk, but not with wine; stagger, but not with beer.

¹⁰ For Yahweh has poured out on you the spirit of deep sleep.

He has closed your eyes, the prophets, and has covered your heads, the seers.

translationWords:

- **marvel, wonder, amazed, astonished**
- **wine, wineskin, new wine**
- **Yahweh**
- **spirit, spiritual**
- **prophet, prophecy, prophesy, seer, prophetess**

translationNotes:

- **Astonish yourselves and be astonished** - The word “yourselves” refers to the people of Jerusalem. Why they are astonished can be made explicit. AT: “Be astonished at what I am telling you” (See: **Assumed Knowledge and Implicit Information** and **Doublet**)
- **blind yourselves and be blind** - The people ignoring what Yahweh says is spoken of as if they would make themselves blind. AT: “keep being ignorant and spiritually blind to what I am showing you” (See: **Metaphor**)

- **Be drunk, but not with wine; stagger, but not with beer** - The people being senseless and not understanding what Yahweh is doing is spoken of as if they were drunk. AT: “Be senseless like a drunk person, but it is not because you have drunk too much wine or beer” (See: [Metaphor](#))
- **For Yahweh has poured out on you the spirit of deep sleep** - Here “the spirit of” means “to have the characteristic of” being asleep. Yahweh causing the people to be asleep is spoken of as if “the spirit” were a liquid that he poured out on the people. Also “deep sleep” is a metaphor that means the people are senseless and cannot understand what Yahweh is doing. AT: “The reason you are senseless is because Yahweh has caused you to be spiritually asleep” (See: [Metaphor](#))
- **He has closed your eyes, the prophets, and has covered your heads, the seers** - Yahweh causing the people to be senseless and not to understand what he is doing is spoken of as if he closed their eyes and covered their heads so they could not see. AT: “It is as though Yahweh has closed the eyes of the prophets and covered the heads of the seers” (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 29 General Notes](#)
- [Isaiah 29 Translation Questions](#)

Isaiah 29:11-12**UDB:**

¹¹ Yahweh gave me visions; but for you, they are only words on a scroll that is sealed shut. If you give it to those who can read and request they read it, they will say, "We cannot read it because the scroll is sealed." ¹² When you give it to others who cannot read, they will say, "We cannot read it because we do not know how to read."

ULB:

¹¹ All revelation has become to you as the words of a book that is sealed, which men might give to one who is learned, saying, "Read this." He also says, "I cannot, for it is sealed." ¹² If the book is given to one who cannot read, saying, "Read this," he says, "I cannot read."

translationWords:

- [reveal, revelation](#)
- [word](#)
- [seal, to seal](#)

translationNotes:

- **All revelation has become to you as the words of a book that is sealed** - The other prophets in Jerusalem are unable to hear or understand God's message. AT: "All that Yahweh has revealed is to you like a sealed book" (See: [Simile](#))
- **is sealed, which men might give to one who is learned** - This can be stated as a new sentence. AT: "is sealed. A person may take the sealed book to someone who can read"
- **If the book is given to one who cannot read** - This can be stated in active form. AT: "If a person takes the book to someone who cannot read" (See: [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 29 General Notes](#)
- [Isaiah 29 Translation Questions](#)

Isaiah 29:13-14**UDB:**

¹³ So the Lord says, "These people pretend to worship me.

They say good things to pretend to honor me,
but they do not think about what I desire.

When they worship me,

all they do is recite rules that people have made and that they have
memorized.

¹⁴ Therefore, again I will do something to amaze these people;

I will perform many miracles.

And I will show that the people who tell others that they are wise are not
really wise,

and I will show that the people who tell others that they are intelli-
gent are not really intelligent.

ULB:

¹³ The Lord said, "This people comes close to me with their mouths
and honors me with their lips, but their heart is far from me.

Their honor for me is only a commandment of men that has been taught.

¹⁴ Therefore, see, I will proceed to do a marvelous thing among this people,
wonder after wonder.

The wisdom of their wise men will perish, and the understanding of their
prudent men will disappear."

translationWords:

- Lord
- people group, peoples, the people, a people
- honor, to honor
- heart
- command, to command, commandment
- miracle, wonder, sign
- wise, wisdom
- perish, perishing, perishable

translationNotes:

- **This people comes close to me with their mouths and honors me with their lips** - The words “mouths” and “lips” represent what people say. Here it also represents saying something but not truly meaning it. AT: “The people of Jerusalem pretend to worship me and honor me with what they say” (See: [Metonymy](#))
- **but their heart is far from me** - Here “heart” is a metonym that represents a person’s thoughts and emotions. The people not being truly devoted to Yahweh is spoken of as if their hearts were far away from him. AT: “but they do not honor me in their thoughts” or “but they are not truly devoted to me” (See: [Metonymy](#) and [Metaphor](#))
- **Their honor for me is only a commandment of men that has been taught** - This can be stated in active form. AT: “They honor me only because that is what people tell them to do” (See: [Active or Passive](#))
- **Therefore, see, I will proceed to do a marvelous thing among this people, wonder after wonder** - “Therefore, look and see! I am going to do wonderful and marvelous things among you that you will not be able to explain”
- **The wisdom of their wise men will perish, and the understanding of their prudent men will disappear** - Both of these statements mean the same thing. Yahweh showing that the wise people cannot understand or explain what Yahweh does is spoken of as if their wisdom and understanding will vanish. (See: [Parallelism](#) and [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 29 General Notes](#)
- [Isaiah 29 Translation Questions](#)

Isaiah 29:15**UDB:**

¹⁵ Terrible things will happen to those who try to conceal from me, Yahweh,
 the evil things that they plan to do;
 they do those deeds in the darkness
 and they think, 'Yahweh certainly cannot see us;
 he cannot know what we are doing!'

ULB:

¹⁵ Woe to those who deeply hide their plans from Yahweh,
 and whose deeds are in darkness. They say, "Who sees us, and who knows
 us?"

translationWords:

- woe
- Yahweh
- works, deeds, work, acts
- darkness
- know, knowledge, make known

translationNotes:

- **General Information:** - This may be Isaiah speaking or it may continue Yahweh's speech in 29:13-14.
- **who deeply hide their plans from Yahweh** - People trying to make plans without Yahweh knowing about it is spoken of as if they hide their plans in a deep place where Yahweh cannot see. AT: "who try to hide their plans from Yahweh" or "who try to keep Yahweh from finding out what they are planning to do" (See: [Metaphor](#))
- **whose deeds are in darkness** - It is implied that they are secretly doing evil things. AT: "who do evil things in the dark so no one can see them" (See: [Assumed Knowledge and Implicit Information](#))
- **Who sees us, and who knows us?** - They use a question to emphasize that they believe no one knows what they are doing. AT: "No one, not even Yahweh, sees us or knows what we are doing!" (See: [Rhetorical Question](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 29 General Notes](#)
- [Isaiah 29 Translation Questions](#)

Isaiah 29:16**UDB:**

¹⁶ They are extremely foolish!

They act as though they were the potters and I were the clay!

Something that was created should certainly never say to the one who made it,

‘You did not make me!’

A jar should never say,

‘The potter who made me did not know what he was doing!’”

ULB:

¹⁶ You turn things upside down! Should the potter be considered like clay, so that the thing that is made should say about him who made it, “He did not make me,”

or the thing formed say about him who formed it, “He does not understand”?

translationWords:**translationNotes:**

- **You turn things upside down** - This is an idiom that means to distort what is true. AT: “You make things opposite of the way they should be” or “You distort the truth” (See: [Idiom](#))
- **Should the potter be considered like clay, so that the thing that is made should say about him who made it ... “He does not understand”?** - Yahweh who created humans is spoken of as if he were a potter and humans were the clay. This metaphor emphasizes that it is foolish for humans to reject or criticize the one who created them. AT: “Should you consider me, your maker, to be like the clay rather than the potter? It is as if a potter created something, and that thing said about the potter, ‘He did not make me,’ or ‘He does not understand.’” (See: [Metaphor](#))
- **Should the potter be considered like clay ... “He does not understand”?** - This question is used to scold the people of Jerusalem. AT: “Obviously, the potter should not be considered like clay ... ‘He does not understand.’” (See: [Rhetorical Question](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 29 General Notes](#)
- [Isaiah 29 Translation Questions](#)

Isaiah 29:17-19**UDB:**

¹⁷ Soon the forests in Lebanon will become fertile fields,

and abundant crops will grow in those fields,

and that will happen very soon.

¹⁸ At that time, deaf people will be able to hear;

they will be able to hear when someone reads from a book;

and blind people will be able to see;

they will be able to see things when it is gloomy and even when it is dark.

¹⁹ Yahweh will enable humble people to be very joyful again.

Poor people will rejoice about what the Holy One of Israel has done.

ULB:

¹⁷ In just a little while,

Lebanon will be turned into a field, and the field will become a forest.

¹⁸ On that day the deaf will hear the words of a book,

and the eyes of the blind will see out of the deep darkness.

¹⁹ The oppressed will again rejoice in Yahweh,

and the poor among men will rejoice in the Holy One of Israel.

translationWords:

- Lebanon
- darkness
- oppress, oppression, oppressor
- rejoice
- Yahweh
- Holy One
- Israel, Israelites, nation of Israel

translationNotes:

- **Lebanon will be turned into a field, and the field will become a forest** - Possible meanings are 1) this is literal and Yahweh will cause the places where trees grew wild in Lebanon to become fruitful fields or 2) this is a metaphor and the large forests of Lebanon represent powerful oppressors, and the crops that grow in the field and become a forest are the common people who are suffering. This means Yahweh will humble those who are powerful, but he will honor those who are suffering. (See: [Metaphor](#))
- **Lebanon will be turned into a field** - Here “Lebanon” represents the large cedar forests in Lebanon. This can be stated in active form. AT: “God will turn the mighty forests of Lebanon into a field” (See: [Metonymy](#) and [Active or Passive](#))
- **the deaf will hear the words of a book, and the eyes of the blind will see out of the deep darkness** - Possible meanings are 1) this is literal and Yahweh will cause deaf people to hear and blind people to see or 2) this is a metaphor that means Yahweh will enable the people to hear and understand his message or 3) it may mean both options 1 and 2. (See: [Metaphor](#))
- **the eyes of the blind** - Here “eyes” represents the whole person. AT: “those who are blind” (See: [Synecdoche](#))
- **The oppressed will again rejoice in Yahweh, and the poor among men will rejoice in the Holy One of Israel** - These two phrases mean basically the same thing. AT: “The poor and oppressed people will again be happy because of what Yahweh, the Holy One of Israel, has done” (See: [Parallelism](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 29 General Notes](#)
- [Isaiah 29 Translation Questions](#)

Isaiah 29:20-21**UDB:**

²⁰ There will be no more people who ridicule others

and no more arrogant people.

And those who plan to do evil things will be executed.

²¹ Those who testify falsely in order to persuade judges to punish innocent people will vanish.

Similar things will happen to those who by lying in court persuade the judges to make unjust decisions.

ULB:

²⁰ For the ruthless will cease, and the scoffer will vanish. All those who love to do evil will be eliminated,

²¹ who by a word make a man out to be an offender. They lay a snare for him

who seeks justice at the gate and put the righteous down with empty lies.

translationWords:

- evil, wicked, wickedness
- word
- snare, trap
- just, justice, justly
- gate, gate bar
- righteous, righteousness

translationNotes:

- **For the ruthless will cease** - The nominal adjective “the ruthless” can be stated as an adjective. AT: “For the ruthless people will cease” or “For there will no longer be cruel people” (See: [Nominal Adjectives](#))
- **and the scoffer will vanish** - The nominal adjective “the scoffer” can be stated as a verb. AT: “and those who scoff will vanish” or “and the people who mock will disappear” (See: [Nominal Adjectives](#))
- **All those who love to do evil will be eliminated** - This can be stated in active form. AT: “Yahweh will eliminate all those who love to do evil” (See: [Active or Passive](#))

- **who by a word make a man out to be an offender** - Here “word” represents a testimony in court. AT: “who say in court that an innocent man is guilty of doing something wrong” (See: [Metonymy](#))
- **They lay a snare for him who seeks justice at the gate and put the righteous down with empty lies** - The evil people doing anything they can to stop a good person is spoken of as if the evil people set a trap like a hunter catching his prey. AT: “They lie and try to stop those who want to do what is fair and right” (See: [Metaphor](#))
- **who seeks justice at the gate** - The city gate was often the place where the city leaders made official decisions.

Links:

- [Introduction to Isaiah](#)
- [Isaiah 29 General Notes](#)
- [Isaiah 29 Translation Questions](#)

Isaiah 29:22-24**UDB:**

²² That is why Yahweh, who rescued Abraham, says about the people of Israel,

”My people will no longer be ashamed;

no longer will they show on their faces that they are ashamed.

²³ When they see that I have blessed them by giving them many children, and all that I have done for them,

they will honor the holy name of the Holy One of Israel,

and they will revere me, the God to whom they, the descendants of Jacob, belong.

²⁴ When that happens, those who are not able to think well will think clearly,

and those who complain about what I am doing will accept what I am teaching them.”

ULB:

²² Therefore this is what Yahweh says concerning the house of Jacob—Yahweh, who redeemed Abraham,

”Jacob will no longer be ashamed, nor will his face be pale.

²³ But when he sees his children, the work of my hands, they will make my name holy.

They will make holy the name of the Holy One of Jacob and they will stand in awe of the God of Israel.

²⁴ Those who err in spirit will gain understanding, and complainers will learn knowledge.”

translationWords:

- Yahweh
- house
- Jacob, Israel
- redeem, redemption, redeemer
- Abraham, Abram
- shame, shameful, ashamed
- children, child
- hand, right hand, to hand over

- honor, to honor
- name
- Holy One
- awe, awesome
- Israel, Israelites, nation of Israel
- spirit, spiritual
- know, knowledge, make known

translationNotes:

- **the house of Jacob** - Here “house” represents a family. AT: “the descendants of Jacob” (See: [Metonymy](#))
- **who redeemed Abraham** - This possibly refers to when Yahweh called Abraham from his home country and sent him to the promised land. (See: [Assumed Knowledge and Implicit Information](#))
- **Jacob will no longer ... his face ... he sees his children** - Here “Jacob” represents his descendants. AT: “Jacob’s descendants will no longer ... their faces ... they see their children” (See: [Metonymy](#))
- **nor will his face be pale** - This is an idiom that means they will no longer be afraid. AT: “nor will they be afraid” (See: [Idiom](#))
- **But when he sees his children, the work of my hands** - Here “hands” represents Yahweh’s power and action. AT: “When they see all the children I have given them and all that I have done” (See: [Metonymy](#))
- **they will make my name holy** - Here “name” represents Yahweh. AT: “they will honor me” (See: [Metonymy](#))
- **They will make holy the name of the Holy One of Jacob** - Here “name” represents Yahweh. Yahweh refers to himself as “the Holy One of Jacob.” AT: “They will honor me, the Holy One of Jacob” (See: [Metonymy](#) and [First, Second or Third Person](#))
- **of the God of Israel** - Yahweh refers to himself as “the God of Israel.” AT: “of me, the God of Israel” (See: [First, Second or Third Person](#))
- **Those who err in spirit** - Here “spirit” represents a person’s inner being. AT: “Those who are wrong in what they think” or “Those who are wrong in their attitude” (See: [Metonymy](#))
- **will gain understanding** - This can be made more explicit to explain what they will understand. AT: “will begin to understand Yahweh and his laws” (See: [Assumed Knowledge and Implicit Information](#))
- **complainers will learn knowledge** - This can be made more explicit to explain what knowledge they will learn. AT: “those who complain will begin to know that what Yahweh teaches them is true” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Isaiah](#)

- Isaiah 29 General Notes
- [Isaiah 29 Translation Questions](#)

Isaiah 30 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of chapter 30, which is an extended quotation.

This chapter continues the series of “woes” against specific nations. This chapter presents judgments against the people of Ephraim and Judah when they desired to make an alliance with Egypt. (See: [woe](#) and [judge, judgment](#))

Special concepts in this chapter

Negev

This is an area between Egypt and Judah. It is an area they would have had to travel through in order to get to Egypt. No one really lived in this area and it was known to be very dangerous.

Trust

The people were to trust in Yahweh. Only he could provide them with protection. The people were punished for their lack of trust when they were in trouble, but it was only trust that was required. (See: [trust](#), [trustworthy](#), [trustworthiness](#))

Other possible translation difficulties in this chapter

“That day”

This is a common phrase in this section of Isaiah. This chapter appears to prophesy about a time of restoration when the messiah will reign. This chapter pictures a time of great peace and harmony in the world. The translator should not add explanation, but should try to maintain the tense of the original text, as a future or uncompleted action. (See: [restore](#), [restoration](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#), [Christ](#), [Messiah](#) and [fulfill](#))

Links:

- [Isaiah 30:01 Notes](#)

Isaiah 30:1-2**UDB:**

¹ Yahweh says, "Terrible things will happen to you, my people who rebel against me.

You make plans, but what you plan is not what I want.

You have made an alliance with the rulers of Egypt,

but you did not ask my Spirit if that was what you should do.

By doing that, you have increased the number of your sins.

² You went to Egypt to ask their rulers for help,

without asking for my advice.

You have trusted in the army of the king of Egypt to protect you;

you have trusted in them

like people sit in the shade to protect themselves from the sun.

ULB:

30 ¹ "Woe to the rebellious children," this is the declaration of Yahweh.

"They make plans, but not from me; they make alliances with other nations, but they were not directed by my Spirit,

so they add sin to sin.

² They set out to go down into Egypt, but have not asked for my direction.

They seek protection from Pharaoh and take refuge in the shadow of Egypt.

translationWords:

- woe
- rebel, rebellious, rebellion
- children, child
- Yahweh
- Holy Spirit, Spirit of God, Spirit of the Lord
- Egypt, Egyptian
- Pharaoh, king of Egypt
- refuge, shelter
- shadow

translationNotes:

- **the rebellious children** - Yahweh speaks about his people as if they were his children. (See: [Metaphor](#))
- **this is the declaration of Yahweh** - This can be reworded so that the abstract noun “declaration” is expressed as the verb “solemnly said.” AT: “this is what Yahweh has declared” or “this is what Yahweh has solemnly said” (See: [Abstract Nouns](#))
- **They make plans, but not from me** - This can be reworded so that the abstract noun “plans” can be stated as the verb “plan.” AT: “They plan to do things, but they do not ask me what I want them to do” (See: [Abstract Nouns](#))
- **but they were not directed by my Spirit** - This can be stated in active form. AT: “but my Spirit did not direct them” (See: [Active or Passive](#))
- **they add sin to sin** - Continuing to sin is spoken of as if sins were objects that could be stacked on one another. AT: “they continue to sin more and more” (See: [Metaphor](#))
- **They seek protection from Pharaoh** - This can be reworded so that the abstract noun “protection” is expressed as the verb “protect.” AT: “They ask Pharaoh to protect them” (See: [Abstract Nouns](#))
- **take refuge in the shadow of Egypt** - Egypt’s protection from enemy armies is spoken of as if it were a shadow that protects someone from the burning heat of the sun. AT: “they rely on the Egyptians to keep them safe” (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 30 General Notes](#)
- [Isaiah 30 Translation Questions](#)

Isaiah 30:3-5**UDB:**

³ But the result of your trusting in the king of Egypt is that you will be disappointed and disgraced;

because you trust in him, you will be humiliated.

⁴ Officials from Judah have gone to the cities of Zoan and Hanes in Egypt to make treaties,

⁵ but all those who trust in the king of Egypt will be humiliated,

because that nation will not be able to help you;

the treaty that you have made requesting help from them will be useless;

instead, the result will be that you will be humiliated and disgraced.”

ULB:

³ Therefore Pharaoh's protection will be your shame,

and the refuge in Egypt's shade, your humiliation,

⁴ although their princes are at Zoan, and their messengers have come to Hanes.

⁵ They will all be ashamed because of a people who cannot help them,

who are neither help nor aid, but a shame, and even a disgrace.”

translationWords:

- Pharaoh, king of Egypt
- shame, shameful, ashamed
- refuge, shelter
- Egypt, Egyptian
- prince, princess
- messenger
- people group, peoples, the people, a people

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Judah.

- **Therefore Pharaoh’s protection will be your shame, and the refuge in Egypt’s shade, your humiliation** - This can be reworded so that the abstract nouns “protection,” “shame,” and “humiliation” are expressed as adjectives or verbs. AT: “Therefore you will be ashamed because you relied on Pharaoh to protect you; you will be humiliated because you relied on the Egyptians to keep you safe” (See: [Abstract Nouns](#))
- **the refuge in Egypt’s shade** - Egypt’s protection from enemy armies is spoken of as if it were a shadow that protects someone from the burning heat of the sun. (See: [Metaphor](#))
- **their princes** - Here “princes” mean an official or ambassador, not necessarily sons of the king.
- **their ... They ... them** - These words refer to the people of Judah.
- **Zoan ... Hanes** - These were cities in the northern part of Egypt. (See: [How to Translate Names](#))
- **have come to Hanes** - Here “come” can be stated as “gone.” (See: [Go and Come](#))
- **because of a people** - “because of the people of Egypt”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 30 General Notes](#)
- [Isaiah 30 Translation Questions](#)

Isaiah 30:6-7**UDB:**

⁶ Isaiah received from Yahweh this message about the animals in the southern part of Judah, the desert part:

That area is one where people experience a lot of troubles and difficulties,
 an area where there are male and female lions
 and various kinds of poisonous snakes.

Caravans go through that area
 taking donkeys and camels loaded with valuable goods.

They are taking them to Egypt because they hope that the army of Egypt will protect them,

but it will be useless.

⁷ The promises made by the king of Egypt are worthless;
 therefore I call Egypt 'Useless Rahab, the sea monster that does nothing.'

ULB:

⁶ A declaration about the beasts of the Negev:

Through the land of trouble and danger, of the lioness and the lion, the viper
 and fiery flying serpent,

they carry their riches on the backs of donkeys, and their treasures on the
 camels' humps,

to a people who cannot help them.

⁷ For Egypt's help is worthless;

therefore I have called her Rahab, who sits still.

translationWords:

- declare, declaration
- Negev
- lion
- serpent, snake, viper
- donkey, mule
- camel
- people group, peoples, the people, a people
- Egypt, Egyptian

translationNotes:

- **General Information:** - This continues God's declaration concerning the people of Judah.
- **A declaration** - "This is what Yahweh declares"
- **of the lioness and the lion, the viper and fiery flying serpent** - This refers to these types of animals in general. AT: "where lionesses and lions dwell, and where there are vipers and serpents" (See: [Generic Noun Phrases](#))
- **fiery flying serpent** - Here the word "fiery" probably refers to the serpent's poisonous bite and the word "flying" refers to its quick movements. See how you translated this in [14:29](#).
- **they carry their riches** - "the people of Judah carry their riches"
- **I have called her Rahab, who sits still** - There were popular stories about a sea monster named Rahab. The name Rahab means "strength" or "arrogance." AT: "I call Egypt a loud boaster who does nothing" (See: [How to Translate Names](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 30 General Notes](#)
- [Isaiah 30 Translation Questions](#)

Isaiah 30:8-9**UDB:**

⁸ Yahweh told me to write on a scroll a message,

in order that it would be a witness to the people of Judah
that would endure forever.

⁹ It would remind them that that they are deceitful and always rebelling
against Yahweh,

and that they refuse to pay attention to what he tells them.

ULB:

⁸ Now go, write it in their presence on a tablet, and inscribe it on a scroll,
that it may be preserved for the time to come as a testimony.

⁹ For these are a rebellious people, lying children,
children who will not hear the instruction of Yahweh.

translationWords:

- scroll
- testimony, testify
- rebel, rebellious, rebellion
- people group, peoples, the people, a people
- children, child
- Yahweh

translationNotes:

- **General Information:** - Yahweh continues speaking to Isaiah.
- **Now** - This word is used here to mark a break in Yahweh's declaration about Judah. Here he tells Isaiah to do something.
- **in their presence** - "in the presence of the people of Judah"
- **for the time to come** - This speaks of time as if it travels and arrives somewhere. AT: "for a future time" (See: [Metaphor](#))
- **lying children, children who will not hear the instruction of Yahweh** - This speaks of Yahweh's people as if they were his children. This can be translated as a new sentence. AT: "They behave like children who lie and do not listen to what Yahweh commands" (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 30 General Notes](#)
- [Isaiah 30 Translation Questions](#)

Isaiah 30:10-11**UDB:**

¹⁰ They tell the people who see visions from Yahweh,

“Stop seeing visions!”

They tell the prophets,

”Do not reveal to us what is right!

Tell us pleasant things;

do not tell us visions about things that are true!

¹¹ Stop doing what you have been doing;

stop telling us what the Holy One of Israel says to us!”

ULB:

¹⁰ They say to the seers, “Do not see;”

and to the prophets, ”Do not prophesy the truth to us;

speaking flattering words to us, prophesying illusions. ¹¹ Turn aside from the way, stray off the path;

cause the Holy One of Israel to cease speaking before our face.”

translationWords:

- prophet, prophecy, prophesy, seer, prophetess
- true, truth, come true
- deceive, deceit, deception, deceptive
- turn, turn away, turn back
- Holy One
- Israel, Israelites, nation of Israel

translationNotes:

- **General Information:** - Yahweh continues speaking about the people of Judah.
- **Turn aside from the way, stray off the path** - How Yahweh wants his people to behave is spoken of as if it were a way or path on which to walk. To disobey Yahweh is spoken of as if the person strays away from Yahweh’s path. (See: **Metaphor**)
- **Holy One of Israel** - Translate this the same way you did in **1:4**.

Links:

- [Introduction to Isaiah](#)
- [Isaiah 30 General Notes](#)
- [Isaiah 30 Translation Questions](#)

Isaiah 30:12-13**UDB:**

¹² Therefore, this is what the Holy One of Israel says:

”You have rejected my message,

and you are relying on those who oppress and deceive others.

¹³ Therefore, the result of your sin of rejecting me will be that you will suddenly experience disasters;

what will happen to you will be like a cracked wall that suddenly collapses on you.”

ULB:

¹² Therefore the Holy One of Israel says,

”Because you reject this word

and trust in oppression and deceit and lean on it,

¹³ so this sin will be to you

like a broken part ready to fall, like a bulge in a high wall

whose fall will happen suddenly, in an instant.”

translationWords:

- Holy One
- reject
- word
- trust, trustworthy, trustworthiness
- oppress, oppression, oppressor
- deceive, deceit, deception, deceptive
- sin, sinful, sinner, sinning

translationNotes:

- **Holy One of Israel** - Translate this the same way you did in [1:4](#).
- **you reject this word** - Here “word” represents a message. AT: “you reject this message” (See: [Metonymy](#))
- **trust in oppression and deceit and lean on it** - Possible meanings are 1) the leaders of Judah are trusting in the Egyptian leaders who rule by oppressing and deceiving others or 2) the leaders of Judah have oppressed and deceived their own people in order to take their money and send it to the Egyptians leaders as payment for protection. (See: [Metonymy](#))

- **lean on it** - Here the word “it” refers to “oppression and deceit.” AT: “lean on them” (See: [First, Second or Third Person](#))
- **lean on** - This is an idiom that means to trust or rely on something. (See: [Idiom](#))
- **so this sin will be to you like a broken part ... in an instant** - This simile means that God will destroy the people of Judah suddenly because of their sin. (See: [Simile](#))
- **like a broken part ready to fall** - It is understood that this is a broken part of a wall. AT: “like a broken part of a wall that is ready to fall” (See: [Ellipsis](#))
- **whose fall will happen suddenly** - This can be reworded so that the abstract noun “fall” is expressed as the verb “fall.” AT: “that will suddenly fall” (See: [Abstract Nouns](#))
- **suddenly, in an instant** - These mean the same thing and emphasize how quickly the wall will fall. (See: [Doublet](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 30 General Notes](#)
- [Isaiah 30 Translation Questions](#)

Isaiah 30:14**UDB:**

¹⁴ You will be smashed like a clay jar is smashed when it is dropped

and shatters completely, with the result that there is not one piece big enough

to sweep out cinders from a stove

or to carry a little bit of water from a well.

ULB:

¹⁴ He will break it as a potter's vessel is broken; he will not spare it,

so that there will not be found among its pieces a shard

with which to scrape fire from the hearth, or to scoop up water out of the cistern.

translationWords:**translationNotes:**

- **General Information:** - Isaiah describes how Yahweh will destroy the people of Judah. (See: [30:12-13](#))
- **He will break it** - Here "it" refers to the part in the wall that is about to fall. The part in the wall is a metaphor that represents the people of Judah and their sin mentioned in [30:12-13](#). (See: [Metaphor](#))
- **as a potter's vessel is broken** - This simile means that the piece of wall will break as quickly and completely as a clay jar that falls to the ground. (See: [Simile](#))
- **potter** - A potter is a person who makes pots and jars out of clay.
- **there will not be found** - This can be stated in active form. AT: "no one will be able to find" or "there will not be" (See: [Active or Passive](#))
- **a shard with which to scrape** - "a shard big enough to scrape"
- **fire from the hearth** - The word "fire" here refers here to ashes. AT: "ashes from the fire-place" (See: [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 30 General Notes](#)
- [Isaiah 30 Translation Questions](#)

Isaiah 30:15-16**UDB:**

¹⁵ Yahweh, our God, the Holy One of Israel, also says this:

”I will rescue you from your enemies only if you repent and trust in what I will do for you;

you will be strong only if you quit worrying and trust in me.

But you do not want to do that.

¹⁶ You said, ‘No, we will escape on horses that the army of Egypt will give us!’

So you will try to escape.

You said, ‘We will escape from the army of Assyria by riding on swift horses!’

But those who pursue you will also ride swiftly.

ULB:

¹⁵ For this is what the Lord Yahweh, the Holy One of Israel says,

”In returning and resting you will be saved; in quietness and in trust will be your strength.

But you were not willing.

¹⁶ You said, ‘No,

for we will flee on horses,’ so you will flee;

and, ‘We will ride upon swift horses,’ so those who pursue you will be swift.

translationWords:

- Lord Yahweh, Yahweh God
- Holy One
- Israel, Israelites, nation of Israel
- rest
- save, safe
- trust, trustworthy, trustworthiness
- horse

translationNotes:

- **Holy One of Israel** - Translate this the same as you did in [1:4](#).
- **In returning and resting you will be saved** - Repenting is spoken of as if it were physically returning to Yahweh. This can be stated in active form. AT: “I will save you from your enemies if you will repent and rest knowing that I will take care of you” (See: [Metaphor](#) and [Active or Passive](#))
- **resting** - It is implied that the people rest because they trust that Yahweh will take care of them. (See: [Assumed Knowledge and Implicit Information](#))
- **in quietness and in trust will be your strength** - Quietness here refers to not being anxious and worried. It is implied that they are not worried because they trust in Yahweh. AT: “You will be strong if you are quiet and trust in me” (See: [Assumed Knowledge and Implicit Information](#))
- **we will flee on horses** - Apparently these are horses that the people of Judah received from the Egyptians. (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 30 General Notes](#)
- [Isaiah 30 Translation Questions](#)

Isaiah 30:17**UDB:**

¹⁷ As a result, a thousand of you will flee when only one of them pursues you!

When five of their soldiers threaten to kill you,
all of you will flee.

Only a few of you will be left, like a single flagpole on top of a mountain,
or like one single signal flag on a hilltop.”

ULB:

¹⁷ One thousand will flee at the threat of one;
at the threat of five you will flee
until your remnant will be like a flagstaff on the top of a mountain, or like a
flag on a hill.”

translationWords:

- [remnant](#)

translationNotes:

- **One thousand will flee at the threat of one; at the threat of five you will flee** - The word “solider” is understood. AT: “One thousand soldiers will flee at the threat of one enemy soldier; at the threat of five enemy soldiers all of your soldiers will flee” (See: [Ellipsis](#))
- **One thousand** - “1,000” (See: [Numbers](#))
- **until your remnant will be like a flagstaff on the top of a mountain, or like a flag on a hill** - This simile means there will be so few people left that they will be like a single flag on top of a hill. (See: [Simile](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 30 General Notes](#)
- [Isaiah 30 Translation Questions](#)

Isaiah 30:18-19**UDB:**

¹⁸ But Yahweh wants to act kindly toward you;

he is great because he desires to act mercifully.

Do not forget he is a God who acts justly;

Yahweh is pleased with those who patiently trust in him.

¹⁹ You people who live in Jerusalem, some day you will not cry anymore. Yahweh will be kind to you when you call out to him for help. He will answer you as soon as he hears you call.

ULB:

¹⁸ Yet Yahweh is waiting to be gracious to you, therefore he is ready to show you mercy.

For Yahweh is a God of justice; blessed are all those who wait for him.

¹⁹ For a people will live in Zion, in Jerusalem, and you will weep no more.

He will surely be gracious to you at the sound of your cry. When he hears it, he will answer you.

translationWords:

- Yahweh
- grace, gracious
- exalt, exaltation
- mercy, merciful
- God
- just, justice, justly
- bless, blessed, blessing
- Zion, Mount Zion
- Jerusalem

translationNotes:

- **General Information:** - Isaiah continues speaking to the people of Judah.
- **you will ... to you ... answer you** - Here “you” refers to the people who will live in Zion.
- **he will answer you** - “he will help you”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 30 General Notes](#)
- [Isaiah 30 Translation Questions](#)

Isaiah 30:20-21**UDB:**

²⁰ Although now Yahweh has brought poverty on you, he, your teacher, will not hide himself from you. He will teach you many things clearly. ²¹ And you will hear him speak to you to guide you. Right behind you he will say, “This is the road on which you should walk; walk on this road!”

ULB:

²⁰ Though Yahweh gives you the bread of adversity and the water of affliction,

even so, your teacher will not hide himself anymore, but you will see your teacher with your own eyes.

²¹ Your ears will hear a word behind you saying,

“This is the way, walk in it,” when you turn to the right or when you turn to the left.

translationWords:

- Yahweh
- bread
- teacher, Teacher
- walk

translationNotes:

- **General Information:** - Isaiah continues speaking to the people of Judah.
- **the bread of adversity and the water of affliction** - Here “bread” and “water” make up the diet of a very poor person. The whole phrase represents the hard times and poverty of the people. (See: [Metonymy](#))
- **your teacher** - This refers to Yahweh.
- **you will see your teacher with your own eyes** - Here “eyes” represents the whole person. AT: “you yourselves will see your teacher” (See: [Synecdoche](#))
- **Your ears will hear** - Here “ears” represents the whole person. AT: “You will hear” (See: [Synecdoche](#))
- **a word behind you saying** - Here “word” represents the person speaking. AT: “him speaking behind you saying” (See: [Metonymy](#))
- **This is the way, walk in it** - How Yahweh wants his people to behave is spoken of as if it were a way or path. To obey Yahweh is spoken of as if it were a person walking on his path. (See: [Metaphor](#))

- **when you turn to the right or when you turn to the left** - Disobeying Yahweh is spoken of as if the person turned left or right off of Yahweh's path. (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 30 General Notes](#)
- [Isaiah 30 Translation Questions](#)

Isaiah 30:22**UDB:**

²² When that happens, you will destroy all your idols that are covered with silver or gold. You will throw them away like you throw away a filthy rag, and you will say to them, “We do not need you anymore!”

ULB:

²² You will desecrate your carved figures overlaid with silver and your gold cast figures.

You will throw them away like a menstrual rag. You will say to them, “Get out of here.”

translationWords:

- [desecrate](#)
- [image, carved image, carved figure, cast metal figure](#)
- [silver](#)
- [gold](#)

translationNotes:

- **General Information:** - Isaiah continues speaking to the people of Judah.
- **You will throw them away like a menstrual rag** - This simile means they will throw away their idols like they were garbage. (See: [Simile](#))
- **You will say to them, “Get out of here”** - This speaks of the idols as if they could hear and get up and leave a place. Yahweh means that the people will no longer need or want the idols. (See: [Personification](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 30 General Notes](#)
- [Isaiah 30 Translation Questions](#)

Isaiah 30:23-24**UDB:**

²³ If you do that, Yahweh will bless you by giving you good rain at the time that you plant your crops. You will have good harvests and plenty of big fields with grass for your cattle to eat. ²⁴ After the wind blows away the chaff, the oxen and donkeys that pull the plow over your ground will have good grain to eat.

ULB:

²³ He will give the rain for your seed when you sow the ground,
and bread with abundance from the ground, and the crops will be abundant.

In that day your cattle will graze in broad pastures.

²⁴ The oxen and the donkeys, who plow the ground, will eat seasoned feed
that has been winnowed with a shovel and a fork.

translationWords:

- seed
- sow, sower, plant
- bread
- cow, calf, bull, cattle
- ox, oxen
- donkey, mule
- winnow, sift

translationNotes:

- **General Information:** - Isaiah continues speaking to the people of Judah.
- **He will give** - “Yahweh will give”
- **bread with abundance from the ground** - Here “bread” represents food in general. AT: “he will cause the ground to produce plenty of food for you to eat” (See: [Synecdoche](#))
- **In that day** - Here “day” represents a period of time in general. AT: “At that time” (See: [Metonymy](#))
- **that has been winnowed with a shovel and a fork** - Shovels and forks were used to throw the grain in the air so the wind would blow away the chaff, leaving only the part that could be eaten. This can be stated in active form. AT: “that you have winnowed with a shovel and a pitchfork” (See: [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 30 General Notes](#)
- [Isaiah 30 Translation Questions](#)

Isaiah 30:25-26**UDB:**

²⁵ At that time, when your enemies have been slaughtered and their towers have collapsed, there will be streams flowing down every hill and mountain in Judah. ²⁶ The moon will seem to shine as brightly as the sun, and the sun will seem to shine seven times as brightly as previously. That is what it will be like when Yahweh causes the suffering of his people to cease; it will be as though he is putting bandages on their wounds and healing them.

ULB:

²⁵ On every high mountain and on every high hill, there will be flowing brooks and streams of waters,

in the day of the great slaughter when the towers fall.

²⁶ The light of the moon will be like the light of the sun, and the light of the sun will be seven times brighter, like the sunlight of seven days.

Yahweh will bind up the breaking of his people and heal the bruises of his wounding them.

translationWords:

- slaughter
- watchtower, tower
- Yahweh
- people of God, my people

translationNotes:

- **General Information:** - Isaiah continues speaking to the people of Judah.
- **On every high mountain ... sunlight of seven days** - Isaiah describes what will be an ideal situation after Yahweh rescues his people. Although the language may be exaggerated, you should translate this just as Isaiah described it.
- **in the day of the great slaughter when the towers fall** - “when Yahweh slaughters your enemies and causes their strong towers to fall”
- **in the day** - Here “day” represents a period of time in general. AT: “at the time” (See: **Metonymy**)

- **the light of the sun will be seven times brighter, like the sunlight of seven days** - “the sun will shine as bright as seven suns” or “the sun will give as much light in one day as it normally does in seven days”
- **Yahweh will bind up the breaking of his people and heal the bruises of his wounding them** - Yahweh comforting his people and causing their suffering to end is spoken of as if he would put bandages on their wounds. (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 30 General Notes](#)
- [Isaiah 30 Translation Questions](#)

Isaiah 30:27-28**UDB:**

²⁷ It is as though we see Yahweh coming from far away;

he is extremely angry,
and there are thick clouds of smoke around him.

By what he says he shows that he is angry;
what he says is like a devastating fire.

²⁸ His breath is like a flood that covers his enemies up to their necks.

He will separate the nations in order to destroy some of them;
it is as though he will put horses' bridles on them so he can lead
them away to destruction.

ULB:

²⁷ Look, the name of Yahweh comes from a distant place, burning with his anger and in dense smoke.

His lips are full of fury, and his tongue is like a devouring fire.

²⁸ His breath is like an overflowing torrent that reaches up to the middle of the neck,

to sift the nations with the sieve of destruction. His breath is a bridle in the jaws of the peoples to cause them to wander away.

translationWords:

- name
- Yahweh
- angry, anger
- tongue
- devour
- fire
- winnow, sift
- nation
- people group, peoples, the people, a people
- astray, go astray, led astray, stray

translationNotes:

- **the name of Yahweh ... like a devouring fire** - Yahweh being extremely angry is spoken of as if he were a large fire. (See: [Metaphor](#))
- **the name of Yahweh comes** - Here “name” represents Yahweh. AT: “Yahweh comes” (See: [Metonymy](#))
- **His lips are full of fury, and his tongue is like a devouring fire** - Here “lips” and “tongue” are metonyms that represent Yahweh speaking. And, Yahweh speaks with so much anger and power that it is spoken of as if his tongue were a fire. AT: “When he speaks his fury is like a fire that destroys everything” (See: [Metonymy](#) and [Simile](#))
- **His breath is like an overflowing torrent** - This compares the air coming out of Yahweh’s mouth to a flood to emphasize its power to destroy. (See: [Simile](#))
- **to sift the nations with the sieve of destruction** - Yahweh separating the people of the nations and destroying the wicked people is spoken of as if Yahweh puts the nations in a sieve. This can be translated as a new sentence. AT: “Yahweh will separate and destroy the wicked people of the nations” (See: [Metaphor](#))
- **His breath is a bridle in the jaws of the peoples to cause them to wander away** - Yahweh having the power to cause people’s plans to fail or causing them to be destroyed is spoken of as if his breath were a bridle that steers people off the correct path. (See: [Metaphor](#))
- **a bridle in the jaws of the peoples** - A “bridle” is a device that people put over a horse’s head to guide it. The bridle contains a small piece called a “bit” that goes in the horse’s mouth. AT: “a bridle on the heads of the peoples” or “a bit in the jaws of the peoples” (See: [Translate Unknowns](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 30 General Notes](#)
- [Isaiah 30 Translation Questions](#)

Isaiah 30:29**UDB:**

²⁹ But his people will sing joyfully

like they sing during the nights when they celebrate a holy festival.

They will be very joyful,

like a large group of his people are joyful when they go up to Mount Zion in Jerusalem,

along with men playing flutes

when they are all going there to worship Yahweh.

He is like a huge rock on top of which we Israelite people are safe.

ULB:

²⁹ You will have a song as in the night when a holy feast is observed,

and gladness of heart, as when one goes with a flute to the mountain of Yahweh, to the Rock of Israel.

translationWords:

- holy, holiness
- feast
- heart
- flute, pipe
- Yahweh
- Israel, Israelites, nation of Israel

translationNotes:

- **General Information:** - Isaiah continues speaking to the people of Judah.
- **You will have a song** - This can be reworded so the abstract noun “song” is stated as a verb. AT: “You will sing” (See: [Abstract Nouns](#))
- **as in the night when a holy feast is observed** - This simile emphasizes how happy the people will be. (See: [Simile](#))
- **when a holy feast is observed** - This can be stated in active form. AT: “when you observe a holy feast” (See: [Active or Passive](#))
- **and gladness of heart** - Here “heart” represents a person’s inner being. AT: “and you will be glad” (See: [Metonymy](#))

- **as when one goes ... Rock of Israel** - This simile emphasizes how happy the people will be. (See: [Simile](#))
- **to the Rock of Israel** - Yahweh having the power to protect his people is spoken of as if he were a rock on which the people could climb and escape from enemies. AT: “to Israel’s protective rock” or “which is like a protective rock for Israel” (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 30 General Notes](#)
- [Isaiah 30 Translation Questions](#)

Isaiah 30:30**UDB:**

³⁰ And Yahweh will enable us to hear him speaking powerfully.

He will show us that he is very powerful.

We will see him smash his enemies.

Being very angry, he will descend with a big rainstorm and thunder and hail to punish them.

ULB:

³⁰ Yahweh will make the splendor of his voice heard and show the motion of his arm

in storming anger and flames of fire, with windstorm, rainstorm, and hailstones.

translationWords:

- [Yahweh](#)
- [splendor](#)
- [voice](#)
- [angry, anger](#)
- [fire](#)

translationNotes:

- **show the motion of his arm** - Here “arm” represents the power of God. It is implied that Yahweh will show his power by destroying his people’s enemies. AT: “show that he is powerful by destroying your enemies” (See: [Metonymy](#) and [Assumed Knowledge and Implicit Information](#))
- **in storming anger and flames of fire** - Yahweh’s anger is spoken of as if it were a storm or a fire. AT: “in anger that is like a storm and flames of fire” or “in great anger” (See [Metaphor](#))
- **with windstorm, rainstorm, and hailstones** - “with storms full of wind, rain, and hail”
- **hailstones** - hard pieces of ice that fall from the sky like rain

Links:

- [Introduction to Isaiah](#)
- [Isaiah 30 General Notes](#)
- [Isaiah 30 Translation Questions](#)

Isaiah 30:31-32**UDB:**

³¹ The soldiers of Assyria will be terrified when they hear the voice of Yahweh
and when he strikes them with his rod.

³² And while Yahweh strikes them to punish them,
his people will celebrate by playing tambourines and harps.

It will be as though Yahweh will lift up his powerful hand and defeat the Assyrian army in battle.

ULB:

³¹ For at the voice of Yahweh, Assyria will be shattered; he will strike them with a staff.

³² Every stroke of the appointed rod that Yahweh will lay on them will be accompanied with the music of tambourines and harps as he battles and fights with them.

translationWords:

- voice
- Yahweh
- Assyria, Assyrian, Assyrian Empire
- staff
- appoint, appointed
- rod
- harp

translationNotes:

- **For at the voice of Yahweh, Assyria will be shattered** - This can be stated in active form. AT: "For when Yahweh speaks he will shatter the soldiers of Assyria" (See: **Active or Passive**)
- **Assyria will be shattered** - Isaiah speaks of Assyria's fear as if Assyria is an object that Yahweh's voice shatters. AT: "Assyria will be terrified" (See: **Metaphor**)
- **Assyria** - Here this represents the soldiers of Assyria. (See: **Metonymy**)
- **Every stroke of the appointed rod that Yahweh will lay on them** - Yahweh causing an army to defeat the Assyrians is spoken of as if Yahweh would hit the Assyrians with a rod. (See: **Metaphor**)

- **will be accompanied** - This can be stated in active form. AT: “the people of Judah will accompany it” (See: [Active or Passive](#))
- **tambourines** - This 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 how you translated this in [5:12](#).
- **he battles and fights with them** - Yahweh causing the enemy army to defeat the Assyrians is spoken of as if Yahweh were a warrior who would fight along with the enemy army. (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 30 General Notes](#)
- [Isaiah 30 Translation Questions](#)

Isaiah 30:33**UDB:**

³³ The Valley of Topheth outside Jerusalem has been prepared for a long time;

it is ready for the king of Assyria;

the funeral pyre for burning his body is wide and high,

and it will be as though Yahweh will light the fire with his breath,

which will come out like a stream of burning sulfur.

ULB:

³³ For a place of burning was prepared long ago. Indeed, it is prepared for the king, and God has made it deep and wide.

The pile is ready with a fire and much wood.

The breath of Yahweh, like a stream of brimstone, will set it on fire.

translationWords:

- king
- God
- Yahweh
- sulfur

translationNotes:

- **For a place of burning was prepared long ago** - This can be stated in active form. AT: “For long ago Yahweh prepared a place for burning” (See: [Active or Passive](#))
- **a place of burning** - This phrase is the meaning of the word “Topheth.” Topheth is a place in the Hinnom Valley, south of Jerusalem, where at one time people burned their children as sacrifices to a false god. (See: [Assumed Knowledge and Implicit Information](#))
- **it is prepared for the king** - It is implied that this refers to the king of Assyria. This can be stated in active form. AT: “Yahweh prepared it for the king of Assyria” (See: [Assumed Knowledge and Implicit Information](#) and [Active or Passive](#))
- **The pile is ready with a fire and much wood** - “The pile is ready with much wood to make a fire”
- **The breath of Yahweh, like a stream of brimstone, will set it on fire** - This speaks of Yahweh’s breath as if it were a river of fire that will set the pile on fire. (See: [Simile](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 30 General Notes](#)
- [Isaiah 30 Translation Questions](#)

Isaiah 31 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of 31:1-5, 8-9, which are extended quotations.

This chapter continues the series of “woes” against specific nations. This chapter presents judgments against the people of Ephraim and Judah when they desired to make an alliance with Egypt. It also prophesies the destruction of Assyria. (See: [woe](#), [judge](#), [judgment](#) and [prophet](#), [prophecy](#), [prophecy](#), [seer](#), [prophetess](#))

Special concepts in this chapter

Trust

The people were to trust in Yahweh. Only he could provide them with protection. The people are being punished for their lack of trust when they were in trouble, but it was only trust that was required. (See: [trust](#), [trustworthy](#), [trustworthiness](#))

Other possible translation difficulties in this chapter

“That day”

This is a common phrase in this section of Isaiah. This chapter appears to prophesy about a time of restoration when the messiah will reign. This chapter pictures a time of great peace and harmony in the world. The translator should not add explanation, but should try to maintain the tense of the original text, as a future or uncompleted action. (See: [restore](#), [restoration](#), [fulfill](#))

Israel

The use of the term “Israel” in this chapter is in reference to the norther kingdom of Israel exclusively.

Links:

- [Isaiah 31:01 Notes](#)

Isaiah 31:1-2**UDB:**

¹ Terrible things will happen to those who rely on Egypt to help them,

trusting in their soldiers' horses and their many chariots and their many chariot drivers,

instead of trusting that Yahweh, the Holy One of Israel, will help them.

² Yahweh is very wise,

but he also causes people to experience disaster!

And when he decides to do that,

he does not change his mind!

He will strike the wicked people

and all those who help them.

ULB:

31 ¹ Woe to those who go down to Egypt for help and lean on horses, and trust in chariots (for they are many) and in horsemen (for they are countless).

But they are not concerned about the Holy One of Israel, nor do they seek Yahweh!

² Yet he is wise, and he will bring disaster and will not retract his words.

He will arise against the evil house and against the helpers of those who commit sin.

translationWords:

- woe
- Egypt, Egyptian
- horse
- trust, trustworthy, trustworthiness
- chariot
- Israel, Israelites, nation of Israel
- Yahweh
- wise, wisdom
- word
- evil, wicked, wickedness

- [house](#)
- [sin, sinful, sinner, sinning](#)

translationNotes:

- **General Information:** - Isaiah continues speaking to the people of Judah.
- **go down to Egypt** - The phrase “go down” is used here because Egypt is lower in Elevation than Jerusalem.
- **those who go down** - “those people of Judah who go down”
- **lean on horses** - This speaks about people relying on their horses to help them as if they were leaning on their horses. AT: “rely on their horses” (See: [Metaphor](#))
- **Holy One of Israel** - Translate this phrase the same as you did in [1:4](#).
- **nor do they seek Yahweh** - “nor do they ask Yahweh to help them”
- **he will bring disaster** - Here the word “bring” means to “cause.” AT: “he will cause disasters to happen” (See: [Idiom](#))
- **will not retract his words** - The phrase “retract his words” speaks of a person not fulfilling what they said they will do as if the words that he had said were something that he could pull back to himself. Here it says that Yahweh will not do this, meaning he will fulfill what he has said. AT: “he will do what he said he would do” (See: [Metaphor](#))
- **arise against** - “punish”
- **evil house** - This refers to evil people who live there. AT: “all who do evil things” (See: [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 31 General Notes](#)
- [Isaiah 31 Translation Questions](#)

Isaiah 31:3**UDB:**

³ The soldiers of Egypt that you people of Judah are relying on are humans, not God!

And their horses are only horses; they are not powerful spirits!

So when Yahweh raises his fist

to strike the soldiers of Egypt whom you thought would help you,

he will also strike you who thought that you would be helped,

and you and they will stumble and fall down;

all of you will die together.

ULB:

³ Egypt is a man and not God, their horses flesh and not spirit.

When Yahweh reaches out with his hand, both the one who helps will stumble, and the one who is helped will fall; both will perish together.

translationWords:

- Egypt, Egyptian
- God
- horse
- flesh
- spirit, spiritual
- Yahweh
- hand, right hand, to hand over
- stumble
- perish, perishing, perishable

translationNotes:

- **Egypt is a man** - Here Egypt refers to the soldiers of Egypt. AT: “The soldiers of Egypt are men”
- **their horses flesh and not spirit** - This means that their horses are only horses and not spiritual beings. AT: “their horses are only horses; they are not powerful spirits!” (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **When Yahweh reaches out with his hand** - The term “hand” is often used in reference to God’s power and action. AT: “When Yahweh uses his power against them” (See: [Synecdoche](#))

- **both the one who helps will stumble, and the one who is helped will fall** - These two phrases mean basically the same thing. Stumbling and falling are metaphors of failing. This can be stated in active form. AT: “these two things will happen: I will destroy Egypt, who helps you, and I will destroy you, whom Egypt helps” (See: [Active or Passive](#) and [Metaphor and Parallelism](#))
- **the one who is helped** - This can be stated in active form. AT: “the one who is seeking help” (See: [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 31 General Notes](#)
- [Isaiah 31 Translation Questions](#)

Isaiah 31:4**UDB:**

⁴ But this is what Yahweh said to me:

”When a lion stands and growls over the body of a sheep that he has killed,
 even if a large group of shepherds comes to chase away the lion,
 even if they shout loudly,
 the lion will not be afraid and will not leave.

Similarly, I, Yahweh, commander of the angel armies, will come down
 to fight my enemies on Mount Zion,
 and nothing will stop me.

ULB:

⁴ This is what Yahweh says to me,
 ”As a lion, even a young lion, growls over its torn prey,
 when a group of shepherds is called out against it,
 but it does not tremble at their voices, nor creep away from their sound;
 thus Yahweh of hosts will descend to fight on Mount Zion, on that hill.

translationWords:

- **Yahweh**
- **lion**
- **shepherd, to shepherd**
- **voice**
- **Yahweh of hosts, God of hosts, host**
- **Zion, Mount Zion**

translationNotes:

- **General Information:** - Yahweh speaks to Isaiah.
- **As a lion ... thus Yahweh of hosts** - “A lion ... in the same way Yahweh of hosts.” Here Yahweh speaks of how he will defend the people who belong to him and not be scared away by comparing himself to a lion who guards it’s prey. (See: **Simile**)

- **thus Yahweh of hosts will descend ... that hill** - It may be more clear if you move the last line to before the first line: “Yahweh of hosts will descend to fight on Mount Zion, on that hill, as a lion, even a young lion”
- **a lion, even a young lion** - “a female lion or killer lion.” This is a doublet with both phrase referring to a fierce lion. AT: “a lion” (See: [Doublet](#))
- **growls** - warns others to stay away
- **when a group of shepherds is called out against it** - The phrase “called out against it” means to be sent out to chase the lion away. This can be stated in active form. AT: “when someone sends shepherds to chase the lion away” (See: [Idiom](#) or [Active or Passive](#))
- **from their sound** - The shepherds would make loud noises to try and chase away the lion. AT: “from the loud noises that they make” (See: [Assumed Knowledge and Implicit Information](#))
- **will descend** - “will come down” (UDB). This refers to descending from heaven. AT: “will come down from heaven” (See: [Assumed Knowledge and Implicit Information](#))
- **on Mount Zion, on that hill** - Both of the phrases refer to Mount Zion. AT: “on Mount Zion” (See: [Parallelism](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 31 General Notes](#)
- [Isaiah 31 Translation Questions](#)

Isaiah 31:5-7**UDB:**

⁵ Yahweh, commander of the angel armies, will protect Jerusalem

like a mother bird hovers over the baby birds in her nest.

He will defend the city

and rescue it from its enemies.”

⁶ My people, even though you have greatly rebelled against Yahweh, return to him. ⁷ When you do that, each of you will throw away the idols that you have made in sin, idols that are covered with silver and gold.

ULB:

⁵ Like birds in flight, so Yahweh of hosts will protect Jerusalem;

he will protect and rescue as he passes over it and preserves it.

⁶ Return to him from whom you have deeply turned away, people of Israel. ⁷ For in that day each one will get rid of his idols of silver and his idols of gold that your own hands have sinfully made.

translationWords:

- Jerusalem
- turn, turn away, turn back
- people of God, my people
- Israel, Israelites, nation of Israel
- idol, idolatrous
- silver
- gold

translationNotes:

- **General Information:** - Yahweh continues speaking.
- **Like birds in flight, so Yahweh of hosts will protect Jerusalem** - Here the way that Yahweh protects Jerusalem is compared to the way that a mother bird protects her baby birds in their nest. (See: [Simile](#))

- **he will protect and rescue as he passes over it and preserves it** - This speaks of how Yahweh protects and rescues Jerusalem, describing him as a bird that flies over the city. AT: “he will protect and rescue the city from it’s enemies” (See: [Metaphor](#))
- **Yahweh of hosts** - Translate this phrase the same as you did in [1:9](#).
- **Jerusalem** - This refers to the people who live there. AT: “the people of Jerusalem” (See: [Metonymy](#))
- **Return to him from whom you have deeply turned away** - “Return to the one against whom you have rebelled”
- **that your own hands have sinfully made** - Here the people are referred to by their “hands” the emphasize that they made something with their hands. AT: “that you have sinned by making with you own hands” (See: [Synecdoche](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 31 General Notes](#)
- [Isaiah 31 Translation Questions](#)

Isaiah 31:8-9**UDB:**

⁸ The Assyrian soldiers will be killed,

but not by swords that men use.

They will be destroyed by the sword of God;

and those who are not killed will panic and flee.

And some of them will be captured and forced to become slaves.

⁹ Even their very strong soldiers will be terrified;

their leaders will abandon all hope and run away from Yahweh's power!

Yahweh's presence on Mount Zion is like a fire,

like a furnace that blazes in Jerusalem.

This is what Yahweh says about the Assyrian army!

ULB:

⁸ Assyria will fall by the sword; a sword not wielded by man will consume him.

He will flee from the sword, and his young men will be forced to do hard labor.

⁹ They will lose all confidence because of terror, and his princes will be afraid at the sight of Yahweh's battle flag." —

This is the declaration of Yahweh, whose fire is in Zion and whose firepot is in Jerusalem.

translationWords:

- Assyria, Assyrian, Assyrian Empire
- sword
- labor, laborer
- confidence, confident
- terror, terrify
- prince, princess
- fear, afraid, fear of Yahweh
- Yahweh
- fire

- [Zion, Mount Zion](#)
- [Jerusalem](#)

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Judah, referring to the Assyrians as though they are one person.
- **Assyria will fall by the sword; a sword not wielded by man will consume him** - “Sword” refers to military might. This can be stated in active form. AT: “God’s sword, and not a man’s sword, will destroy the Assyrian army” (See: [Metonymy](#) and [Active or Passive](#))
- **He will flee** - “The Assyrians will flee”
- **all confidence because of terror** - The word “terror” can be expressed with the adjective “terrified.” AT: “all of their confidence because they are terrified” (See: [Abstract Nouns](#))
- **and his young men will be forced to do hard labor** - This can be stated in active form. AT: “and enemies will capture their young men and force them to do hard labor” (See: [Active or Passive](#))
- **and his princes** - “and their leaders”
- **at the sight of Yahweh’s battle flag** - The word “sight” can be expressed with the verb “see.” AT: “when they see the flag of Yahweh’s army” (See: [Abstract Nouns](#))
- **the declaration of Yahweh** - This can be reworded so that the abstract noun “declaration” is expressed as the verb “solemnly said.” See how you translated a similar phrase in [14:22](#). AT: “what Yahweh of hosts has declared” or “what Yahweh of hosts has solemnly said” (See: [Abstract Nouns](#))
- **whose fire is in Zion and whose firepot is in Jerusalem** - Both of these clauses mean the same thing and are used together for emphasis. Here God’s presence and his power to judge and destroy are spoken of as if they were a fire. AT: “whose powerful presence is in Zion” (See: [Parallelism](#) and [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 31 General Notes](#)
- [Isaiah 31 Translation Questions](#)

Isaiah 32 General Notes

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation.

Special concepts in this chapter

Reign of the Messiah

This chapter appears to prophesy about a time of restoration when the messiah will reign. This chapter pictures a time of great peace and harmony in the world. The translator should not add explanation, but should try to maintain the tense of the original text, as a future or uncompleted action. (See: [restore](#), [restoration](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#), [Christ](#), [Messiah](#) and [fulfill](#))

Links:

- [Isaiah 32:01 Notes](#)

Isaiah 32:1-3**UDB:**

¹ Listen to this! Some day there will be a righteous king,

and his officials will help him to rule justly.

² Each of them will be like a shelter from the wind

and a refuge from the storm.

They will be like streams of water in the desert,

like the shade under a huge rock in a very hot and dry land.

³ When that happens, those leaders will enable people who have not understood God's truth to understand it,

and they will enable those who have not paid attention to God's truth to pay attention to it.

ULB:

32 ¹ Look, a king will reign in righteousness, and princes will rule in justice.

² Each one will be like a shelter from the wind and a refuge from the storm, like streams of water in a dry place, like the shade of a great rock in a land of weariness.

³ Then the eyes of those who see will not be dim, and the ears of those who hear will hear attentively.

translationWords:

- king
- reign
- righteous, righteousness
- prince, princess
- just, justice, justly
- refuge, shelter
- water, waters

translationNotes:

- **Look** - This word is used here to draw peoples' attention to what is said next. AT: "Listen" (See: **Idiom**)

- **Each one will be like a shelter from the wind and a refuge from the storm** - This compares the king and princes who protect the people to a shelter. AT: “the rulers will protect the people like a shelter does in a storm” (See: [Simile](#))
- **like streams of water in a dry place** - This is another comparison that means that the rulers will provide for the needs of the people. AT: “they will provide for the people like streams of water in a dry place” (See: [Simile](#))
- **like the shade of a great rock in a land of weariness** - This is another comparison that means that the rulers will provide comfort and rest for the people. AT: “they will provide rest for the people like a huge rock gives shade to weary people” (See: [Simile](#))
- **Then the eyes ... attentively** - Both of these phrases emphasize that the leaders will enable the people to understand God’s truth. (See: [Metaphor](#))
- **will not be dim** - “will see clearly”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 32 General Notes](#)
- [Isaiah 32 Translation Questions](#)

Isaiah 32:4-6**UDB:**

⁴ Even those who act very hastily will have good sense,
 and those who cannot speak well will speak fluently and clearly.
⁵ At that time, people who are foolish will no longer be admired,
 and scoundrels will no longer be respected.
⁶ Foolish people say things that are foolish,
 and they plan to do evil things.
 Their behavior is disgraceful,
 and they say things about Yahweh that are false.
 They do not give food to those who are hungry,
 and they do not give water to those who are thirsty.

ULB:

⁴ The rash will think carefully with understanding, and the stutterer will speak distinctly and with ease.
⁵ The fool will no longer be called honorable, nor the deceiver called principled.
⁶ For the fool speaks folly, and his heart plans evil
 and godless actions, and he speaks wrongly against Yahweh.
 He makes the hungry empty, and the thirsty he causes to lack drink.

translationWords:

- fool, foolish, folly
- honor, to honor
- deceive, deceit, deception, deceptive
- heart
- Yahweh

translationNotes:

- **General Information:** - Isaiah continues describing the people after God restores righteous rulers in Judah. (See: [32:1-3](#))

- **The rash ... the stutterer** - This refers to people who act rashly and people who stutter. AT: “The rash person ... the stuttering person” (See: [Nominal Adjectives](#))
- **The fool will no longer be called honorable** - This can be stated in active form. AT: “No one will give honor to the fool” (See: [Active or Passive](#))
- **For the fool speaks folly, and his heart plans evil** - “The fool” refers to foolish people. Also, “folly” and “evil” may be expressed as adjectives. AT: “For the foolish person says foolish things and his heart plans evil things” (See: [Nominal Adjectives](#) and [Abstract Nouns](#))
- **his heart plans evil** - Here the foolish person is referred to by his heart to emphasize his inner thoughts. AT: “he plans evil things in his heart” (See: [Synecdoche](#))
- **nor the deceiver called principled** - This can be stated in active form. “The deceiver” refers to a person who is deceptive. AT: “nor will anyone show respect to the person who deceives” (See: [Active or Passive](#) and [Nominal Adjectives](#))
- **He makes** - The word “he” refers to the foolish person.
- **the hungry empty** - “The hungry” refers to hungry people. They are hungry because they have empty stomachs. AT: “the hungry person have an empty stomach” (See: [Nominal Adjectives](#) and [Assumed Knowledge and Implicit Information](#))
- **the thirsty he causes to lack drink** - “The thirsty” refers to people who are thirsty. AT: “he causes the thirsty person to have nothing to drink” (See: [Nominal Adjectives](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 32 General Notes](#)
- [Isaiah 32 Translation Questions](#)

Isaiah 32:7-8**UDB:**

⁷ Scoundrels do things that are evil and that deceive people;

they plan to do evil things;

by telling lies in court they cause poor people to have trouble,

even when what the poor people are requesting is fair.

⁸ But honorable people plan to do honorable things,

and they do those honorable things, so they succeed.

ULB:

⁷ The deceiver's methods are evil. He devises wicked schemes

to ruin the poor with lies, even when the poor say what is right.

⁸ But the honorable man makes honorable plans; and because of his honorable actions he will stand.

translationWords:

- [deceive, deceit, deception, deceptive](#)
- [evil, wicked, wickedness](#)
- [ruin, ruins](#)
- [honor, to honor](#)

translationNotes:

- **The deceiver's** - This refers to a person who deceives others. AT: "The deceptive person's" (See: [Nominal Adjectives](#))
- **to ruin the poor with lies** - "The poor" refers to poor people. Also, the phrase "to ruin" does not mean to kill them but to harm them by telling lies about them. AT: "to harm the poor people by telling lies" (See: [Nominal Adjectives](#))
- **he will stand** - This means that he will be successful. AT: "he will be successful" (See: [Idiom](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 32 General Notes](#)
- [Isaiah 32 Translation Questions](#)

Isaiah 32:9-10**UDB:**

⁹ You women of Jerusalem who think that you are very secure

and think that everything is going well,

listen to what I say!

¹⁰ After one year is ended, you who now are not worried about anything will tremble,

because there will be no grapes for you to harvest
and no other crops to harvest.

ULB:

⁹ Rise up, you women who are at ease, and listen to my voice;
you carefree daughters, listen to me.

¹⁰ For in a little more than a year your confidence will be broken,
you carefree women, for the grape harvest will fail, the ingathering will not come.

translationWords:

- raise, rise, risen, arise, arose
- voice
- confidence, confident
- grape
- harvest

translationNotes:

- **Rise up** - “Stand up” or “Pay attention”
- **at ease** - “secure” or “carefree”
- **my voice** - Isaiah is refers to himself by his voice to emphasize what he says. AT: “me speak” (See: **Metonymy**)
- **your confidence will be broken** - This can be stated in active form. Also, Isaiah speaks of them no longer being confident as if their confidence were a physical object that is broken. AT: “you will no longer be confident” (See: **Active or Passive**)
- **the grape harvest will fail** - This means that there would not be good grapes to harvest. AT: “there will be no grapes for you to harvest” (See: **Assumed Knowledge and Implicit Information**)

- **the ingathering will not come** - “the time for gathering crops will not happen”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 32 General Notes](#)
- [Isaiah 32 Translation Questions](#)

Isaiah 32:11-13**UDB:**

¹¹ So tremble now, you women who are not worried about anything!

Take off your fancy clothes and put rough sackcloth around your waists.

¹² You will wail because you are grieving about what will happen in your fertile fields and to your fruitful grapevines,

¹³ because only thorns and thistles will grow in your soil.

Your houses where you had joyful parties and your city where you have been happy will be gone.

ULB:

¹¹ Tremble, you women who are at ease; be troubled, you confident ones; take off your fine clothes and make yourselves bare; put on sackcloth around your waists.

¹² You will wail for the pleasant fields, for the fruitful vines.

¹³ The land of my people will be overgrown with thorns and briars, even in all the once joyful houses in the city of revelry.

translationWords:

- confidence, confident
- sackcloth
- fruit, fruitful
- vine
- people of God, my people
- joy, joyful

translationNotes:

- **General Information:** - Isaiah continues speaking.
- **Tremble** - "Shake from fear"
- **at ease** - "secure" or "carefree"

- **take off your fine clothes and make yourselves bare** - Here “bare” does not necessarily mean naked, but to wear minimal covering such as undergarments. AT: “take off you fine clothes and make yourself unclothed” or “take off your fancy clothes” (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **put on sackcloth around your waists** - This is an act of grieving or mourning. AT: “put sackcloth around waists as you grieve” (See: [Symbolic Action](#))
- **You will wail for the pleasant fields, for the fruitful vines** - This means that they will cry out loudly as they grieve what happens to their fruitful fields and vines. AT: “You will wail because of what happens to your pleasant fields and fruitful vines” (See: [Assumed Knowledge and Implicit Information](#))
- **thorns and briars** - Translate this the same as you did in [5:6](#).
- **the once joyful houses** - Here the houses are described as joyful because of the joyful people in them. AT: “your houses where you were once joyful” (See: [Personification](#))
- **the city of revelry** - “your joyful city.” The word “revelry” means celebrating and partying.

Links:

- [Introduction to Isaiah](#)
- [Isaiah 32 General Notes](#)
- [Isaiah 32 Translation Questions](#)

Isaiah 32:14-15**UDB:**

¹⁴ The king's palace will be empty;

there will be no people in the city that now is very noisy.

Wild donkeys will walk around and flocks of sheep will eat grass
in the empty forts and watchtowers.

¹⁵ It will be like that until God pours his Spirit out on us from heaven.

When that happens, the deserts will become fertile fields,
and abundant crops will grow in those fertile fields.

ULB:

¹⁴ For the palace will be forsaken, the crowded city will be deserted;

the hill and the watchtower will become caves forever,

a joy of wild donkeys, a pasture of flocks;

¹⁵ until the Spirit is poured on us from on high,

and the wilderness becomes a fruitful field, and the fruitful field is considered as a forest.

translationWords:

- forsake, forsaken, forsook
- watchtower, tower
- forever
- donkey, mule
- flock, herd
- Holy Spirit, Spirit of God, Spirit of the Lord
- desert, wilderness

translationNotes:

- **General Information:** - Isaiah continues speaking.
- **For the palace will be forsaken, the crowded city will be deserted** - This can be stated in active form. AT: "For the people will forsake the palace and the crowds will abandon the city" (See: [Active or Passive](#))

- **the hill** - This refers to the fort built on the top of the hill. AT: “the fort on the hill” (See: [Metonymy](#))
- **the hill and the watchtower will become caves** - This speaks of the fort and the watchtower being abandoned as if they became caves. AT: “the hill and the watchtower will become abandoned and empty” (See: [Assumed Knowledge and Implicit Information](#))
- **a joy of wild donkeys, a pasture of flocks** - This means the these animals will enjoy the grass that grows among the abandon fort and watchtower. AT: “the wild donkeys and the flocks of sheep will eat the grass there” (See: [Assumed Knowledge and Implicit Information](#))
- **forever** - This means a very long time. AT: “an extremely long time” (See: [Hyperbole](#))
- **until the Spirit is poured** - This can be stated in active form. AT: “until Yahweh pours the Spirit” (See: [Active or Passive](#))
- **the Spirit is poured on us** - This speaks of Yahweh giving him Spirit to his people as if his Spirit were a liquid that he would pour on them. AT: “the Spirit is given to us” (See: [Metaphor](#))
- **from on high** - Here heaven is referred to as “on high.” AT: “from heaven” (See: [Metonymy](#))
- **the fruitful field is considered as a forest** - This can be written in active form. This compares how overly bountiful the fruitful fields are by comparing them to a thick, dense forest. AT: “people will say that the fruitful fields have grown thick like a forest” or “the fruitful fields will be overly bountiful” (See: [Active or Passive](#) and [Simile](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 32 General Notes](#)
- [Isaiah 32 Translation Questions](#)

Isaiah 32:16-18**UDB:**

¹⁶ People will act justly in those desert areas,

and people will act righteously in those fertile fields.

¹⁷ The result of their acting righteously will be that there will be peace,
the land will be tranquil, and people will be secure forever.

¹⁸ My people will live in their homes peacefully, and safely, and calmly,
in places of rest.

ULB:

¹⁶ Then justice will reside in the wilderness; and righteousness will live in
the fruitful field.

¹⁷ The work of righteousness will be peace; and the result of righteousness,
quietness and confidence forever.

¹⁸ My people will live in a peaceful habitation, in secure homes, and in quiet
resting places.

translationWords:

- just, justice, justly
- desert, wilderness
- righteous, righteousness
- works, deeds, work, acts
- peace, peaceful
- confidence, confident
- forever
- rest

translationNotes:

- **General Information:** - Isaiah continues speaking.
- **justice will reside ... righteousness will live** - Isaiah describes “justice” and “righteousness” as a person who lives in these places. This means the people who live in these places will do what is just and right. AT: ”people will act justly in the wilderness and people will act righteously in the fertile fields (See: [Personification](#))

- **The work of righteousness will be peace; and the result of righteousness, quietness and confidence forever** - These two phrases are parallel and both give results of righteousness. These can be combined. AT: “The result of people acting righteously is that there will be peace, and quietness, and confidence forever” (See: [Parallelism](#))
- **habitation** - “place”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 32 General Notes](#)
- [Isaiah 32 Translation Questions](#)

Isaiah 32:19-20**UDB:**

¹⁹ Even if a severe hailstorm knocks down the trees in the forest,

and all the buildings in the city are blown down,

²⁰ Yahweh will greatly bless you;

you will plant seeds in fields alongside the streams

and there will be abundant crops.

Your donkeys and cattle will easily find grass to eat when you send them out into pasture.

ULB:

¹⁹ But even if it hails and the forest is destroyed, and the city is completely annihilated, ²⁰ you who sow beside all the streams will be blessed, you who send out your ox and donkey to graze.

translationWords:

- sow, sower, plant
- bless, blessed, blessing
- ox, oxen
- donkey, mule

translationNotes:

- **hail** - Translate this the same as you did in [28:2](#).
- **the forest is destroyed, and the city is completely annihilated** - This can be stated in active form. AT: “it destroys the forest and completely destroys the city” (See: [Active or Passive](#))
- **you who sow beside all the streams will be blessed, you who send out your ox and donkey to graze** - This can be stated in active form. This refers to Yahweh blessing all of his people and speaks of the things that are normal for his people to do. AT: “Yahweh will bless you, as you plant your crops in fields alongside the streams and as you send out your ox and donkey to graze in the pasture” (See: [Active or Passive](#) and [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Isaiah](#)

- Isaiah 32 General Notes
- [Isaiah 32 Translation Questions](#)

Isaiah 33 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation.

This chapter continues the series of “woes.” This chapter speaks against ungodly or evil people in general. (See: [woe](#), [ungodly](#), [godless](#), [ungodliness](#), [godlessness](#) and [evil](#), [wicked](#), [wickedness](#))

Links:

- [Isaiah 33:01 Notes](#)

Isaiah 33:1**UDB:**

¹ Terrible things will happen to you people of Assyria!

You have destroyed others,
but you have not been destroyed yet.

You have betrayed others,
but you have not been betrayed yet.

When you stop destroying others,
others will destroy you.

When you stop betraying others,
others will betray you.

ULB:

33

¹ Woe to you, destroyer who has not been destroyed!

Woe to the betrayer whom they have not betrayed!

When you stop destroying, you will be destroyed.

When you stop betraying, they will betray you.

translationWords:

- woe
- betray, betrayer

translationNotes:

- **General Information:** - Isaiah speaks in poetry for Yahweh to the Assyrians. (See: [Parallelism](#))
- **who has not been destroyed** - This can be stated in active form. AT: “whom others have not destroyed” (See: [Active or Passive](#))
- **you will be destroyed** - This can be stated in active form. AT: “others will destroy you” (UDB) (See: [Active or Passive](#))
- **they will betray** - “others will betray”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 33 General Notes](#)
- [Isaiah 33 Translation Questions](#)

Isaiah 33:2**UDB:**

² Yahweh, act kindly toward us,

because we have patiently waited for you to help us.

Enable us to be strong every day,

and rescue us when we have troubles.

ULB:

² Yahweh, be gracious to us; we wait for you;

be our arm every morning, our salvation in the time of trouble.

translationWords:

- [Yahweh](#)
- [grace, gracious](#)
- [salvation](#)
- [trouble, troubles, troubled](#)

translationNotes:

- **be our arm** - Here Yahweh's arm refers to his strength. This speaks of Yahweh strengthening them as if Yahweh would use his strength to act for them. AT: "give us strength" (See: [Metonymy](#) and [Metaphor](#))
- **every morning** - This refers to the whole day, not just the morning. AT: "every day" (UDB) (See: [Synecdoche](#))
- **our salvation** - This missing word "be" may be added. Also, the word "salvation" may be expressed with the verb "save." AT: "be our salvation" or "save us" (See: [Ellipsis](#) and [Abstract Nouns](#))
- **in the time of trouble** - This refers to the times when they are experiencing trouble. AT: ""when we have troubles" (UDB) (See: [Possession](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 33 General Notes](#)
- [Isaiah 33 Translation Questions](#)

Isaiah 33:3-4**UDB:**

³ Our enemies run away when they hear your voice.

When you stand up and show that you are powerful, the people of all nations flee.

⁴ And after our enemies have been defeated,

we, your people, will take away all our enemies' possessions,

like caterpillars and locusts strip off all the leaves of plants.

ULB:

³ At the loud noise the peoples flee; when you arise, the nations are scattered.

⁴ Your spoil is gathered as the locusts gather; as locusts leap, men leap on it.

translationWords:

- nation

translationNotes:

- **At the loud noise the peoples flee** - Possible meanings of “the loud noise” are 1) it refers to Yahweh’s voice. AT: “The peoples flee at the sound of your loud voice” or 2) it refers the loud sounds of Yahweh’s army. AT: “The people flee at the sound of your army” (See: [Assumed Knowledge and Implicit Information](#))
- **arise** - This means to begin doing something. AT: “begin acting” (See: [Idiom](#))
- **the nations are scattered** - This can be written in active form. AT: “the nations scatter” (See: [Active or Passive](#))
- **Your spoil is gathered as the locusts gather; as locusts leap, men leap on it** - This compares how quick and eager Yahweh’s people are when they gather the spoils from their enemies to the eagerness of locusts when they gather food. This can be stated in active form. AT: “Your people gather spoils from your enemies with the same fierceness as the locusts have who devour green plants” (See: [Simile](#) and [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 33 General Notes](#)
- [Isaiah 33 Translation Questions](#)

Isaiah 33:5-6**UDB:**

⁵ Yahweh is greater than anyone else, and he lives in heaven,

and he will rule justly and righteously in Jerusalem.

⁶ When that happens, he will enable you to live securely;

he will fully protect your possessions,

he will enable you to be wise and to know all that you need to know;

and revering Yahweh will be like a valuable treasure that he will give to you.

ULB:

⁵ Yahweh is exalted. He lives in a high place. He will fill Zion with justice and righteousness.

⁶ He will be the stability in your times,

abundance of salvation, wisdom, and knowledge; the fear of Yahweh is his treasure.

translationWords:

- Yahweh
- exalt, exaltation
- Zion, Mount Zion
- just, justice, justly
- righteous, righteousness
- salvation
- wise, wisdom
- know, knowledge, make known
- fear, afraid, fear of Yahweh

translationNotes:

- **General Information:** - Isaiah speaks to the people of Judah.
- **Yahweh is exalted** - This can be stated in active form. AT: "Yahweh is greater than anyone else" (UDB) (See: [Active or Passive](#))

- **He will fill Zion with justice and righteousness** - This speaks of Yahweh ruling Zion with his justice and righteousness as if he were filling Zion with justice and righteousness. AT: “He will rule Zion with justice and righteousness” (See: [Metaphor](#))
- **He will be the stability in your times** - This speaks of Yahweh causing his people to be secure as if he were the stability himself. The phrase “your times” refers to their lives. AT: “He will make you secure all your lives” (See: [Metaphor](#) and [Metonymy](#))
- **abundance of salvation, wisdom, and knowledge** - The missing words may be added. Also, “salvation” can be expressed with the verb “save.” AT: “and he will give you an abundance of salvation, wisdom, and knowledge” or “he will save you and give you an abundance of wisdom and knowledge” (See: [Ellipsis](#) and [Abstract Nouns](#))
- **the fear of Yahweh is his treasure** - This speaks of fearing Yahweh as if it were a treasure that Yahweh gives his people. AT: “revering Yahweh will be like a valuable treasure that he will give to you” (UDB) or “to fear Yahweh will be as valuable to you as a treasure” (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 33 General Notes](#)
- [Isaiah 33 Translation Questions](#)

Isaiah 33:7-8**UDB:**

⁷ But now, look, our messengers are crying out in the streets;

our ambassadors have gone to other countries to make peace treaties,
but they will cry bitterly because they will not succeed.

⁸ No one travels on our roads.

The leaders of Assyria have broken their peace treaty with us;
they despise the people who made those treaties,
and they do not respect anyone.

ULB:

⁷ Look, their envoys cry in the streets; the diplomats hoping for peace weep bitterly.

⁸ The highways are deserted; there are no more travelers.

Covenants are broken, witnesses are despised, and mankind is not respected.
[1]Instead of *witness are despised*, some versions have *cities are despised*.

translationWords:

- cry, cry out
- peace, peaceful
- covenant
- witness, eyewitness

translationNotes:

- **Look** - This word is used here to draw peoples' attention to what is said next. It is also used here to mark a new section in the book. AT: "Listen" (See: **Idiom**)
- **envoys** - "messengers"
- **the diplomats hoping for peace weep bitterly** - This means they weep because they do not succeed in making peace. AT: "the diplomats hope for peace but they do not succeed and so they weep bitterly" (See: **Assumed Knowledge and Implicit Information**)
- **The highways are deserted; there are no more travelers** - Both of the phrases emphasize that there are no travelers on the highways. These can be combined and stated in active form. AT: "People no longer travel on the highways" (See: **Parallelism** and **Active or Passive**)

- **Covenants are broken, witnesses are despised, and mankind is not respected** - This passage may refer to general conditions of corruption in Israel, or it may refer to the nation's inability to make reliable peace treaties with Assyria (see UDB). This can be stated in active form. AT: "People break covenants that they have made, people ignore the testimony of witnesses, and people do not respect one another" (See: [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 33 General Notes](#)
- [Isaiah 33 Translation Questions](#)

Isaiah 33:9**UDB:**

⁹ The land of Judah is dry and barren.

The cedar trees in Lebanon are drying up and decaying.

The Plain of Sharon along the coast is now a desert plain.

There are no more leaves on the trees in the areas of Bashan and Carmel.

ULB:

⁹ The land mourns and withers away; Lebanon is ashamed and withers away;^[1]Some versions have *The land dries up and withers away* .

Sharon is like a desert plain; and Bashan and Carmel shake off their leaves.

translationWords:

- **mourn, mourning**
- **Lebanon**
- **Sharon, Plain of Sharon**
- **desert, wilderness**
- **Bashan**
- **Carmel, Mount Carmel**

translationNotes:

- **The land mourns and withers away** - This speaks of the land becoming dry as if it were a person mourning. AT: “The land becomes dry and its plants wither away” (See: **Personification**)
- **is ashamed and withers away** - This speaks of Lebanon’s trees withering and decaying as if Lebanon were a person is ashamed. AT: “Lebanon’s trees wither and decay” (See: **Personification** and **Metonymy**)
- **Sharon ... Bashan ... Carmel** - Many trees and flowers once grew in these places.
- **Sharon is like a desert plain** - This compares how dry Sharon is to a desert plain. AT: “Sharon is as dry as a desert plain” (See: **Simile**)
- **Bashan and Carmel shake off their leaves** - Here Bashan and Carmel by their trees. AT: “there are no more leaves on the trees in Bashan and Carmel” (See: **Synecdoche**)

Links:

- [Introduction to Isaiah](#)
- [Isaiah 33 General Notes](#)
- [Isaiah 33 Translation Questions](#)

Isaiah 33:10-12**UDB:**

¹⁰ Yahweh says, "Now I will arise and show that I deserve for everyone to honor me.

¹¹ You people of Assyria make plans that are as useless as chaff and straw.

Your breath will become a fire that will burn you up.

¹² Your people will be burned until only ashes remain,

like thornbushes are cut down and burned up.

ULB:

¹⁰ "Now will I arise," says Yahweh; "now I will be lifted up; now I will be elevated.

¹¹ You conceive chaff, and you give birth to stubble; your breath is a fire that will consume you.

¹² The peoples will be burned to lime, as thornbushes are cut down and are burned.

translationWords:

- Yahweh
- exalt, exaltation
- chaff
- fire
- consume
- people group, peoples, the people, a people

translationNotes:

- **arise** - "stand." Here this word means to begin doing something. In this case Yahweh is now exalting himself. (See: **Idiom**)
- **now I will be lifted up; now I will be elevated** - This can be stated in active form. These two phrases have basically the same meaning and emphasize Yahweh being exalted. AT: "now I will exalt myself and show that I deserve for everyone to honor me" (See: **Active or Passive** and **Parallelism**)
- **You conceive chaff, and you give birth to stubble** - This speaks of the Assyrians making plans as if they were conceiving and giving birth to their plans as a mother gives birth to a baby. This speaks of their plans being useless by comparing them to chaff. AT: "You make plans that are as useless as chaff and straw" (See: **Metaphor**)

- **stubble** - “straw”
- **your breath is a fire that will consume you** - Here the Assyrians’ plans are referred to as their “breath.” This speaks of their plans causing them to die as if their plans would literally burn up their bodies. AT: “your plans will cause you to die” (See: [Metonymy](#) and [Metaphor](#))
- **The peoples will be burned to lime, as thornbushes are cut down and are burned** - This compares how the peoples’ dead bodies will be burned to the way thornbushes are burned. Also, this can be stated in active form. AT: “Fire will burn the peoples’ bodies to lime in the same way that a farmer cuts down thornbushes and burns them” (See: [Simile](#) and [Active or Passive](#))
- **lime** - the ashes from burned bones

Links:

- [Introduction to Isaiah](#)
- [Isaiah 33 General Notes](#)
- [Isaiah 33 Translation Questions](#)

Isaiah 33:13-14**UDB:**

¹³ You people who live far away and you people who live nearby,

pay attention to what I have done and realize that I am very powerful.”

¹⁴ The sinners in Jerusalem will tremble because they are very afraid;

godless people will be terrified.

They say, ”None of us can remain alive because this fire is burning everything;

it is like the fire on Yahweh’s altar that will burn forever!”

ULB:

¹³ You who are far away, hear what I have done; and, you who are near, acknowledge my might.”

¹⁴ The sinners in Zion are afraid; trembling has seized the godless ones.

Who among us can sojourn with a raging fire? Who among us can sojourn with everlasting burnings?

translationWords:

- mighty, might
- sin, sinful, sinner, sinning
- Zion, Mount Zion
- fear, afraid, fear of Yahweh
- everlasting, eternal, eternity

translationNotes:

- **General Information:** - Yahweh continues to speak.
- **You who are far away, hear what I have done; and, you who are near, acknowledge my might** - Yahweh uses the words “far away” and “near” to mean all people. The word “might” can be expressed with the adjective “mighty.” AT: “All people everywhere hear what I have done and acknowledge that I am mighty” (See: [Merism](#) and [Abstract Nouns](#))

- **trembling has seized the godless ones** - This speaks of the godless people trembling as if their trembling were an enemy that had seized them. AT: “the godless ones are overwhelmed with trembling” (See: [Personification](#))
- **Who among us ... burnings** - It is implied that the sinner in Zion ask these questions. AT: “They say, ”Who among us ... burnings” (See: [Assumed Knowledge and Implicit Information](#))
- **Who among us can sojourn with a raging fire? Who among us can sojourn with everlasting burnings?** - These rhetorical questions have basically the same meaning and emphasize that no one can live with fire. Here fire represents Yahweh’s judgment. AT: “No one can live with raging fire! No one can live with everlasting burns!” or “No one can live bearing Yahweh’s judgment, it is like an everlasting fire!” (See: [Rhetorical Question](#) and [Metonymy](#))
- **sojourn** - live in a place that is not one’s home

Links:

- [Introduction to Isaiah](#)
- [Isaiah 33 General Notes](#)
- [Isaiah 33 Translation Questions](#)

Isaiah 33:15-16**UDB:**

¹⁵ Those who act honestly and say what is right,

those who do not try to become rich by forcing money from people,
those who do not try to get bribes,

those who refuse to listen to people who are planning to murder
someone,

those who do not join others who urge them to do what is wrong,

¹⁶ they are the people who will live safely;

they will find places to be safe in the caves in the mountains.

They will have plenty of food

and water.

ULB:

¹⁵ He who walks righteously and speaks honestly; he who despises the gain
of oppression,

who refuses to take a bribe, who does not plot violent crime,

and does not look on evil—

¹⁶ he will make his home on the heights;

his place of defense will be the fortresses of rocks; his food and water will
be in steady supply.

translationWords:

- walk
- righteous, righteousness
- oppress, oppression, oppressor
- bribe
- evil, wicked, wickedness

translationNotes:

- **He who walks** - Here walking refers to living. AT: “He who lives” (See: [Idiom](#))
- **he who despises the gain of oppression** - The noun phrase “the gain of oppression” can be expressed as a verb phrase. AT: “he who hates the riches that come from harming other people” (See: [Abstract Nouns](#))
- **and does not look on evil** - “Look on” here means to approve of something. AT: “and who do not approve of doing evil” (See: [Idiom](#))
- **He will make his home on the heights; his place of defense will be the fortresses of rocks** - This speaks of the man being safe as if he lived in a home on a high hill. These two phrase are parallel and the second phrase describes the place where the man lives. AT: “He will be safe, like a man who home is built on a high hill, in a rocky place that is easy to defend” (See: [Metaphor](#) and [Parallelism](#))
- **the heights** - This refers to a high hill or mountainside. AT: “the high hill” or “the mountain-side” (See: [Metonymy](#))
- **the fortresses of rocks** - This speaks of rocky areas that are easy to defend as if they were actually fortresses. AT: “the large piles of rocks” (See: [Metaphor](#))
- **will be in steady supply** - “will always be available”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 33 General Notes](#)
- [Isaiah 33 Translation Questions](#)

Isaiah 33:17-19**UDB:**

¹⁷ You people of Judah will see the king wearing all his beautiful robes,

and you will see that he rules a land that extends far away.

¹⁸ When you see that, you will think about when you were previously terrified,

and you will say, "The officers of Assyria who counted the tax money that we were forced to pay to them have disappeared!

Those men who counted our towers are gone!

¹⁹ Those arrogant people who spoke a language that we could not understand are no longer here!"

ULB:

¹⁷ Your eyes will see the king in his beauty; they will behold a vast land.

¹⁸ Your heart will recall the terror; where is the scribe, where is he who weighed the money? Where is he who counted the towers?

¹⁹ You will no longer see the defiant people, a people of a strange language, whom you do not comprehend.

translationWords:

- king
- heart
- terror, terrify
- scribe, expert in the Jewish law

translationNotes:

- **Your eyes will see ... they will behold** - This refers the audience by their "eyes." AT: "You will see ... you will behold" (See: [Synecdoche](#))
- **the king in his beauty** - The king's royal robes are referred to as "his beauty." AT: "the king in his beautiful robes" (See: [Metonymy](#))

- **Your heart will recall the terror** - This refers to the audience by their “hearts.” “The terror” refers to their war with the Assyrians. This can be stated clearly. AT: “You will remember the terror that the Assyrians caused you when they attacked.” (See: [Synecdoche](#) and [Assumed Knowledge and Implicit Information](#))
- **where is the scribe, where is he who weighed the money? Where is he who counted the towers?** - These rhetorical question are asked to emphasize that the Assyrian officials are gone. These questions may be written as statements. AT: “The officers of Assyria who counted the tax money that we were forced to pay to them have disappeared! Those men who counted our towers are gone!” (UDB) (See: [Rhetorical Question](#))
- **weighed the money** - Money was valuable metal; its value was determined by its weight.
- **a people of a strange language** - “a people who spoke a strange language”
- **comprehend** - “understand”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 33 General Notes](#)
- [Isaiah 33 Translation Questions](#)

Isaiah 33:20-21**UDB:**

²⁰ At that time, you will see Mount Zion, the place where we celebrate our festivals;

You will see that Jerusalem has become a place that is calm and safe.

It will be secure,

like a tent that cannot be moved because its ropes are tight

and its stakes are firmly in the ground.

²¹ Yahweh will be our mighty God;

he will be like a mighty river that will protect us

because our enemies will not be able to cross it;

no one will be able to row across it

and no warships will be able to sail across it.

ULB:

²⁰ Look at Zion, the city of our feasts;

your eyes will see Jerusalem as a quiet habitation, a tent that will not be removed,

whose stakes will never be pulled up nor will any of its cords be broken.

²¹ Instead, Yahweh in majesty will be with us, in a place of broad rivers and streams.

No warship with oars will travel it, and no large ships will sail by.

translationWords:

- Zion, Mount Zion
- feast
- Jerusalem
- tent
- Yahweh
- majesty

translationNotes:

- **General Information:** - Isaiah continues to speak to the people of Judah.
- **the city of our feasts** - This means that they have their festival and feasts at this city. AT: “the city where we have our feasts” or “they city where we celebrate our festivals” (See: [Possession](#))
- **your eyes will see** - The people are referred to by their “eyes” to emphasize what they are seeing. AT: “you will see” (See: [Synecdoche](#))
- **a tent that will not be removed** - This speaks of Zion being secure and well establish as if it were secure tent. This can be stated in active form and written as a new sentence. AT: “it will be secure, like a tent that no one will ever remove” (See: [Metaphor](#) and [Active or Passive](#))
- **whose stakes will never be pulled up nor will any of its cords be broken** - This is part of the metaphor that compares Zion to a secure tent. This can be stated in active form. AT: “whose stakes no one will ever pull up and whose cords no one will ever break” (See: [Metaphor](#) and [Active or Passive](#))
- **Yahweh in majesty will be with us, in a place of broad rivers and streams** - Here “us” refers to Isaiah and includes the people of Judah. This speaks of the safety of living with Yahweh as if it were a place that has rivers around it so that enemies cannot attack it. AT: “Yahweh who is majestic will be with us, and we will be safe as if we were in a place surrounded by broad rivers” (See: [Inclusive “We”](#) and [Metaphor](#))
- **will travel it** - “will travel the river”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 33 General Notes](#)
- [Isaiah 33 Translation Questions](#)

Isaiah 33:22

UDB:

²² Yahweh is our judge;

he is the one who gives us laws,
and he is our king.

He will rescue us.

ULB:

²² For Yahweh is our judge, Yahweh is our lawgiver, Yahweh is our king; he will save us.

translationWords:

- [Yahweh](#)
- [judge](#)
- [king](#)
- [save, safe](#)

translationNotes:

- **our ... us** - This refers to Isaiah and includes the people of Judah. (See: [Inclusive “We”](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 33 General Notes](#)
- [Isaiah 33 Translation Questions](#)

Isaiah 33:23-24**UDB:**

²³ The ropes on our enemies' boats will hang loose,

their masts will not be fastened firmly,

and their sails will not be spread out.

The treasures that they have seized will be divided among us, God's people,

and even lame people among us will get some.

²⁴ And the people in Jerusalem will no longer say, "We are sick,"

because Yahweh will forgive the sins that have been committed by
the people who live there.

ULB:

²³ Your riggings are slack; they cannot hold the mast in place; they cannot spread the sail;

when the great spoil is divided, even the lame will drag off the spoil.

²⁴ The inhabitants will not say, "I am sick;" the people who live there will be forgiven for their iniquity.

translationWords:

- **forgive, forgiveness**
- **iniquity**

translationNotes:

- **Your riggings are slack; they cannot hold the mast in place; they cannot spread the sail** - Possible meanings: 1) The Assyrian army is like a boat that is unable to move through the water: the ropes that support the mast and sail have come loose and no longer support the mast, so the sail is useless (33:01) or 2) the people of Judah are no longer at war: "You have loosened the cords that supported your flagpole; the flag no longer flies" (33:17-22, see UDB). (See: **Metaphor**)
- **mast** - tall poles that support the sail
- **sail** - a large cloth that fills with wind and moves a boat through the water
- **when the great spoil is divided** - This can be stated in active form. AT: "when they divide the treasure" (See: **Active or Passive**)

- **the lame** - This refers to people who are cannot walk. AT: “those who are lame” (See: [Nominal Adjectives](#))
- **the people who live there will be forgiven for their iniquity** - This can be stated in active form. AT: “Yahweh will forgive the sins of the people who live there” (See: [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 33 General Notes](#)
- [Isaiah 33 Translation Questions](#)

Isaiah 34 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation.

Important figures of speech in this chapter

Destruction

There are many images used in this chapter which describe destruction. Each of these metaphors describe complete destruction. (See: [Metaphor](#))

Other possible translation difficulties in this chapter

Prophecy

This chapter appears to prophesy about a time of restoration when the messiah will reign. This chapter pictures a time of great peace and harmony in the world. The translator should not add explanation, but should try to maintain the tense of the original text, as a future or uncompleted action. (See: [restore](#), [restoration](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#) and [fulfill](#))

Links:

- [Isaiah 34:01 Notes](#)

Isaiah 34:1-2**UDB:**

¹ You people of all nations, come near and listen;
pay careful attention.

I want the world and everything that is in it to hear what I say.

² Yahweh is angry with the people of all nations;
he is furious with all their armies.

He has decided that they must be destroyed,
and he will slaughter them.

ULB:

34 ¹ Come near, you nations, and listen; pay attention, you people!

The earth and all that fills it must listen, the world, and all things that come from it.

² For Yahweh is angry with all the nations, and furious against all their armies;

he has completely destroyed them, he has handed them over to the slaughter.

translationWords:

- nation
- people group, peoples, the people, a people
- earth, earthly
- Yahweh
- angry, anger
- slaughter

translationNotes:

- **General Information:** - Yahweh is speaking in poetry. (See: [Parallelism](#))
- **The earth and all that fills it must listen, the world, and all things that come from it -** Here the earth is spoken of as being required to listen to Yahweh to emphasize that it is under Yahweh's authority. These two parallel phrases are metonyms for all the people who live in the world. AT: "In all places everywhere on earth, everyone must listen to what I say" (See: [Personification](#) and [Metonymy](#))

- **the world, and all things that come from it** - This is the second of two parallel phrases. The missing words may be added to this phrase. AT: “the world, and all things that come from it must listen” (See: [Ellipsis](#))
- **he has completely destroyed them, he has handed them over to the slaughter** - Often prophets speak of things that will happen in the future as if they have already happened. This emphasizes the event will certainly happen. AT: “he will completely destroy them, he will give them over to the slaughter” (See: [Predictive Past](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 34 General Notes](#)
- [Isaiah 34 Translation Questions](#)

Isaiah 34:3-4**UDB:**

³ Their corpses will not be buried,

and as a result their bodies will stink,

and the mountains will collapse because of their blood.

⁴ The sky will disappear like a scroll that is rolled up and thrown away.

Stars will fall from the sky

like withered leaves fall from grapevines,

or like shriveled figs fall from fig trees.

ULB:

³ The bodies of their dead will be thrown out. The stench of the dead bodies will be everywhere;

and the mountains will soak up their blood.

⁴ All the stars of the sky will fade away,

and the sky will be rolled up like a scroll; and all their stars will fade away,

as the leaf fades from off the vine, and as the overripe figs from the fig tree.

translationWords:

- blood
- scroll
- vine
- fig

translationNotes:

- **The bodies of their dead will be thrown out** - This can be stated in active form. AT: “No one will bury their dead” (See: **Active or Passive**)
- **their dead** - This refers to the dead people. AT: “those who died” (See: **Nominal Adjectives**)
- **the mountains will soak up their blood** - “the mountains will be covered in their blood”
- **the sky will be rolled up like a scroll** - This can be stated in active form. This compares what Yahweh will do to the sky to a person rolling up a scroll. AT: “Yahweh will roll up the sky in the same way that a person rolls up a scroll” (See: **Active or Passive** and **Simile**)

- **and all their stars will fade away, as the leaf fades from off the vine, and as the overripe figs from the fig tree** - This emphasizes even the things in the sky that people thought would be there forever will fall as easily as a leaf. AT: “and all the stars will fall from the sky like a leaf falls from a vine or a fig falls from a tree” (See: [Simile](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 34 General Notes](#)
- [Isaiah 34 Translation Questions](#)

Isaiah 34:5-6**UDB:**

⁵ When Yahweh has finished his work of destroying objects in the sky,

he will punish the people of Edom,
the people group that he has said must be destroyed.

⁶ It is as though Yahweh will have a sword that is covered with blood and fat—

the blood of lambs and goats
and the fat of the kidneys of rams to be sacrificed.

It is as though Yahweh will offer a sacrifice in Bozrah
and kill many people in other cities in Edom.

ULB:

⁵ For when my sword will have drunk its fill in heaven;

look, it will now come down on Edom, on the people I am setting apart for destruction.

⁶ The sword of Yahweh is dripping with blood and covered with fat,
dripping with the blood of lambs and goats, covered with the fat of the kidneys of rams.

For Yahweh has a sacrifice in Bozrah and a great slaughter in the land of Edom.

translationWords:

- sword
- heaven, sky, heavens, heavenly
- Edom, Edomite, Idumea
- Yahweh
- blood
- lamb, Lamb of God
- goat, kid
- sheep, ram, ewe
- sacrifice, offering

translationNotes:

- **when my sword will have drunk its fill in heaven** - Yahweh describes himself as a warrior bearing a sword. The phrase “drunk its fill” speaks of Yahweh’s sword as if it were a person who has eaten and become satisfied. Yahweh uses this imagery to emphasize that there will be a lot of destruction in heaven and to state its completion. AT: “when I am finished destroying things in heaven” (See: [Metaphor](#) and [Personification](#))
- **look** - This word is used here to draw the listener’s attention and to have them imagine the things being said. AT: “listen” or “and then” (See: [Idiom](#))
- **it will now come down on Edom, on the people I am setting apart for destruction** - The word “it” refers to Yahweh’s sword. This continues the metaphor about Yahweh destroying things with a sword. AT: “I will come to punish the people of Edom, the people whom I have set aside for me to destroy” (See: [Metaphor](#))
- **on Edom** - Edom refers to the people who live there. AT: “on the people of Edom” (See: [Metonymy](#))
- **The sword of Yahweh is dripping with blood and covered with fat ... of rams** - This speaks of Yahweh killing the people as if he were a priest sacrificing animals. He does this by describing the sword of a priest. AT: “Yahweh sacrifices them as a priest sacrifices animals, whose sword drips with the blood and fat of lambs, goats, and rams” (See: [Metaphor](#))
- **For Yahweh has a sacrifice in Bozrah and a great slaughter in the land of Edom** - The words “sacrifice” and “slaughter” may be expressed here as verbs. AT: “For Yahweh will sacrifice many people in Bozrah and kill many people in the land of Edom” (See: [Abstract Nouns](#))
- **Bozrah** - This is an important city in Edom. (See: [How to Translate Names](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 34 General Notes](#)
- [Isaiah 34 Translation Questions](#)

Isaiah 34:7**UDB:**

⁷ Even wild oxen will be killed,

as well as young calves and big bulls.

The ground will be soaked with blood,

and the dirt will be covered with the fat of those animals.

ULB:

⁷ Wild oxen will be slaughtered along with them, and young bulls with the older ones.

Their land will be drunk with blood, and their dust made fat with fatness.

translationWords:

- [ox, oxen](#)
- [slaughter](#)
- [blood](#)

translationNotes:

- **Wild oxen will be slaughtered** - This can be stated in active form. AT: “I, Yahweh, will slaughter the wild oxen” (See: [Active or Passive](#))
- **Their land will be drunk with blood** - This describes the amount of blood that will soak into the ground by comparing the land to a drunk person. AT: “Their land will be soaked with blood” (See: [Personification](#))
- **their dust made fat with fatness** - Here “dust” means the dirt on the ground. This describes the amount of fat that will soak into the dirt by comparing it to a person that has become fat from eating so much animal fat. AT: “the dirt will be full of the fat of the animals” (See: [Personification](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 34 General Notes](#)
- [Isaiah 34 Translation Questions](#)

Isaiah 34:8-10**UDB:**

⁸ That will be the time when Yahweh gets revenge

for what those people did to the people of Judah.

⁹ The streams in Edom will be full of burning pitch,

and the ground will be covered with burning sulfur and burning pitch.

¹⁰ Yahweh will never finish punishing Edom with fire;

the smoke will rise forever.

No one will ever live in that land,

and no one will even travel through it.

ULB:

⁸ For it will be a day of vengeance for Yahweh and a year when he will pay them back for the cause of Zion.

⁹ The streams of Edom will be turned into pitch, her dust into sulfur,

and her land will become burning pitch.

¹⁰ It will burn night and day; its smoke will rise forever;

from generation to generation it will be a wasteland; no one will pass through it forever and ever.

translationWords:

- **avenge, revenge, vengeance**
- **Yahweh**
- **Zion, Mount Zion**
- **Edom, Edomite, Idumea**
- **sulfur**
- **forever**
- **generation**
- **waste, wasteland**

translationNotes:

- **it will be a day of vengeance for Yahweh** - Here “day” is an idiom for a point in time; it is not a literal “day.” AT: “it will be the time when Yahweh gets revenge” (See: **Idiom**)

- **he will pay them back for the cause of Zion** - This means that he will take revenge on them for how they had previously waged war against the people of Jerusalem. AT: “he will give them the punishment they deserve for what they had done to the people of Zion” (See: [Assumed Knowledge and Implicit Information](#))
- **The streams of Edom will be turned into pitch ... become burning pitch** - The water and land becoming useless for drinking or growing food because it is burnt and covered in pitch and sulfur is spoken of as if their streams and land will actually become pitch and sulfur. AT: “The streams in Edom will be full of pitch and the ground will be covered with burning sulfur and burning pitch” (UDB) (See: [Metaphor](#))
- **her dust ... her land** - “Edom’s dust ... Edom’s land”
- **pitch** - a thick, black substance that burns for a long time
- **It will burn night and day** - This means all of the time. AT: “It will burn throughout the night and the day” or “It will burn constantly, all night and all day” (See: [Merism](#))
- **from generation to generation** - The phrase “generation to generation” refers to all generations of people who will live in the future. See how you translated this phrase in [13:20](#). AT: “forever” (See: [Idiom](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 34 General Notes](#)
- [Isaiah 34 Translation Questions](#)

Isaiah 34:11-12**UDB:**

¹¹ Ravens and various kinds of owls and small animals will live there.

Yahweh will measure that land carefully;

he will measure it to to decide where to cause chaos and destruction.

¹² There will be no more princes;

the people who have authority will have no kingdom to rule; the princes will disappear.

ULB:

¹¹ But wild birds and animals will live there; the owl and the raven will make their nest in it.

He will stretch over it the measuring line of ruin and the plumbline of destruction.

¹² Her nobles

will have nothing left to call a kingdom, and all her princes will be nothing.

translationWords:

- kingdom
- prince, princess

translationNotes:

- **will live there** - “will live in the land of Edom”
- **owl** - Translate this as in [13:21](#).
- **raven** - This is a large black bird. It is difficult to identify some of the precise kinds of birds mentioned in this passage. However, they were all birds that preferred to live in places where there were no people, so they symbolize deserted places.
- **in it** - “there.” This refers to Edom.
- **He will stretch over it the measuring line of ruin and the plumbline of destruction** - This speaks of Yahweh as if he were a careful builder as he causes destruction in Edom. AT: “Yahweh will measure that land carefully; he will measure it to to decide where to cause ruin and destruction” (See: [Metaphor](#))
- **measuring line ... plumbline** - These are builders’ tools. See how you translated similar words in [28:17](#).

- **Her nobles ... her princes** - “The nobles of Edom ... the princes of Edom”
- **all her princes will be nothing** - This exaggerates the princes losing their royal status by saying that they will become nothing. AT: “all her princes will no longer rule” (See: [Hyperbole](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 34 General Notes](#)
- [Isaiah 34 Translation Questions](#)

Isaiah 34:13-15**UDB:**

¹³ The deserted palaces and fortified buildings will be full of thorns and thistles.

The ruins will be places for jackals and ostriches to live.

¹⁴ Animals that live in the desert and hyenas will be there,
and wild goats will bleat to each other.

There will also be creatures that roam around at night and rest there.

¹⁵ Owls will make their nests there and lay their eggs in the nests;
and when the eggs hatch, the mother birds will cover them with
their wings.

There will also be hawks there,
each with its mate.

ULB:

¹³ Thorns will overgrow her palaces, nettles and thistles her fortresses.

It will be a habitation of jackals, a place for ostriches.

¹⁴ The wild animals and the hyenas will meet there, and the wild goats will
cry to one another.

Nocturnal animals will settle there and find for themselves a place of rest.

¹⁵ Owls will make nests, lay and hatch their eggs, hatch and protect their
young.

Yes, there hawks will gather, each one with its mate.

translationWords:

- goat, kid
- rest

translationNotes:

- **Thorns ... nettles ... thistles** - These are all weeds with thorns. Nettles' thorns have poison that causes itching.

- **jackals ... ostriches ... wild animals ... hyenas ... Owls** - Translate the names of these animals the same as you did in [13:21-22](#).
- **Nocturnal animals** - animals that are awake and active at night
- **hawks** - birds that kill small animals for food

Links:

- [Introduction to Isaiah](#)
- [Isaiah 34 General Notes](#)
- [Isaiah 34 Translation Questions](#)

Isaiah 34:16-17**UDB:**

¹⁶ If you read what is written in the book that contains messages from Yahweh, you will find out what he will do to Edom.

All of those animals and birds will be there,
and each one will have a mate,
because that is what Yahweh has promised,
and his spirit will cause them all to gather there.

¹⁷ He has decided what parts of the land of Edom each will live in,
and those are the places where each bird or animal will live.
Their descendants will possess those areas forever,
throughout all generations.

ULB:

¹⁶ Search through the scroll of Yahweh; not one of these will be missing.
None will lack for a mate; for his mouth has commanded it, and his spirit has gathered them.
¹⁷ He has cast lots for their places, and his hand has measured it out for them by a cord.
They will possess it forever; from generation to generation they will live there.

translationWords:

- scroll
- Yahweh
- command, to command, commandment
- spirit, spiritual
- lots, casting lots
- hand, right hand, to hand over
- generation

translationNotes:

- **Search through the scroll of Yahweh** - The phrase “the scroll of Yahweh” means that it contains the messages spoken by Yahweh. AT: “Read carefully what is written in this scroll that contains the messages of Yahweh” (See: [Possession](#))
- **not one of these** - “not one of the animals”
- **None will lack for a mate** - This can be written as a positive statement. AT: “Each animal will have a mate” (See: [Double Negatives](#))
- **for his mouth has commanded it** - Yahweh is referred to by his “mouth” to emphasize what he has said. AT: “for Yahweh has commanded it” (See: [Synecdoche](#))
- **He has cast lots for their places** - This speaks of Yahweh deciding where to cause the animals to live as if he actually cast lots for their places. AT: “He has determined where they will live” (See: [Metaphor](#))
- **and his hand has measured it out for them by a cord** - This refers to the way that people measured things in biblical times. AT: “and he has given the animals their places” (See: [Metaphor](#))
- **from generation to generation they will** - The phrase “generation to generation” refers to all generations of people who will live in the future. See how you translated the phrase “from generation to generation” in [13:20](#). AT: “forever they will” or “they will always” (See: [Idiom](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 34 General Notes](#)
- [Isaiah 34 Translation Questions](#)

Isaiah 35 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation.

Other possible translation difficulties in this chapter

Reign of the Messiah

This chapter appears to prophesy about a time of restoration when the messiah will reign. This chapter pictures a time of great peace and harmony in the world. The translator should not add explanation, but should try to maintain the tense of the original text, as a future or uncompleted action. (See: [restore](#), [restoration](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#) and [Christ, Messiah](#))

Links:

- [Isaiah 35:01 Notes](#)

Isaiah 35:1-2**UDB:**

¹ Some day, it will be as though the desert and other very dry areas are glad;
the desert will rejoice and flowers will blossom.

Like the rose,

² the desert will produce flowers abundantly;

it will be as though everything is rejoicing and singing!

The deserts will become as beautiful as the trees in Lebanon,

as fertile as the plains of the Sharon and the area of Carmel.

There people will see the glory of Yahweh;

they will see that he is magnificent.

ULB:

35 ¹ The wilderness and the Arabah will be glad; and the desert will rejoice and blossom.

Like the rose,

² it will blossom abundantly and rejoice with joy and singing;

the glory of Lebanon will be given to it, the splendor of Carmel and Sharon;

they will see the glory of Yahweh, the splendor of our God.

translationWords:

- desert, wilderness
- Arabah
- rejoice
- joy, joyful
- glory, glorious
- Lebanon
- splendor
- Carmel, Mount Carmel
- Sharon, Plain of Sharon
- Yahweh
- God

translationNotes:

- **The wilderness and the Arabah will be glad; and the desert will rejoice** - These two phrases have basically the same meaning. These places are described as being glad, like a person is glad, because they have received water and are blossoming. AT: “It will be like the wilderness and the Arabah are glad and the desert will rejoice” (See: [Personification](#) and [Parallelism](#))
- **and blossom** - This speaks of the plants in the desert blossoming as if the desert itself were blossoming. AT: “and its plants will blossom” (See: [Synecdoche](#))
- **Like the rose, it will blossom abundantly** - This compares the way the plants of the desert blossom to the way a rose has many blossoms. AT: “The desert will grow many new plants and trees” (See: [Simile](#))
- **and rejoice with joy and singing** - This speaks of the desert as if it were happy and singing like a person. AT: “it will be as though everything is rejoicing and singing!” (UDB) (See: [Personification](#))
- **the glory of Lebanon will be given to it** - This can be stated in active form. This speaks of Yahweh making the desert look as glorious as Lebanon as if he were giving the desert Lebanon’s glory. AT: “Yahweh will give it the glory of Lebanon” or “Yahweh will make it as glorious as Lebanon” (See: [Active or Passive](#) and [Metaphor](#))
- **the splendor of Carmel and Sharon** - The missing words may be added. Also, this speaks of Yahweh making the desert look beautiful as Carmel and Sharon as if he were giving the desert their splendor. AT: “the splendor of Carmel and Sharon will be given to it” or “Yahweh will make it as splendid as Carmel and Sharon” (See: [Ellipsis](#) and [Metaphor](#))
- **the glory of Yahweh, the splendor of our God** - These two phrases mean basically the same thing and emphasize Yahweh’s appearance. (See: [Doublet](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 35 General Notes](#)
- [Isaiah 35 Translation Questions](#)

Isaiah 35:3-4**UDB:**

³ So encourage those who are tired and weak.

⁴ Say to those who are afraid,

”Be strong and do not be afraid,

because our God is going to come to get revenge on his enemies;

he will pay them back for what they have done,

and he will rescue you.”

ULB:

³ Strengthen the weak hands, and steady the knees that shake.

⁴ Say to those with a fearful heart, ”Be strong, do not fear!

Look, your God will come with vengeance,

with the recompense of God. He will come and save you.”

translationWords:

- hand, right hand, to hand over
- fear, afraid, fear of Yahweh
- heart
- God
- avenge, revenge, vengeance
- save, safe

translationNotes:

- **General Information:** - Isaiah is speaking to the people of Judah.
- **Strengthen the weak hands, and steady the knees that shake.** - The words “weak hands” and “knees that shake” represent a person who is fearful. AT: “Strengthen those whose hands are weak and whose knees shake from fear” (See: [Synecdoche](#))
- **those with a fearful heart** - Here people are referred to by their hearts, which emphasize their inner feelings. AT: “to those who are fearful” (See: [Synecdoche](#))

- **Look** - This is an idiom. This word is used here to draw the listeners' attention to what is said next. AT: "Listen" (See: [Idiom](#))
- **your God will come with vengeance, with the recompense of God** - This can be reworded so that the abstract nouns "vengeance" and "recompense" are expressed as the verb "punish." The words "vengeance" and "recompense" mean the same thing and emphasize that God will punish Judah's enemies. AT: "your God will punish your enemies for what they have done" (See: [Abstract Nouns](#) and [Doublet](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 35 General Notes](#)
- [Isaiah 35 Translation Questions](#)

Isaiah 35:5-7**UDB:**

⁵ When he does that, he will enable blind people to see

and enable deaf people to hear.

⁶ Lame people will leap like deer,

and those who have been unable to speak will sing joyfully.

Water will gush out from springs in the desert,

and streams will flow in the desert.

⁷ The very hot and dry ground will become a pool of water,

and springs will provide water for the dry land.

Grass and reeds and papyrus will grow in places where the jackals lived previously.

ULB:

⁵ Then the eyes of the blind will see, and the ears of the deaf will hear.

⁶ Then the lame man will leap like a deer, and the mute tongue will sing,

for water breaks out in the Arabah, and streams in the wilderness.

⁷ The burning sand will become a pool, and the thirsty ground springs of water;

in the habitation of jackals, where they once lay, will be grass with reeds and rushes.

translationWords:

- tongue
- fountain, spring

translationNotes:

- **General Information:** - These verses begin a description of the glorious future for God's people.

- **the eyes of the blind will see** - “The blind” refers to people who are blind. They are referred to by their “eyes” to emphasize their healing. AT: “blind people will see” (See: [Nominal Adjectives](#) and [Synecdoche](#))
- **the ears of the deaf will hear** - “The deaf” refers to people who cannot hear. They are referred to by their “ears” to emphasize their healing. AT: “deaf people will hear” (See: [Nominal Adjectives](#) and [Synecdoche](#))
- **the lame man will leap like a deer** - This means a person who could not walk will be able to jump. His ability to jump is exaggerated by saying that he can jump like a deer. AT: “the lame man will jump high” (See: [Simile](#) and [Hyperbole](#))
- **the mute tongue will sing** - This refers to people who cannot speak. They are referred to by their “tongues” to emphasize their healing. AT: “mute people will sing” (See: [Synecdoche](#))
- **streams in the wilderness** - The missing words may be added. AT: “streams will flow in the wilderness” (See: [Ellipsis](#))
- **The burning sand will become a pool** - This means that a pool of water will appear in the hot sand. The full meaning of this statement can be made clear. AT: “A pool will appear in the burning sand” (See: [Assumed Knowledge and Implicit Information](#))
- **the thirsty ground** - Here the dry ground is described as being thirsty. AT: “the dry ground” (See: [Personification](#))
- **the thirsty ground springs of water** - This means that springs will appear in the dry ground. The full meaning of this statement can be made clear. AT: “springs of water will appear in the thirsty ground” (See: [Assumed Knowledge and Implicit Information](#))
- **jackals** - Translate this the same as you did in [13:22](#).
- **reeds and rushes** - These are plants that grow in wet areas.

Links:

- [Introduction to Isaiah](#)
- [Isaiah 35 General Notes](#)
- [Isaiah 35 Translation Questions](#)

Isaiah 35:8-9**UDB:**

⁸ There will be a highway through that land;

it will be called 'the Holy Highway.'

People who are not acceptable to God will not walk on that road;

it will be only for those who conduct their lives as God wants them to,

and no wicked fools will walk on that road.

⁹ There will not be any lions there

or any other dangerous animals along that road.

Only those whom Yahweh has set free will walk on it.

ULB:

⁸ A highway will be there called The Holy Way.

The unclean will not travel it. But it will be for him who walks in it.

No fool will go on it.

⁹ No lion will be there, no ferocious beast will be on it; they will not be found there,

but the redeemed will walk there.

translationWords:

- call, calling, called, call out
- holy, holiness
- unclean
- walk
- fool, foolish, folly
- lion
- redeem, redemption, redeemer

translationNotes:

- **General Information:** - These verses continue the description of the glorious future for God's people.

- **A highway will be there called The Holy Way** - This can be stated in active form. AT: “A highway will be there that has the name The Holy Way” (See: [Active or Passive](#))
- **highway** - Translate this word the same as you did in [11:16](#).
- **The unclean** - This refers to unclean people. A person who God considers spiritually unacceptable or defiled is spoken of as if the person were physically unclean. AT: “Those who are unclean” or “People who are not acceptable to God” (UDB) (See: [Nominal Adjectives](#) and [Metaphor](#))
- **him who walks in it** - This is an idiom. Here “walking” refers to “living.” This refers to the person who lives a holy life. The full meaning of this statement can be made clear. AT: “who lives in the holy way” or “who lives a holy life” (See: [Idiom](#) and [Assumed Knowledge and Implicit Information](#))
- **they will not be found there** - This can be stated in active form. AT: “no one will find them there” (See: [Active or Passive](#))
- **the redeemed** - This refers to people who God has redeemed. AT: “those who are redeemed” or “those who God has redeemed” (See: [Nominal Adjectives](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 35 General Notes](#)
- [Isaiah 35 Translation Questions](#)

Isaiah 35:10**UDB:**

¹⁰ Those whom Yahweh has freed will return to Jerusalem;
 they will sing as they enter the city,
 and they will be extremely joyful forever.
 No longer will they be sad or mourn;
 they will be completely joyful and glad.

ULB:

¹⁰ The ransomed of Yahweh will return
 and come with singing to Zion, and everlasting joy will be on their heads;
 gladness and joy will overtake them; sorrow and sighing will flee away.

translationWords:

- ransom
- Yahweh
- Zion, Mount Zion
- everlasting, eternal, eternity
- joy, joyful
- head

translationNotes:

- **The ransomed of Yahweh** - To “ransom” means to “rescue.” This refers to people who Yahweh has rescued. AT: “Those who Yahweh has rescued” (See: **Nominal Adjectives**)
- **everlasting joy will be on their heads** - This uses a person’s head to mean the person as a whole. AT: “they will have everlasting joy” (See: **Synecdoche**)
- **gladness and joy ... sorrow and sighing** - The words “gladness” and “joy” mean basically the same thing, as do “sorrow” and “sighing.” Together they emphasize the intensity of these emotions. (See: **Doublet**)
- **gladness and joy will overtake them** - This speaks of the people being overwhelmed by gladness and joy by giving these emotions the human quality of being able to overtake someone by force. AT: “they will be overwhelmed by joy and gladness” (See: **Personification**)
- **sorrow and sighing will flee away** - This speaks of the people no longer being sorrowful and sighing by giving these emotions the human ability to run away. AT: “they will no longer be sorrowful and sighing” (See: **Personification**)

Links:

- [Introduction to Isaiah](#)
- [Isaiah 35 General Notes](#)
- [Isaiah 35 Translation Questions](#)

Isaiah 36 General Notes

Structure and formatting

The previous chapters have been constructed as prophecy and contain many poetic elements. This chapter switch to narrative and is a discussion between the officials from Assyria and Judah. It may be helpful to set apart the extended quotations for clarity in this chapter through the use of indentation. (See: [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#))

Special concepts in this chapter

Trust

The people of Judah were to trust in Yahweh because only he could provide them with protection. The people of Jerusalem were protected because they trusted in Yahweh. (See: [trust](#), [trustworthy](#), [trustworthiness](#))

Important figures of speech in this chapter

Rhetorical Questions

The Assyrian commanders use rhetorical questions in this chapter to mock or insult Judah and their God, Yahweh. (See: [Rhetorical Question](#))

Links:

- [Isaiah 36:01 Notes](#)

Isaiah 36:1-3**UDB:**

¹ When King Hezekiah had been ruling Judah for almost fourteen years, King Sennacherib of Assyria came with his army to attack the cities in Judah that had walls around them. They did not conquer Jerusalem, but they conquered all the other cities. ² Then the king of Assyria sent a large army with some of his important officials from the city of Lachish to persuade King Hezekiah to surrender. When they arrived at Jerusalem, they stood alongside the aqueduct in which water flows into the upper pool into Jerusalem, near the road to the field where the women wash clothes. ³ The Israelite officials who went out of the city to talk with them were Hilkiyah's son Eliakim, the palace administrator, Shebna the king's secretary, and Asaph's son Joah, who wrote down the government decisions.

ULB:

36 ¹ In the fourteenth year of King Hezekiah, Sennacherib, king of Assyria, attacked all the fortified cities of Judah and captured them. ² Then the king of Assyria sent the chief commander from Lachish to Jerusalem to King Hezekiah with a great army. He approached the conduit of the upper pool, on the highway to the launderers' field, and stood by it. ³ The Israelite officials who went out of the city to talk with them were Hilkiyah's son Eliakim, the palace administrator, Shebna the king's secretary, and Asaph's son Joah, who wrote down the government decisions.

translationWords:

- king
- Hezekiah
- Assyria, Assyrian, Assyrian Empire
- Judah
- Jerusalem

translationNotes:

- **the fourteenth year** - "the 14th year" (See: [Ordinal Numbers](#))
- **King Hezekiah** - Translate the name of this king the same as you did in [1:1](#).
- **Sennacherib** - This is the name of the king of Assyria. (See: [How to Translate Names](#))
- **Sennacherib ... attacked all the fortified cities** - Sennacherib's army attacked the cities. AT: "Sennacherib and his army ... attacked all the fortified cities" (See: [Synecdoche](#))
- **the chief commander** - Some versions of the Bible translate this as "the Rabshakeh." This is the Assyrian word for one of the highest ranking military leaders in Assyria.
- **Lachish** - This is a city southwest of Jerusalem. (See: [How to Translate Names](#))

- **the conduit of the upper pool, on the highway to the launderers' field** - Translate this as in [7:3](#).
- **Hilkiah ... Eliakim** - Translate the names of these men the same as you did in [22:20](#). (See: [How to Translate Names](#))
- **Shebna** - Translate this man's name the same as you did in [22:15](#). (See: [How to Translate Names](#))
- **Asaph ... Joah** - These are names of men. (See: [How to Translate Names](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 36 General Notes](#)
- [Isaiah 36 Translation Questions](#)

Isaiah 36:4-5**UDB:**

⁴ Then one of Sennacherib's important officials told them to take a message to Hezekiah from the king of Assyria, the great king. In the message, the king said to the people of Jerusalem, "What are you trusting in to rescue you?" ⁵ You say that you have weapons to fight us and that some other nation has promised to help you, but that is only talk. Who do you think will help you to rebel against my soldiers from Assyria?

ULB:

⁴ The chief commander said to them, "Tell Hezekiah that the great king, the king of Assyria, says, 'What is the source of your confidence?' ⁵ You speak only useless words, saying there is counsel and strength for war. Now in whom are you trusting? Who has given you courage to rebel against me?"

translationWords:

- Hezekiah
- king
- Assyria, Assyrian, Assyrian Empire
- confidence, confident
- word
- counsel, counselor, advice, advisor
- trust, trustworthy, trustworthiness
- rebel, rebellious, rebellion

translationNotes:

- **said to them** - "said to Eliakim, Shebna, and Joah"
- **What is the source of your confidence?** - The king of Assyria uses this question to challenge Hezekiah and to say that he does not have a good source for confidence. This question may be written as a statement. AT: "You have no reliable source for your confidence." (See: [Rhetorical Question](#))
- **there is counsel and strength for war** - "you have the council and the strength to go to war." The phrase "strength for war" refers to having a large enough and strong enough army with weapons. AT: "you have enough military council, strong men, and weapons to go to war" (See: [Metonymy](#))
- **Now in whom are you trusting? Who has given you courage to rebel against me?** - The king of Assyria uses questions to ridicule Hezekiah for believing he has the strength to rebel.

This question may be written as a statement. AT: “No matter in whom you trust, you will not have the courage to rebel against me.” (See: [Rhetorical Question](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 36 General Notes](#)
- [Isaiah 36 Translation Questions](#)

Isaiah 36:6-7**UDB:**

⁶ Listen to me! You are relying on the army of Egypt. But that is like when a man tries to walk while leaning on a broken reed for a walking stick. But it would pierce the hand of anyone who would lean on it! That is what the king of Egypt is like for anyone who relies on him for help. ⁷ But perhaps you will say to me that you are relying on Yahweh your God to help you. In that case, I would answer that Yahweh is the one whom Hezekiah insulted by tearing down his high places and altars and forcing everyone in Jerusalem and other places in Judah to worship only in front of the altar in Jerusalem.”

ULB:

⁶ Look, you are trusting in Egypt, that splintered reed that you use as a walking staff, but if a man leans on it, it will stick into his hand and pierce it. That is what Pharaoh king of Egypt is to anyone who trusts in him. ⁷ But if you say to me, “We are trusting in Yahweh our God,” is not he the one whose high places and altars Hezekiah has taken away, and has said to Judah and to Jerusalem, “You must worship before this altar in Jerusalem”?

translationWords:

- trust, trustworthy, trustworthiness
- Egypt, Egyptian
- hand, right hand, to hand over
- Pharaoh, king of Egypt
- king
- Yahweh
- God
- altar
- Hezekiah
- Judah
- Jerusalem
- worship

translationNotes:

- **General Information:** - This continues the king of Assyria’s message to Hezekiah. The chief commander is speaking the message to Hezekiah’s men. (See: [36:4-5](#))
- **Look** - Sennacherib uses this idiom to draw Hezekiah’s attention to what he says next. AT: “Listen” (See: [Idiom](#))

- **trusting in Egypt** - Here “Egypt” refers to the Egyptian army. AT: “trusting in the Egyptian army” (See: [Synecdoche](#))
- **that splintered reed that you use as a walking staff, but if a man leans on it, it will stick into his hand and pierce it** - This speaks of Egypt, specifically its army and its Pharaoh, as if it were a splintered reed to emphasize that relying on them would not help them but would only harm them. AT: “that is like walking with a splintered reed for a staff. If a man leans on it, it will stick into his hand and pierce it” (See: [Metaphor](#))
- **splintered reed** - A reed is the long, thin stem of a plant like tall grass. If it is splintered or damaged it cannot carry any weight.
- **walking staff** - This is a stick that someone would use for support when walking, made of whatever kind of tree limb that is found along the way.
- **is not he the one whose high places and altars Hezekiah has taken away ... Jerusalem”?**
- The king of Assyria uses this question to ridicule the people and to imply that Yahweh was angry about what Hezekiah did and would not protect them. This rhetorical question can be translated as a statement. AT: “he is the one whose high places and altars Hezekiah has taken away ... Jerusalem” or “he is the one whom Hezekiah insulted by tearing down his high places and altars ... Jerusalem.” (UDB). (See: [Rhetorical Question](#) and [Assumed Knowledge and Implicit Information](#))
- **has said to Judah and to Jerusalem, “You must worship before this altar in Jerusalem”?**
- This can be written as an indirect quote. “Judah” and “Jerusalem” refer to the people who live in them. AT: “has told the people of Judah and Jerusalem that they must worship only at this altar in Jerusalem.” (See: [Direct and Indirect Quotations](#) and [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 36 General Notes](#)
- [Isaiah 36 Translation Questions](#)

Isaiah 36:8**UDB:**

⁸ The Assyrian official talking in front of the city continued: "So I suggest that you make a deal with my master, the king of Assyria. I will give you two thousand horses, but I do not think that you can find two thousand of your own men who can ride on them!"

ULB:

⁸ Now therefore, I want to make you a good offer from my master the king of Assyria. I will give you two thousand horses, if you are able to find riders for them.

translationWords:

- [lord, master, sir](#)
- [king](#)
- [Assyria, Assyrian, Assyrian Empire](#)
- [horse](#)

translationNotes:

- **General Information:** - This continues the king of Assyria's message to Hezekiah by speaking the message to Hezekiah's men. (See: [36:4-5](#))
- **two thousand horses** - "2,000 horses" (See: [Numbers](#))
- **if you are able to find riders for them** - The chief commander continues to ridicule Hezekiah and his army by implying that he did not have many soldiers. (See: [Irony](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 36 General Notes](#)
- [Isaiah 36 Translation Questions](#)

Isaiah 36:9-10**UDB:**

⁹ You are expecting the king of Egypt to send chariots and men riding horses to assist you. But they certainly would not be able to resist even the most insignificant official in the army of Assyria! ¹⁰ Furthermore, do not think that we have come here to attack and destroy this land without Yahweh's orders! It is Yahweh himself who told us to come here and destroy this land!"

ULB:

⁹ How could you resist even one captain of the least of my master's servants? You have put your trust in Egypt for chariots and horsemen! ¹⁰ Now then, have I traveled up here without Yahweh to fight against this land and destroy it? Yahweh said to me, "Attack this land and destroy it.""

translationWords:

- servant, slave, slavery
- trust, trustworthy, trustworthiness
- Egypt, Egyptian
- chariot
- Yahweh

translationNotes:

- **General Information:** - This continues the king of Assyria's message to Hezekiah by speaking the message to Hezekiah's men. (See: [36:4-5](#))
- **How could you resist even one captain ... servants?** - The chief commander continues to ridicule Hezekiah and his army. When he says "you," referring to Hezekiah, he is actually referring to Hezekiah's army. This question may be written as a statement. AT: "Your army could not even defeat one captain ... servants." (See: [Rhetorical Question](#) and [Synecdoche](#))
- **Now then, have I traveled up here without Yahweh to fight against this land and destroy it?** - The chief commander uses another question to ridicule Hezekiah and the people of Judah. This question may be written as a statement. AT: "I came here with Yahweh's command to destroy Jerusalem." (See: [Rhetorical Question](#))
- **without Yahweh** - Here "Yahweh" refers to Yahweh's orders. AT: "without Yahweh's command" (See: [Metonymy](#))
- **against this land and destroy it ... Attack this land and destroy it** - This means to fight against the people and cause destruction in the place where they live. The land referred to here is Jerusalem. AT: "against this people and destroy their land ... Attack these people and destroy their land" (See: [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 36 General Notes](#)
- [Isaiah 36 Translation Questions](#)

Isaiah 36:11-12**UDB:**

¹¹ Then Eliakim, Shebna, and Joah said to the official from Assyria, “Please speak to us in your Aramaic language, because we understand it. Do not speak to us in our Hebrew language, because the people who are standing on the wall will understand it and become frightened.”

¹² But the official replied, “Do you think that my master sent me to say these things only to you, and not to the people standing on the wall? If you reject this message, the people in this city will soon need to eat their own dung and drink their own urine, just as you will, because you will have nothing else to eat. ”

ULB:

¹¹ Then Eliakim son of Hilkiah, and Shebna, and Joah said to the chief commander, “Please speak to your servants in the Aramean language, Aramaic, for we understand it. Do not speak with us in the language of Judah in the ears of the people who are on the wall.” ¹² But the chief commander said, “Has my master sent me to your master and to you to speak these words? Has he not sent me to the men who sit on the wall, who will have to eat their own dung and drink their own urine with you?”

translationWords:

- servant, slave, slavery
- Aram, Aramean, Aramaic
- people group, peoples, the people, a people
- lord, master, sir
- word
- dung, manure

translationNotes:

- **Eliakim ... Hilkiah ... Shebna** - Translate the names of these men the same as you did in [22:20](#).
- **Shebna** - Translate this man’s name the same as you did in [22:15](#).
- **Joah ... chief commander** - Translate this man’s name and the phrase “chief commander” the same as you did in [36:2-3](#).
- **Please speak to your servants** - Eliakim, Shebna, and Joah refer to themselves as the chief commander’s servants. This is a polite way to speak to someone who has greater authority.
- **the Aramean language, Aramaic** - “Aramean” is the name of a people group. “Aramaic” is the name of their language. (See: [How to Translate Names](#))

- **in the ears of the people who are on the wall** - The idiom “to speak in someone’s ear” means to speak where they can hear you. AT: “where the people who are on the wall may hear us” (See: [Idiom](#))
- **who are on the wall** - This means that they are standing on the wall. The top of the wall was wide and a place where people could sit or stand. The full meaning of this statement can be made clear. AT: “who are standing on the wall” (See: [Assumed Knowledge and Implicit Information](#))
- **Has my master sent me to your master and to you to speak these words?** - The chief commander uses this question to emphasize that his message is for all the people of Judah. This question may be written as a statement. AT: “Certainly, my master has sent me to speak this message to you and to all who can hear.” (See: [Rhetorical Question](#))
- **Has he not sent me to the men who sit on the wall, who will have to ... you?** - The chief commander uses this question to emphasize his insult. This can be written as a statement. AT: “My master has sent me to everyone who hears this, who will have to ... you.” (See: [Rhetorical Question](#))
- **will have to eat their own dung and drink their own urine with you** - This is a very offensive statement. He is implying that they will need to eat these things because they will have nothing else to eat because their city will be under attack. The full meaning of this statement can be made clear. AT: “will soon need to eat their own dung and drink their own urine, just as you will, because you will have nothing else to eat” (UDB) (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 36 General Notes](#)
- [Isaiah 36 Translation Questions](#)

Isaiah 36:13-15**UDB:**

¹³ Then the official stood up and shouted in the Hebrew language to the people sitting on the wall. He said, "Listen to this message from the great king, the king of Assyria! ¹⁴ He says, 'Do not allow Hezekiah to deceive you! He will not be able to rescue you! ¹⁵ Do not allow him to persuade you to trust in Yahweh, saying that Yahweh will rescue you, and that the army of the king of Assyria will never capture this city!

ULB:

¹³ Then the chief commander stood and shouted in a loud voice in the Jews' language, saying, "Listen to the words of the great king, the king of Assyria. ¹⁴ The king says, 'Do not let Hezekiah deceive you, for he will not be able to rescue you. ¹⁵ Do not let Hezekiah make you trust in Yahweh, saying, "Yahweh will surely rescue us; this city will not be given into the hand of the king of Assyria."

translationWords:

- [voice](#)
- [Jew, Jewish, Jews](#)
- [word](#)
- [king](#)
- [Assyria, Assyrian, Assyrian Empire](#)
- [Hezekiah](#)
- [deceive, deceit, deception, deceptive](#)
- [trust, trustworthy, trustworthiness](#)
- [Yahweh](#)

translationNotes:

- **the chief commander** - Translate this phrase the same as you did in [36:2](#).
- **this city will not be given into the hand of the king of Assyria** - This can be stated in active form. AT: "Yahweh will not give Jerusalem into the hand of the king of Assyria" (See: [Active or Passive](#))
- **the hand of the king** - The king's "hand" refers to his "control." AT: "the control of the king" (See: [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 36 General Notes](#)

- **Isaiah 36 Translation Questions**

Isaiah 36:16-17**UDB:**

¹⁶ Do not pay attention to what Hezekiah says! This is what the king of Assyria says: "Come out of the city and surrender to me. If you do that, I will arrange for each of you to drink the wine from your own grapevines and to eat figs from your own trees, and to drink water from your own well. ¹⁷ You will be able to do that until we come and take you to a land that is like your land—a land where there is grain to make bread and vineyards to produce grapes for making new wine and, where we make plenty of bread."

ULB:

¹⁶ Do not listen to Hezekiah, for this is what the king of Assyria says: 'Make peace with me and come out to me. Then every one of you will eat from his own vine and from his own fig tree, and drink from the water in his own cistern. ¹⁷ You will do this until I come and take you away to a land like your own land, a land of grain and new wine, a land of bread and vineyards.'

translationWords:

- Hezekiah
- king
- Assyria, Assyrian, Assyrian Empire
- peace, peaceful
- vine
- fig
- water, waters
- grain
- wine, wineskin, new wine
- bread
- vineyard

translationNotes:

- **General Information:** - The chief commander continues speaking to the people of Judah.
- **Make peace with me** - This idiom means to agree officially to act peacefully towards one another. AT: "Let us agree to have peace" (See: **Idiom**)
- **come out to me** - This idiom means to surrender. AT: "surrender to me" (UDB) (See: **Idiom**)
- **until I come and take** - Here the king of Assyria is referring to his army as himself. AT: "until my army comes and takes" (See: **Synecdoche**)

- **a land of grain and new wine, a land of bread and vineyards** - These two phrase have the same meaning and are used together to emphasize how prosperous the land will be. (See: [Parallelism](#))
- **a land of grain ... a land of bread** - This means that they land is full of natural resources, such as grain. AT: “a land where there is plenty of grain ... a land where there is plenty of bread” (See: [Possession](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 36 General Notes](#)
- [Isaiah 36 Translation Questions](#)

Isaiah 36:18-20**UDB:**

¹⁸ Do not allow Hezekiah to trick you by saying, “Yahweh will rescue us.” The gods that people of other nations worship have never rescued any of them from the power of the king of Assyria!
¹⁹ Why were the gods of Hamath and Arpad cities, and the gods of Sepharvaim unable to rescue Samaria from my power ? ²⁰ No, no god of any nation which our armies have attacked has been able to rescue their people from me. So why do you think that Yahweh will rescue you people of Jerusalem from my power?”

ULB:

¹⁸ Do not let Hezekiah mislead you, saying, ‘Yahweh will rescue us.’ Has any of the gods of the peoples rescued them from the hand of the king of Assyria? ¹⁹ Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim? Have they rescued Samaria from my power? ²⁰ Among all the gods of these lands, is there any god who has rescued his land from my power, as if Yahweh could save Jerusalem from my power?”

translationWords:

- Hezekiah
- Yahweh
- false god, foreign god, god, goddess
- people group, peoples, the people, a people
- power, powers
- king
- Assyria, Assyrian, Assyrian Empire
- Samaria, Samaritan
- Jerusalem

translationNotes:

- **General Information:** - The chief commander continues speaking the king of Assyria’s message to the people of Judah. (See: [36:16](#))
- **Has any of the gods of the peoples rescued them from ... Assyria?** - The chief commander uses this question to ridicule the people of Judah. This question may be written as a statement. AT: “None of the gods of the peoples rescued them from ... Assyria.” (See: [Rhetorical Question](#))
- **the hand of the king** - The king’s control is referred to as his “hand.” AT: “the control of the king” (See: [Metonymy](#))

- **Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim? Have they rescued Samaria from my power?** - The chief commander uses these questions to ridicule the people of Judah. These questions may be combined and written as a statement. AT: “The gods of Hamath, Arpad, Sepharvaim, and Samaria did not rescue their people from my power.” (See: [Rhetorical Question](#))
- **Hamath ... Arpad** - Translate the names of these cities the same as you did in [10:09](#). (See: [How to Translate Names](#))
- **Sepharvaim** - This is the name of a city. (See: [How to Translate Names](#))
- **is there any god who has rescued ... as if Yahweh could save Jerusalem from my power?** - The chief commander uses this question to ridicule the people of Judah. This question may be written as a statement. AT: “there is no god who has rescued ... and Yahweh will not save you in Jerusalem from my power.” (See: [Rhetorical Question](#))
- **his land** - This refers to the people who live in the land. AT: “his people” (See: [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 36 General Notes](#)
- [Isaiah 36 Translation Questions](#)

Isaiah 36:21-22**UDB:**

²¹ But the Hebrew soldiers who were listening were silent. No one said anything, because King Hezekiah had commanded them, “When the official from Assyria talks to you, do not answer him.”

²² Then Eliakim and Shebna and Joah returned to Hezekiah with their clothes torn because they were extremely distressed. They told him what the official from Assyria had said.

ULB:

²¹ But the people remained silent and did not respond, for the king’s order was, “Do not answer him.” ²² Then Eliakim son of Hilkiah, who was over the household, Shebna the scribe, and Joah son of Asaph, the recorder, came to Hezekiah with their clothes torn, and reported to him the words of the chief commander.

translationWords:

- [king](#)
- [household](#)
- [scribe, expert in the Jewish law](#)
- [Hezekiah](#)
- [word](#)

translationNotes:

- **Eliakim ... Hilkiah ... Shebna ... Joah ... Asaph** - Translate the names of these men the same as you did in [36:03](#). (See: [How to Translate Names](#))
- **over the household** - This idiom means that he was in charge of the affairs of the palace household. AT: “in charge of the palace” (See: [Idiom](#))
- **with their clothes torn** - Hezekiah’s officials tore their clothes as a sign of mourning and distress. The meaning of this can be made clear. AT: “with their clothes torn because they were extremely distressed” (UDB) (See: [Symbolic Action](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 36 General Notes](#)
- [Isaiah 36 Translation Questions](#)

Isaiah 37 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of chapter 37:22-38, which is an extended quotation.

Special concepts in this chapter

Tearing clothes and putting on sackcloth

This was a sign of great distress. While it is often accompanies repentance, in this chapter it is intended to show the king's anger at the blasphemy of the Assyrians when they spoke against Yahweh. (See: [sign](#), [proof](#), [reminder](#), [repent](#), [repentance](#) and [blasphemy](#), [blaspheme](#), [blasphemous](#))

Prayer

What made Hezekiah different than the other kings was that when he was threatened by Assyria, he went to Yahweh in prayer. He did not trust in his army or make an alliance with Egypt. (See: [trust](#), [trustworthy](#), [trustworthiness](#))

Links:

- [Isaiah 37:01 Notes](#)

Isaiah 37:1-2**UDB:**

¹ When King Hezekiah heard what they reported, he tore his clothes and put on clothes made of rough sackcloth because he was very distressed. Then he went into the temple of Yahweh and prayed. ² Then he sent Eliakim, Shebna, and the older priests, who were also wearing clothes made of rough sackcloth, to talk to Isaiah the prophet, son of Amoz.

ULB:

37 ¹ It came about that when King Hezekiah heard their report, he tore his clothes, covered himself with sackcloth, and went into the house of Yahweh. ² He sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests, all covered with sackcloth, to Isaiah son of Amoz, the prophet.

translationWords:

- king
- Hezekiah
- report
- sackcloth
- house of God, Yahweh's house
- household
- scribe, expert in the Jewish law
- elder
- priest, priesthood
- Isaiah
- Amoz
- prophet, prophecy, prophesy, seer, prophetess

translationNotes:

- **It came about that** - This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here. (See: [Introduction of a New Event](#))
- **he tore his clothes, covered himself with sackcloth** - This is a sign of mourning and distress. AT: "he tore his clothes and covered himself with sackcloth because he was very distressed" (See: [Symbolic Action](#))
- **Eliakim ... Shebna** - Translate the names of these men the same as you did in [36:03](#). (See: [How to Translate Names](#))

- **over the household** - This is an idiom that means that he was in charge of the affairs of the palace household. AT: “in charge of the palace” (See: [Idiom](#))
- **all covered with sackcloth** - This is a sign of mourning and distress. (See: [Symbolic Action](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 37 General Notes](#)
- [Isaiah 37 Translation Questions](#)

Isaiah 37:3-4**UDB:**

³ They told him, "Say this to Isaiah: 'King Hezekiah says that this is a day when we have great distress. Other nations are insulting and shaming us. We are like a woman who is about to give birth to a baby, but she does not have the strength that she needs to do it. ⁴ But perhaps Yahweh our God has heard what the official from Assyria said. Perhaps God knows that the king of Assyria has sent his official to insult him, the all-powerful God. Perhaps Yahweh will punish the king of Assyria for what he said. And I, Hezekiah, request that you pray for the few of us who are still alive here in Jerusalem.'"

ULB:

³ They said to him, "Hezekiah says, "This day is a day of distress, rebuke, and disgrace, like when a child is ready to be born, but the mother has no strength to give birth to her child. ⁴ It may be Yahweh your God will hear the words of the chief commander, whom the king of Assyria his master has sent to defy the living God, and will rebuke the words which Yahweh your God has heard. Now lift up your prayer for the remnant that is still here.'"

translationWords:

- Hezekiah
- rebuke
- Yahweh
- God
- word
- king
- Assyria, Assyrian, Assyrian Empire
- pray, prayer
- remnant

translationNotes:

- **They said to him** - "The men sent by Hezekiah said to Isaiah"
- **like when a child is ready to be born, but the mother has no strength to give birth to her child** - This comparison is made to emphasize that they are in a time of extreme difficulty. AT: "It is as terrible as the day when a child is ready to be born, but the mother has no strength to give birth to her child" (See: [Simile](#))
- **It may be Yahweh your God will hear the words** - Hezekiah is indirectly suggesting that if the people pray Yahweh may listen and act upon what the chief commander had said. The full meaning of this statement can be made clear. AT: "Maybe if you pray to Yahweh your God will hear the message" (See: [Assumed Knowledge and Implicit Information](#))

- **the chief commander** - Translate this phrase the same as you did in [36:2](#).
- **his master** - This phrase means that the king is the chief commander's master.
- **and will rebuke the words which Yahweh your God has heard** - Here the phrase "the words which Yahweh your God has heard" refers to what the king of Assyria had said. The full meaning of this statement can be made clear. AT: "and Yahweh your God will rebuke the king of Assyria for what he has said" (See: [Assumed Knowledge and Implicit Information](#))
- **lift up your prayers** - Praying to Yahweh is described this way to emphasize that Yahweh is in heaven. Prayers is spoken of as if they were objects that could be lifted high into the sky. AT: "pray" (See: [Metaphor](#))
- **for the remnant that is still here** - This refers to the people who are left in Jerusalem. AT: "for the few of us that are still here" (See: [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 37 General Notes](#)
- [Isaiah 37 Translation Questions](#)

Isaiah 37:5-7**UDB:**

⁵ After those men gave Isaiah that message, ⁶ he told them to say to the king that Yahweh says: "Those lackeys from the king of Assyria have said evil things about me. But do not let them worry you. ⁷ Listen to this: I will make Sennacherib hear some news from his own country that will worry him very much. So he will go back there, and I will make other men to assassinate him with their swords."

ULB:

⁵ So the servants of King Hezekiah came to Isaiah, ⁶ and Isaiah said to them, "Say to your master: 'Yahweh says, 'Do not be afraid of the words that you have heard, with which the servants of the king of Assyria have insulted me. ⁷ Look, I will put a spirit in him, and he will hear a certain report and go back to his own land. I will cause him to fall by the sword in his own land.'"

translationWords:

- servant, slave, slavery
- king
- Hezekiah
- Isaiah
- lord, master, sir
- Yahweh
- fear, afraid, fear of Yahweh
- word
- servant, slave, slavery
- Assyria, Assyrian, Assyrian Empire
- spirit, spiritual
- report
- sword

translationNotes:

- **I will put a spirit in him, and he will hear a certain report and go back to his own land** - The phrase "put a spirit in him" means that God will influence him to make a specific decision. The word "spirit" here means a strong attitude or feeling. AT: "I will influence him so that when he hears a certain report, he will go back to his own land" (See: **Idiom**)
- **Look** - This word is an idiom and is used here to draw the peoples' attention to what is said next. AT: "Listen" (See: **Idiom**)

- **I will cause him to fall by the sword in his own land** - The phrase “fall by the sword” is an idiom that means that his enemy will kill him with a sword. AT: “And there in his own land, I will cause his enemies to kill him with their swords” (See: [Idiom](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 37 General Notes](#)
- [Isaiah 37 Translation Questions](#)

Isaiah 37:8-10**UDB:**

⁸ The official from Assyria learned that his king and the army of Assyria had left the city of Lachish and were now attacking Libnah, a nearby city. So the official left Jerusalem and went to Libnah to report to the king what had happened in Jerusalem.

⁹ Soon after that, King Sennacherib received a report that King Tirhakah of Ethiopia was leading his army to attack them. So he sent other messengers to Hezekiah with a letter. In the letter he wrote this to Hezekiah:

¹⁰ “Do not allow your god, on whom you are relying, to deceive you by promising that he will keep my army from capturing Jerusalem.”

ULB:

⁸ Then the chief commander returned and found the king of Assyria fighting against Libnah, for he had heard that the king had gone away from Lachish. ⁹ Then Sennacherib heard that Tirhakah king of Ethiopia and Egypt had mobilized to fight against him, so he sent messengers again to Hezekiah with a message: ¹⁰ “Say to Hezekiah, king of Judah, ‘Do not let your God in whom you trust deceive you, saying, ’Jerusalem will not be given into the hand of the king of Assyria.’”

translationWords:

- king
- Assyria, Assyrian, Assyrian Empire
- Ethiopia, Ethiopian
- Egypt, Egyptian
- Hezekiah
- Judah
- God
- trust, trustworthy, trustworthiness
- Jerusalem
- hand, right hand, to hand over

translationNotes:

- **Lachish** - Translate the name of this city the same as you did in [36:2](#). (See: [How to Translate Names](#))
- **Sennacherib** - Translate this man’s name the same as you did in [36:1](#). (See: [How to Translate Names](#))
- **Libnah** - This is a city in southern Judah. (See: [How to Translate Names](#))

- **Tirhakah king of Ethiopia and Egypt had mobilized to fight against him** - “Tirhakah” is the name of a man. He had mobilized his army so that they were ready to fight. The full meaning of this statement can be made clear. AT: “Tirhakah king of Ethiopia and Egypt had mobilized his army” (See: [How to Translate Names](#) and [Assumed Knowledge and Implicit Information](#))
- **to fight against him** - The word “him” represents Sennacherib. This phrase refers to fighting against Sennacherib’s army. AT: “to fight against the army of Sennacherib” (See: [Synecdoche](#))
- **Jerusalem will not be given into the hand of the king of Assyria** - This can be stated in active form. The word “hand” refers to the king’s military power. AT: “The king of Assyria and his army will not conquer you in Jerusalem” (See: [Metonymy](#) and [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 37 General Notes](#)
- [Isaiah 37 Translation Questions](#)

Isaiah 37:11-13**UDB:**

¹¹ You have certainly heard what the armies of the kings of Assyria before me did to all the other countries; our armies destroyed them completely. So you really do not think that you will escape from me, do you? ¹² Did the gods of those nations rescue them? Did they rescue the region of Gozan, or the cities of Haran and Rezeph in northern Aram, or the people of the region of Eden in the city of Telassar? ¹³ What happened to the king of Hamath and the king of Arpad? What happened to the kings of the cities of Sepharvaim, Hena, and Ivvah? Did their gods rescue them?"

ULB:

¹¹ See, you have heard what the kings of Assyria have done to all lands by destroying them completely. So will you be rescued? ¹² Have the gods of the nations rescued them, the nations that my fathers destroyed: Gozan, Haran, Rezeph, and the people of Eden in Telassar? ¹³ Where is the king of Hamath, the king of Arpad, the king of the cities of Sepharvaim, of Hena, and Ivvah?"

translationWords:

- king
- Assyria, Assyrian, Assyrian Empire
- false god, foreign god, god, goddess
- nation

translationNotes:

- **General Information:** - This continues the king of Assyria's message to Hezekiah.
- **See, you have heard** - This is an idiom. The word "see" here is used to add emphasis to what is said next. AT: "You have certainly heard" (UDB) (See: [Idiom](#))
- **So will you be rescued?** - The king of Assyria uses this question to ridicule Hezekiah and his army. This may be written as a statement. AT: "So you too will not be saved." or "So of course no one will rescue you either!" (See: [Rhetorical Question](#))
- **Have the gods of the nations rescued them ... Telassar?** - The king of Assyria uses this question to ridicule Hezekiah and his army. This may be written as a statement. AT: "The nations' god did not rescue the nations that my fathers destroyed ... Telassar!" (See: [Rhetorical Question](#))
- **that my fathers destroyed** - These men destroyed the cities listed by conquering them with their armies. Here the word "fathers" refers to his father and his other ancestors who were kings. AT: "that my fathers destroyed with their armies" (See: [Synecdoche](#))
- **Gozan ... Haran ... Rezeph ... Eden ... Telassar ... Hena ... Ivvah** - These are places that the Assyrians had conquered. (See: [How to Translate Names](#))

- **Where is the king ... Ivvah?** - The king of Assyria uses this question to ridicule Hezekiah and his army. This may be written as a statement. AT: “We also conquered the king ... Ivvah!” (See: [Rhetorical Question](#))
- **Hamath ... Arpad ... Sepharvaim** - Translate the names of these cities the same as you did in [36:19](#). (See: [How to Translate Names](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 37 General Notes](#)
- [Isaiah 37 Translation Questions](#)

Isaiah 37:14-16**UDB:**

¹⁴ Hezekiah received the letter that the messengers gave him, and he read it. Then he went up to the temple and spread out the letter in front of Yahweh. ¹⁵ Then Hezekiah prayed this: ¹⁶ "Yahweh, Commander of the angel armies, the God to whom we Israelites belong, you are seated on your throne above the statues of the cherubim, above the sacred chest. Only you are truly God. You rule all the kingdoms on this earth. You are the one who created everything on the earth and in the sky.

ULB:

¹⁴ Hezekiah received this letter from hand of the messengers and read it. Then he went up to the house of Yahweh and spread it before him. ¹⁵ Hezekiah prayed to Yahweh: ¹⁶ "Yahweh of hosts, God of Israel, you who sit above the cherubim, you are God alone over all the kingdoms of the earth. You made the heavens and the earth.

translationWords:

- Hezekiah
- letter, epistle
- messenger
- house of God, Yahweh's house
- pray, prayer
- Yahweh of hosts, God of hosts, host
- God
- Israel, Israelites, nation of Israel
- cherubim, cherub
- kingdom
- earth, earthly
- heaven, sky, heavens, heavenly

translationNotes:

- **from hand of the messengers** - Here the messengers are referred to by their "hand" to emphasize that they personally gave it to the king. AT: "that the messengers gave him" (UDB) (See: [Synecdoche](#))
- **he went up to the house of Yahweh** - The house of Yahweh was at the highest place in Jerusalem, so it is spoken of as "up."
- **spread it before him** - "spread out the letter in front of Yahweh" (UDB). Being in the house of Yahweh is considered the same as being in Yahweh's presence. The letter was a scroll that could be unrolled and spread out.

- **you who sit above the cherubim** - Here Hezekiah is speaking about Yahweh being present in the temple. The meaning of this can be made clear. AT: “you who are here with the cherubim” (See: [Assumed Knowledge and Implicit Information](#))
- **you are God alone** - “only you are God”
- **over all the kingdoms** - This idiom means to have authority and to rule over all the kingdoms. AT: “have authority over all the kingdoms” (See: [Idiom](#))
- **You made the heavens and the earth** - This means that he created everything. AT: “You made everything” (See: [Merism](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 37 General Notes](#)
- [Isaiah 37 Translation Questions](#)

Isaiah 37:17-18**UDB:**

¹⁷ So, Yahweh, please listen to what I am saying, and look at what is happening! And listen to what Sennacherib has said to insult you, the all-powerful God!

¹⁸ Yahweh, it is true that the armies of the kings of Assyria have completely destroyed many nations and ruined their land.

ULB:

¹⁷ Turn your ear, Yahweh, and listen. Open your eyes, Yahweh, and see, and hear the words of Sennacherib, which he has sent to mock the living God. ¹⁸ It is true, Yahweh, the kings of Assyria have destroyed all the nations and their lands.

translationWords:

- Yahweh
- word
- life, live, living, alive
- God
- true, truth, come true
- king
- Assyria, Assyrian, Assyrian Empire
- nation

translationNotes:

- **General Information:** - Hezekiah continues praying to Yahweh.
- **which he has sent** - Hezekiah is referring to the letter from Sennacherib. The meaning of this can be made clear. AT: “in the message he has sent” (See: [Assumed Knowledge and Implicit Information](#))
- **Turn your ear** - “Incline your ear” or “Turn your head.” This means to turn your head so that you can hear something better.
- **Sennacherib** - Translate this man’s name the same as you did in [36:1](#). (See: [How to Translate Names](#))
- **all the nations and their lands** - This is an exaggeration. The kings had destroyed many of the nearby lands, but not all lands. AT: “many of the nations and their lands” (See: [Hyperbole](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 37 General Notes](#)
- [Isaiah 37 Translation Questions](#)

Isaiah 37:19-20**UDB:**

¹⁹ And they have thrown all the idols of those nations into fires and burned them. But they were not really gods. They were only idols made of wood and stone, and that is why they were able to be destroyed. ²⁰ So now, Yahweh our God, please rescue us from the power of the king of Assyria, in order that the people in all the kingdoms of the world may know that you, Yahweh, are the only one who is truly God.”

ULB:

¹⁹ They have put their gods into the fire, for they were not gods but the work of men’s hands, just wood and stone. So the Assyrians have destroyed them. ²⁰ So now, Yahweh our God, save us from his power, so that all the kingdoms of the earth may know that you are Yahweh alone.”

translationWords:

- false god, foreign god, god, goddess
- fire
- hand, right hand, to hand over
- Assyria, Assyrian, Assyrian Empire
- Yahweh
- God
- save, safe
- power, powers
- kingdom
- earth, earthly
- know, knowledge, make known

translationNotes:

- **General Information:** - Hezekiah continues praying to Yahweh.
- **for they were not gods but the work of men’s hands, just wood and stone** - This emphasizes that humans made these idols with their own hands and are therefore worthless. AT: “because they were false gods that men made out of wood and stone” (See: [Metonymy](#))
- **from his power** - “from the king of Assyria’s power”
- **all the kingdoms** - This refers to the people in the kingdoms. AT: “all the people in the kingdoms” (See: [Metonymy](#))
- **you are Yahweh alone** - “only you, Yahweh, are God”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 37 General Notes](#)
- [Isaiah 37 Translation Questions](#)

Isaiah 37:21-23**UDB:**

²¹ Then Isaiah sent a message to tell Hezekiah that Yahweh, whom the Israelites worshiped, said this to him: "Because you prayed about what King Sennacherib of Assyria said, ²² this is what I say to him:

'The people of Jerusalem despise you and make fun of you.

They will wag their heads to mock you while you flee from here.

²³ Who do you think you have been despising and ridiculing?

Who do you think you were shouting at?

Who do you think you were looking at very proudly?

It was I, the Holy One whom the Israelites worship!

ULB:

²¹ Then Isaiah son of Amoz sent a message to Hezekiah, saying, "Yahweh, the God of Israel says, 'Because you have prayed to me concerning Sennacherib king of Assyria, ²² this is the word that Yahweh has spoken about him:

"The virgin daughter of Zion despises you and laughs you to scorn;

the daughter of Jerusalem shakes her head at you.

²³ Whom have you defied and insulted? Against whom have you exalted your voice

and lifted up your eyes in pride? Against the Holy One of Israel.

translationWords:

- Isaiah
- Amoz
- Hezekiah
- Israel, Israelites, nation of Israel
- pray, prayer
- king
- Assyria, Assyrian, Assyrian Empire
- word
- virgin
- Zion, Mount Zion
- Jerusalem
- exalt, exaltation

- [voice](#)
- [proud, pride, prideful](#)
- [Holy One](#)

translationNotes:

- **sent a message** - This means that he sent a messenger to give a message to the king. AT: “sent someone to give a message” (See: [Metonymy](#))
- **is the word that Yahweh has spoken** - “is what Yahweh has said”
- **laughs you to scorn** - “laughs at you” or “makes fun of you”
- **shakes her head** - This is a gesture of scorn. (See: [Symbolic Action](#))
- **The virgin daughter of Zion ... the daughter of Jerusalem** - These are idioms. Both of these phrases have the same meaning. The “daughter” of a city means the people who live in the city. See how you translated a similar phrase in [1:8](#). AT: “The people of Zion ... the people of Jerusalem” (See: [Idiom](#))
- **Whom have you defied and insulted? ... Against the Holy One of Israel.** - Yahweh uses these rhetorical questions to ridicule the king of Assyria. These can be written as statements. AT: “You have defied and insulted Yahweh, you have shouted at and acted pridefully against the Holy One of Israel!” (See: [Rhetorical Question](#))
- **have you exalted your voice** - This refers to speaking loudly as if the person’s voice were an object that they lifted high. AT: “have you shouted” (See: [Metaphor](#))
- **lifted up your eyes in pride** - This is an idiom that means to look at something pridefully, considering yourself more important than you should. AT: “looked at pridefully” or “acted pridefully” (See: [Idiom](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 37 General Notes](#)
- [Isaiah 37 Translation Questions](#)

Isaiah 37:24-25**UDB:**

²⁴ The messengers whom you sent made fun of me.

You said, "With my many chariots I have gone to the highest mountains,
to the highest mountains in Lebanon.

We have cut down its tallest cedar trees
and its nicest pine trees.

We have been to the most distant peaks
and to its densest forests.

²⁵ We have dug wells in many countries and drunk water from them.

And by marching through the streams of Egypt,
we dried them all up!"

ULB:

²⁴ By your servants you have defied the Lord and have said, 'With the multitude of my chariots

I have gone up to the heights of the mountains, to the highest elevations of Lebanon.

I will cut down its tall cedars and choice cypress trees there,
and I will enter into its farthest high places, its most fruitful forest.

²⁵ I have dug wells and drunk water;[1]Some ancient and modern versions have *I have dug wells and drunk water in foreign lands* .

I dried up all the rivers of Egypt under the soles of my feet.'

translationWords:

- servant, slave, slavery
- Lord
- chariot
- Lebanon
- cedar
- fir
- Egypt, Egyptian

translationNotes:

- **General Information:** - This continues Yahweh's message to the king of Assyria.
- **By your servants** - This refers to the servants that he had sent to Hezekiah with a message. This can be stated clearly. AT: "In the messages you sent with your servants" (See: [Assumed Knowledge and Implicit Information](#))
- **I have gone ... I will cut ... I will enter ... I have dug ... I dried ... my feet** - Here Sennacherib speaks of himself conquering many things. He is actually conquering them with his armies and chariots. AT: "We have gone ... We will cut ... we will enter ... We have dug ... we dried ... our feet" (See: [Synecdoche](#))
- **its tall cedars** - "Lebanon's tall cedars"
- **its most fruitful forest** - Here the word "fruitful" refers to the forest being dense and full of healthy trees. The missing words may be added to make the meaning clear. AT: "and into its most fruitful forest" (See: [Ellipsis](#))
- **I dried up all the rivers of Egypt under the soles of my feet** - Here Sennacherib is exaggerating his conquest and travels across the rivers of Egypt by claiming to have dried up the rivers when he marched his army through them. AT: "I have marched through all the rivers of Egypt as if they were dry under my feet" (See: [Hyperbole](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 37 General Notes](#)
- [Isaiah 37 Translation Questions](#)

Isaiah 37:26-27**UDB:**

²⁶ But I reply to him, 'Have you never heard that long ago I determined those things;

I planned it long ago,
and now I have been causing it to occur.

I planned that your army would destroy cities
and cause them to become piles of rubble.

²⁷ The people in those cities have no power,
and as a result they are dismayed and discouraged.

They are as frail as grass and plants in the fields,
as frail as grass that grows on the roofs of houses
and is scorched by the hot east wind.

ULB:

²⁶ Have you not heard how I determined it long ago
and worked it out in ancient times? Now I am bringing it to pass.

You are here to reduce impregnable cities into heaps of ruins.

²⁷ Their inhabitants, of little strength, are shattered and ashamed.

They are plants in the field, green grass,
the grass on the roof or in the field,
before the east wind.

translationWords:

- ruin, ruins
- shame, shameful, ashamed

translationNotes:

- **General Information:** - This continues Yahweh's message to the king of Assyria.

- **Have you not heard how ... times?** - Yahweh uses this rhetorical question to remind Sennacherib of information that he should already be aware of. This can be written as a statement. AT: “Certainly you have heard how ... times.” (See: [Rhetorical Question](#))
- **You are here to reduce impregnable cities into heaps of ruins** - Yahweh had planned for Sennacherib’s army to destroy the cities that they had destroyed. This can be stated clearly. AT: “I planned that your army would destroy cities and cause them to become piles of rubble” (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **impregnable** - strong and heavily guarded
- **of little strength** - “who are weak”
- **shattered** - “discouraged”
- **I am bringing it to pass** - The idiom “to bring something to pass” means to cause a specific thing to happen. AT: “I am causing it to happen” or “I am causing these things to take place” (See: [Idiom](#))
- **They are plants in the field, green grass, the grass on the roof or in the field, before the east wind** - This speaks of how weak and vulnerable the cities are before the Assyrian army by comparing the cities to grass. AT: “The cities are as weak as the grass in the fields before your armies. They are as weak as the grass that grows on the roofs of houses and is scorched by the hot east wind.” (See: [Metaphor](#))
- **before the east wind** - The east wind is hot and dry from the desert and plants die when it blows.

Links:

- [Introduction to Isaiah](#)
- [Isaiah 37 General Notes](#)
- [Isaiah 37 Translation Questions](#)

Isaiah 37:28-29**UDB:**

²⁸ But I know everything about you;

I know when you are in your house and when you go outside;

I also know that you are raging against me.

²⁹ So because you have raged against me

and because I have heard you speak very proudly,

it will be as though I will put a hook in your nose

and an iron bit in your mouth in order that I can take you where I wish,

and I will force you to return to your own country,

on the same road on which you came here, without conquering Jerusalem.”

ULB:

²⁸ But I know your sitting down, your going out, your coming in, and your raging against me.

²⁹ Because of your raging against me, and because your arrogance has reached my ears,

I will put my hook in your nose, and my bit in your mouth;

I will turn you back the way you came.”

translationWords:

- rage
- arrogant
- turn, turn away, turn back

translationNotes:

- **General Information:** - This continues Yahweh’s message to the king of Assyria.
- **But I know your sitting down, your going out, your coming in** - This refers to all activities of life. AT: “I know everything you do” (See: [Merism](#))

- **and your raging against me** - The word “raging” can be expressed as a verb. AT: “how you rage against me” (See: [Abstract Nouns](#))
- **your arrogance** - Here the king’s “arrogance” refers to his arrogant speech. AT: “your arrogant speech” (See: [Metonymy](#))
- **your arrogance has reached my ears** - This speaks of Yahweh hearing the king’s speech as if the king’s speech were something that traveled to his ear. AT: “I have heard you speaking arrogantly” (See: [Metaphor](#))
- **I will put my hook in your nose, and my bit in your mouth** - A person uses a hook and bit to lead an animal around. This speaks of Yahweh controlling the king as if the king were an animal Yahweh controlled with a bit and hook. AT: “I will control you like a man controls his animal by place a hook in its nose and a bit in its mouth” (See: [Metaphor](#))
- **I will turn you back the way you came** - This refers to causing the king to return to his own home country. The meaning of this can be made clear. AT: “I will force you to return to your own country” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 37 General Notes](#)
- [Isaiah 37 Translation Questions](#)

Isaiah 37:30**UDB:**

³⁰ "This will prove to you, Hezekiah that it is I, Yahweh, who will make all this happen:

This year, you will eat only the crops that grow by themselves,
and next year the same thing will happen.

But in the third year you will plant crops and harvest them;
you will take care of your vineyards and eat the grapes.

ULB:

³⁰ This will be the sign for you:

This year you will eat what grows wild, and in the second year what grows from that.

But in the third year you must plant and harvest, plant vineyards and eat their fruit.

translationWords:

- sign, proof, reminder
- harvest
- vineyard
- fruit, fruitful

translationNotes:

- **General Information:** - This continues Yahweh's message to Hezekiah. (See: [37:21](#))
- **sign for you** - "sign for you, Hezekiah." Here "you" is singular and refers to Hezekiah. (See: [Forms of 'You' - Singular](#))
- **you will eat ... you must plant** - Here "you" is plural and refers to the people of Judah. (See: [Forms of 'You' - Dual/Plural](#))
- **second year** - "2nd year" (See: [Ordinal Numbers](#))
- **in the second year what grows** - The missing words may be added. AT: "in the second year you will eat what grows" (See: [Ellipsis](#))
- **what grows from that** - "what grows wild from that" or "what grows wild"

Links:

- [Introduction to Isaiah](#)
- [Isaiah 37 General Notes](#)
- [Isaiah 37 Translation Questions](#)

Isaiah 37:31-32**UDB:**

³¹ You people who are still here in Judah,
 will be strong and prosper again.

³² A small number of my people will survive,
 and they will spread out from Jerusalem.

That will happen because Yahweh, commander of the angel armies, is desiring very much to accomplish it.”

ULB:

³¹ The remnant of the house of Judah that survives will again take root and bear fruit.

³² For from Jerusalem a remnant will come out; from Mount Zion survivors will come.

The zeal of Yahweh of hosts will do this.”

translationWords:

- remnant
- house
- Judah
- fruit, fruitful
- Jerusalem
- Zion, Mount Zion
- zeal, zealous
- Yahweh of hosts, God of hosts, host

translationNotes:

- **General Information:** - This continues Yahweh’s message to Hezekiah.
- **remnant** - A “remnant” is a part of something that remains after the rest is gone. Here this refers to the people who are left in Judah.
- **the house of Judah** - Here Judah’s “house” refers to his descendants. AT: “the descendants of Judah” (See: **Metonymy**)

- **will again take root and bear fruit** - This speaks of the people of Judah becoming prosperous as if they were plants that would root and bear fruit. AT: “will prosper like a plant that takes root and produces fruit” (See: [Metaphor](#))
- **For from Jerusalem a remnant will come out; from Mount Zion survivors will come** - These two phrases have the same meaning and are used together to emphasize the remnant of people who will survive. (See: [Parallelism](#))
- **The zeal of Yahweh of hosts will do this** - This speaks of Yahweh doing something because of his zeal as if his “zeal” were actually doing the action. AT: “Because of his zeal, Yahweh of hosts will do this” or “Yahweh of hosts will do this because of his zeal” (See: [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 37 General Notes](#)
- [Isaiah 37 Translation Questions](#)

Isaiah 37:33-34**UDB:**

³³ "This is what Yahweh says about the king of Assyria:

'His armies will not enter Jerusalem;

they will not even shoot a single arrow into it.

His soldiers will not bring one shield up to Jerusalem,

and they will not build high mounds of dirt against the walls of the city

to enable them to attack the city.

³⁴ Instead, their king will return to his own country

on the same road on which he came here.

He will not enter this city!

That will happen because I, Yahweh, have said it!

ULB:

³³ Therefore Yahweh says this about the king of Assyria:

"He will not come into this city, nor shoot an arrow here.

Neither will he come before it with shield or build up a siege ramp against it.

³⁴ The way by which he came will be the same way he will leave; he will not enter this city. This is the declaration of Yahweh.

translationWords:

- Yahweh
- king
- Assyria, Assyrian, Assyrian Empire
- bow and arrow
- shield
- declare, declaration

translationNotes:

- **He will not come ... Neither will he come** - Here the Assyrian king refers to both him and his army. AT: “His army will not come ... Neither will they come” (See: [Synecdoche](#))
- **with shield** - “with shields”
- **siege ramp** - a large mound of dirt built against the wall of a city that better enables an army to attach the city
- **he came ... he will not enter** - Here the Assyrian king refers to both him and his army. AT: “they came ... they will not enter” (See: [Synecdoche](#))
- **This is the declaration of Yahweh** - This can be reworded so that the abstract noun “declaration” is expressed as the verb “solemnly said.” See how you translated a similar phrase in [14:22](#). AT: “This is what Yahweh has declared” or “This is what Yahweh has solemnly said” (See: [Abstract Nouns](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 37 General Notes](#)
- [Isaiah 37 Translation Questions](#)

Isaiah 37:35**UDB:**

³⁵ For the sake of my own reputation and because of what I promised King David, who served me well,

I will defend this city and prevent it from being destroyed.”

ULB:

³⁵ For I will defend this city and rescue it, for my own sake and for David my servant's sake.”

translationWords:

- [David](#)
- [servant, slave, slavery](#)

translationNotes:

- **General Information:** - Yahweh continues speaking.
- **sake** - “cause”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 37 General Notes](#)
- [Isaiah 37 Translation Questions](#)

Isaiah 37:36-37**UDB:**

³⁶ That night, an angel from Yahweh went out to where the army of Assyria had set up their tents and killed 185,000 of their soldiers. When the rest of the soldiers woke up the next morning, they saw that there were corpses everywhere. ³⁷ Then King Sennacherib left and returned home to Nineveh in Assyria and stayed there.

ULB:

³⁶ Then the angel of Yahweh went out and attacked the camp of the Assyrians, putting to death 185,000 soldiers. When the men arose early in the morning, dead bodies lay everywhere. ³⁷ So Sennacherib king of Assyria left Israel and went home and stayed in Nineveh.

translationWords:

- [angel, archangel](#)
- [Yahweh](#)
- [Assyria, Assyrian, Assyrian Empire](#)
- [king](#)
- [Israel, Israelites, nation of Israel](#)
- [Nineveh, Ninevite](#)

translationNotes:

- **putting to death** - This idiom means to kill. AT: “killing” (See: [Idiom](#))
- **Sennacherib king of Assyria left Israel and went home and stayed in Nineveh** - Here Sennacherib refers to both him and his army. They all left Israel and returned home to Assyria. Sennacherib returned to the city Nineveh. AT: “Sennacherib and his army left Israel and went home, and Sennacherib stayed in Nineveh.” (See: [Synecdoche](#))
- **Sennacherib** - Translate this man’s name the same as you did in [36:1](#). (See: [How to Translate Names](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 37 General Notes](#)
- [Isaiah 37 Translation Questions](#)

Isaiah 37:38**UDB:**

³⁸ One day, when he was worshiping in the temple of his god Nisroch, his two sons, Adrammelech and Sharezer, killed him with their swords. Then they escaped and went to the region of Ararat northwest of Nineveh. And another of Sennacherib's sons, Esarhaddon, became the king of Assyria.

ULB:

³⁸ Later, as he was worshiping in the house of Nisroch his god, his sons Adrammelech and Sharezer killed him with the sword. Then they escaped into the land of Ararat. Then Esarhaddon his son reigned in his place.

translationWords:

- [worship](#)
- [house](#)
- [false god, foreign god, god, goddess](#)
- [sword](#)
- [Ararat](#)
- [reign](#)

translationNotes:

- **as he was worshiping** - "as Sennacherib was worshiping"
- **Nisroch** - This is the name of a false god. (See: [How to Translate Names](#))
- **Adrammelech ... Sharezer ... Esarhaddon** - These are the names of men. (See: [How to Translate Names](#))
- **with the sword** - "with their swords"

Links:

- [Introduction to Isaiah](#)
- [Isaiah 37 General Notes](#)
- [Isaiah 37 Translation Questions](#)

Isaiah 38 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of 38:10-20, which is an extended prayer.

Other possible translation difficulties in this chapter

Poetry

This chapter is written as a narrative, but the section including Hezekiah's prayer is written as poetry. The tone of this prayer shifts from sorrow to praise.

Links:

- [Isaiah 38:01 Notes](#)

Isaiah 38:1-3**UDB:**

¹ About that time, Hezekiah became very ill and was close to dying. So Isaiah went to see him and gave him this message: “This is what Yahweh says: ‘You should tell the people in your palace what you want them to do after you die because you will not recover from this illness. You are going to die’”

² Hezekiah turned his face toward the wall, and prayed this: ³ “Yahweh, do not forget that I have always served you faithfully with all my inner being, and I have done things that pleased you!” Then Hezekiah started to cry loudly.

ULB:

38 ¹ In those days Hezekiah was sick to the point of dying. So Isaiah son of Amoz, the prophet, came to him, and said to him, “Yahweh says, ‘Set your house in order; for you will die, not live.’” ² Then Hezekiah turned his face to the wall and prayed to Yahweh. ³ He said, “Please, Yahweh, call to mind how I have faithfully walked before you with my whole heart, and how I have done what was good in your sight.” Then Hezekiah wept loudly.

translationWords:

- Hezekiah
- Isaiah
- Amoz
- prophet, prophecy, prophesy, seer, prophetess
- Yahweh
- house
- face
- pray, prayer
- mind
- faithful, faithfulness
- walk
- heart

translationNotes:

- **Set your house in order** - This means to prepare your family and those in charge of your affairs so that they know what to do after you die. This can be written clearly. AT: “You should tell the people in your palace what you want them to do after you die” (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **call to mind** - This idiom means to remember. AT: “remember” (See: [Idiom](#))

- **faithfully walked before you** - This is an idiom. Here “walk” means to “live.” The phrase means to live in a way the pleases Yahweh. AT: “faithfully lived before you” or “faithfully served you” (See: [Idiom](#))
- **with my whole heart** - Here the “heart” refers to the inner-being which represents a person’s complete devotion. AT: “with all my inner being” (UDB) or “with my complete devotion” (See: [Metonymy](#))
- **what was good in your sight** - This phrase “in your sight” refers to what Yahweh thinks. AT: “what pleases you” or “what you consider to be good” (See: [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 38 General Notes](#)
- [Isaiah 38 Translation Questions](#)

Isaiah 38:4-6**UDB:**

⁴ Then Yahweh gave Isaiah this message: ⁵ "Go back to Hezekiah and tell him that this is what I, the God to whom your ancestor King David belonged, say: 'I have heard what you prayed, and I have seen you crying. So listen: I will enable you to live fifteen years more. ⁶ And I will rescue and this city from the power of the king of Assyria. I will defend this city.

ULB:

⁴ Then the word of Yahweh came to Isaiah, saying, ⁵ "Go and say to Hezekiah, the leader of my people, "This is what Yahweh, the God of David your ancestor, says: I have heard your prayer, and I have seen your tears. See, I am about to add fifteen years to your life. ⁶ Then I will rescue you and this city from the hand of the king of Assyria, and I will defend this city.

translationWords:

- word of God, word of Yahweh, word of the Lord, scripture
- Isaiah
- Hezekiah
- people of God, my people
- David
- life, live, living, alive
- king
- Assyria, Assyrian, Assyrian Empire

translationNotes:

- **the word of Yahweh came** - This is an idiom that is used to introduce something that God told his prophets or his people. AT: "Yahweh spoke this message" or "Yahweh spoke these words" (See: [Idiom](#))
- **See** - This is an idiom. It is used to ask the listener to pay attention to what is said next. AT: "Listen" (See: [Idiom](#))
- **fifteen years** - "15 years" (See: [Numbers](#))
- **the hand of the king of Assyria** - Here the king's "hand" refers to his power. AT: "the power of the king of Assyria" (See: [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 38 General Notes](#)

- Isaiah 38 Translation Questions

Isaiah 38:7-8**UDB:**

⁷ And this is what I will do to prove that I will do what I have just now promised. ⁸ I will cause the shadow of the sun to move ten steps backward on the stairs that were built by King Ahaz.” So the shadow of the sun on the stairs moved backward ten steps.

ULB:

⁷ This will be the sign to you from me, Yahweh, that I will do what I have spoken: ⁸ Look, I will cause the shadow on the stairs of Ahaz to go back ten steps.” So the shadow went back ten steps of the stairs on which it had advanced.

translationWords:

- [sign, proof, reminder](#)
- [I, Yahweh; me, Yahweh](#)
- [Ahaz](#)

translationNotes:

- **General Information:** - Yahweh continues speaking to Hezekiah.
- **Look** - This is an idiom. Yahweh uses this word to draw the listener’s attention to what is said next. AT: “Listen” (See: [Idiom](#))
- **stairs of Ahaz** - These stairs are referred to this way because they were built while Ahaz was king. You can make this information clear. (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 38 General Notes](#)
- [Isaiah 38 Translation Questions](#)

Isaiah 38:9-11**UDB:**

⁹ When King Hezekiah was almost well again, he wrote this:

¹⁰ I said to myself, "In the middle of my life I am about to walk through the gates of death, and Yahweh is taking from me the rest of my years.

¹¹ I said, "I will not see Yahweh again
in this world where people are alive.

I will not see my friends again,
or be with others who now are alive in this world.

ULB:

⁹ This was the written prayer of Hezekiah king of Judah, when he had been sick and then recovered:

¹⁰ "I said that halfway through my life
I will go through the gates of Sheol; I am sent there for the rest of my years.

¹¹ I said that I will no longer see Yahweh, Yahweh in the land of the living;
I will no longer look on mankind or the inhabitants of the world. [1] *the inhabitants of the world*: Most modern versions have this meaning. Ancient Hebrew copies have *the inhabitants of the place of non-existence* (that is, brief existence).

translationWords:

- pray, prayer
- Hezekiah
- king
- Judah
- gate, gate bar
- hades, sheol
- Yahweh

translationNotes:

- **that halfway through my life** - "that before I have grown old." This refers to dying at middle age, before growing old.
- **I will go through the gates of Sheol** - This speaks of dying as if Sheol were a kingdom that has gates that one enters. AT: "I will die and go to Sheol" (See: **Metaphor**)

- **I am sent there for the rest of my years** - This can be stated in active form. AT: “before I have lived all of my years I will go to the grave” (See: [Active or Passive](#))
- **in the land of the living** - “The living” refers to people who are alive. AT: “in the land where people are alive” or “in this world where people are alive” (UDB) (See: [Nominal Adjectives](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 38 General Notes](#)
- [Isaiah 38 Translation Questions](#)

Isaiah 38:12-13**UDB:**

¹² It is as if my life had been taken away

like a tent whose pegs have been pulled up by a shepherd and taken away.

I have to roll up my life like a weaver,

like a piece of cloth that a weaver cuts and rolls up, Yahweh has cut off my life.”

Between morning and evening he will kill me off.

¹³ I waited patiently all during the night,

but my pain was as though I were being torn apart by lions.

Between morning and evening he will kill me off.

ULB:

¹² My life is removed and carried away from me like a shepherd's tent;

I have rolled up my life like a weaver; you are cutting me off from the loom; between day and night you are ending my life.

¹³ I cried out until the morning;

like a lion he breaks all my bones. Between day and night you are ending my life.

translationWords:

- life, live, living, alive
- shepherd, to shepherd
- lion

translationNotes:

- **General Information:** - Hezekiah continues his written prayer.
- **My life is removed and carried away from me like a shepherd's tent** - This speaks of how Yahweh is ending Hezekiah's life quickly by comparing it to how a shepherd removes his tent from the ground. AT: "Yahweh has taken my life away from me quickly like a shepherd packs up his tent and carries it away" (See: [Simile](#))

- **My life is removed** - This can be stated in active form. AT: “Yahweh has taken my life” (See: [Active or Passive](#))
- **I have rolled up my life like a weaver; you are cutting me off from the loom** - This speaks of Yahweh quickly ending Hezekiah’s life by comparing it to how a weaver cuts his cloth from the loom and rolls it up. AT: “you are ending my life quickly, like a weaver cuts his cloth from the loom when it is finished” (See: [Simile](#))
- **you are cutting** - Here “you” is singular and refers to God. (See: [Forms of ‘You’ - Singular](#))
- **loom** - a device used to weave thread together to make cloth
- **like a lion he breaks all my bones** - Hezekiah speaks of how he is in extreme pain by comparing it to having his body torn apart by lions. AT: “my pain was as though I were being torn apart by lions” (UDB) (See: [Simile](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 38 General Notes](#)
- [Isaiah 38 Translation Questions](#)

Isaiah 38:14-15**UDB:**

¹⁴ I was delirious; I chirped like a swift or a swallow

and moaned like a dove.

My eyes became tired looking up toward heaven for help.

I cried out, ‘Yahweh, help me, because I am distressed!’

¹⁵ But there was really nothing that I could say and ask him to reply to me,

because it was Yahweh who sent this illness.

So now I will live humbly during my remaining years

because I am very anguished within myself.

ULB:

¹⁴ Like a swallow I chirp; I coo like a dove;

my eyes grow tired with looking upward. Lord, I am oppressed; help me.

¹⁵ What shall I say? He has both spoken to me, and has done it;

I will walk slowly all my years because I am overcome with grief.

translationWords:

- Lord
- oppress, oppression, oppressor

translationNotes:

- **General Information:** - Hezekiah continues his written prayer.
- **Like a swallow I chirp; I coo like a dove** - Both of these clauses mean the same thing and they emphasize how sad and pitiful Hezekiah’s cries were. A swallow and a dove are types of birds. AT: “My cries are pitiful—they sound like the chirp of a swallow and the coo of a dove” (See: [Parallelism](#) and [Simile](#))
- **my eyes** - Here Hezekiah refers to himself by his “eyes” to emphasize that he is looking for something. AT: “I” (See: [Synecdoche](#))
- **with looking upward** - This refers to Hezekiah looking to heaven for God to help him. The full meaning of this statement can be made clear. AT: “of waiting for help to come from heaven” or “of waiting for you to help me” (See: [Assumed Knowledge and Implicit Information](#))

- **I am oppressed** - This can be stated in active form. AT: “My sickness oppresses me” (See: [Active or Passive](#))
- **What shall I say?** - Hezekiah uses a question to emphasize he has nothing left to say. This can be written as a statement. AT: “I have nothing left to say.” (See: [Rhetorical Question](#))
- **I will walk slowly** - This is an idiom. Here “walking” refers to living. AT: “I will live humbly” (UDB) (See: [Idiom](#))
- **all my years** - This refers to the rest of his life. The meaning of this can be made clear. AT: “the rest of my life” (See: [Assumed Knowledge and Implicit Information](#))
- **because I am overcome with grief** - “because I am full of grief” or “because I am very sad”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 38 General Notes](#)
- [Isaiah 38 Translation Questions](#)

Isaiah 38:16-17**UDB:**

¹⁶ Yahweh, the sufferings that you give are good,

because what you do and what you say bring new life and health
to me.

And you have restored me

and allowed me to continue to live!

¹⁷ Truly, my suffering was good for me;

you loved me,

and as a result you have rescued me from dying

and have also forgiven all my sins.

ULB:

¹⁶ Lord, the sufferings you send are good for me; may my life be given back
to me;

you have restored my life and health.

¹⁷ It was for my benefit that I experienced such grief.

You have rescued me from the pit of destruction;

for you have thrown all my sins behind your back.

translationWords:

- Lord
- suffer, suffering
- good, goodness
- life, live, living, alive
- sin, sinful, sinner, sinning

translationNotes:

- **General Information:** - Hezekiah continues his written prayer.
- **may my life be given back to me** - This can be stated in active form. AT: “may you give my life back to me” (See: [Active or Passive](#))

- **from the pit of destruction** - Hezekiah did not die but he was close to dying. This refers to Yahweh saving him from dying. The full meaning of this statement can be made clear. AT: “from dying and going to the pit of destruction” or “so that I did not die” (See: [Assumed Knowledge and Implicit Information](#))
- **for you have thrown all my sins behind your back** - Hezekiah speaks of Yahweh forgiving his sins as if they were objects that Yahweh threw behind himself and forgot about. AT: “for you have forgiven all my sins and no longer think about them” (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 38 General Notes](#)
- [Isaiah 38 Translation Questions](#)

Isaiah 38:18-19**UDB:**

¹⁸ Dead people cannot praise you;

they cannot sing to praise you.

Those who have descended to their graves

cannot expect you to faithfully do things for them.

¹⁹ Only people who are still alive, like I am, can praise you.

Fathers tell their children how you are faithful,

and if I remain alive, I will do the same thing.

ULB:

¹⁸ For Sheol does not thank you; death does not praise you;

those who go down into the pit do not hope in your trustworthiness.

¹⁹ The living person, the living person, he is the one who gives you thanks,
as I do this day;

a father makes known to children your trustworthiness.

translationWords:

- **hades, sheol**
- **death, die, dead**
- **praise**
- **hope**
- **trust, trustworthy, trustworthiness**
- **life, live, living, alive**

translationNotes:

- **General Information:** - Hezekiah continues his written prayer.
- **For Sheol does not thank you; death does not praise you** - Here “Sheol” and “death” refer to “dead people.” AT: “For those in Sheol do not thank you; dead people do not praise you” (See: **Metonymy**)
- **those who go down into the pit** - “those who go down to the grave”

- **do not hope in your trustworthiness** - “do not have hope in your faithfulness.” Here “your” is singular and refers to Yahweh. (See: [Forms of ‘You’ - Singular](#))
- **The living person, the living person** - Hezekiah repeats this phrase to emphasize that only a living person, not a dead person, can give thanks to Yahweh. ([Parallelism](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 38 General Notes](#)
- [Isaiah 38 Translation Questions](#)

Isaiah 38:20**UDB:**

²⁰ Yahweh will fully heal me,

so we will sing praise to him

while others praise him playing musical instruments.

We will do that every day of our lives in the temple of Yahweh.”

ULB:

²⁰ Yahweh is about to save me, and we will celebrate with music

all the days of our lives in the house of Yahweh.”

translationWords:

- [Yahweh](#)
- [save, safe](#)
- [house of God, Yahweh's house](#)

translationNotes:

- **General Information:** - Hezekiah continues his written prayer.
- **save me** - This refers to him being saved from dying. It can be made more explicit. AT: “save me from dying” (See: [Assumed Knowledge and Implicit Information](#))
- **we will celebrate** - Here “we” refers to Hezekiah and the people of Judah. (See: [Inclusive “We”](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 38 General Notes](#)
- [Isaiah 38 Translation Questions](#)

Isaiah 38:21-22**UDB:**

²¹ Isaiah had previously said to Hezekiah's servants, "Prepare an ointment from mashed figs, and spread it on his boil, and then he will recover." So they did that, and Hezekiah recovered.

²² And Hezekiah had previously asked, "What will Yahweh do to prove that I will recover and be able to go to his temple?"

ULB:

²¹ Now Isaiah had said, "Let them take a lump of figs and put it on the boil, and he will recover." ²² Hezekiah also had said, "What will be the sign that I should go up to the house of Yahweh?"

translationWords:

- [Isaiah](#)
- [fig](#)
- [Hezekiah](#)
- [sign, proof, reminder](#)
- [house of God, Yahweh's house](#)

translationNotes:

- **Now** - This word is used here to mark a break in the main storyline. This gives background information about Isaiah and Hezekiah. (See: [Background Information](#))
- **Let them** - "Let Hezekiah's servants"
- **a lump of figs** - This was used as an ointment. The meaning of this can be made clear. AT: "use an ointment of mashed figs" (See: [Assumed Knowledge and Implicit Information](#))
- **boil** - a painful area on the skin that is infected

Links:

- [Introduction to Isaiah](#)
- [Isaiah 38 General Notes](#)
- [Isaiah 38 Translation Questions](#)

Isaiah 39 General Notes

Special concepts in this chapter

Pride

Although it is not said why it was sinful for Hezekiah to show the king of Babylon his riches, it was probably pride. It can be viewed as bragging to another king about how rich and powerful he was without giving proper credit to Yahweh. Therefore, Yahweh punished him. (See: [sin](#), [sinful](#), [sinner](#), [sinning](#) and [Assumed Knowledge and Implicit Information](#))

Babylon

At this time, Babylon was not very powerful. It was little more than a city. In a short time, they became a very powerful nation and conquered Assyria.

Links:

- [Isaiah 39:01 Notes](#)

Isaiah 39:1-2**UDB:**

¹ Soon after that, Baladan's son Merodach Baladan, the king of Babylon, heard a report that Hezekiah had been very sick but that he had recovered. So he wrote some letters and gave them to some messengers to take to Hezekiah, along with a gift. ² When the messengers arrived, Hezekiah welcomed them gladly. Then he showed them everything that was in his treasure houses—the silver, the gold, the spices, and the nice-smelling olive oil. He also took them to see the place where they kept their soldiers' weapons, and he showed them the other valuable things that were in the storehouses. Hezekiah showed them everything that was in the palace or in other places.

ULB:

39 ¹ At that time Merodach Baladan son of Baladan, king of Babylon, sent letters and a gift to Hezekiah; for he had heard that Hezekiah had been sick and had recovered. ² Hezekiah was pleased by these things; he showed the messengers his storehouse of valuable things—the silver, the gold, the spices and precious oil, the storehouse of his weapons, and all that was found in his storehouses. There was nothing in his house, nor in all his kingdom, that Hezekiah did not show them.

translationWords:

- king
- Babylon, Babylonian
- letter, epistle
- gift
- Hezekiah
- silver
- gold
- oil
- house
- kingdom

translationNotes:

- **Merodach Baladan ... Baladan** - These are names of men. (See: [How to Translate Names](#))
- **Hezekiah was pleased by these things** - This can be made more explicit. AT: "When the king's messengers arrived, Hezekiah was pleased with what they brought to him" ([Assumed Knowledge and Implicit Information](#))
- **showed the messengers his storehouse of valuable things** - "he showed the messengers everything of value he had"

- **storehouse** - a building where goods are kept
- **all that was found in his storehouses** - This can be stated in active form. AT: “everything that was in his storehouses” (See: [Active or Passive](#))
- **There was nothing in his house, nor in all his kingdom, that Hezekiah did not show them** - This is a slight exaggeration as Hezekiah showed them many things, but not everything. Also, this can be expressed positively. AT: “Hezekiah showed them almost everything in his house and in his kingdom” (See: [Double Negatives](#) and [Hyperbole](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 39 General Notes](#)
- [Isaiah 39 Translation Questions](#)

Isaiah 39:3-4**UDB:**

³ Then Isaiah went to King Hezekiah and asked him, “Where did those men come from, and what did they want?”

He replied, “They came from the far away land of Babylon.”

⁴ Isaiah asked him, “What did they see in your palace?”

Hezekiah replied, “They saw everything. I showed them absolutely everything that I own—all my valuable things.”

ULB:

³ Then Isaiah the prophet came to King Hezekiah and asked him, “What did these men say to you? Where did they come from?” Hezekiah said, “They came to me from the distant country of Babylon.” ⁴ Isaiah asked, “What have they seen in your house?” Hezekiah answered, “They have seen everything in my house. There is nothing among my valuable things that I have not shown them.”

translationWords:

- **Isaiah**
- **prophet, prophecy, prophesy, seer, prophetess**
- **king**
- **Hezekiah**
- **Babylon, Babylonian**
- **house**

translationNotes:

- **They have seen everything in my house. There is nothing among my valuable things that I have not shown them** - These two sentences mean the same thing and are used together to emphasize how much Hezekiah showed the men. (See: **Parallelism**)
- **everything in my house** - This is a slight exaggeration as Hezekiah showed them many things, but not everything in the palace. AT: “almost everything in my house” (See: **Hyperbole**)
- **There is nothing among my valuable things that I have not shown them** - This can be expressed positively. AT: “I showed them all the valuable things in my palace” (See: **Double Negatives**)

Links:

- [Introduction to Isaiah](#)
- [Isaiah 39 General Notes](#)
- [Isaiah 39 Translation Questions](#)

Isaiah 39:5-6

UDB:

⁵ Then Isaiah said to Hezekiah, "Listen to this message from Yahweh, commander of the angel armies: ⁶ There will be a time when everything in your palace, all the valuable things that your ancestors stored there up until the present time, will be carried away to Babylon. Yahweh says that there will be nothing left.

ULB:

⁵ Then Isaiah said to Hezekiah, "Listen to the word of Yahweh of hosts: ⁶ 'Look, the days are about to come when everything in your palace, the things that your ancestors stored away until this present day, will be carried to Babylon. Nothing will be left, says Yahweh.

translationWords:

- [Isaiah](#)
- [Hezekiah](#)
- [word](#)
- [Yahweh of hosts, God of hosts, host](#)
- [Babylon, Babylonian](#)
- [Yahweh](#)

translationNotes:

- **Yahweh of hosts** - Translate this phrase the same as you did in [1:9](#).
- **the word** - "the message"
- **Look** - This word is used here as an idiom to draw Hezekiah's attention to what is said next. AT: "Listen" (See: [Idiom](#))
- **when everything in your palace ... will be carried to Babylon** - This can be expressed positively. AT: "when the enemy army will take everything in your palace ... back to Babylon" (See: [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 39 General Notes](#)
- [Isaiah 39 Translation Questions](#)

Isaiah 39:7-8**UDB:**

⁷ Furthermore, some of your sons will be forced to go to Babylon. They will be castrated in order that they can become servants in the palace of the king of Babylon.”

⁸ Then Hezekiah replied to Isaiah, “The message from Yahweh that you have given to me is good.” He said that because he was thinking, “Even if that happens, there will be peace and safety here during the time that I am alive.”

ULB:

⁷ The sons born from you, whom you yourself have fathered—they will take them away, and they will become eunuchs in the palace of the king of Babylon.” ⁸ Then Hezekiah said to Isaiah, “The word of Yahweh that you have spoken is good.” For he thought, “There will be peace and stability in my days.”

translationWords:

- [son, son of](#)
- [ancestor, father, forefather](#)
- [eunuch](#)
- [Babylon, Babylonian](#)
- [Hezekiah](#)
- [Isaiah](#)
- [word of God, word of Yahweh, word of the Lord, scripture](#)
- [good, goodness](#)
- [peace, peaceful](#)

translationNotes:

- **General Information:** - Isaiah continues to speak Yahweh’s message to Hezekiah.
- **the sons born from you** - “your sons”
- **they will take them** - “the Babylonians will take them”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 39 General Notes](#)
- [Isaiah 39 Translation Questions](#)

Isaiah 40 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation.

Important figures of speech in this chapter

Rhetorical Questions

Yahweh uses many rhetorical questions in this chapter. These rhetorical questions help to prove the point he is making and convince the reader. (See: [Rhetorical Question](#))

Other possible translation difficulties in this chapter

“She has received double from Yahweh’s hand for all her sins”

It is common on many languages to use the feminine “she” to refer to a nation, rather than the word “it,” which is neither masculine or feminine. The translator should use the pronoun that aligns with the common usage in the target language. Therefore, it is acceptable to use “he,” “she,” or “it” in reference to a nation.

The phrase “received double” indicates that Jerusalem was punished more severely than the other nations. This is because they had the privilege of a special relationship to Yahweh and more knowledge than the other nations.

Reign of Yahweh

This chapter appears to prophesy about a time of restoration when the messiah will reign. This chapter pictures a time of great peace and harmony in the world. The translator should not add explanation, but should try to maintain the tense of the original text, as a future or uncompleted action. It does not appear that this prophecy was fulfilled in the days of Isaiah. (See: [restore](#), [restoration](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#), [Christ](#), [Messiah](#) and [fulfill](#))

Links:

- [Isaiah 40:01 Notes](#)

Isaiah 40:1-2**UDB:**

¹ Our God says, "Encourage my people!

Encourage them!

² Speak kindly to the people of Jerusalem;

tell them that their suffering is ended

Yahweh has forgiven them for the sins that they have committed.

He has fully punished them for their sins."

ULB:

40 ¹ "Comfort, comfort my people," says your God.

² "Speak tenderly to Jerusalem; and proclaim to her

that her warfare has ended, that her iniquity is pardoned,

that she has received double from Yahweh's hand for all her sins."

translationWords:

- **comfort, comforter**
- **people of God, my people**
- **God**
- **Jerusalem**
- **proclaim, proclamation**
- **iniquity**
- **pardon**
- **receive**
- **Yahweh**
- **hand, right hand, to hand over**
- **sin, sinful, sinner, sinning**

translationNotes:

- **Comfort, comfort** - The word "comfort" is repeated for emphasis.
- **says your God** - Here "your" is plural and refers to those whom the prophet tells to comfort God's people. (See: **Forms of 'You' - Dual/Plural**)
- **Speak tenderly to Jerusalem** - The prophet speaks of Jerusalem as if it were a woman whom Yahweh has forgiven. As such, Jerusalem represents the people who live in that city. AT: Speak tenderly to the people of Jerusalem" (See: **Personification** and **Metonymy**)

- **proclaim to her ... her warfare ... her iniquity ... she has received ... her sins** - These pronouns refer to Jerusalem but may be changed if “the people of Jerusalem” is adopted as a translation. AT: “proclaim to them ... their warfare ... their iniquity ... they have received ... their sins” (See: [First, Second or Third Person](#))
- **her warfare** - Possible meanings are that the word “warfare” refers 1) to military battle or 2) to forced labor.
- **her iniquity is pardoned** - This can be stated in active form. AT: “Yahweh has pardoned her iniquity” (See: [Active or Passive](#))
- **from Yahweh’s hand** - Here the word “hand” represents Yahweh himself. AT: “from Yahweh” (See: [Synecdoche](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 40 General Notes](#)
- [Isaiah 40 Translation Questions](#)

Isaiah 40:3-5**UDB:**

³ Someone is shouting,

”In the desert plain make the way straight for Yahweh to come to you;
make a smooth road for our God.

⁴ Fill in the valleys;

flatten every hill and every mountain.

Make the uneven ground smooth,

and make the rough places smooth.

⁵ If you do that, it will become known that Yahweh is glorious,

and all people will realize it at the same time.

Those things will surely happen because it is Yahweh who has said it.”

ULB:

³ A voice cries out,

”In the wilderness prepare the way of Yahweh;

make straight in the Arabah a highway for our God.” [1]Some older modern versions have *A voice cries out in the wilderness ...*

⁴ Every valley will be lifted up, and every mountain and hill will be leveled;

and the rugged land will be made level, and the rough places a plain;

⁵ and the glory of Yahweh will be revealed, and all people will see it together;
for the mouth of Yahweh has spoken it.

translationWords:

- voice
- desert, wilderness
- Yahweh
- God
- glory, glorious
- reveal, revelation
- people group, peoples, the people, a people

translationNotes:

- **A voice cries out** - The word “voice” represents the person who cries out. AT: “Someone cries out” (See: [Synecdoche](#))
- **In the wilderness prepare the way of Yahweh; make straight in the Arabah a highway for our God** - These two lines are parallel and mean basically the same thing. The people preparing themselves for Yahweh’s help is spoken of as if they were to prepare roads for Yahweh to travel upon. (See: [Parallelism](#) and [Metaphor](#))
- **Arabah** - Translate this word in the same way you did in [35:1](#).
- **Every valley will be lifted up, and every mountain and hill will be leveled** - These phrases explain how the people are to prepare a highway for Yahweh. They can be stated in active form. AT: “Lift up every valley, and level every mountain and hill” (See: [Active or Passive](#))
- **Every valley will be lifted up** - Making the valleys level with the rest of the ground is spoken of as if it were lifting up the valleys. AT: “Every valley will be filled in” (See: [Metaphor](#))
- **and the rugged land will be made level, and the rough places a plain** - These phrases explain how the people are to prepare a highway for Yahweh. They can be stated in active form. AT: “make the rugged land level, and make the rough places into a plain” (See: [Active or Passive](#) and [Ellipsis](#))
- **and the glory of Yahweh will be revealed** - This can be stated in active form. AT: “and Yahweh will reveal his glory” (See: [Active or Passive](#))
- **for the mouth of Yahweh has spoken it** - The word “mouth” represents Yahweh himself. AT: “for Yahweh has spoken it” (See: [Synecdoche](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 40 General Notes](#)
- [Isaiah 40 Translation Questions](#)

Isaiah 40:6-8**UDB:**

⁶ Someone said to me, “Shout!”

I replied, “What should I shout?”

He replied, “Shout that people are like grass;

their faithfulness fades as quickly as flowers in the field.

⁷ Grass withers and flowers dry up

when Yahweh causes a hot wind from the desert to blow on them.

And all people are like that.

⁸ The grass withers and the flowers dry up,

but what our God promises will last forever.”

ULB:

⁶ A voice says, “Cry.” Another answers, “What should I cry?”

”All flesh is grass, and all their covenant faithfulness is like the flower of the field.

⁷ The grass withers and the flower wilts when the breath of Yahweh blows on it; surely humanity is grass.

⁸ The grass withers, the flower wilts, but the word of our God will stand forever.”

translationWords:

- voice
- flesh
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- Yahweh
- word of God, word of Yahweh, word of the Lord, scripture
- forever

translationNotes:

- **All flesh is grass** - The word “flesh” refers to people. The speaker speaks of humans as if they are grass, because they both die quickly. AT: “All people are like grass” (See: [Metaphor](#))
- **all their covenant faithfulness is like the flower of the field** - The speaker compares the covenant faithfulness of people to flowers that bloom and then die quickly. AT: “all their covenant faithfulness ends quickly, just like a flower of the field dies quickly” (See: [Simile](#))
- **covenant faithfulness** - Possible meanings are 1) covenant faithfulness or 2) beauty. See how you translated “covenant faithfulness” in [16:5](#).
- **when the breath of Yahweh blows on it** - Possible meanings are 1) “when Yahweh blows his breath on it” or 2) “when Yahweh sends a wind to blow on it.”
- **humanity is grass** - The speaker speaks of humans as if they are grass, because they both die quickly. AT: “people die as quickly as grass” (See: [Metaphor](#))
- **the word of our God will stand forever** - The speaker speaks of what God says lasting forever as if his word stands forever. AT: “the things that our God says will last forever” (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 40 General Notes](#)
- [Isaiah 40 Translation Questions](#)

Isaiah 40:9-10**UDB:**

⁹ All of you who bring good news to Zion,

shout it from the high mountain!

Every one of you who brings good news to the people who live in Jerusalem,

shout out loud the message you have to tell!

Shout it out! Do not be afraid!

Say to the people living in the cities of Judah, "Here is your God!

¹⁰ Yahweh your God will be coming with power,

he will rule powerfully.

When he comes, he will bring with him the people whom he has freed from being slaves in Babylonia.

ULB:

⁹ Go up on a high mountain, Zion, bearer of good news.[1]Instead of *Go up on a high mountain, Zion, bearer of good news*, some versions have *You who are bearing good news to Zion, go up on a high mountain*.

Shout out loud, Jerusalem. You who bring good news, raise your voice, do not be afraid. [2]Instead of *Jerusalem, proclaimer of good news*, some versions have *proclaim good news to Jerusalem*.

Say to the cities of Judah, "Here is your God!"

¹⁰ Look, the Lord Yahweh comes as a victorious warrior, and his strong arm rules for him.

See, his reward is with him, and those he has rescued go before him.

translationWords:

- Zion, Mount Zion
- good news, gospel
- Jerusalem
- proclaim, proclamation
- fear, afraid, fear of Yahweh
- Judah
- God
- Lord Yahweh, Yahweh God
- reward

translationNotes:

- **Go up on a high mountain, Zion, bearer of good news** - The writer speaks of Zion as if it were a messenger who declares good news from a mountain top. (See: [Personification](#))
- **Go up on a high mountain** - Messengers would often stand on elevated land, such as mountains, so that many people could hear what they proclaimed. (See: [Assumed Knowledge and Implicit Information](#))
- **Zion** - This refers to the people who live in Zion. AT: “you people of Zion” (See: [Metonymy](#))
- **Jerusalem. You who bring good news** - The writer speaks of Jerusalem as if it were a messenger who declares good news. (See: [Personification](#))
- **and his strong arm rules for him** - Here the word “arm” represents God’s power. AT: “and he rules with great power” (See: [Metonymy](#))
- **his reward is with him ... those he has rescued go before him** - These two phrases mean basically the same thing. The ones he rescued are his “reward.” AT: “he is bringing those he rescued with him as his reward” (See: [Parallelism](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 40 General Notes](#)
- [Isaiah 40 Translation Questions](#)

Isaiah 40:11**UDB:**

¹¹ He will take care of his people

like a shepherd takes care of his sheep,
and carries the young lambs in his arms.

He carries them close to his chest
and he gently leads the female sheep
that are nursing their young lambs.

ULB:

¹¹ He will feed his flock like a shepherd, he will gather in his arm the lambs,
and carry them close to his heart,
and will gently lead the ewes nursing their young.

translationWords:

- [flock, herd](#)
- [shepherd, to shepherd](#)
- [lamb, Lamb of God](#)
- [heart](#)
- [sheep, ram, ewe](#)

translationNotes:

- **He will feed his flock like a shepherd** - The writer speaks of Yahweh's people as if they were sheep and of Yahweh as if he were their shepherd. AT: "He will care for his people like a shepherd feeds his flock" (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 40 General Notes](#)
- [Isaiah 40 Translation Questions](#)

Isaiah 40:12**UDB:**

¹² There is no one like Yahweh!

Who else has measured the water in the oceans in the palm of his hand?

Who else has measured the sky?

Who else knows how much soil is in the earth?

Who else has weighed the mountains and hills on scales?

ULB:

¹² Who has measured the waters in the hollow of his hand, measured the sky with the span of his hand,

held the dust of the earth in a basket, weighed the mountains in scales,

or the hills in a balance?

translationWords:

- water, waters
- hand, right hand, to hand over
- heaven, sky, heavens, heavenly

translationNotes:

- **Who has measured ... or the hills in a balance?** - These rhetorical questions anticipate a negative answer and emphasize that only Yahweh is able to do these things. AT: “No one but Yahweh has measured ... and the hills in a balance.” (See: [Rhetorical Question](#))
- **measured the waters in the hollow of his hand** - Yahweh knowing how much water is in the oceans is spoken of as if Yahweh held the water in his hand. (See: [Metaphor](#))
- **measured the sky with the span of his hand** - A “span” is the measure of length between the thumb and little finger when the hand is outstretched. Yahweh knowing the length of the sky is spoken of as if he measured it with his hand. (See: [Metaphor](#))
- **held the dust of the earth in a basket** - Yahweh knowing how much dust there is on the earth is spoken of as if he carried it in a basket. (See: [Metaphor](#))
- **weighed the mountains in scales, or the hills in a balance?** - Yahweh knowing how heavy the mountains are is spoken of as if he weighed them in scales and balances. (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 40 General Notes](#)
- [Isaiah 40 Translation Questions](#)

Isaiah 40:13-14**UDB:**

¹³ And who else can advise Yahweh?

Who can teach him or advise him what he should do?

¹⁴ Has Yahweh ever consulted anyone else to get advice?

Does he need someone to tell him what is right to do and how to act justly?

ULB:

¹³ Who has comprehended the mind of Yahweh, or instructed him as his counselor?

¹⁴ From whom did he ever receive instruction? Who taught him the correct way to do things,

and taught him knowledge, or showed to him the way of understanding?

translationWords:

- mind
- Yahweh
- counsel, counselor, advice, advisor
- know, knowledge, make known

translationNotes:

- **General Information:** - Isaiah continues using questions to emphasize Yahweh's uniqueness. (See: [Rhetorical Question](#))
- **Who has comprehended the mind of Yahweh, or instructed him as his counselor?** - This rhetorical question anticipates a negative answer and emphasizes that no one is able to do these things. AT: "No one has comprehended the mind of Yahweh, and no one has instructed him as his counselor." (See: [Rhetorical Question](#))
- **comprehended the mind of Yahweh** - Here the word "mind" refers not only to Yahweh's thoughts, but also to his desires and motivations.
- **From whom did he ever receive instruction?** - This rhetorical question anticipates a negative answer and emphasizes that no one has ever done this. AT: "He has never received instruction from anyone." (See: [Rhetorical Question](#))

- **Who taught him the correct way to do things, and taught him knowledge, or showed to him the way of understanding?** - This rhetorical question anticipates a negative answer and emphasizes that no one has ever done these things. AT: “No one taught him the correct way to do things. No one taught him knowledge. No one showed to him the way of understanding.” (See: [Rhetorical Question](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 40 General Notes](#)
- [Isaiah 40 Translation Questions](#)

Isaiah 40:15-17**UDB:**

¹⁵ Yahweh considers that the nations are as insignificant as one drop from a bucket full of water.

They are as insignificant as dust on scales.

He is able to weigh islands

as though they weighed no more than specks of dust.

¹⁶ There would be not enough wood from all the trees in Lebanon

to make a suitable fire for sacrificing animals to him,

and there are not enough animals in Lebanon to offer as sacrifices to him.

¹⁷ The nations of the world are completely insignificant to him;

he considers that they are worthless and less than nothing.

ULB:

¹⁵ Look, the nations are like a drop in a bucket, and are regarded like the dust on the scales;

see, he weighs the isles as a speck.

¹⁶ Lebanon is not sufficient fuel,

nor its wild animals sufficient for a burnt offering.

¹⁷ All the nations are insufficient before him; they are regarded by him as nothing.

translationWords:

- nation
- Lebanon
- burnt offering, offering by fire

translationNotes:

- **Look ... see** - These words add emphasis to what follows.
- **the nations are like a drop in a bucket, and are regarded like the dust on the scales** - The prophet compares the nations to a drop of water and to dust in order to emphasize how small and insignificant they are to Yahweh. (See: [Simile](#))

- **like a drop in a bucket** - Possible meanings are 1) a drop of water that falls into a bucket or 2) a drop of water that drops out of a bucket.
- **and are regarded like the dust on the scales** - This can be stated in active form. AT: “and Yahweh regards them as dust on the scales” (See: [Active or Passive](#))
- **they are regarded by him as nothing** - This can be stated in active form. AT: “he regards them as nothing” (See: [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 40 General Notes](#)
- [Isaiah 40 Translation Questions](#)

Isaiah 40:18-20**UDB:**

¹⁸ So to whom can you compare God?

What image resembles him?

¹⁹ Can you compare him to an idol that is made in a mold,
and then is covered with a thin sheet of gold
and decorated with silver chains?

²⁰ A man who is poor cannot buy silver or gold for his idol;
so he selects a piece of wood that will not rot,
and he gives it to a craftsman
to carve an idol that will not fall over!

ULB:

¹⁸ To whom then will you compare God? To what idol will you liken him?

¹⁹ An idol! A craftsman casts it: the goldsmith overlays it with gold
and forges silver chains for it.

²⁰ To make an offering one chooses a wood that will not rot;
he seeks a skillful artisan to make an idol that will not fall over.

translationWords:

- God
- idol, idolatrous
- gold
- silver
- sacrifice, offering

translationNotes:

- **To whom then will you compare God? To what idol will you liken him?** - Isaiah uses two similar questions to emphasize that there is no idol that can compare with God. AT: "There is no one to whom you can compare God. There is no idol to which you can liken him." (See: [Rhetorical Question](#) and [Parallelism](#))

- **you** - This is plural and refers to all of God's people. (See: [Forms of You](#))
- **A craftsman casts it: the goldsmith overlays it with gold and forges silver chains for it** -
"A skilled worker forms it, another covers it with gold, and makes a silver chain for it"

Links:

- [Introduction to Isaiah](#)
- [Isaiah 40 General Notes](#)
- [Isaiah 40 Translation Questions](#)

Isaiah 40:21-22**UDB:**

²¹ Have you not heard this?

Do you not understand it?

Are you unable to hear what God said long ago—

messages that he gave before he created the earth?

²² God sits on his throne above the earth,

and the people on the earth below seem to be as small as grasshoppers.

He spreads out the sky like a curtain;

it is like a tent for him to live in.

ULB:

²¹ Have you not known? Have you not heard? Has it not been told you from the beginning?

Have you not understood from the foundations of the earth?

²² He is the one who sits above the horizon of the earth; and the inhabitants are like grasshoppers before him.

He stretches out the heavens like a curtain and spreads them out as a tent to live in.

translationWords:

- foundation, founded
- earth, earthly
- heaven, sky, heavens, heavenly
- tent

translationNotes:

- **General Information:** - Isaiah continues speaking to God's people.
- **Have you not known? Have you not heard? Has it not been told you from the beginning? Have you not understood from the foundations of the earth?** - Isaiah uses these questions to emphasize that the people should know Yahweh's greatness as the creator. AT: "You certainly know and have heard! It has been told to you from the beginning; you have understood from the foundations of the earth!" (See: [Rhetorical Question](#) and [Parallelism](#))

- **Has it not been told you from the beginning?** - This can be stated in active form. AT: “Have people not told you from the beginning?” (See: [Active or Passive](#))
- **from the foundations of the earth** - The prophet speaks of Yahweh creating the earth as if the earth were a building for which Yahweh laid the foundation. AT: “from the time that Yahweh created the earth” (See: [Metaphor](#))
- **He is the one who sits above the horizon of the earth** - The prophet speaks of Yahweh ruling the earth as if Yahweh were seated on a throne above the earth. (See: [Metaphor](#))
- **the inhabitants are like grasshoppers before him** - The prophet compares the way Yahweh considers humans to the way humans would consider grasshoppers. Just as grasshoppers are small to humans, humans are small and weak before God. (See: [Simile](#))
- **He stretches out the heavens like a curtain and spreads them out as a tent to live in** - These two lines share similar meanings. The prophet speaks of Yahweh creating the heavens as if he had erected a tent in which to live. AT: “He spreads out the heavens as easily as a person would stretch out a curtain or erect a tent in which to live” (See: [Parallelism](#) and [Simile](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 40 General Notes](#)
- [Isaiah 40 Translation Questions](#)

Isaiah 40:23-24**UDB:**

²³ He causes kings to have no more power,

and he causes the rulers to be worth nothing.

²⁴ They start to rule, like small plants start to grow and form roots;

but then he gets rid of them

as though they withered when he blew on them,

like chaff that is blown away by the wind.

ULB:

²³ He reduces rulers to nothing and makes the rulers of the earth insignificant.

²⁴ See, they are barely planted; see, they are barely sown; see, they have barely taken root in the earth,

before he blows upon them, and they wither, and the wind blows them away like straw.

translationWords:

- ruler, rulers, rule
- earth, earthly
- sow, sower, plant

translationNotes:

- **He reduces** - “Yahweh reduces”
- **See ... see ... see** - These words add emphasis to what follows.
- **they are barely planted ... and they wither** - The prophet speaks of rulers being helpless before Yahweh as if they were new plants that wither away when a hot wind blows on them. (See: **Metaphor**)
- **they are barely planted ... they are barely sown** - These two phrases mean basically the same thing and refer to the point at which the plants or seeds are placed into the ground. They can be stated in active form. AT: “as soon as someone plants them ... as soon as someone sows them” (See: **Parallelism** and **Active or Passive**)

- **he blows upon them** - The prophet speaks of Yahweh removing the rulers from power as if Yahweh were a scorching wind that blows upon the plants and causes them to wither. (See: [Metaphor](#))
- **the wind blows them away like straw** - This simile extends the metaphor of the rulers as plants and Yahweh as the wind that causes them to wither. The wind of Yahweh's judgement will remove the withered plants as easily as wind blows away straw. (See: [Simile](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 40 General Notes](#)
- [Isaiah 40 Translation Questions](#)

Isaiah 40:25-26**UDB:**

²⁵ The Holy One asks,

”To whom will you compare me?

Is anyone equal to me?”

²⁶ Look up toward the sky:

consider who created all the stars.

Yahweh created them, and at night he causes them to appear;

he calls each one by its name.

Because he is extremely powerful,

all of the stars are there when he calls out their names.

ULB:

²⁵ “To whom then will you compare me, whom do I resemble?” says the Holy One.

²⁶ Look up at the sky! Who has created all these stars?

He leads out their formations and calls them all by name.

By the greatness of his might and by the strength of his power, not one is missing.

translationWords:

- Holy One
- heaven, sky, heavens, heavenly
- create, creation, Creator
- call, calling, called, call out
- name
- mighty, might
- power, powers

translationNotes:

- **To whom then will you compare me, whom do I resemble?** - Yahweh uses two similar rhetorical questions to emphasize that there is no one like him. AT: “There is no one to whom you can compare me. There is no one whom I resemble.” (See: [Rhetorical Question](#) and [Parallelism](#))
- **Who has created all these stars?** - This is a leading question that anticipates the answer, Yahweh. AT: “Yahweh has created all these stars!” (See: [Rhetorical Question](#))
- **He leads out their formations** - Here the word “formations” refers to military formations. The prophet speaks of the stars as if they were soldiers whom Yahweh commands to appear. (See: [Metaphor](#))
- **By the greatness of his might and by the strength of his power** - The phrases “the greatness of his might” and “the strength of his power” form a doublet that emphasizes Yahweh’s power. AT: “By his great might and powerful strength” (See: [Doublet](#))
- **not one is missing** - This negative statement emphasizes the positive. AT: “every one is present” (See: [Litotes](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 40 General Notes](#)
- [Isaiah 40 Translation Questions](#)

Isaiah 40:27-28**UDB:**

²⁷ You people of Israel, why do you complain that Yahweh does not see the troubles that you are experiencing?

Why do you say that he does not act fairly toward you?

²⁸ Have you never heard

and have you never understood

that Yahweh is the everlasting God?

He is the one who created the earth, even the most distant places on the earth.

He never becomes weak or weary,

and no one can find out how much he understands.

ULB:

²⁷ Why do you say, Jacob, and declare, Israel,

“My way is hidden from Yahweh, and my God is not concerned about my vindication”?

²⁸ Have you not known? Have you not heard?

The everlasting God, Yahweh, the Creator of the ends of the earth,

does not get tired or weary; there is no limit to his understanding.

translationWords:

- Jacob, Israel
- declare, declaration
- Israel, Israelites, nation of Israel
- Yahweh
- God
- everlasting, eternal, eternity
- create, creation, Creator
- earth, earthly

translationNotes:

- **Why do you say, Jacob, and declare, Israel ... vindication”?** - The question emphasizes that they should not say what they say. AT: “‘You should not say, O people of Israel ... vindication’.” (See: [Rhetorical Question](#))
- **Why do you say, Jacob, and declare, Israel** - These two phrases both refer to the people of Israel. AT: “Why do you say, O people of Israel” (See: [Doublet](#))
- **My way is hidden from Yahweh** - Yahweh not knowing what happens to them is spoken of as if Yahweh could not see the road upon which they travel. AT: “Yahweh does not know what happens to me” (See: [Metaphor](#))
- **my God is not concerned about my vindication** - Possible meanings are 1) “my God is not concerned about others treating me unjustly” or 2) “my God is not concerned about treating me justly.”
- **Have you not known? Have you not heard?** - Isaiah uses these questions to emphasize that the people should know Yahweh’s greatness. See how you translated these in [40:21](#). AT: “You certainly know and have heard!” (See: [Rhetorical Question](#))
- **the ends of the earth** - The places on the earth that are very far away are spoken of as if they were the places where the earth ends. This phrase also forms a merism and refers to everywhere in between the ends. AT “the farthest places of the earth” or “the entire earth” (See: [Metaphor](#) and [Merism](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 40 General Notes](#)
- [Isaiah 40 Translation Questions](#)

Isaiah 40:29-31**UDB:**

²⁹ He strengthens those who feel weak and tired.

³⁰ Even youths become faint and weary,
and young men will fall when they are exhausted.

³¹ But those who trust in Yahweh will become strong again;
it will be as though they will soar as eagles do.
They will run for a long time and not become weary;
they will walk long distances and not faint.

ULB:

²⁹ He gives strength to the tired; and to the weak he gives renewed energy.

³⁰ Even young people become tired and weary, and young men stumble and fall:

³¹ but those who wait for Yahweh will renew their strength; they will soar with wings like eagles;
they will run and not be weary; they will walk and not faint.

translationWords:

- people group, peoples, the people, a people
- Yahweh

translationNotes:

- **He gives strength to the tired; and to the weak he gives renewed energy** - These two lines share similar meanings and emphasize that Yahweh strengthens those who have no strength. (See: **Parallelism**)
- **He gives strength** - “Yahweh gives strength”
- **they will soar with wings like eagles** - People receiving strength from Yahweh is spoken of as if the people were able to fly like eagles fly. An eagle is a bird often used as a symbol for strength and power. (See: **Metaphor**)
- **they will run and not be weary; they will walk and not faint** - These two lines share similar meanings. People receiving strength from Yahweh is spoken of as if they were able to run and walk without tiring. (See: **Parallelism** and **Metaphor**)

Links:

- [Introduction to Isaiah](#)
- [Isaiah 40 General Notes](#)
- [Isaiah 40 Translation Questions](#)

Isaiah 41 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation.

Special concepts in this chapter

Mocking

Yahweh tells the people to present their case or their best arguments for the idols. It is challenge to the people. Yahweh mocks or insults these false gods because they are not real and have no power. (See: [false god](#), [foreign god](#), [god](#), [goddess](#))

Links:

- [Isaiah 41:01 Notes](#)

Isaiah 41:1-2**UDB:**

¹ Yahweh says, "You people who live on islands in the ocean,

be silent in front of me while I ask you some questions!

Then you can be courageous and talk to me.

We will meet together and decide which one of us is right.

² Who has raised up this king to come from the east?

He is the one who does what is right with every step. He hands nations over to him and he defeats them,

and he tramples their kings under his feet.

He cuts their enemies and they are destroyed so they are like the dust,

and his army shoots them with bows and arrows so that they are like the chaff when the wind blows.

ULB:

41 ¹ "Listen before me in silence, you coastlands; let the nations renew their strength;

let them come near and speak; let us come near together to argue a dispute.

² Who has stirred up one from the east, calling him in righteousness to his service?

He hands nations over to him and helps him subdue kings.

He turns them to dust with his sword, like windblown stubble with his bow.

translationWords:

- nation
- call, calling, called, call out
- hand, right hand, to hand over
- king
- sword
- bow and arrow

translationNotes:

- **Listen before me in silence** - Here “me” refers to God.
- **you coastlands** - This refers to the people who live on the islands and in the lands bordering or beyond the Mediterranean Sea. (See: [Metonymy](#) and [Apostrophe](#))
- **renew their strength** - Translate this phrase in the same way you did in [40:31](#).
- **let them come near and speak; let us come near together to argue a dispute** - These two phrases share similar meanings. The second explains the reason for the first. AT: “then let them come near so they may speak and reason with me” (See: [Parallelism](#))
- **Who has stirred up one from the east, calling him in righteousness to his service?** - Yahweh uses this question to emphasize that he is the one who caused this ruler from the east to be victorious. AT: “I am the one who called this powerful ruler from the east and put him in my good service.” (See: [Rhetorical Question](#))
- **He hands nations over to him** - “I give the nations over to him” or “The one who does these things hands nations over to him”
- **He turns them to dust with his sword, like windblown stubble with his bow** - The nations whom the one from the east will conquer are compared to dust and stubble, both because they will become very small like those things and because his army will scatter them easily. (See: [Simile](#) and [Hyperbole](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 41 General Notes](#)
- [Isaiah 41 Translation Questions](#)

Isaiah 41:3-4**UDB:**

³ Even though they in danger, they go very swiftly as

they pursue their enemies, and nothing stops them.

⁴ Who has enabled rulers to do mighty deeds like that?

Who has done that throughout all generations?

It is I, Yahweh!

I was the first one to do things like that, and I will be the last one to do them.

ULB:

³ He pursues them and passes by safely, by a swift path that his feet scarcely touch.

⁴ Who has performed and accomplished these deeds? Who has summoned the generations from the beginning?

I, Yahweh, the first, and with the last ones, I am he.

translationWords:

- works, deeds, work, acts
- generation
- I, Yahweh; me, Yahweh

translationNotes:

- **General Information:** - Yahweh continues speaking to the coastlands and the nations.
- **He pursues them and passes by safely** - “The ruler from the east pursues the nations”
- **by a swift path that his feet scarcely touch** - Possible meanings are 1) this is a metaphor in which he and his army moving very quickly is spoken of as if his feet barely touch the ground. AT: “by a path on which he moves with great speed” or 2) “feet” is a synecdoche and the phrase indicates that this is a path that they have not traveled before. AT: “by a path that he has never traveled before” (See: [Metaphor](#) and [Synecdoche](#))
- **Who has performed and accomplished these deeds?** - Yahweh uses this question to emphasize that he is the one who has done these things. AT: “I have performed and accomplished these deeds.” (See: [Rhetorical Question](#))

- **Who has summoned the generations from the beginning?** - Here the word “generations” represents all of human history, which Yahweh created and directed throughout history. The rhetorical question anticipates the answer, Yahweh. AT: “I have summoned the generations of humanity from the beginning.” (See: [Rhetorical Question](#))
- **performed and accomplished** - These two words mean basically the same thing and emphasize that Yahweh is the one who has done these things. (See: [Doublet](#))
- **the first, and with the last ones** - Possible meanings are 1) that Yahweh existed before creation and will exist at the end of creation or 2) that Yahweh was before the first generation of humanity and will be at the last generation of humanity.

Links:

- [Introduction to Isaiah](#)
- [Isaiah 41 General Notes](#)
- [Isaiah 41 Translation Questions](#)

Isaiah 41:5-7**UDB:**

⁵ People who live on islands in the ocean are afraid while they watch.

People in remote areas tremble and gather together.

⁶ They encourage each other and say to each other,

‘Be strong!’

⁷ The woodworkers encourage those who make things from gold,

and the men who flatten metal encourage those who hammer it on an anvil.

They all say, ‘The idol has been well made!’

Then they carefully nail down the idol in order that it will not topple over!”

ULB:

⁵ The isles have seen and are afraid; the ends of the earth tremble; they approach and come.

⁶ Everyone helps his neighbor, and every one says to one another, ‘Be encouraged.’

⁷ So the carpenter encourages the goldsmith, and he who works with the hammer encourages him who works with an anvil,

saying of the welding, ‘It is good.’ They fasten it with nails so it will not topple over.

translationWords:

- fear, afraid, fear of Yahweh
- earth, earthly
- neighbor
- works, deeds, work, acts

translationNotes:

- **General Information:** - Yahweh continues speaking.

- **The isles ... the ends of the earth** - These phrases represent the people who live in those places. AT: “People who live on the isles ... people who live at the ends of the earth” (See: [Metonymy](#))
- **The isles** - You can translate “isles” the same way you translated “coastlands” in [41:1](#).
- **the ends of the earth** - The places on the earth that are very far away are spoken of as if they were the places where the earth ends. AT “the farthest places of the earth” (See: [Metaphor](#))
- **they approach and come** - This doublet means that the people gather together. AT: “they come together” (See: [Doublet](#))
- **anvil** - an iron block on which a person shapes metal with a hammer
- **saying of the welding** - Here the word “welding” refers to the process of fastening the gold to the wood as the workers finish making the idol.
- **They fasten it with nails so it will not topple over.** - Here “it” refers to the idol that they have made.

Links:

- [Introduction to Isaiah](#)
- [Isaiah 41 General Notes](#)
- [Isaiah 41 Translation Questions](#)

Isaiah 41:8-9**UDB:**

⁸ Yahweh continues to say, "You people of Israel are my servants;

you are descendants of Jacob, whom I chose;

you are descendants of Abraham, who I said was my friend.

⁹ I summoned you from very distant places on the earth,

and I said, 'I want you to serve me.'

I have chosen you,

and I will not reject you.

ULB:

⁸ But you, Israel, my servant, Jacob whom I have chosen,

the offspring of Abraham my friend,

⁹ you whom I am bringing back from the ends of the earth, and whom I called from the far away places,

and to whom I said, 'You are my servant;' I have chosen you and not rejected you.

translationWords:

- Israel, Israelites, nation of Israel
- servant, slave, slavery
- Jacob, Israel
- offspring
- Abraham, Abram
- earth, earthly
- call, calling, called, call out
- chosen one, choose, chosen people, Chosen One, the elect
- reject

translationNotes:

- **General Information:** - Yahweh continues speaking.
- **you whom I am bringing back from the ends of the earth, and whom I called from the far away places** - These two lines mean basically the same thing and emphasize that Yahweh is bringing the people of Israel back to their land from distant countries. (See: [Parallelism](#))

- **the ends of the earth** - The places on the earth that are very far away are spoken of as if they were the places where the earth ends. Translate this in the same way you translated it in 41:5. AT “the farthest places of the earth” (See: [Metaphor](#))
- **I have chosen you and not rejected you** - These two phrases mean basically the same thing. The second states in negative terms what the first states in positive terms. (See: [Parallelism](#) and [Litotes](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 41 General Notes](#)
- [Isaiah 41 Translation Questions](#)

Isaiah 41:10**UDB:**

¹⁰ Do not be afraid,

because I will be with you.

Do not be discouraged, because I am your God.

I will enable you to be strong, and I will help you;

I will hold you up with my powerful arm by which I will rescue you, and I will be completely right to do so!

ULB:

¹⁰ Do not fear, for I am with you. Do not be anxious, for I am your God.

I will strengthen you, and I will help you, and I will uphold you with my righteous right hand.

translationWords:

- [fear, afraid, fear of Yahweh](#)
- [God](#)
- [right hand](#)

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Israel.
- **I will uphold you with my righteous right hand** - Yahweh strengthening his people is spoken of as if he were holding them with his hand. (See: [Metaphor](#))
- **my righteous right hand** - Here “right hand” represents Yahweh’s power. Possible meanings are 1) Yahweh’s right hand is righteous in that he will always do the right thing. AT: “my righteous power” or 2) Yahweh’s right hand is victorious in that he will always succeed in what he does. AT: “my victorious power” (See: [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 41 General Notes](#)
- [Isaiah 41 Translation Questions](#)

Isaiah 41:11**UDB:**

¹¹ It is certain that all those who are angry with you Israelite people will be disgraced.

Those who oppose you will be wiped out;
they will all die.

ULB:

¹¹ See, they will be ashamed and disgraced, all who have been angry with you;

they will be as nothing and will perish, those who oppose you.

translationWords:

- [shame, shameful, ashamed](#)
- [angry, anger](#)
- [perish, perishing, perishable](#)

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Israel.
- **they will be ashamed and disgraced, all who have been angry with you** - “all who have been angry with you will be ashamed and disgraced”
- **ashamed and disgraced** - These two words mean basically the same thing and emphasize the greatness of their shame. (See: [Doublet](#))
- **they will be as nothing and will perish, those who oppose you** - “those who oppose you will be as nothing and will perish”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 41 General Notes](#)
- [Isaiah 41 Translation Questions](#)

Isaiah 41:12-13**UDB:**

¹² If you search for those who tried to conquer you,

you will not find them,

because they will all disappear.

Those who attacked you

will not exist anymore,

¹³ because it will be as though I will hold you up by your right hand.

I am Yahweh, your God,

and I say to you, 'Do not be afraid,

because I will help you.'

ULB:

¹² You will seek and will not find those who contended with you;

those who warred against you will be like nothing, absolutely nothing.

¹³ For I, Yahweh your God, will hold your right hand,

saying to you, 'Do not fear; I am helping you.'

translationWords:

- [I, Yahweh; me, Yahweh](#)
- [God](#)
- [right hand](#)
- [fear, afraid, fear of Yahweh](#)

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Israel.
- **I ... will hold your right hand** - Yahweh helping the people of Israel is spoken of as if he were holding their right hand. (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 41 General Notes](#)
- [Isaiah 41 Translation Questions](#)

Isaiah 41:14-15**UDB:**

¹⁴ Although others have treated you people of Israel like worms,

do not be afraid of your enemies,
because I will help you!”

This is what Yahweh solemnly says—the one who rescues you,
the Holy One of Israel.

¹⁵ He continues to say, “I will cause you to be like a new threshing sledge,
very sharp and two-edged.

You will tear your enemies to bits
causing them to be like bits of chaff on the mountains.

ULB:

¹⁴ Do not fear, Jacob you worm, and you men of Israel;

I will help you”—this is the declaration of Yahweh, your Redeemer, the Holy
One of Israel.

¹⁵ “Look, I am making you like a sharp threshing sledge, new and two-edged;
you will thresh the mountains and crush them; you will make the hills like
chaff.

translationWords:

- fear, afraid, fear of Yahweh
- Jacob, Israel
- Israel, Israelites, nation of Israel
- Yahweh
- redeem, redemption, redeemer
- Holy One
- thresh, threshing
- chaff

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Israel.

- **Jacob you worm, and you men of Israel** - Here “Jacob” and “men of Israel” mean the same thing. AT: “you people of Israel who are like worms” (See: [Doublet](#))
- **Jacob you worm** - Possible meanings are 1) that this refers to the opinions of other nations regarding the people of Israel or 2) that this refers to Israel’s own opinion of themselves. Yahweh speaks of their insignificance as if they were a worm. (See: [Metaphor](#))
- **declaration of Yahweh** - This can be reworded so that the abstract noun “declaration” is expressed as the verb “declared” or “solemnly said.” AT: “Yahweh declared” or “Yahweh solemnly said” (See: [Abstract Nouns](#))
- **Holy One of Israel** - Translate this phrase in the same way you did in [1:4](#).
- **I am making you like a sharp threshing sledge ... you will make the hills like chaff** - Yahweh speaks of enabling Israel to defeat their enemies as if he were making the nation a threshing sledge that will level mountains. (See: [Metaphor](#))
- **a sharp threshing sledge** - A threshing sledge was a board with sharp spikes that someone would drag over the wheat to separate the grain from the chaff.
- **two-edged** - This refers to the edges of the spikes that were attached to the threshing sledge. That they are “two-edged” means that they are very sharp.
- **you will thresh the mountains and crush them** - Instead of threshing grain, Israel will thresh mountains, which represent the powerful nations that were Israel’s enemies. AT: “you will thresh your enemies and crush them as if they were grain, even though they appear to be as strong as mountains” (See: [Metaphor](#) and [Hyperbole](#))
- **you will make the hills like chaff** - This line has a meaning similar to the previous line but represents the next step in the process of threshing grain. The hills, which represent Israel’s enemies, will be like worthless chaff. (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 41 General Notes](#)
- [Isaiah 41 Translation Questions](#)

Isaiah 41:16**UDB:**

¹⁶ You will toss them up into the air,

and a strong wind will blow them away.

When that happens, you will rejoice about what I have done for you;

you will praise me, Yahweh, the Holy One of Israel.

ULB:

¹⁶ You will winnow them, and the wind will carry them away; the wind will scatter them.

You will rejoice in Yahweh, you will rejoice in the Holy One of Israel.

translationWords:

- winnow, sift
- rejoice
- Yahweh
- Holy One
- Israel, Israelites, nation of Israel

translationNotes:

- **Connecting Statement:** - Yahweh continues to use the metaphor of separating grain from chaff to describe how Israel will defeat their enemies.
- **You will winnow them ... the wind will scatter them** - Here the word “them” refers to the mountains and hill in [41:15](#). This represents the next step in the process of threshing grain, in which the grain is winnowed to get rid of the chaff. Israel’s enemies will disappear like chaff blown away by the wind. (See: [Metaphor](#))
- **the wind will carry them away; the wind will scatter them** - These two phrases mean the same thing. AT: “the wind will blow them away” (See: [Parallelism](#))

Links:

- [Introduction to Isaiah](#)

- Isaiah 41 General Notes
- [Isaiah 41 Translation Questions](#)

Isaiah 41:17-18**UDB:**

¹⁷ When poor and needy people need water and they have no water,

and their tongues are very dry because they are very thirsty,

I, Yahweh, will come and help them.

I, the God to whom you Israelite people belong, will never abandon them.

¹⁸ I will cause rivers to flow for them on the barren hills.

I will give them fountains in the valleys.

I will fill the desert with pools of water.

Water from springs will flow into rivers,

and the rivers will flow across the dry ground.

ULB:

¹⁷ The oppressed and needy look for water, but there is none, and their tongues are parched for thirst;

I, Yahweh, will respond to their prayers; I, the God of Israel, will not forsake them.

¹⁸ I will make streams to flow down the slopes, and springs in the middle of the valleys;

I will make the desert into a pool of water, and the dry land into springs of water.

translationWords:

- oppress, oppression, oppressor
- I, Yahweh; me, Yahweh
- pray, prayer
- God
- Israel, Israelites, nation of Israel
- forsake, forsaken, forsook
- desert, wilderness
- water, waters

translationNotes:

- **General Information:** - Yahweh speaks of people who are in extreme need as if they are extremely thirsty, and of his provision for them as if he caused water to appear in places where it normally would not appear. (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 41 General Notes](#)
- [Isaiah 41 Translation Questions](#)

Isaiah 41:19-20**UDB:**

¹⁹ I will plant cedars, acacia, and myrtle, in the wilderness—

and olive trees I will plant in the desert plain— cypresses, pines,
and boxtrees all together.

²⁰ I will do that in order that people who see it will think about it, and they
will know and understand

that it is I, Yahweh, who has done it;

it is what I, the Holy One of Israel, have done.

ULB:

¹⁹ In the wilderness I will set the cedar, the acacia, and the myrtle, and the
olive tree.

I will set the cypress in the desert plain, with the pines and the cypress box
trees.

²⁰ I will do this so that the people may see, recognize, and understand to-
gether,

that the hand of Yahweh has done this, that the Holy One of Israel has created
it.

translationWords:

- desert, wilderness
- cedar
- acacia
- olive
- fir
- hand, right hand, to hand over
- Yahweh
- Holy One
- Israel, Israelites, nation of Israel
- create, creation, Creator

translationNotes:

- **General Information:** - Yahweh continues speaking.

- **the myrtle ... the pines and the cypress box trees** - These are types of trees. (See: [Translate Unknowns](#))
- **the hand of Yahweh has done this** - Here the word “hand” represents Yahweh himself. AT: “Yahweh has done this” (See: [Synecdoche](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 41 General Notes](#)
- [Isaiah 41 Translation Questions](#)

Isaiah 41:21-22**UDB:**

²¹ I, Yahweh, the king of Israel am speaking to you nations:

Come and tell me what your idols can do for you! Argue your best in defense of them.

²² Bring them here to tell us what is going to happen!

Ask them to tell us what things happened long ago,
in order that we may think about those things,
and learn if those things that they predicted really happened.
Or ask them to tell us about the future,
in order for us to know what will happen.

ULB:

²¹ Present your case," says Yahweh;

"present your best arguments for your idols," says the King of Jacob.

²² "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.

translationWords:

- Yahweh
- idol, idolatrous
- king
- Jacob, Israel
- declare, declaration
- fulfill

translationNotes:

- **General Information:** - In these verses, Yahweh is mocking the people and their idols. He is challenging the idols to tell what will happen in the future, but he knows they cannot. (See: **Irony**)

Links:

- [Introduction to Isaiah](#)
- [Isaiah 41 General Notes](#)
- [Isaiah 41 Translation Questions](#)

Isaiah 41:23-24**UDB:**

²³ Yes, those idols should tell us what will happen in the future.

If they do that, we will know that they are really gods.

Tell them to do something—either something good or something bad!

Tell them to do something that will cause us to be amazed and afraid!

²⁴ But that is impossible, because idols are absolutely worthless;

they can do nothing,

and I detest those who decide to worship idols.”

ULB:

²³ Tell things about the future, that we may know if you are gods;

do something good or evil, that we may be frightened and impressed.

²⁴ See, you idols are nothing and your deeds are nothing; the one who chooses you is detestable.

translationWords:

- good, goodness
- evil, wicked, wickedness
- fear, afraid, fear of Yahweh
- idol, idolatrous
- works, deeds, work, acts
- abomination, abominable

translationNotes:

- **Connecting Statement:** - Yahweh continues to mock the idols and the people who worship them. (See: [41:21-22](#))
- **do something good or evil** - The words “good” and “evil” form a merism and represent anything. AT: “do anything at all” (See: [Merism](#))
- **the one who chooses you** - Here “you” is plural and refers to the idols. AT: “the person who chooses you idols” (See: [Forms of ‘You’ - Dual/Plural](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 41 General Notes](#)
- [Isaiah 41 Translation Questions](#)

Isaiah 41:25-26**UDB:**

²⁵ "But I have incited a ruler who will come with his army from the north.

I have summoned him to come from his country, which is east of Israel,

and he will call on me for help.

I will enable his army to conquer other rulers;

they will trample those leaders like a man who makes clay pots first tramples the clay.

²⁶ Who told you people long ago that this would happen?

Who predicted it, with the result that we can say, "What he predicted was correct!"?

No one else said that it would happen.

ULB:

²⁵ I have raised up one from the north, and he comes; from the sun's rising I summon him who calls on my name,

and he will trample the rulers like mud, like a potter who is treading on the clay.

²⁶ Who announced this from the beginning, that we might know? Before this time, that we may say, "He is right"?

Indeed none of them decreed it, yes, none heard you say anything.

translationWords:

- raise, rise, risen, arise, arose
- call, calling, called, call out
- name
- ruler, rulers, rule
- decree

translationNotes:

- **General Information:** - Yahweh continues speaking.

- **I have raised up one** - Yahweh speaks of appointing a person as if he raised that person up. AT: "I have appointed one" (See: [Metaphor](#))
- **from the sun's rising** - This refers to the east, the direction from which the sun rises. AT: "from the east" (See: [Idiom](#))
- **him who calls on my name** - Possible meanings are 1) that this person invokes Yahweh for his success or 2) that this person worships Yahweh.
- **he will trample the rulers** - Conquering the rulers of other nations is spoken of as if it were trampling them under foot. AT: "he will conquer the rulers" (See: [Metaphor](#))
- **like a potter who is treading on the clay** - Yahweh compares the way in which this person will trample the other rulers with the way that a potter tramples on clay to mix it with water. (See: [Simile](#))
- **Who announced this from the beginning, that we might know? Before this time, that we may say, "He is right"?** - Yahweh uses these rhetorical questions to mock the idols that the people worship. The implied answers are 1) that the idols have not done these things and 2) that Yahweh is the one who has done these things. AT: "None of the idols announced this from the beginning, that we might know. And none of them announced this before time, that we may say, 'He is right.'" (See: [Rhetorical Question](#) and [Ellipsis](#))
- **Indeed none of them decreed it, yes, none heard you say anything** - "Indeed, none of the idols decreed it. Indeed, no one heard you idols say anything"

Links:

- [Introduction to Isaiah](#)
- [Isaiah 41 General Notes](#)
- [Isaiah 41 Translation Questions](#)

Isaiah 41:27-29**UDB:**

²⁷ I was the first one to say to the people of Jerusalem:

‘Listen to this! I have appointed a messenger to tell good news to you!’

²⁸ None of your idols told you that.

And when I asked them questions, none of them was able to give me any answers.

²⁹ Think about it: Those idols are all useless, worthless things.

They are as meaningless as the wind.”

ULB:

²⁷ I first said to Zion, “Look here they are;” I sent a herald to Jerusalem.

²⁸ When I look, there is no one, not one among them who can give good advice,

who, when I ask, can answer a word.

²⁹ Look, all of them are nothing,

and their deeds are nothing; their cast metal figures are wind and emptiness.

translationWords:

- Zion, Mount Zion
- Jerusalem
- counsel, counselor, advice, advisor
- word
- works, deeds, work, acts

translationNotes:

- **General Information:** - Yahweh continues speaking.
- **not one among them** - “not one idol”
- **their cast metal figures are wind and emptiness** - Yahweh speaks of the worthlessness of the idols as if the idols are wind and nothing at all. AT: “their idols are all worthless” (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 41 General Notes](#)
- [Isaiah 41 Translation Questions](#)

Isaiah 42 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation.

Many scholars believe that there are four songs or poems which Isaiah records about the messiah. Isaiah 42:1-4 is the first of these songs. They are often called the “servant songs” because they focus on the messiah being a servant. (See: [Christ, Messiah](#))

Special concepts in this chapter

Servant

Israel is called Yahweh’s servant. The messiah is also called the servant of Yahweh. It is probable that they are supposed to contrast with each other.

Links:

- [Isaiah 42:01 Notes](#)

Isaiah 42:1-2**UDB:**

¹ Yahweh says, "I want you people to know about my servant, whom I encourage.

I have chosen him, and I am pleased with him.

I have given him my Spirit,

and he will make certain that all the people groups do what is right.

² He will not show his power by shouting

or by talking very loudly.

ULB:

42 ¹ Behold, my servant, whom I uphold; my chosen one, in him I take delight.

I have put my Spirit upon him; he will bring justice to the nations.

² He will not cry out nor shout, nor make his voice heard in the streets.

translationWords:

- [servant, slave, slavery](#)
- [chosen one, choose, chosen people, Chosen One, the elect](#)
- [Holy Spirit, Spirit of God, Spirit of the Lord](#)
- [just, justice, justly](#)
- [nation](#)

translationNotes:

- **General Information:** - Yahweh continues speaking.
- **Behold, my servant** - "Look, my servant" or "Here is my servant"
- **in him I take delight** - "with whom I am very happy"

Links:

- [Introduction to Isaiah](#)
- [Isaiah 42 General Notes](#)
- [Isaiah 42 Translation Questions](#)

Isaiah 42:3-4**UDB:**

³ He will not get rid of anyone who is weak like a smashed reed,

and he will not end the life of anyone who is helpless, like an oil lamp about to stop burning.

He will faithfully make sure that judges decide cases justly.

⁴ He will not become exhausted or discouraged all during the time that he is causing things to be done justly throughout the earth.

Even people living on the islands in the oceans will confidently wait for him to teach them his laws.”

ULB:

³ A crushed reed he will not break, and a dimly burning wick he will not quench:

he will faithfully execute justice.

⁴ He will not grow faint nor be discouraged until he has established justice on the earth; and the coastlands wait for his law.

translationWords:

- quench
- faithful, faithfulness
- just, justice, justly
- earth, earthly
- law, principle

translationNotes:

- **General Information:** - Yahweh continues speaking.
- **A crushed reed he will not break, and a dimly burning wick he will not quench** - Yahweh speaks of weak and helpless people as if they were crushed reeds and dimly burning wicks. (See: **Metaphor**)

- **crushed reed** - A reed is the long, thin stem of a plant like tall grass. If it is crushed, it cannot carry any weight. See how you translated this in [36:6](#).
- **he will not break** - “My servant will not break”
- **the coastlands** - This refers to the people who live on the islands and in the lands bordering or beyond the Mediterranean Sea. See how you translated this in [41:1](#). AT: “the people who live on the coastlands” (See: [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 42 General Notes](#)
- [Isaiah 42 Translation Questions](#)

Isaiah 42:5-6**UDB:**

⁵ Yahweh our God created the sky

and spread it out.

He also created the earth and everything on it.

He gives breath to all the people on the earth and causes them to live.

And he is the one who says to his special servant,

⁶ "I, Yahweh, have chosen you

to show people that I always act righteously.

I will grasp your hand and protect you,

and I will present you to my Israelite people

to be the one who will put into effect my covenant with them.

You will be like a light to the other nations.

ULB:

⁵ This is what God Yahweh says—

the one who created the heavens and stretched them out, the one who made the earth and all that it produces,

the one who gives breath to the people on it and life to those who live on it:

⁶ "I, Yahweh, have called you in righteousness and will hold your hand.

I will keep you and set you as a covenant for the people, as a light for the Gentiles,

translationWords:

- God
- Yahweh
- create, creation, Creator
- heaven, sky, heavens, heavenly
- earth, earthly
- life, live, living, alive
- breathe, breath
- people group, peoples, the people, a people

- [righteous, righteousness](#)
- [hand, right hand, to hand over](#)
- [covenant](#)
- [light](#)
- [Gentile](#)

translationNotes:

- **the one who created the heavens and stretched them out, the one who made the earth** - The prophet speaks of Yahweh creating the heavens and the earth as if the heavens and earth were fabric which Yahweh stretched out. (See: [Metaphor](#))
- **gives breath to the people on it and life to those who live on it** - These phrases mean basically the same thing and emphasize that Yahweh gives life to every person. The word “breath” is a metonym for life. AT: “gives life to the people who live on the earth” (See: [Parallelism](#) and [Metonymy](#))
- **have called you** - Here “you” is singular and refers to Yahweh’s servant. (See: [Forms of ‘You’ - Singular](#))
- **I will ... set you as a covenant for the people** - Here the word “covenant” is a metonym for the one who establishes or mediates a covenant. AT: “I will ... make you be the mediator of a covenant with the people” (See: [Metonymy](#))
- **a light for the Gentiles** - Yahweh speaks of making his servant the one who delivers the nations from bondage as if he were making him a light that shines in dark places for the Gentiles. (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 42 General Notes](#)
- [Isaiah 42 Translation Questions](#)

Isaiah 42:7**UDB:**

⁷ For you will enable blind people to see,

you will free those who are in prison

and release those who are in dark dungeons.

ULB:

⁷ to open the eyes of the blind, to release the prisoners from the dungeon,

and from the house of confinement those who sit in darkness.

translationWords:

- [prison, prisoner, imprison](#)
- [darkness](#)

translationNotes:

- **General Information:** - Yahweh continues describing what his servant will do.
- **to open the eyes of the blind** - Causing blind people to see is spoken of as if it were opening their eyes. Also, Yahweh speaks of his servant delivering those who have been wrongly imprisoned as if his servant were restoring sight to blind people. AT: “to enable the blind to see” (See: [Metaphor](#))
- **to release the prisoners from the dungeon, and from the house of confinement those who sit in darkness** - These two phrases mean basically the same thing. The verb may be supplied in the second phrase. AT: “to release the prisoners from the dungeon, and to release those who sit in darkness from the house in which they are confined” (See: [Parallelism](#) and [Ellipsis](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 42 General Notes](#)
- [Isaiah 42 Translation Questions](#)

Isaiah 42:8-9**UDB:**

⁸ I am Yahweh; that is my name.

I will not allow anyone else to receive the honor that only I deserve.

And I will not allow others to praise idols, for they should praise only me.

⁹ Everything that I have prophesied has happened,

and now I will tell about other things that will happen.

I will tell you things that will happen before they happen.”

ULB:

⁸ I am Yahweh, that is my name;

and my glory I will not share with another nor my praise with carved idols.

⁹ See, the previous things came to pass,

now I am about to declare new events.

Before they begin to occur I will tell you about them.”

translationWords:

- Yahweh
- name
- glory, glorious
- praise
- image, carved image, carved figure, cast metal figure
- declare, declaration

translationNotes:

- **nor my praise with carved idols** - The verb may be supplied from the previous phrase. AT: “nor will I share my praise with carved idols” (See: **Ellipsis**)
- **my praise** - This refers to the praise that Yahweh receives from people.
- **I will tell you** - Here “you” is plural and refers to the people of Israel. (See: **Forms of ‘You’ - Dual/Plural**)

Links:

- [Introduction to Isaiah](#)
- [Isaiah 42 General Notes](#)
- [Isaiah 42 Translation Questions](#)

Isaiah 42:10-11**UDB:**

¹⁰ Sing a new song to Yahweh!

Sing to praise him throughout the world!

All you people who sail across the oceans, and all you creatures that live in the oceans,

and all you people who live on islands far away, sing!

¹¹ You people who live in towns in the desert, sing loudly!

You people who live in the region of Kedar in the north of Arabia, you rejoice also!

You people in the city of Sela in Edom, you also should sing joyfully;

shout to praise him from the tops of your mountains!

ULB:

¹⁰ Sing to Yahweh a new song, and his praise from the end of the earth;

you who go down to the sea, and all that is in it, the coastlands, and those who live there.

¹¹ Let the desert and the cities cry out, the villages where Kedar lives, shout for joy!

Let the inhabitants of Sela sing; let them shout from the mountaintops.

translationWords:

- Yahweh
- praise
- earth, earthly
- desert, wilderness
- joy, joyful

translationNotes:

- **General Information:** - Yahweh continues speaking.
- **the sea, and all that is in it, the coastlands, and those who live there** - “and all the creatures that live in the sea, and all those who live on the coastlands”

- **Let the desert and the cities cry out** - This refers to the people who live in the desert and the cities. (See: [Metonymy](#))
- **Kedar** - This is a city north of Arabia. See how this was translated in [21:16](#)
- **Sela** - the inhabitants of Sela - Sela is a city in Edom. (See: [How to Translate Names](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 42 General Notes](#)
- [Isaiah 42 Translation Questions](#)

Isaiah 42:12-13**UDB:**

¹² Even people who live on distant islands should honor Yahweh

and sing to praise him.

¹³ It will be as though Yahweh will march out like a mighty soldier;

he will show that he is very angry.

He will shout a battle cry,

and then he will defeat all his enemies.

ULB:

¹² Let them give glory to Yahweh and declare his praise in the coastlands.

¹³ Yahweh will go out as a warrior; as a man of war he will stir up his zeal.

He will shout, yes, he will roar his battle cries; he will show his enemies his power.

translationWords:

- glory, glorious
- Yahweh
- declare, declaration
- praise
- zeal, zealous
- power, powers

translationNotes:

- **General Information:** - Yahweh continues speaking.
- **Let them give glory** - Here “them” refers to the people along the coastlands.
- **Yahweh will go out as a warrior; as a man of war** - Yahweh is compared with a warrior who is ready to defeat his people’s enemies. (See: **Simile** and **Parallelism**)
- **he will stir up his zeal** - Here “zeal” refers to the passion that a warrior experiences when he is about to fight a battle. Yahweh stimulating his zeal is spoken of as if he stirred it up like the wind stirs up waves of water. (See: **Metaphor**)

Links:

- [Introduction to Isaiah](#)
- [Isaiah 42 General Notes](#)
- [Isaiah 42 Translation Questions](#)

Isaiah 42:14-15**UDB:**

¹⁴ He will say, "I have remained silent for a long time;

I have restrained myself from doing what I need to do.

But now, like a woman who is giving birth to a baby, I will cry out and gasp and pant.

¹⁵ I will level off the hills and mountains,

and I will cause all the plants and trees to dry up.

I will cause the rivers to become small streams, and little islands will appear in them,

and I will cause all the pools to become dry.

ULB:

¹⁴ I have kept quiet for a long time; I have been still and restrained myself; now I will cry out like a woman in labor; I will gasp and pant.

¹⁵ I will lay waste mountains and hills and dry up all their vegetation; and I will turn the rivers into islands and will dry up the marshes.

translationWords:

- labor pains, in labor
- waste, wasteland

translationNotes:

- **General Information:** - Yahweh continues speaking.
- **I have kept quiet for a long time; I have been still and restrained myself** - These two lines share similar meanings. Yahweh's inactivity is described as quietness and stillness. (See: [Parallelism](#))
- **I have been still and restrained myself** - These two phrases mean basically the same thing and indicate that Yahweh has kept himself from acting. AT: "I have kept myself from doing anything" (See: [Doublet](#))
- **I will cry out like a woman in labor; I will gasp and pant** - Yahweh's activity as a shouting warrior is compared with a pregnant woman who cries from labor pains. This emphasizes sudden unavoidable action after a period of inactivity. (See: [Simile](#))

- **I will lay waste mountains ... will dry up the marshes** - Yahweh uses this metaphorical language to describe his great power to conquer his enemies. (See: [Metaphor](#))
- **the marshes** - A marsh is an area of soft, wet land with pools of water.

Links:

- [Introduction to Isaiah](#)
- [Isaiah 42 General Notes](#)
- [Isaiah 42 Translation Questions](#)

Isaiah 42:16**UDB:**

¹⁶ My people who have been taken into exile are like blind people,
 but I will lead them along a road on which they have not walked
 before,
 on a road that they have not seen before.
 They have felt very helpless, as though they were walking in the
 darkness,
 but I will take away that darkness
 and I will make smooth the road that is in front of them.
 Those are the things that I will do for them;
 I will not abandon them.

ULB:

¹⁶ I will bring the blind by a way that they do not know; in paths that they
 do not know I will lead them.
 I will turn the darkness into light before them, and make the crooked places
 straight.
 These things I will do, and I will not abandon them.

translationWords:

- darkness
- light

translationNotes:

- **General Information:** - Yahweh continues speaking.
- **I will bring the blind by a way that they do not know; in paths that they do not know I will lead them** - These two phrases mean basically the same thing. AT: "I will lead the blind in paths that they do not know" (See: **Parallelism**)
- **the blind** - Yahweh speaks of his people being helpless as if they could not see because they were blind. (See: **Metaphor**)
- **that they do not know** - Possible meanings are 1) "that they have never traveled" or 2) "with which they are unfamiliar."

- **I will turn the darkness into light before them** - Yahweh speaks of his people being helpless as if they could not see because they walked in darkness, and of his helping them as if he caused light to shine in the darkness. (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 42 General Notes](#)
- [Isaiah 42 Translation Questions](#)

Isaiah 42:17**UDB:**

¹⁷ But those who trust in carved idols,
and say to images, ‘You are our gods,’
will be completely humiliated.”

ULB:

¹⁷ They will be turned back, they will be completely put to shame, those who
trust in carved figures,
who say to cast metal figures, “You are our gods.”

translationWords:

- [turn, turn away, turn back](#)
- [shame, shameful, ashamed](#)
- [trust, trustworthy, trustworthiness](#)
- [image, carved image, carved figure, cast metal figure](#)

translationNotes:

- **General Information:** - Yahweh continues speaking.
- **They will be turned back, they will be completely put to shame** - Rejecting those who worship idols is spoken of as if it is forcing them to turn back and move the opposite direction. This can be stated in active form. AT: “I will reject them and put them to shame” (See: [Metaphor](#) and [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 42 General Notes](#)
- [Isaiah 42 Translation Questions](#)

Isaiah 42:18-19**UDB:**

¹⁸ You Israelite people who have acted toward God like deaf people, listen to what Yahweh says!

”You who have been like blind people, look!

¹⁹ No people are as blind as my people, who should have been serving me.

No people are as much like deaf people as the Israelites, who should have been my messengers.

No people are as much like blind people as those whom I chose to serve me in a covenant.

ULB:

¹⁸ Listen, you deaf; and look, you blind, that you may see.

¹⁹ Who is blind but my servant? Or deaf like my messenger I send?

Who is as blind as my covenant partner, or blind as Yahweh’s servant?

translationWords:

- servant, slave, slavery
- messenger
- covenant
- Yahweh

translationNotes:

- **General Information:** - Yahweh continues speaking.
- **you deaf ... you blind** - Here “you” is plural and refers to the people of Israel. Yahweh speaks of their failure to listen to him and obey him as if they are deaf and blind. (See: [Forms of ‘You’ - Dual/Plural and Metaphor](#))
- **Who is blind but my servant? Or deaf like my messenger I send?** - Yahweh asks these rhetorical questions to scold his people and to emphasize that no one is as blind or deaf as they are. AT: “No one is as blind as my servant. No one is as deaf as my messenger whom I send.” (See: [Rhetorical Question](#))
- **Who is as blind as my covenant partner, or blind as Yahweh’s servant?** - Yahweh asks these rhetorical questions to scold his people and to emphasize that no one is as blind or deaf as they are. AT: “No one is as blind as my covenant partner. No one is as blind as Yahweh’s servant.” (See: [Rhetorical Question](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 42 General Notes](#)
- [Isaiah 42 Translation Questions](#)

Isaiah 42:20-21**UDB:**

²⁰ You see and know what are the right things to do, but you do not do them.

You hear what I say to you, but you do not pay attention.”

²¹ Because Yahweh is righteous,
he has honored his glorious laws.

ULB:

²⁰ You see many things, but do not comprehend; ears are open, but no one hears.

²¹ It pleased Yahweh to praise his justice and to make his law glorious.

translationWords:

- [Yahweh](#)
- [praise](#)
- [just, justice, justly](#)
- [law, law of Moses, God's law, law of Yahweh](#)
- [glory, glorious](#)

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Israel.
- **You see many things, but do not comprehend** - “Although you see many things, you do not understand what they mean”
- **ears are open, but no one hears** - The ability to hear is spoken of as if the ears were open. Here the word “hears” refers to understanding what one hears. AT: “people hear, but no one understands what they hear” (See: [Metaphor](#))
- **It pleased Yahweh to praise his justice and to make his law glorious** - “Yahweh was pleased to honor his justice by making his law glorious.” The second part of the phrase explains how Yahweh accomplished the first part.

Links:

- [Introduction to Isaiah](#)
- [Isaiah 42 General Notes](#)
- [Isaiah 42 Translation Questions](#)

Isaiah 42:22**UDB:**

²² But armies have destroyed Jerusalem and have completely plundered all the valuable things,
 and they have captured Yahweh's people
 and taken them away and put them in prison.
 They have been captured easily,
 because there was no one to protect them;
 there was no one to say that they should be allowed to return home.

ULB:

²² But this is a people robbed and plundered;
 they are all trapped in pits, held captive in prisons;
 they have become a plunder with no one to rescue them, and no one says,
 "Bring them back!"

translationWords:

- people group, peoples, the people, a people
- pit
- captive, captivity
- prison, prisoner, imprison

translationNotes:

- **General Information:** - Yahweh continues speaking.
- **But this is a people robbed and plundered** - This can be stated in active form. AT: "But the enemy has robbed and plundered this people" (See: **Active or Passive**)
- **robbed and plundered** - These two words mean basically the same thing and emphasize how badly the enemy had plundered them. (See: **Doublet**)
- **they are all trapped in pits, held captive in prisons** - These two phrases mean basically the same thing. This can be stated in active form. AT: "the enemy has trapped them all in pits and held them captive in prisons" (See: **Parallelism** and **Active or Passive**)

Links:

- [Introduction to Isaiah](#)
- [Isaiah 42 General Notes](#)
- [Isaiah 42 Translation Questions](#)

Isaiah 42:23-24**UDB:**

²³ Who among you will listen carefully to these things?

Who will pay attention from now on?

²⁴ Who allowed the valuable possessions of the people of Israel to be stolen?

It was Yahweh, because he is the one against whom we had sinned;
we did not conduct our lives like he wanted us to,
and we did not obey his laws.

ULB:

²³ Who among you will listen to this? Who will listen and hear in the future?

²⁴ Who gave Jacob over to the robber, and Israel to the looters?

Was it not Yahweh, against whom we have sinned,
in whose ways they refused to walk, and whose law they refused to obey?

translationWords:

- **Jacob, Israel**
- **Israel, Israelites, nation of Israel**
- **Yahweh**
- **sin, sinful, sinner, sinning**
- **walk**
- **law, principle**
- **obey, obedient, obedience**

translationNotes:

- **General Information:** - Here Isaiah begins speaking.
- **Who among you** - Here “you” is plural and refers to the people of Israel. (See: **Forms of You**)
- **Who gave Jacob over to the robber, and Israel to the looters?** - These two phrases mean the same thing. Isaiah uses this as a leading question in order to emphasize the answer that he will give in the next phrase. AT: “I will tell you who gave the people of Israel over to robbers and looters.” (See: **Rhetorical Question** and **Parallelism**)
- **Was it not Yahweh ... refused to obey?** - Isaiah uses this rhetorical question to emphasize that Yahweh alone was responsible for Israel’s situation, and to explain the reason that Yahweh did it. AT: “It was certainly Yahweh ... refused to obey.” (See: **Rhetorical Question**)

- **against whom we have sinned** - Here the word “we” refers to the people of Israel and to Isaiah. (See: [Inclusive “We”](#))
- **in whose ways they refused to walk, and whose law they refused to obey** - The word “they” also refers to the people of Israel and to Isaiah. The two phrases mean the same thing. In the first, obeying Yahweh’s laws is spoken of as if it were walking in the paths in which Yahweh commanded them to walk. (See: [Parallelism](#) and [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 42 General Notes](#)
- [Isaiah 42 Translation Questions](#)

Isaiah 42:25**UDB:**

²⁵ Therefore he was extremely angry with us,
 and he caused our soldiers to be destroyed in battles.
 It was as though he had lit a fire around us,
 but we did not understand what he was trying to tell us.
 His anger with us was like a fire that would burn us up,
 but we did not pay attention.

ULB:

²⁵ Therefore he poured out his fierce anger against them, with the devastation of war.
 It blazed around them, yet they did not realize it; it burned them, but they did not take it to heart.

translationWords:

- angry, anger
- devastate, devastation
- heart

translationNotes:

- **General Information:** - Isaiah continues speaking.
- **Therefore he** - “Therefore Yahweh”
- **he poured out his fierce anger against them** - Isaiah speaks of Yahweh’s anger as if it were a liquid that could be poured out. AT: “he demonstrated his fierce anger towards them” (See: [Metaphor](#))
- **against them** - “against us.” Here “them” refers to the people of Israel, but Isaiah still included himself as part of the people.
- **with the devastation of war** - The word “devastation” can be translated with a verb. AT: “by devastating them with war” (See: [Abstract Nouns](#))
- **It blazed around them ... it burned them** - Isaiah speaks of Yahweh’s fierce anger as if it were a fire that burned the people. (See: [Metaphor](#))
- **they did not take it to heart** - Paying attention to something and learning from it is spoken of as if it were placing that thing on one’s heart. AT: “they did not pay attention” or “they did not learn from it” (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 42 General Notes](#)
- [Isaiah 42 Translation Questions](#)

Isaiah 43 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation.

Special concepts in this chapter

Exodus

This chapter pictures Judah's eventual return from exile in Babylon as a kind of second exodus. It was reminiscent of their exodus from Egypt.

Other possible translation difficulties in this chapter

Exile

This chapter prophesies about the Jews return from Babylon, but the exile has yet to happen and is still more than a hundred years in the future. These events will show that Yahweh alone is God. (See: [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#) and [Assumed Knowledge and Implicit Information](#))

Links:

- [Isaiah 43:01 Notes](#)

Isaiah 43:1**UDB:**

¹ But now, you people of Israel, listen to Yahweh, the one who established your nation.

The one who caused you to become a nation says this:

”Do not be afraid,

because I have rescued you.

I have called you by your name, in order that you may belong to me. Now you are mine.

ULB:

43 ¹ But now this is what Yahweh says, he who created you, Jacob, and he who formed you, Israel:

”Do not be afraid, for I have redeemed you; I have called you by your name, you are mine.

translationWords:

- [Yahweh](#)
- [create, creation, Creator](#)
- [Jacob, Israel](#)
- [Israel, Israelites, nation of Israel](#)
- [fear, afraid, fear of Yahweh](#)
- [redeem, redemption, redeemer](#)
- [call, calling, called, call out](#)
- [name](#)

translationNotes:

- **he who created you, Jacob, and he who formed you, Israel** - Both clauses mean the same thing. AT: “the one who created you, O people of Israel” (See: [Parallelism](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 43 General Notes](#)
- [Isaiah 43 Translation Questions](#)

Isaiah 43:2-3**UDB:**

² When you experience dangerous situations,

and you have hardships as terrible as deep rivers to cross,

I will be with you.

When you have very painful troubles, as painful as fire,

you will be able to endure them, and they will not hurt you,

³ because I am Yahweh, your God,

the Holy One of Israel, the one who rescues you.

I will sacrifice Egypt in your place;

and Ethiopia and Seba exchange for you.

ULB:

² When you pass through the waters, I will be with you; and through the rivers, they will not overwhelm you.

When you walk through the fire you will not be burned, and the flames will not destroy you.

³ For I am Yahweh your God, the Holy One of Israel, your Savior.

I have given Egypt as your ransom, Ethiopia and Seba in exchange for you.

translationWords:

- water, waters
- God
- Holy One
- Savior
- Egypt, Egyptian
- ransom
- Ethiopia, Ethiopian

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Israel.

- **When you pass through the waters ... the flames will not destroy you** - Yahweh speaks of suffering and difficult experiences as if they are deep waters and fires through which the people walk. The words “waters” and “flames” form a merism and emphasize any difficult circumstance. (See: [Metaphor](#) and [Merism](#))
- **When you pass through the waters, I will be with you; and through the rivers, they will not overwhelm you** - These two statements mean basically the same thing and emphasize that the people will experience no harm because Yahweh is with them. (See: [Parallelism](#))
- **you will not be burned** - This can be stated in active form. AT: “it will not burn you” (See: [Active or Passive](#))
- **I have given Egypt as your ransom, Ethiopia and Seba in exchange for you** - These two phrases share similar meanings and emphasize that Yahweh will allow Israel’s enemy to conquer these nations instead of Israel. (See: [Parallelism](#))
- **Seba** - This is the name of a nation. (See: [How to Translate Names](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 43 General Notes](#)
- [Isaiah 43 Translation Questions](#)

Isaiah 43:4-5**UDB:**

⁴ I will cause other countries to be conquered instead of your country;

I will trade them for you,
in order that you will not be killed,
because you are very precious to me
and because I love you.

⁵ Do not be afraid, because I am with you.

Some day I will gather your descendants from the east and from
the west.

ULB:

⁴ Since you are precious and special in my sight, I love you;
therefore I will give people in exchange for you, and other peoples in exchange for your life.

⁵ Do not be afraid, for I am with you;

I will bring your offspring from the east, and gather you from the west.

translationWords:

- love
- people group, peoples, the people, a people
- life, live, living, alive
- offspring

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Israel.
- **Since you are precious and special in my sight** - The words “precious” and “special” mean basically the same thing and emphasize how much Yahweh values his people. AT: “Because you are very precious to me” (See: **Doublet**)
- **therefore I will give people in exchange for you, and other peoples in exchange for your life** - Both phrases mean the same thing. AT: “therefore I will let the enemy conquer other peoples instead of you” (See: **Parallelism**)
- **I will bring your offspring from the east, and gather you from the west** - The directions “east” and “west” form a merism and represent from every direction. AT: “I will bring you and your offspring from every direction” (See: **Merism**)

Links:

- [Introduction to Isaiah](#)
- [Isaiah 43 General Notes](#)
- [Isaiah 43 Translation Questions](#)

Isaiah 43:6-7**UDB:**

⁶ I will command the rulers of the nations to the north and to the south,

‘Allow all the people of Israel to return to their country,
from the most distant places on the earth.

⁷ Allow all those who belong to me to return,

because I have caused them to become a nation in order that they
would honor me;

I am the one who has done that.’

ULB:

⁶ I will say to the north, ‘Hand them over;’ and to the south, ‘Do not hold any
back;’

Bring my sons from afar, and my daughters from the remote regions of the
earth,

⁷ everyone who is called by my name, whom I have created for my glory,
whom I have formed, yes, whom I have made.

translationWords:

- hand, right hand, to hand over
- son, son of
- earth, earthly
- name
- create, creation, Creator
- glory, glorious

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Israel.
- **say to the north ... to the south** - Yahweh speaks to “the north” and “the south” as if commanding the nations in those locations. (See: **Personification** and **Metonymy**)
- **my sons ... my daughters** - Yahweh speaks of the people who belong to him as if they were his children. (See: **Metaphor**)

- **everyone who is called by my name** - Here to be called by someone's name represents belonging to that person. This can be stated in active form. AT: "everyone whom I have called by my name" or "everyone who belongs to me" (See: [Metonymy](#) and [Active or Passive](#))
- **whom I have formed, yes, whom I have made** - Both of these mean the same thing and emphasize that it is God who made the people of Israel. (See: [Doublet](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 43 General Notes](#)
- [Isaiah 43 Translation Questions](#)

Isaiah 43:8-9**UDB:**

⁸ Summon the people who have eyes but act as though they were blind;

 summon those who have ears but act as though they were deaf.

⁹ Gather people of all nations together,

 ones from all people groups,

and ask them this: 'Has any of their idols foretold the things that are happening now?

 And can any of them predict what will happen in the future?'

Then bring people who will testify and say 'I heard them predict things,

 and what they predicted was what happened,'

 but they will be lying."

ULB:

⁸ Bring out the people who are blind, even though they have eyes, and the deaf, even though they have ears.

⁹ All the nations gather together, and the peoples assemble.

Who among them could have declared this and announced to us earlier events?

Let them bring their witnesses to prove themselves right, let them listen and affirm, 'It is true.'

translationWords:

- nation
- people group, peoples, the people, a people
- declare, declaration
- witness, eyewitness
- true, truth, come true

translationNotes:

- **the people who are blind ... the deaf** - Yahweh speaks of those who do not listen to him or obey him as if they were blind and deaf. (See: **Metaphor**)

- **Who among them could have declared this and announced to us earlier events?** - This rhetorical question applies to the gods whom the people of the nations worship. The implied answer is that none of them could do this. This question can be translated as a statement. AT: “None of their gods could have declared this or announced to us earlier events.” (See: [Assumed Knowledge and Implicit Information](#) and [Rhetorical Question](#))
- **announced to us earlier events** - This phrase refers to their ability to tell about events that happened in the past before they happened. AT: “announced to us earlier events before they happened” (See: [Assumed Knowledge and Implicit Information](#))
- **Let them bring their witnesses to prove themselves right, let them listen and affirm, ‘It is true.’** - Yahweh challenges the gods whom the nations worship to provide witnesses who will testify that they have been able to do these things, although he knows that they cannot do so. AT: “These gods have no witnesses who will prove them right, witnesses who will listen and affirm, ‘It is true’” (See: [Irony](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 43 General Notes](#)
- [Isaiah 43 Translation Questions](#)

Isaiah 43:10-11**UDB:**

¹⁰ But Yahweh says, "You people of Israel are my witnesses,
 and you are the ones who serve me.
 I chose you in order that you would know me, believe in me,
 and understand that I am the only one who is truly God.
 There is no other true God.
 There was no other true God previously,
 and there will never be another true God.
¹¹ I, only I, am Yahweh,
 and there is no other one who can save you.

ULB:

¹⁰ You are my witnesses," declares Yahweh, "and my servant whom I have chosen,
 so that you may know and believe in me, and understand that I am he.
 Before me there was no god formed, and there will be none after me.
¹¹ I, I am Yahweh, and there is no savior but me.

translationWords:

- witness, eyewitness
- declare, declaration
- Yahweh
- servant, slave, slavery
- chosen one, choose, chosen people, Chosen One, the elect
- know, knowledge, make known
- believe, believe in, belief
- Savior

translationNotes:

- **You ... my servant** - Here "you" is plural and refers to the people of Israel. The phrase "my servant" refers to the nation, as a whole. (See: [Forms of 'You' - Dual/Plural](#))

- **Before me ... after me** - In speaking this way, Yahweh is not saying that there was a time before which he did not exist or a time after which he will not exist. He is asserting that he is eternal and that the gods whom the people of other nations worship are not.
- **Before me there was no god formed** - Here the word “formed” indicates that Yahweh is speaking of idols that people have made. This can be stated in active form. AT: “None of the gods whom people have formed existed before me” (See: [Assumed Knowledge and Implicit Information](#) and [Active or Passive](#))
- **and there will be none after me** - “and none of those gods will exist after me”
- **I, I am Yahweh** - The word “I” is repeated to emphasize the focus on Yahweh. AT: “I alone am Yahweh” or “I myself am Yahweh” (See: [Doublet](#))
- **there is no savior but me** - This can be expressed positively. AT: “I am the only savior” or “I am the only one who can save you”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 43 General Notes](#)
- [Isaiah 43 Translation Questions](#)

Isaiah 43:12-13**UDB:**

¹² I said that I would rescue your ancestors,

and then I rescued them, and I proclaimed that I had done it.

No foreign god among you did that!

And you are witnesses that only I, Yahweh, am God.

¹³ I am God, the one who has existed forever and who will exist forever;

no one can snatch people from my hand,

and no one can change what I have done.”

ULB:

¹² I have declared, saved, and proclaimed, and there is no other god among you.

You are my witnesses,” declares Yahweh, ”I am God.

¹³ From this day on I am he,

and no one can rescue anyone from my hand. I act, and who can turn it back?”

translationWords:

- declare, declaration
- save, safe
- proclaim, proclamation
- false god, foreign god, god, goddess
- witness, eyewitness
- God
- hand, right hand, to hand over

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Israel.
- **no one can rescue anyone from my hand** - Here the word “hand” represents Yahweh’s power. AT: “no one can rescue anyone from my power” (See: [Metonymy](#))

- **who can turn it back?** - Yahweh uses this question to say that no one can turn back his hand. It can be translated as a statement. Turning back his hand represents stopping him from doing something. See how you translated a similar phrase in [14:27](#). AT: “no one can turn it back.” or “no one can stop me.” (See: [Rhetorical Question](#) and [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 43 General Notes](#)
- [Isaiah 43 Translation Questions](#)

Isaiah 43:14-15**UDB:**

¹⁴ Yahweh, the Holy One of Israel, is the one who rescues you, and this is what he says:

”For your sake, I will send an army to attack Babylon.

They will force the people of the city to run away from their city, and to wail in song instead of rejoice in song.

¹⁵ I am Yahweh, your Holy One,

the one who caused Israel to become a nation, and the one who is really your king.

ULB:

¹⁴ This is what Yahweh says, your Redeemer, the Holy One of Israel:

”For your sake I send to Babylon and lead them all down as fugitives, turning the Babylonians’ expressions of joy into songs of lamentation.

¹⁵ I am Yahweh, your Holy One, the Creator of Israel, your King.”

translationWords:

- Yahweh
- redeem, redemption, redeemer
- Holy One
- Israel, Israelites, nation of Israel
- Babylon, Babylonian
- joy, joyful
- lament, lamentation
- create, creation, Creator
- king

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Israel.
- **Holy One of Israel** - Translate this phrase in the same way you did in [1:4](#).
- **I send to Babylon and lead them all down** - The object of the verb “send” may be supplied in translation. AT: “I send an army to Babylon” (See: [Assumed Knowledge and Implicit Information](#))
- **lead them all down as fugitives** - “lead all of the Babylonians down as fugitives”
- **fugitives** - A fugitive is a person who runs away so that his enemy will not capture him.

Links:

- [Introduction to Isaiah](#)
- [Isaiah 43 General Notes](#)
- [Isaiah 43 Translation Questions](#)

Isaiah 43:16-17**UDB:**

¹⁶ I am Yahweh, the one who opened a path through the water,

making a road through the Sea of Reeds.

¹⁷ Then I summoned the great army of Egypt

to come with all their chariots and horses.

But when they tried to pursue my people,

I caused the waves to flow over them and they drowned;

their lives ended like the light of a candle ends when someone snuffs out the wick.

ULB:

¹⁶ This is what Yahweh says (who opened a way through the sea and a path in the mighty waters,

¹⁷ who led out the chariot and horse, the army and the mighty host. They fell down together;

they will never rise again; they are extinguished, quenched like a burning wick.)

translationWords:

- Yahweh
- mighty, might
- water, waters
- chariot
- horse
- raise, rise, risen, arise, arose
- quench

translationNotes:

- **who opened a way ... like a burning wick** - In these verses, Isaiah speaks of the events following the exodus from Egypt, when Yahweh divided the sea to let the Israelites walk through on dry ground but then drowned the Egyptian army. The full meaning of this statement can be made clear. (See: [Assumed Knowledge and Implicit Information](#))

- **They fell down together; they will never rise again** - Dying is spoken of as if it were falling down to the ground. AT: “They all died together; they will never live again” (See: [Metaphor](#) and [Euphemism](#))
- **they are extinguished, quenched like a burning wick** - The people dying is spoken of as if they were burning candle wicks that someone has extinguished. This can be stated in active form. AT: “their lives have ended, like a person extinguishes the flame of a burning candle” (See: [Metaphor](#) and [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 43 General Notes](#)
- [Isaiah 43 Translation Questions](#)

Isaiah 43:18-19**UDB:**

¹⁸ But do not think only about what happened in the past, long ago.

¹⁹ Instead, consider the new thing that I am going to do.

I have already started to do it;

can you see it?

I am going to make a road through the desert.

And I will cause there to be streams in the wasteland.

ULB:

¹⁸ "Do not think about these former things, nor consider the things of long ago.

¹⁹ Look, I am about to do a new thing; now it begins to happen; do you not perceive it?

I will make a road in the desert and streams of water in the wilderness.

translationWords:

- [desert, wilderness](#)

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Israel.
- **Do not think about these former things, nor consider the things of long ago.** - These two phrases mean basically the same thing and emphasize that they are not to worry about what happened in the past. (See: [Parallelism](#))
- **Look** - This is an idiom. AT: "Listen" or "Pay attention" (See: [Idiom](#))
- **do you not perceive it?** - Yahweh uses a question to teach the people of Israel. This rhetorical question can be translated as a statement. AT: "surely you have noticed it." (See: [Rhetorical Question](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 43 General Notes](#)
- [Isaiah 43 Translation Questions](#)

Isaiah 43:20-21**UDB:**

²⁰ The jackals and ostriches and other wild creatures will thank me

for giving them water in the desert.

I will cause streams to appear in the dry desert

in order that my people, the ones whom I have chosen, will have water;

²¹ I will do that for the people whom I have created and chosen to belong to me,

so that they will tell others about the wonderful things I have done for them.

ULB:

²⁰ The wild animals of the field will honor me, the jackals and the ostriches, because I give water in the wilderness, and rivers in the desert, for my chosen people to drink,

²¹ this people whom I formed for myself, that they might recount my praises.

translationWords:

- honor, to honor
- desert, wilderness
- chosen one, choose, chosen people, Chosen One, the elect
- praise

translationNotes:

- **wild animals of the field will honor me, the jackals and the ostriches** - Here animals honor Yahweh as if they were people. (See: [Personification](#))
- **the jackals and the ostriches** - These are examples of the kinds of animals that will honor Yahweh. See how you translated the names of these animals in [13:21-22](#). The missing words can be added to make the meaning clear. AT: “the jackals and the ostriches will honor me” (See: [Ellipsis](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 43 General Notes](#)
- [Isaiah 43 Translation Questions](#)

Isaiah 43:22-23**UDB:**

²² But now, you descendants of Jacob, you refuse to request my help.

You people of Israel have become tired of worshiping me.

²³ You have not brought to me sheep or goats for offerings to burn up on my altar;

you have not honored me with any sacrifices,

even though the offerings of grain and incense that I asked you to bring to me were not a burden to you.

ULB:

²² But you have not called on me, Jacob; you have become tired of me, Israel.

²³ You have not brought me any of your sheep as burnt offerings,

or honored me with your sacrifices. I have not burdened you with grain offerings, nor wearied you with demands for incense.

translationWords:

- call, calling, called, call out
- Jacob, Israel
- Israel, Israelites, nation of Israel
- sheep, ram, ewe
- burnt offering, offering by fire
- honor, to honor
- sacrifice, offering
- burden
- grain offering
- incense

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Israel.

Links:

- [Introduction to Isaiah](#)

- Isaiah 43 General Notes
- [Isaiah 43 Translation Questions](#)

Isaiah 43:24**UDB:**

²⁴ You have not bought for me any fragrant reeds,

and you have not poured out to me the sweet-smelling fat from any animal sacrifices.

But you have burdened me by all the sins that you have committed,
and made me weary because of all your iniquities.

ULB:

²⁴ You have bought me no sweet-smelling cane with money, neither have you poured out to me the fat of your sacrifices;

but you have burdened me with your sins, you have wearied me with your evil deeds.

translationWords:

- [sacrifice, offering](#)
- [burden](#)
- [sin, sinful, sinner, sinning](#)
- [evil, wicked, wickedness](#)

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Israel.
- **sweet-smelling cane** - This is a plant with a pleasant smell used to make anointing oil. It did not grow in the land of Israel so the people had to buy it from other nations.
- **burdened me with your sins, you have wearied me with your evil deeds** - These both mean the same thing and emphasize the complaint Yahweh has with his people. (See: [Parallelism](#))
- **burdened me with your sins** - “troubled me with your sins”

Links:

- [Introduction to Isaiah](#)

- Isaiah 43 General Notes
- [Isaiah 43 Translation Questions](#)

Isaiah 43:25-26**UDB:**

²⁵ I am the one who is able to forgive you for all your sins;

I am the only one who can do that,
with the result that I will never think about them again.

²⁶ Tell me what I have done that you do not like.

Do you think that when you state your case, you will prove that you
are innocent?

ULB:

²⁵ I, yes, I, am he who blots out your offenses for my own sake; and I will not call to mind your sins any longer.

²⁶ Remind me of what happened. Let us debate together; present your cause, that you may be proved innocent.

translationWords:

- blot out, wipe out
- mind
- sin, sinful, sinner, sinning
- innocent

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Israel.
- **I, yes, I** - The word "I" is repeated for emphasis. AT: "I alone" (See: **Doublet**)
- **who blots out your offenses** - Forgiving sins is spoken of as either 1) blotting them out or wiping them away or 2) erasing a written record of the sins. AT: "who forgives your offenses like someone wiping something away" or "who forgives your offenses like someone who erases a record of sins" (See: **Metaphor**)
- **for my own sake** - "for my own honor" or "for my own reputation"
- **call to mind** - "remember"
- **present your cause, that you may be proved innocent** - Yahweh challenges the people to offer proof that they are innocent of the charges that he has brought against them, although he knows that they cannot do so. AT: "present your case, but you cannot prove yourselves to be innocent" (See: **Irony**)
- **that you may be proved innocent** - This can be stated in active form. AT: "that you may prove yourselves innocent" (See: **Active or Passive**)

Links:

- [Introduction to Isaiah](#)
- [Isaiah 43 General Notes](#)
- [Isaiah 43 Translation Questions](#)

Isaiah 43:27-28**UDB:**

²⁷ No, what has happened is that the first ancestor of you Israelites sinned against me,
and since then, all your leaders have rebelled against me.

²⁸ That is why I will cause your priests to be disgraced;
I will allow others to destroy you people of Israel
and caused you to be despised.”

ULB:

²⁷ Your first father sinned, and your leaders have transgressed against me.

²⁸ Therefore I will defile the holy officials; I will hand Jacob over to complete
destruction, and Israel to abusive humiliation.”

translationWords:

- ancestor, father, forefather
- sin, sinful, sinner, sinning
- transgress, transgression
- defile, be defiled
- holy, holiness
- hand, right hand, to hand over
- Jacob, Israel
- Israel, Israelites, nation of Israel

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Israel.
- **Your first father sinned** - This refers to the founder of Israel and may represent either Abraham or Jacob.
- **I will hand Jacob over to complete destruction** - Here to “hand over” represents putting someone under the power of another. The noun “destruction” can be translated with a verbal phrase. AT: “I will cause the enemy to completely destroy Jacob” (See: **Metonymy** and **Abstract Nouns**)
- **Israel to abusive humiliation** - The verb may be supplied from the previous phrase, with which this phrase is parallel. The noun “humiliation” can be translated with a verbal phrase. AT: “I will allow the enemy to abuse and humiliate Israel” (See: **Parallelism** and **Ellipsis** and **Abstract Nouns**)

Links:

- [Introduction to Isaiah](#)
- [Isaiah 43 General Notes](#)
- [Isaiah 43 Translation Questions](#)

Isaiah 44 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation.

Special concepts in this chapter

Yahweh's power

There is a prophecy in this chapter that names the king who will end the exile of the Jews from Babylon and rebuild the temple, even though the exile has not yet even occurred. This emphasizes that Yahweh knows the future, so the translator should translate Cyrus's name in this chapter. There are many other aspects of this chapter that show Yahweh's power as well. (See: [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#) and [temple](#))

Links:

- [Isaiah 44:01 Notes](#)

Isaiah 44:1-2**UDB:**

¹ But now, you people of Israel whom Yahweh has chosen to serve him, listen to me.

² Yahweh, the one who created you, watched over you while you were being born, and helps you, says this:

”You dear people of Israel whom I have chosen,
you who serve me,
do not be afraid.

ULB:

44 ¹ Now listen, Jacob my servant, and Israel, whom I have chosen:

² This is what Yahweh says, he who made you and formed you in the womb and who will help you: ”Do not fear, Jacob my servant; and you, Jeshurun, whom I have chosen.

translationWords:

- [Jacob, Israel](#)
- [servant, slave, slavery](#)
- [Israel, Israelites, nation of Israel](#)
- [chosen one, choose, chosen people, Chosen One, the elect](#)
- [Yahweh](#)
- [fear, afraid, fear of Yahweh](#)

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Israel.
- **Jacob my servant** - This refers to Jacob’s descendants. AT: “descendants of Jacob, my servants” (See: [Metonymy](#))
- **he who made you and formed you in the womb** - Yahweh speaks of creating the nation of Israel as if it were forming the nation as a baby in its mother’s womb. AT: “he who made you, as I form a baby in the womb” (See: [Metaphor](#))
- **and you, Jeshurun, whom I have chosen** - The verb may be supplied from the previous phrase. AT: “and you, Jeshurun, whom I have chosen, do not fear” (See: [Ellipsis](#))
- **Jeshurun** - This also refers to the people of Israel. (See: [How to Translate Names](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 44 General Notes](#)
- [Isaiah 44 Translation Questions](#)

Isaiah 44:3-4**UDB:**

³ I will pour water on your dry land

and cause streams to flow.

And I will pour out my Spirit on your descendants

and greatly bless them.

⁴ They will grow up like grass grows along the water,

like willow trees grow well along a riverbank.

ULB:

³ For I will pour water on the thirsty ground, and flowing streams on the dry ground;

I will pour my Spirit on your offspring, and my blessing on your children.

⁴ They will spring up among the grass, like willows by the streams of water.

translationWords:

- Holy Spirit, Spirit of God, Spirit of the Lord
- offspring
- bless, blessed, blessing
- children, child

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Israel.
- **I will pour water on the thirsty ground, and flowing streams on the dry ground** - Yahweh speaks of giving his Spirit to the people of Israel as if he were causing rain to fall and streams to flow on dry ground. (See: **Metaphor**)
- **the thirsty ground** - Dry ground is spoken of as if it were a thirsty person. AT: “the dry ground” (See: **Metaphor** and **Personification**)
- **I will pour my Spirit on your offspring** - Yahweh speaks of giving his Spirit to the people as if his Spirit were liquid that he pours out on them. AT: “I will give my Spirit to your offspring” (See: **Metaphor**)
- **and my blessing on your children** - The verb may be supplied from the previous phrase. AT: “and I will pour out my blessing on your children” or “and I will give my blessing to your children” (See: **Ellipsis**)

- **They will spring up among the grass, like willows by the streams of water** - The people of Israel being prosperous and multiplying is spoken of as if they were plants that grow because they have plenty of water. (See: [Metaphor](#))
- **willows** - A willow is a tree with thin branches that grows near the water.

Links:

- [Introduction to Isaiah](#)
- [Isaiah 44 General Notes](#)
- [Isaiah 44 Translation Questions](#)

Isaiah 44:5**UDB:**

⁵ Some of them will say, 'I belong to Yahweh,'

and others will say, 'We are descendants of Jacob,'

and others will write on their hands, 'We belong to Yahweh,'

and others will say, 'We are Israelites, and we belong to Yahweh.'"

ULB:

⁵ One will say, 'I belong to Yahweh,' and another will call out the name of Jacob,

and another will write on his hand 'Belonging to Yahweh,' and name himself by the name of Israel."

translationWords:

- [Yahweh](#)
- [call, calling, called, call out](#)
- [Jacob, Israel](#)
- [name](#)

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Israel
- **another will call out the name of Jacob** - "another person will say he is a descendant of Jacob"
- **name himself by the name of Israel** - "call himself a descendant of Israel"

Links:

- [Introduction to Isaiah](#)
- [Isaiah 44 General Notes](#)
- [Isaiah 44 Translation Questions](#)

Isaiah 44:6**UDB:**

⁶ Yahweh, the King of Israel, the one who saves us, commander of the angel armies, says this:

”I am the one who begins everything and who ends everything;
there is no other God.

ULB:

⁶ This is what Yahweh says—the King of Israel and his Redeemer, Yahweh of hosts:

”I am the first, and I am the last; and there is no God but me.

translationWords:

- [king](#)
- [Israel, Israelites, nation of Israel](#)
- [redeem, redemption, redeemer](#)
- [Yahweh of hosts, God of hosts, host](#)
- [God](#)

translationNotes:

- **his Redeemer** - “Israel’s Redeemer”
- **Yahweh of hosts** - Translate this phrase in the same way you did in [1:9](#).
- **I am the first, and I am the last** - This phrase emphasizes Yahweh’s eternal nature. Possible meanings are 1) “I am the one who began all things, and I am the one who ends all things” or 2) “I am the one who has always lived, and I am the one who always will live.” (See: [Merism](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 44 General Notes](#)
- [Isaiah 44 Translation Questions](#)

Isaiah 44:7**UDB:**

⁷ If there is anyone like me,

he should proclaim it!

He should speak and tell me now!

He should tell what has happened since I caused my people of Israel
to become a nation long ago;

he should also explain why events in the past happened the way they did,
and he should predict what will happen in the future.

ULB:

⁷ Who is like me? Let him announce it and explain to me

the events that occurred since I established my ancient people, and let them
declare the events to come.

translationWords:

- [people of God, my people](#)
- [declare, declaration](#)

translationNotes:

- **General Information:** - Yahweh continues speaking.
- **Who is like me? Let him announce** - Yahweh uses this rhetorical question to emphasize that there is no one like him. This question can be translated as a statement. AT: "If anyone thinks he is like me, let him announce" (See: [Rhetorical Question](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 44 General Notes](#)
- [Isaiah 44 Translation Questions](#)

Isaiah 44:8**UDB:**

⁸ My people, do not be afraid.

Long ago I told you things that would happen;
you know that I predicted them, and you can testify that I did that.

There certainly is not any other God.

There is no other God who is able to protect you.”

ULB:

⁸ Do not fear or be afraid. Have I not declared to you long ago, and announced it?

You are my witnesses: Is there any God besides me? There is no other Rock; I know of none.”

translationWords:

- fear, afraid, fear of Yahweh
- declare, declaration
- witness, eyewitness

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Israel.
- **Do not fear or be afraid** - Yahweh uses two similar expressions in order to strengthen his encouragement. AT: “Do not be afraid” (See: **Doublet**)
- **Have I not declared to you long ago, and announced it?** - Yahweh uses this question to emphasize that he is the one who predicted the events that have now happened. This can be translated as a statement. The word “announced” means basically the same thing as “declared.” AT: “I declared these things to you long ago.” (See: **Rhetorical Question** and **Doublet**)
- **Is there any God besides me?** - Yahweh uses a question again to emphasize that there is no other God. This rhetorical question can be translated as a statement. AT: “There is no God besides me.” (See: **Rhetorical Question**)
- **There is no other Rock** - Yahweh speaks of himself as if he were a large rock under which people can find shelter. This means he has the power to protect his people. (See: **Metaphor**)

Links:

- [Introduction to Isaiah](#)
- [Isaiah 44 General Notes](#)
- [Isaiah 44 Translation Questions](#)

Isaiah 44:9-10**UDB:**

⁹ All those who make idols are foolish,

and the idols that they think highly of are worthless.

And the people who worship those idols—it is as though they were blind,

and they will be ashamed for having worshiped those idols.

¹⁰ Only foolish people would make idols in a mold,

idols that would never help them at all.

ULB:

⁹ All who fashion idols are nothing; the things they delight in are worthless; their witnesses cannot see or know anything, and they will be put to shame.

¹⁰ Who would form a god or cast an idol that is worthless?

translationWords:

- idol, idolatrous
- witness, eyewitness
- shame, shameful, ashamed

translationNotes:

- **General Information:** - Yahweh continues speaking.
- **the things they delight in are worthless** - “the idols they delight in are worthless”
- **their witnesses cannot see or know anything** - This phrase refers to those who worship these idols and who claim to be witnesses of the idols’ power. Yahweh speaks of their inability to understand the truth as if they were blind. AT: “those who serve as witnesses for these idols are like blind people who know nothing” (See: **Metaphor**)
- **they will be put to shame** - This can be stated in active form. AT: “they will be ashamed” or “their idols will put them to shame” (See: **Active or Passive**)
- **Who would form a god or cast an idol that is worthless?** - Yahweh is using this question to rebuke those who make idols. This question can be translated as a statement. AT: “Only fools would form a god or cast an idol that is worthless.” (See: **Rhetorical Question**)
- **cast an idol that is worthless** - The word “worthless” does not distinguish worthless idols from idols that have worth, because all idols are worthless. AT: “cast worthless idols” (See: **Distinguishing versus Informing or Reminding**)

Links:

- [Introduction to Isaiah](#)
- [Isaiah 44 General Notes](#)
- [Isaiah 44 Translation Questions](#)

Isaiah 44:11**UDB:**

¹¹ Those who make idols and those who worship them will be ashamed.

Those who make idols are only human beings,
but they claim that they are making gods!
They should stand in front of God in a courtroom,
and when they hear what he says, they will be terrified,
and they will all be disgraced.

ULB:

¹¹ Look, all his associates will be put to shame; the craftsmen are only men.
Let them take their stand together; they will cower and be put to shame.

translationWords:

- [shame, shameful, ashamed](#)

translationNotes:

- **General Information:** - Yahweh continues speaking.
- **all his associates** - Possible meanings are 1) this refers to the associates of the craftsman who makes the idol. AT: “all of the craftsman’s associates” or 2) this refers to those who associate themselves with the idol by worshipping it. AT: “all those who worship the idol” (See: [Assumed Knowledge and Implicit Information](#))
- **be put to shame** - This can be stated in active form. AT: “will be ashamed” (See: [Active or Passive](#))
- **Let them take their stand together** - “Let them all come together before me”
- **they will cower** - “they will be terrified.” To “cower” is to bend over in fear.

Links:

- [Introduction to Isaiah](#)
- [Isaiah 44 General Notes](#)
- [Isaiah 44 Translation Questions](#)

Isaiah 44:12**UDB:**

¹² Metalworkers stand in front of hot coals

in order to make idols.

They pound them with hammers and shape them.

Because they work very hard, they become hungry and weak;
they become very thirsty and feel exhausted.

ULB:

¹² The smith works with his tools, forming it, working over the coals.

He shapes it with hammers and works it with his strong arm.

He is hungry, and his strength wanes; he drinks no water and becomes faint.

translationWords:

- [works, deeds, work, acts](#)

translationNotes:

- **General Information:** - Yahweh continues speaking.
- **forming it** - “forming the idol” or “creating the idol”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 44 General Notes](#)
- [Isaiah 44 Translation Questions](#)

Isaiah 44:13**UDB:**

¹³ Then a woodcarver takes a big block of wood and he measures it;

then he marks it to show where he will cut it.

He uses a chisel and other tools

to carve it to resemble a human.

He causes it to become a very beautiful idol,

and then he puts it in a special house, where he will bow down to it.

ULB:

¹³ The carpenter measures the wood with a line, and marks it with a stylus.

He shapes it with his tools and marks it out with a compass.

He shapes it after the figure of a man, like an attractive human, so it may stay in a house.

translationWords:**translationNotes:**

- **with a line** - A string was used to outline the shape of the idol in the wood.
- **stylus** - This is a sharp tool to scratch the wood so the craftsman can see where to cut.
- **a compass** - This is a tool with two points that spread out used to help mark the wood to make the idol.

Links:

- [Introduction to Isaiah](#)
- [Isaiah 44 General Notes](#)
- [Isaiah 44 Translation Questions](#)

Isaiah 44:14**UDB:**

¹⁴ Before he carves an idol from that block of wood, he has already cut down a cedar tree,
or he has selected a cypress tree or an oak tree
and allowed it to grow tall in the forest.
Or he has planted a pine tree,
and the rain has watered it and caused it to grow tall.

ULB:

¹⁴ He cuts down cedars, or chooses a cypress tree or an oak tree.
He picks for himself trees in the forest. He plants a fir tree and the rain
makes it grow.

translationWords:

- cedar
- cypress
- oak
- fir

translationNotes:

- **He cuts down** - “The carpenter cuts down” or “the woodcarver cuts down”
- **cypress tree** - a tall evergreen tree (See: [Translate Unknowns](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 44 General Notes](#)
- [Isaiah 44 Translation Questions](#)

Isaiah 44:15-16**UDB:**

¹⁵ After he uses part of the tree to make an idol,

he uses the other part to make a fire,
either to warm himself or to bake bread.

But he uses part of the same tree to make for himself an idol to worship!

He makes an idol, and then he bows down to worship it.

¹⁶ He burns part of the wood of that tree to cook his meat and eats it and becomes full,

and he burns part of it to warm himself,
and he says, "I feel warm while I am watching the flames in the fire."

ULB:

¹⁵ Then a man uses it for a fire and warms himself. Yes, he kindles a fire and bakes bread.

Then he makes from it a god and bows down to it; he makes an idol and bows down to it.

¹⁶ He burns part of the wood for the fire, roasting his meat over it. He eats and is satisfied.

He warms himself and says, "Ah, I am warm, I have seen the fire."

translationWords:

- bread
- false god, foreign god, god, goddess
- bow, bow down
- idol, idolatrous

translationNotes:

- **Then a man uses it** - "The man uses the wood"
- **he makes an idol and bows down to it** - This part of the sentence says basically the same as the first to emphasize it. (See: [Parallelism](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 44 General Notes](#)
- [Isaiah 44 Translation Questions](#)

Isaiah 44:17**UDB:**

¹⁷ Then he takes the rest of the wood

and makes an idol which is to be his god.

He bows down to it and honors it,

and prays to it and says,

“You are my god, so save me!”

ULB:

¹⁷ With the rest of the wood he makes a god, his carved image; he bows down to it and reverences it,

and prays to it saying, “Rescue me, for you are my god.”

translationWords:

- false god, foreign god, god, goddess
- image, carved image, carved figure, cast metal figure
- bow, bow down
- reverence
- pray, prayer

translationNotes:**Links:**

- [Introduction to Isaiah](#)
- [Isaiah 44 General Notes](#)
- [Isaiah 44 Translation Questions](#)

Isaiah 44:18**UDB:**

¹⁸ Those people are very stupid and ignorant.

It is as though they were blind and unable to see,
as though their minds were closed and unable to think well.

ULB:

¹⁸ They do not know, nor do they understand, for their eyes are blind and cannot see, and their hearts cannot perceive.

translationWords:

- [know, knowledge, make known](#)
- [heart](#)

translationNotes:

- **for their eyes are blind and cannot see** - Yahweh speaks of those who cannot understand the foolishness of worshiping idols as if they were blind. (See: [Metaphor](#))
- **for their eyes are blind** - Here “their eyes” represents the whole person. AT: “for they are blind” (See: [Synecdoche](#))
- **their hearts cannot perceive** - Here the word “hearts” represent the minds and thoughts of the people. AT: “they cannot understand” (See: [Synecdoche](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 44 General Notes](#)
- [Isaiah 44 Translation Questions](#)

Isaiah 44:19**UDB:**

¹⁹ They do not think about what they are doing,
that they are taking a block of wood
and burning half of it to warm themselves
and using some of the rest to bake bread and roast some meat!
They do not say to themselves,
"It is stupid to take the rest of the wood to make a detestable idol!
It does not make sense to bow down to a block of wood!"

ULB:

¹⁹ No one thinks, nor do they comprehend and say,
"I have burned part of the wood in the fire; yes, I have also baked bread upon
its coals. I have roasted meat over its coals and eaten.
Now should I make the other part of the wood into something disgusting to
worship? Should I bow down to a block of wood?"

translationWords:

- [worship](#)
- [bow, bow down](#)

translationNotes:

- **Now should I make ... something disgusting to worship? Should I bow down to a block of wood?** - Yahweh says that these people should be asking themselves these rhetorical questions. The questions anticipate negative answers and emphasize how foolish it would be for a person to do these things. These questions can be translated as statements. AT: "I should not now make ... something disgusting to worship. I should not bow down to a block of wood." (See: [Rhetorical Question](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 44 General Notes](#)
- [Isaiah 44 Translation Questions](#)

Isaiah 44:20**UDB:**

²⁰ They might as well be eating the ashes from a fire!

They trust in something that cannot save them;
they do not admit, "In my hand I hold something that is not really
a god! "

ULB:

²⁰ It is as if he were eating ashes; his deceived heart misleads him. He cannot rescue himself, nor does he say, "This thing in my right hand is a false god."

translationWords:

- [deceive, deceit, deception, deceptive](#)
- [heart](#)
- [right hand](#)
- [false god, foreign god, god, goddess](#)

translationNotes:

- **It is as if he were eating ashes** - Yahweh speaks of a person worshiping an idol as if that person were eating the burned ashes of the wood from which he made the idol. Just as eating ashes does not benefit a person, neither does worshiping an idol. (See: [Metaphor](#))
- **his deceived heart misleads him** - The heart represents the inner person. AT: "he misleads himself because he is deceived" (See: [Metonymy](#))
- **He cannot rescue himself** - "The person who worships idols cannot save himself"

Links:

- [Introduction to Isaiah](#)
- [Isaiah 44 General Notes](#)
- [Isaiah 44 Translation Questions](#)

Isaiah 44:21-22**UDB:**

²¹ Yahweh says, "You descendants of Jacob,

you people of Israel who should be serving me,

I created you,

and I will not forget you.

²² I have gotten rid of your sins

like the wind blows away a cloud.

It is as though your transgressions were a morning mist

that I have blown away.

Return to me

because I have rescued you."

ULB:

²¹ Think about these things, Jacob, and Israel, for you are my servant:

I have formed you; you are my servant: Israel, you will not be forgotten by me.

²² I have blotted out, like a thick cloud, your rebellious deeds, and like a cloud, your sins;

return to me, for I have redeemed you.

translationWords:

- Jacob, Israel
- servant, slave, slavery
- blot out, wipe out
- rebel, rebellious, rebellion
- works, deeds, work, acts
- sin, sinful, sinner, sinning
- redeem, redemption, redeemer

translationNotes:

- **General Information:** - Yahweh continues speaking.
- **Jacob, and Israel** - This refers to people descended from Jacob, Israel. AT: “you descendants of Israel” (See: [Metonymy](#) and [Doublet](#))
- **you will not be forgotten by me** - This can be stated in active form. AT: “I will not forget you” (See: [Active or Passive](#))
- **I have blotted out, like a thick cloud, your rebellious deeds, and like a cloud, your sins** - Both of these statements mean the same thing. God has removed their sins as quickly and easily as a wind can blow away a cloud. (See: [Parallelism](#) and [Simile](#))
- **and like a cloud, your sins** - The verb may be supplied from the previous phrase. AT: “and like a cloud, I have blotted out your sins” (See: [Ellipsis](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 44 General Notes](#)
- [Isaiah 44 Translation Questions](#)

Isaiah 44:23**UDB:**

²³ The sun and moon and stars in the sky, should sing,
and the very deepest places of the earth will should joyfully!
All the mountains and forests, and all you trees,
should sing loudly,
because Yahweh has rescued the descendants of Jacob,
and the people of Israel will praise him.

ULB:

²³ Sing, you heavens, for Yahweh has done this; shout, you depths of the earth.
Break out into singing, you mountains, you forest with every tree in it;
for Yahweh has redeemed Jacob, and will show his glory in Israel.

translationWords:

- [heaven, sky, heavens, heavenly](#)
- [Yahweh](#)
- [redeem, redemption, redeemer](#)
- [Jacob, Israel](#)
- [glory, glorious](#)

translationNotes:

- **Sing, you heavens ... glory in Israel** - Here Isaiah speaks various parts of creation as if they were people and commands them to praise Yahweh. (See: [Apostrophe](#) and [Personification](#))
- **you depths of the earth** - “you lowest parts of the earth.” Possible meanings are 1) that this refers to very deep places on the earth such as caves or canyons and forms a merism with “heavens” in the previous phrase or 2) that this refers to the place of the dead. (See: [Merism](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 44 General Notes](#)
- [Isaiah 44 Translation Questions](#)

Isaiah 44:24-25**UDB:**

²⁴ Yahweh, who saved you and created you, says this:

”I am Yahweh, the one who created everything.

I am the only one who stretched out the sky.

There was no one who was with me

when I created the earth.

²⁵ I show that the false prophets are liars,

and I show that those who perform rituals to predict the future are fools.

Some people who falsely think that they are wise say that they know much,

but I show that they are foolish.

ULB:

²⁴ This is what Yahweh says, your Redeemer, he who formed you from the womb:

”I am Yahweh, who made everything,

who alone stretched out the heavens, who alone fashioned the earth.

²⁵ I who frustrate the omens of the empty talkers and who disgrace those who read omens;

I who overturn the wisdom of the wise and make their advice foolish.

translationWords:

- **Yahweh**
- **redeem, redemption, redeemer**
- **wise, wisdom**
- **counsel, counselor, advice, advisor**
- **fool, foolish, folly**

translationNotes:

- **Redeemer** - Translate this word in the same way you did in **41:14**.

- **he who formed you from the womb** - Yahweh speaks of creating the nation of Israel as if it were forming the nation as a baby in its mother's womb. See how you translated a similar phrase in [44:2](#). AT: "he who made you, as I form a baby in the womb" (See: [Metaphor](#))
- **who alone stretched out the heavens** - Yahweh speaks of creating the heavens as if they were fabric which he stretched out. See how you translated a similar phrase in [42:5](#). (See: [Metaphor](#))
- **omens** - These are signs that people used to attempt to predict the future.
- **the empty talkers** - This refers to people who say things that are meaningless.

Links:

- [Introduction to Isaiah](#)
- [Isaiah 44 General Notes](#)
- [Isaiah 44 Translation Questions](#)

Isaiah 44:26-27**UDB:**

²⁶ But I always cause to happen what my prophets predict.

I tell them to say to the people of Jerusalem, ‘Some day people will live here again.’

And I tell them to say to the people in other towns in Judah that I, Yahweh, say,

‘Your towns will be rebuilt;

I will cause the places that are only ruins to be rebuilt.’

²⁷ When I say to the rivers, ‘Dry up!’

they will become dry.

ULB:

²⁶ I, Yahweh, who confirmed the words of his servant and brings to pass the predictions of his messengers,

who says of Jerusalem, ‘She will be inhabited,’ and of the towns of Judah, ‘They will be built again, and I will raise up their ruins’;

²⁷ who says to the deep sea, ‘Be dry, and I will dry up your currents.’

translationWords:

- I, Yahweh; me, Yahweh
- servant, slave, slavery
- Jerusalem
- Judah
- ruin, ruins

translationNotes:

- **who confirmed the words of his servant and brings to pass the predictions of his messengers** - Yahweh is saying the same thing twice to emphasize that it is only he, Yahweh, who causes the prophecies to be fulfilled. (See: [Parallelism](#))
- **the words of his servant ... the predictions of his messengers** - The abstract nouns “words” and “predictions” can be translated as verbs. AT: “what his servant declares ... what his messengers announce” (See: [Abstract Nouns](#))

- **She will be inhabited** - This can be stated in active form. AT: “People will live there again” (See: [Active or Passive](#))
- **They will be built again** - This can be stated in active form. AT: “People will rebuild them” (See: [Active or Passive](#))
- **I will raise up their ruins** - The phrase “ruins” refers to places that have been destroyed. Yahweh speaks of rebuilding them as if he were raising them up. AT: “I will rebuild what others have destroyed” (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 44 General Notes](#)
- [Isaiah 44 Translation Questions](#)

Isaiah 44:28**UDB:**

²⁸ When I say about King Cyrus, 'He will take care of my people like a shepherd takes care of his sheep,

he will do all that I want him to do,'

he will say about Jerusalem,

'We must rebuild it!'

and he will also say, 'We must rebuild the temple!'"

ULB:

²⁸ Yahweh is the one who says of Cyrus, 'He is my shepherd, he will do my every wish; he will decree about Jerusalem, 'She will be rebuilt,' and about the temple, 'Let its foundations be laid.'"

translationWords:

- [Cyrus](#)
- [shepherd, to shepherd](#)
- [decree](#)
- [Jerusalem](#)
- [temple](#)
- [foundation, founded](#)

translationNotes:

- **General Information:** - Yahweh continues speaking.
- **He is my shepherd** - Yahweh speaks of Cyrus ruling and protecting the people of Israel as if Cyrus is their shepherd. (See: [Metaphor](#))
- **Let her be rebuilt** - This can be stated in active form. AT: "Let the people rebuild the city" (See: [Active or Passive](#))
- **Let your foundations be laid** - This can be stated in active form. AT: "Let the people lay its foundations" (See: [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 44 General Notes](#)
- [Isaiah 44 Translation Questions](#)

Isaiah 45 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines this chapter, which is an extended quotation.

Special concepts in this chapter

Potter and clay

The potter and the clay are important images used in Scripture. They emphasize the power and control of God. This chapter connects this to the truth that Yahweh is the creator of all, which it repeatedly emphasizes. He is even able to “anoint” or chose a future, pagan king. (See: [anoint](#), [anointed](#))

Links:

- [Isaiah 45:01 Notes](#)

Isaiah 45:1**UDB:**

¹ Cyrus is the one whom Yahweh has appointed to be the emperor of Persia
and to whom he will give great power;
Yahweh will enable him to defeat other nations
and to take away the power of their kings.
He will cause gates of cities to be opened,
and no one will ever be able to shut them.

ULB:

45 ¹ This is what Yahweh says to his anointed, to Cyrus, whose right hand I
hold,
in order to subdue nations before him, to disarm kings,
and to open the doors before him, so that gates remain open:

translationWords:

- [Yahweh](#)
- [anoint, anointed](#)
- [Cyrus](#)
- [right hand](#)
- [nation](#)
- [king](#)
- [gate, gate bar](#)

translationNotes:

- **whose right hand I hold** - Yahweh helping Cyrus and causing him to be successful is spoken of as if he were holding his right hand. (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 45 General Notes](#)
- [Isaiah 45 Translation Questions](#)

Isaiah 45:2-3**UDB:**

² This is what Yahweh says to him:

”Cyrus, I will go ahead of you
and level the mountains.

I will smash down bronze gates
and cut through their iron bars.

³ I will give you treasures that people have hidden in dark secret places.

I will do that in order that you will know that I am Yahweh,
the God to whom the Israelites belong,
the God who calls you by your name.

ULB:

² ”I will go before you and level the mountains;

I will break in pieces the doors of bronze and cut in pieces their iron bars,

³ and I will give you the treasures of darkness and riches hidden away,
that you may know that it is I, Yahweh, who call you by your name, I, the
God of Israel.

translationWords:

- bronze
- darkness
- I, Yahweh; me, Yahweh
- call, calling, called, call out
- name
- God
- Israel, Israelites, nation of Israel

translationNotes:

- **General Information:** - Yahweh continues speaking to Cyrus.
- **and level the mountains** - Yahweh speaks of removing obstacles that would hinder Cyrus’s success as if it were leveling mountains before him. (See: **Metaphor**)

- **the mountains** - The Hebrew word used in the text is rare and is of an uncertain meaning. Some modern versions have “rough places” or “crooked places.”
- **their iron bars** - This refers to the iron bars on the bronze gates.
- **the treasures of darkness** - Here “darkness” refers to places that are secret. AT: “treasures in dark places” or “the treasures in secret places” (See: [Abstract Nouns](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 45 General Notes](#)
- [Isaiah 45 Translation Questions](#)

Isaiah 45:4-6**UDB:**

⁴ I have summoned you, calling out your name,

for the sake of the people of Israel whom I have chosen, who serve me.

Even though you do not know me,

I will give you a title that has great honor.

⁵ I am Yahweh, and there is no other God.

Even though you do not know me,

I will give you power to wage war

⁶ in order that everyone in the world, from the east to the west, will know that there is no other God.

I am Yahweh, and there is no other God.

ULB:

⁴ For Jacob my servant's sake, and Israel my chosen,

I have called you by your name: giving you a title of honor, though you have not known me.

⁵ I am Yahweh, and there is no other; there is no God but me.

I will arm you for battle, though you have not known me;

⁶ that people may know from the rising of the sun, and from the west, that there is no god but me:

I am Yahweh, and there is no other.

translationWords:

- Jacob, Israel
- servant, slave, slavery
- Israel, Israelites, nation of Israel
- chosen one, choose, chosen people, Chosen One, the elect
- call, calling, called, call out
- name
- honor, to honor
- know, knowledge, make known
- Yahweh

- [God](#)
- [people group, peoples, the people, a people](#)

translationNotes:

- **General Information:** - Yahweh continues speaking to Cyrus.
- **Jacob ... Israel** - These both refer to the descendants of Israel. (See: [Doublet](#) and [Metonymy](#))
- **I will arm you for battle** - Possible meanings are 1) “I will strengthen you for battle” or 2) “I will equip you for battle.”
- **from the rising of the sun, and from the west** - Since the sun rises in the east, this phrase forms a merism and means everywhere on earth. AT: “from every place on earth” (See: [Merism](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 45 General Notes](#)
- [Isaiah 45 Translation Questions](#)

Isaiah 45:7-8**UDB:**

⁷ I created the light and the darkness.

I cause there to be peace and I cause there to be disasters.

I, Yahweh, do all those things.”

⁸ Yahweh also says, ”Just like the rain falls on the earth to help it,

I will help my people and rescue them; I will cause them to be treated justly.

I, Yahweh, am the one who will cause both of those things to happen.

ULB:

⁷ I form the light and create darkness;

I bring peace and create disaster; I am Yahweh, who does all these things.

⁸ You heavens, rain down from above! Let the skies rain down righteousness.

Let the earth absorb it, that salvation may sprout up,

and righteousness spring up together with it. I, Yahweh, have created them both.

translationWords:

- create, creation, Creator
- peace, peaceful
- Yahweh
- heaven, sky, heavens, heavenly
- righteous, righteousness
- salvation

translationNotes:

- **General Information:** - Yahweh continues speaking.
- **I form the light and create darkness; I bring peace and create disaster** - Both of these expressions form merisms that emphasize that Yahweh is sovereign creator of everything. (See: [Merism](#))
- **You heavens, rain down from above ... righteousness spring up together with it** - Yahweh speaks of his righteousness as if it were rain that falls on the earth, and of his righteousness and salvation as plants that grow on the earth. (See: [Metaphor](#))
- **You heavens** - Yahweh momentarily turns his attention from his people and begins to speak to the heavens. (See: [Apostrophe](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 45 General Notes](#)
- [Isaiah 45 Translation Questions](#)

Isaiah 45:9**UDB:**

⁹ Terrible things will happen to those who argue with me, because I am the one who created them.

They are like clay pots who are arguing with the Potter who made them;

they are just like every other clay pot that is made, and yet they argue with the One who made them and formed them out of the clay.

Can a lump of clay say to the potter who made him,

‘Why are you making me like this?’

The clay pot cannot say ‘What do you think you are doing, making me this way?’ or ‘You have no skill and your clay pots are not worth anything!’

ULB:

⁹ Woe to anyone who argues with the one who formed him, to him who is like any other earthen pot among all the earthen pots in the ground!

Does the clay say to the potter, ‘What are you making?’ or ‘Your work has no handles on it’?

translationWords:

- woe
- hand, right hand, to hand over

translationNotes:

- **General Information:** - Yahweh continues speaking.
- **any other earthen pot among all the earthen pots in the ground** - Yahweh speaks of himself as if he were a potter, and of the one who would argue with him as if that person and the rest of humanity were all clay pots. AT: “like one piece of pottery among many other pieces of pottery scattered on the ground” (See: [Metaphor](#))
- **earthen pot** - Possible meanings are 1) “clay pot” or 2) “piece of broken clay pottery.”
- **Does the clay say to the potter ... on it’?** - Yahweh asks this question to rebuke those who argue with him about what he does. AT: “The clay should not say to the potter ... on it!” (See: [Rhetorical Question](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 45 General Notes](#)
- [Isaiah 45 Translation Questions](#)

Isaiah 45:10**UDB:**

¹⁰ And it would be terrible if an unborn baby would say to its father,

‘Why are you causing me to be born?’

or if it said to its mother,

‘The result of your labor pains will be useless.’”

ULB:

¹⁰ Woe to him who says to a father, ‘What are you fathering?’ or to a woman, ‘What are you giving birth to?’

translationWords:

- [woe](#)
- [ancestor, father, forefather](#)

translationNotes:

- **General Information:** - Yahweh continues to scold those who argue with him about what he does.
- **Woe to him who says to a father, ... ‘What are you giving birth to?’** - Yahweh speaks of those who would argue him as if they were unborn children who argue with their own parents. (See: [Metaphor](#))
- **What are you fathering? ... What are you giving birth to?** - The unborn child asks these rhetorical questions to scold his parents for giving birth to him. These can be translated as statements. AT: “You should not be my father ... You should give birth to me.” or “You are not fathering me correctly ... You are not giving birth to me correctly.” (See: [Rhetorical Question](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 45 General Notes](#)
- [Isaiah 45 Translation Questions](#)

Isaiah 45:11**UDB:**

¹¹ Yahweh, the Holy One of the Israelite people, the one who created Israel, says this to them:

”Why do you ask questions about what I do for you, my children?

Why do you instruct me about the work that I should do?

ULB:

¹¹ This is what Yahweh says, the Holy One of Israel, his Maker:

‘Why do you ask questions about what I will do for my children? Do you tell me what to do concerning the work of my hands?’

translationWords:

- [Yahweh](#)
- [Holy One](#)
- [Israel, Israelites, nation of Israel](#)
- [children, child](#)
- [hand, right hand, to hand over](#)

translationNotes:

- **Holy One of Israel** - Translate this phrase in the same way you did in [1:4](#).
- **Why do you ask questions about what I will do for my children? Do you tell me what to do concerning the work of my hands?** - Yahweh uses questions to scold those who argue with him about what he does. AT: “Do not question me about what I do for my children. Do not tell me ... my hands.” (See: [Rhetorical Question](#))
- **my children** - This refers to the people of Israel.
- **the work of my hands** - Here the word “hands” represents Yahweh. AT: “the things that I have made” (See: [Synecdoche](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 45 General Notes](#)
- [Isaiah 45 Translation Questions](#)

Isaiah 45:12**UDB:**

¹² I am the one who created the earth

and created people to live on it.

I stretched out the sky with my hands,

and I put the stars in their places.

ULB:

¹² 'I made the earth and created man on it.

It was my hands that stretched out the heavens, and I commanded all the stars to appear.

translationWords:

- [earth, earthly](#)
- [hand, right hand, to hand over](#)
- [heaven, sky, heavens, heavenly](#)
- [command, to command, commandment](#)

translationNotes:

- **General Information:** - Yahweh continues speaking.
- **It was my hands that** - Here the word “hands” represents Yahweh. AT: “It was I who” (See: [Synecdoche](#))
- **stretched out the heavens** - Yahweh speaks of creating the heavens as if they were fabric that he stretched out. See how you translated a similar phrase in [42:5](#).

Links:

- [Introduction to Isaiah](#)
- [Isaiah 45 General Notes](#)
- [Isaiah 45 Translation Questions](#)

Isaiah 45:13**UDB:**

¹³ And I have made Cyrus to desire to do things that are right,
 and I will enable him to do all those things easily. No one will be
 able to stop him.
 His workers will rebuild my city,
 and he will free my people who have been exiled.
 And he will do it without my rewarding him!"
 This is what Yahweh, commander of the angel armies, says.

ULB:

¹³ I stirred Cyrus up in righteousness, and I will smooth out all his paths.
 He will build my city; he will let my exiled people go home, and not for price
 nor bribe," says Yahweh of hosts.

translationWords:

- **Cyrus**
- **righteous, righteousness**
- **exile, the Exile**
- **bribe**
- **Yahweh of hosts, God of hosts, host**

translationNotes:

- **General Information:** - Yahweh continues speaking.
- **I stirred Cyrus up in righteousness** - Here the word "righteousness" refers to right action. Possible meanings are 1) that Yahweh has stirred up Cyrus to do the right thing or 2) that Yahweh was right to stir up Cyrus.
- **I stirred Cyrus** - Yahweh speaks of causing Cyrus to act as if it were stirring him from slumber. (See: **Metaphor**)
- **I will smooth out all his paths** - Yahweh speaks of removing obstacles and causing Cyrus to be successful as if he were making the paths smooth on which Cyrus walks. (See: **Metaphor**)
- **He will build my city** - This refers to Jerusalem.

- **and not for price nor bribe** - Here the words “price” and “bribe” share similar meanings. Cyrus will not do these things for financial gain. AT: “and he will not do these things for money” (See: [Doublet](#))
- **Yahweh of hosts** - Translate this phrase in the same way you did in [1:9](#).

Links:

- [Introduction to Isaiah](#)
- [Isaiah 45 General Notes](#)
- [Isaiah 45 Translation Questions](#)

Isaiah 45:14-15**UDB:**

¹⁴ And this is also what I, Yahweh, say to you, my people:

”You will rule the people of Egypt and Ethiopia,
 and the tall people of Seba will become your slaves.
 They will come to you bringing all the things that they sell,
 and it will all be yours.
 They will have chains on their arms as they follow you.
 They will bow down in front of you and say,
 ’God is with you
 and he is the only God;
 there is no other God.”

¹⁵ God, although we cannot see you,
 you are the one to whom we Israelite people belong, the one who
 saves us.

ULB:

¹⁴ This is what Yahweh says,
 ”The earnings of Egypt and the merchandise of Ethiopia with the Sabeans,
 men of tall stature,
 will be brought to you. They will be yours. They will follow after you, coming
 in chains.
 They will bow down to you and plead with you saying,
 ‘Surely God is with you, and there is no other except him.’”
¹⁵ Truly you are a God who hides yourself, God of Israel, Savior.

translationWords:

- Yahweh
- Egypt, Egyptian
- Ethiopia, Ethiopian
- bow, bow down

- [God](#)
- [Israel, Israelites, nation of Israel](#)
- [Savior](#)

translationNotes:

- **The earnings of Egypt and the merchandise of Ethiopia with the Sabeans, men of tall stature, will be brought to you** - This can be stated in active form. AT: “The people of Egypt, Ethiopia, and the tall people of Seba, will bring to you their earnings and their merchandise” (See: [Active or Passive](#))
- **The earnings of Egypt** - “The profits of Egypt”
- **Sabeans** - These are people from the nation of Seba. (See: [How to Translate Names](#))
- **to you** - Here “you” refers to the people of Jerusalem. (See: [Forms of ‘You’ - Dual/Plural](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 45 General Notes](#)
- [Isaiah 45 Translation Questions](#)

Isaiah 45:16-17**UDB:**

¹⁶ All those who make idols will be humiliated.

They will all be disgraced together.

¹⁷ But you, Yahweh, will rescue us, your Israelite people,

and we will be free forever.

Never again, during all the future, will we again be humiliated and disgraced.

ULB:

¹⁶ They will all be ashamed and disgraced together; those who carve idols will walk in humiliation.

¹⁷ But Israel will be saved by Yahweh with an everlasting salvation;

you will never again be ashamed or humiliated.

translationWords:

- shame, shameful, ashamed
- idol, idolatrous
- walk
- humiliate, humiliation
- Israel, Israelites, nation of Israel
- save, safe
- Yahweh
- everlasting, eternal, eternity
- salvation

translationNotes:

- **They will all be ashamed and disgraced together; those who carve idols will walk in humiliation** - These two lines share similar meanings, with the second clarifying the subject of the first. (See: [Parallelism](#))

- **They will all be ashamed and disgraced together** - The words “ashamed” and “disgraced” mean basically the same thing and emphasize the intensity of shame. This can be stated in active form. AT: “Their idols will leave them all completely ashamed” (See: [Doublet](#) and [Active or Passive](#))
- **will walk in humiliation** - Living in continual humiliation is spoken of as if it were walking in humiliation. AT: “will be continually humiliated” (See: [Metaphor](#))
- **Israel will be saved by Yahweh** - This can be stated in active form. AT: “Yahweh will save the people of Israel” ([Active or Passive](#))
- **you will never again be ashamed or humiliated** - Here “you” refers to the people of Israel. The words “ashamed” and “humiliated” mean basically the same thing. This can be stated in active form. AT: “No one will ever humiliate you again” (See: [Active or Passive](#) and [Doublet](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 45 General Notes](#)
- [Isaiah 45 Translation Questions](#)

Isaiah 45:18**UDB:**

¹⁸ Yahweh is God;

he is the one who created the sky

and created and formed the earth.

He did not want it to remain with nothing living on it;

he wanted people to live on it.

He says, "I am Yahweh;

there is no other God.

ULB:

¹⁸ This is what Yahweh says, who created the heavens, the true God

who created the earth and made it, who established it.

He created it, not as a waste, but designed it to be inhabited:

"I am Yahweh, and there is no other.

translationWords:

- Yahweh
- create, creation, Creator
- heaven, sky, heavens, heavenly
- true, truth, come true
- God
- earth, earthly
- waste, wasteland
- I, Yahweh; me, Yahweh

translationNotes:

- **not as a waste** - "not to be empty." Here the word "waste" refers to an empty, barren place.
- **but designed it to be inhabited** - This can be stated in active form. AT: "but he designed it so people could live on it" (See: [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 45 General Notes](#)
- [Isaiah 45 Translation Questions](#)

Isaiah 45:19**UDB:**

¹⁹ What I proclaimed, I did not speak secretly;

I did not hide what I was saying by speaking in a dark place.

When I spoke to the descendants of Jacob,

I did not tell them

‘It will be useless for you to seek for me!’

I, Yahweh, speak only what is true and what is right.

ULB:

¹⁹ I have not spoken in private, in some hidden place;

I did not say to Jacob’s descendants, ‘Seek me in vain!’

I am Yahweh, who speaks sincerely; I declare the things that are right.

translationWords:

- [Jacob, Israel](#)
- [descendant, descended from](#)
- [vain, vanity](#)
- [Yahweh](#)
- [declare, declaration](#)

translationNotes:

- **General Information:** - Yahweh continues speaking.

Links:

- [Introduction to Isaiah](#)
- [Isaiah 45 General Notes](#)
- [Isaiah 45 Translation Questions](#)

Isaiah 45:20**UDB:**

²⁰ You people who are still alive after experiencing great disasters,
should come and gather together and listen to this:

The people who carry around their wooden idols
and pray to them are foolish, because those idols cannot rescue
them!

ULB:

²⁰ Assemble yourselves and come! Gather together, you refugees from
among the nations!

They have no knowledge, those who carry carved images and pray to gods
that cannot save.

translationWords:

- nation
- know, knowledge, make known
- image, carved image, carved figure, cast metal figure
- pray, prayer
- false god, foreign god, god, goddess
- save, safe

translationNotes:

- **General Information:** - Yahweh continues speaking
- **refugees** - people who have fled from their homes so the enemy will not capture or kill them

Links:

- [Introduction to Isaiah](#)
- [Isaiah 45 General Notes](#)
- [Isaiah 45 Translation Questions](#)

Isaiah 45:21**UDB:**

²¹ Talk among yourselves and decide what you will say to prove that you should pray to idols.

And when you do that, I will ask you,
 'Who predicted long ago what has now happened?
 Did any idol tell you that those things would happen?'
 No, it was only I, Yahweh, who told you,
 because I am the only God; there is no other God.
 I am a God who acts righteously and saves people;
 there is no other one who does these things.

ULB:

²¹ Come close and declare it to me, bring the evidence! Let them conspire together.

Who has shown this from long ago? Who announced it?

Was it not I, Yahweh? There is no God except me, a just God and a Savior;
 there is no one besides me.

translationWords:

- declare, declaration
- Yahweh
- God
- just, justice, justly
- Savior

translationNotes:

- **General Information:** - Yahweh continues speaking to the refugees. (See: [45:20](#))
- **Let them conspire together** - Here the word "them" refers to the refugees from among the nations who worship idols.

- **Who has shown this from long ago? Who announced it? Was it not I, Yahweh?** - Yahweh uses questions to emphasize that he was the one who told them these things would happen. AT: “I will tell you who has shown this from long ago. I will tell you who announced it. It was I, Yahweh.” (See: [Rhetorical Question](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 45 General Notes](#)
- [Isaiah 45 Translation Questions](#)

Isaiah 45:22-23**UDB:**

²² Everyone in the world should ask me to save them,
because I am the only God who can do that;
there is no other one.

²³ I have solemnly declared, using my own name;
I have spoken what is true,
and I will never change what I have said:
Some day, everyone will bow in front of me,
and they will all solemnly promise to be loyal to me.

ULB:

²² Turn to me and be saved, all the ends of the earth;
for I am God, and there is no other.

²³ By myself I swear,
speaking my just decree, and it will not turn back:
'To me every knee will bend, every tongue will swear.

translationWords:

- turn, turn away, turn back
- save, safe
- earth, earthly
- God
- oath, swear, swear by
- just, justice, justly
- decree
- tongue

translationNotes:

- **General Information:** - Yahweh continues speaking.
- **Turn to me and be saved** - This can be stated in active form. AT: "Turn to me and I will save you" (See: [Active or Passive](#))

- **all the ends of the earth** - The places on the earth that are very far away are spoken of as if they were the places where the earth ends. This phrase also forms a merism and refers to everywhere in between the ends. AT “all the farthest places of the earth” or “the entire earth” (See: [Metaphor](#) and [Merism](#))
- **all the ends of the earth** - Here this phrase represents the people who live at “the ends of the earth.” AT: “you who live at the farthest places of the earth” or “all of you who live on the earth” (See: [Metonymy](#))
- **To me every knee will bend, every tongue will swear** - The words “knee” and “tongue” represent the people. AT: “Every person will kneel before me, and everyone will swear” (See: [Synecdoche](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 45 General Notes](#)
- [Isaiah 45 Translation Questions](#)

Isaiah 45:24-25**UDB:**

²⁴ They will declare,

‘Yahweh is the one who enables us to live righteously and to be strong.’”

And all those who have been angry at Yahweh will come to him,

and they will be ashamed that they were angry with him.

²⁵ Yahweh is the only one who will enable us Israelite people in all future times to defeat our enemies,

and then we will boast about what he has done for us.

ULB:

²⁴ They will say of me, “In Yahweh alone are salvation and strength.””

They will all be ashamed who are angry at him.

²⁵ In Yahweh all the descendants of Israel will be justified; they will take pride in him.

translationWords:

- Yahweh
- salvation
- angry, anger
- shame, shameful, ashamed
- descendant, descended from
- Israel, Israelites, nation of Israel
- justify, justification
- proud, pride, prideful

translationNotes:

- **Saying** - All the people on the earth are speaking.
- **In Yahweh all the descendants of Israel will be justified** - Here the word “justified” does not refer to Yahweh forgiving their sins, but to proving to the nations that Israel was right to worship him. This can be stated in active form. AT: “Yahweh will justify all the descendants of Israel” or “Yahweh will vindicate all the descendants of Israel” (See: **Active or Passive**)

Links:

- [Introduction to Isaiah](#)
- [Isaiah 45 General Notes](#)
- [Isaiah 45 Translation Questions](#)

Isaiah 46 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation.

Yahweh and the false gods

This chapter is set up to compare Yahweh with various false Gods whom the Israelites worship. There really is no comparison; Yahweh alone is God. (See: [false god](#), [foreign god](#), [god](#), [goddess](#))

Links:

- [Isaiah 46:01 Notes](#)

Isaiah 46:1-2**UDB:**

¹ It is as though Bel and Nebo, the statues of the gods of Babylonia,

were bowing down as they are put on animals and carried away!

The statues are heavy burdens and will cause the animals to become tired!

² Gods and animals are all bowed down;

the gods can save neither themselves nor the beasts of burden;

the gods themselves are going into exile!

ULB:

46 ¹ Bel bows down, Nebo stoops; their idols

are carried by animals and beasts of burden. These idols that you carry are a heavy burden for weary animals.

² Together they bend low, kneel down; they cannot rescue the images, and they themselves have gone off into captivity.

translationWords:

- bow, bow down
- idol, idolatrous
- image, carved image, carved figure, cast metal figure
- captive, captivity

translationNotes:

- **Bel bows down, Nebo stoops; their idols ... for weary animals** - Isaiah speaks of people placing the idols of Bel and Nebo into a cart for animals to transport as if these gods were made to “bow down” and “stoop.” These are both postures of humiliation. (See: [Metaphor](#))
- **Bel ... Nebo** - These were the two primary gods whom the Babylonians worshiped. (See: [How to Translate Names](#))
- **their idols** - the idols that represented Bel and Nebo
- **they cannot rescue the images** - “Bel and Nebo cannot rescue their images”
- **they themselves have gone off into captivity** - Isaiah speaks of people carrying off these idols as if the false gods whom they represent are being carried off to captivity. (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 46 General Notes](#)
- [Isaiah 46 Translation Questions](#)

Isaiah 46:3-4**UDB:**

³ Yahweh says, "You descendants of Jacob who were exiled,

I am not like the gods of Babylonia that must be carried;

instead, it is as though I have carried you

since you first became a nation.

I carried you even before you became a nation.

⁴ I will be your God, and I will carry you for many years,

until it is as though your nation is an old man with gray hair.

I caused you to become a nation,

and I will sustain you and rescue you.

ULB:

³ Listen to me, house of Jacob, all the remnant of the house of Israel,
who have been carried by me from before your birth, carried from the
womb.

⁴ Even to your old age I am he, and until your hair is gray I will carry you.

I made you and I will bear you; I will carry you and I will rescue you.

translationWords:

- house
- Jacob, Israel
- remnant
- womb

translationNotes:

- **Listen to me** - Here "me" refers to Yahweh.
- **who have been carried by me from before your birth, carried from the womb** - Yahweh speaks of the nation of Israel as if it were a person, and of the nation's beginning as if it were its birth. (See: [Metaphor](#))

- **who have been carried by me** - Yahweh speaks of helping and rescuing the people of Israel as if he were carrying them. This can be stated in active form. AT: “whom I have carried” (See: [Metaphor](#) and [Active or Passive](#))
- **Even to your old age I am he, and until your hair is gray I will carry you** - Yahweh speaks of the nation of Israel becoming very old as if it were an old man with gray hair. (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 46 General Notes](#)
- [Isaiah 46 Translation Questions](#)

Isaiah 46:5-6**UDB:**

⁵ There is certainly no one to whom I can be compared.

There is no one who is equal to me.

⁶ So it is stupid that some people pour out gold and silver from their bags
and weigh it on a scale.

Then they hire a man who makes things from gold to make an idol from it.

After he makes an idol, they bow down and worship it!

ULB:

⁵ To whom will you compare me? Who do you think I resemble, so that we may be compared?

⁶ People pour out gold from the bag and weigh silver on the scale.

They hire a metalsmith, and he makes it into a god; they bow down and worship it.

translationWords:

- gold
- silver
- false god, foreign god, god, goddess
- bow, bow down
- worship

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Israel.
- **To whom will you compare me? Who do you think I resemble, so that we may be compared?** - Yahweh uses questions to emphasize that there is no one like him. AT: “There is no one to whom you can compare me. I resemble no one, so that we might be compared.” (See: [Rhetorical Question](#))
- **so that we may be compared** - This can be stated in active form. AT: “so that you may compare us” (See: [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 46 General Notes](#)
- [Isaiah 46 Translation Questions](#)

Isaiah 46:7**UDB:**

⁷ They lift it up and carry it on their shoulders.

They put it in a special place,
and it stays there.

It cannot move!

And when someone prays to it, it does not answer.

So obviously it cannot rescue anyone from his troubles!

ULB:

⁷ They lift it on their shoulder and carry it; they set it in its place, and it stands in its place and does not move from it.

They cry out to it, but it cannot answer nor save anyone from his trouble.

translationWords:

- [save, safe](#)

translationNotes:

- **They lift it** - “They” refers to the people who make idols and “it” refers to the idol that they have created.

Links:

- [Introduction to Isaiah](#)
- [Isaiah 46 General Notes](#)
- [Isaiah 46 Translation Questions](#)

Isaiah 46:8-9

UDB:

⁸ You people of Judah, do not forget this;

keep thinking about it, you sinful people!

⁹ Think about the things that I did long ago.

Only I am God; I am God, and there is no one like me.

ULB:

⁸ Think about these things; never ignore them, you rebels!

⁹ Think about the earlier things, those of times past,

for I am God, and there is no other, I am God, and there is no one like me.

translationWords:

- [rebel, rebellious, rebellion](#)
- [God](#)

translationNotes:

- **General Information:** - Yahweh continues speaking to his people.

Links:

- [Introduction to Isaiah](#)
- [Isaiah 46 General Notes](#)
- [Isaiah 46 Translation Questions](#)

Isaiah 46:10-11**UDB:**

¹⁰ Only I can tell what will happen in the future before it occurs;

I tell it long before it happens.

I will accomplish everything that I plan to accomplish,

and I will do everything that I want to do.

¹¹ So I will summon Cyrus to come from the east like a swift and powerful eagle;

he will come from a distant country.

He will accomplish what I want him to.

He is the one who will do what I have said that I want him to do,

what I have planned.

ULB:

¹⁰ I announce the end from the beginning, and beforehand what has not yet happened;

I say, "My plan will happen, and I will do as I desire."

¹¹ I call a bird of prey from the east, the man of my choice from a distant land;

yes, I have spoken; I will also accomplish it; I have purposed, I will also do it.

translationWords:**translationNotes:**

- **General Information:** - Yahweh continues speaking to his people.
- **I announce the end from the beginning, and beforehand what has not yet happened** - This basically repeats the same idea for emphasis. The verb from the first phrase may be supplied for the second. AT: "I announce the end from the beginning, and I announce beforehand what has not yet happened" (See: [Parallelism](#) and [Ellipsis](#))
- **I call a bird of prey from the east** - Yahweh speaks of Cyrus as if he were "a bird of prey." As a bird swiftly captures its prey, so Cyrus will swiftly accomplish Yahweh's purpose to conquer the nations. (See: [Metaphor](#))
- **I have spoken; I will also accomplish it; I have purposed, I will also do it.** - This repeats the same idea for emphasis. (See: [Parallelism](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 46 General Notes](#)
- [Isaiah 46 Translation Questions](#)

Isaiah 46:12-13**UDB:**

¹² You stubborn people of Israel,

you who are completely unable to do what is right,

¹³ I will rescue you,

and it will not be a long time before that happens.

I will do it soon.

I will rescue Jerusalem

and show to you Israelite people that I am glorious.”

ULB:

¹² Listen to me, you stubborn people, who are far from doing what is right.

¹³ I am bringing my righteousness near; it is not far away, and my salvation does not wait;

and I will give salvation to Zion and my beauty to Israel.

translationWords:

- people group, peoples, the people, a people
- righteous, righteousness
- salvation
- Zion, Mount Zion
- Israel, Israelites, nation of Israel

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Israel.
- **who are far from doing what is right** - Yahweh speaks of the people stubbornly doing wrong as if they were physically far away from doing the right thing. (See: **Metaphor**)
- **my salvation does not wait** - Yahweh speaks of saving his people soon as if his salvation were a person who does not wait to act. AT: “I will not wait to save you” (See: **Personification** and **Abstract Nouns**)

Links:

- [Introduction to Isaiah](#)
- [Isaiah 46 General Notes](#)
- [Isaiah 46 Translation Questions](#)

Isaiah 47 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation.

Special concepts in this chapter

Babylon

This chapter prophesied the destruction of Babylon. When this was prophesied, Assyria was still in power and Babylon had not yet become a world power. The Chaldeans were not yet a world power either. The people of Judah would become servants or slaves of Babylon and be forced to work very hard. (See: [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#))

Links:

- [Isaiah 47:01 Notes](#)

Isaiah 47:1-2**UDB:**

¹ Yahweh also says, "You people of Babylon,

you should go and sit in the dust,
because your time to rule other countries is almost ended.

People will never again say that Babylonia is beautiful

like a very attractive young woman.

² You will be slaves, so take heavy stones

and grind grain like slave women do.

Take off your beautiful veils

and take off your robes as you prepare to cross streams to go where
you will be forced to go.

ULB:

47 ¹ Come down and sit in the dust, virgin daughter of Babylon;

sit on the ground without a throne, daughter of the Chaldeans.

You will no longer be called dainty and delicate.

² Take the millstone and grind flour; remove your veil,

strip off your flowing robe, uncover your legs, cross the streams.

translationWords:

- virgin
- Babylon, Babylonian
- throne
- Chaldea, Chaldean
- veil
- robe

translationNotes:

- **General Information:** - In this chapter, Yahweh speaks to Babylon about her downfall as if she were a queen who is humiliated. (See: **Metaphor** and **Personification**)

- **sit in the dust, virgin daughter of Babylon; sit on the ground ... daughter of the Chaldeans.** - These two phrases mean basically the same thing. Sitting in the dust was a sign of humiliation. (See: [Parallelism](#) and [Symbolic Action](#))
- **virgin daughter of Babylon ... daughter of the Chaldeans** - Both of these phrases refer to the city, Babylon, which is spoken of as if it were a daughter. That the city is a “daughter” indicates how people think fondly of her. (See: [Metaphor](#))
- **without a throne** - Here “throne” refers to the power to rule. AT: “without the power to rule” (See: [Metonymy](#))
- **You will no longer be called dainty and delicate** - This can be stated in active form. AT: “People will no longer call you dainty and delicate” (See: [Active or Passive](#))
- **dainty and delicate** - These two words share similar meanings. They describe one who is beautiful and lives in luxury. AT: “very beautiful” or “very luxurious” (See: [Doublet](#))
- **millstone** - a large stone used to grind grain

Links:

- [Introduction to Isaiah](#)
- [Isaiah 47 General Notes](#)
- [Isaiah 47 Translation Questions](#)

Isaiah 47:3-5**UDB:**

³ You will be naked and very ashamed.

I will have vengeance on you and will not pity you.”

⁴ The one who frees us people of Judah, whom we call ‘Yahweh, Commander of the angel armies,’

is the Holy One of Israel.

⁵ Yahweh says, “You people of Babylon,

sit silently in the darkness,

because no one will never again say that your city is like a queen that rules many kingdoms.

ULB:

³ Your nakedness will be uncovered, yes, your shame will be seen:

I will take vengeance and will not spare a man.

⁴ Our Redeemer, Yahweh of hosts is his name, the Holy One of Israel.

⁵ Sit in silence and go into darkness, daughter of the Chaldeans;

for you will no longer be called queen of kingdoms.

translationWords:

- shame, shameful, ashamed
- avenge, revenge, vengeance
- redeem, redemption, redeemer
- Yahweh of hosts, God of hosts, host
- name
- Holy One
- Israel, Israelites, nation of Israel
- darkness
- Chaldea, Chaldean
- queen
- kingdom

translationNotes:

- **Connecting Statement:** - Yahweh continues to speak to Babylon about her downfall as if she were a queen who is humiliated. (See: [Metaphor](#) and [Personification](#))
- **Your nakedness will be uncovered** - This can be stated in active form. AT: “You will be naked” (See: [Active or Passive](#))
- **your shame will be seen** - Here the word “shame” is a euphemism for one’s private parts. This can be translated in active form. AT: “people will see your shame” or “people will see your private parts” (See: [Euphemism](#) and [Active or Passive](#))
- **Our Redeemer** - “Our” refers to Isaiah and the people of Israel. See how you translated “Redeemer” in [41:14](#). (See: [Inclusive “We”](#))
- **Yahweh of hosts** - Translate this phrase in the same way you did in [1:24](#).
- **Holy One of Israel** - Translate this phrase in the same way you did in [5:16](#).
- **daughter of the Chaldeans** - This phrase refers to the city, Babylon, which is spoken of as if it were a daughter. That the city is a “daughter” indicates how the Chaldeans think fondly of her. Translate this phrase in the same way you did in [47:1](#).
- **for you will no longer be called** - This can be stated in active form. AT: “for people will no longer call you” (See: [Active or Passive](#))
- **queen of kingdoms** - Yahweh speaks of Babylon being the capital city of the Babylonian empire as if it were a queen who ruled many kingdoms. (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 47 General Notes](#)
- [Isaiah 47 Translation Questions](#)

Isaiah 47:6-7**UDB:**

⁶ I was angry with the people who belong to me,

and I punished them.

I allowed you people of Babylon to conquer them.

But when you conquered them, you did not act mercifully toward them.

You oppressed even the old people.

⁷ You said, 'We will rule other nations forever;

it is as though our city will be the queen of the world forever!'

But you did not think about the things that you were doing,

or think about what would result.

ULB:

⁶ I was angry with my people; I defiled my heritage

and gave them over into your hand, but you showed them no mercy;

you placed a very heavy yoke on the old people.

⁷ You said, "I will rule forever as sovereign queen."

You did not take these things to heart, nor did you consider how they would turn out.

translationWords:

- angry, anger
- people of God, my people
- defile, be defiled
- hand, right hand, to hand over
- mercy, merciful
- yoke
- forever
- queen
- heart

translationNotes:

- **Connecting Statement:** - Yahweh continues to speak to Babylon about her downfall as if she were a queen who is humiliated. (See: [Metaphor](#) and [Personification](#))
- **I was angry** - Here “I” refers to Yahweh.
- **I defiled my heritage** - Yahweh speaks of the people of Israel being his special possession as if they were his heritage or inheritance. AT: “I defiled my people, who are my special possession” (See: [Metaphor](#))
- **gave them over into your hand** - Here the word “hand” represents Babylon’s power or control. AT: “I put them under your power” (See: [Metonymy](#))
- **you placed a very heavy yoke on the old people** - Yahweh speaks of the Babylonians oppressing the old people as if they had treated the old people like cattle and put heavy yokes on their necks. (See: [Metaphor](#))
- **I will rule forever as sovereign queen** - Babylon speaks of permanently ruling over many nations as if she were a queen who would rule forever. (See: [Metaphor](#))
- **You did not take these things to heart** - Yahweh speaks of thinking carefully about something as if it were placing that thing on one’s heart. AT: “You did not consider these things” (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 47 General Notes](#)
- [Isaiah 47 Translation Questions](#)

Isaiah 47:8-9**UDB:**

⁸ You people of Babylon who enjoy pleasures and who live in luxury,

listen to this:

You act as though you were gods, saying, "I am special, and there is no one better than I am,"

None of our women will never become widows,

and none of our children will never be killed in wars.'

⁹ But both of those things will happen to you suddenly:

many of your women will become widows

and many of your children will die,

even though you perform much sorcery and many kinds of magic to prevent bad things from happening to you.

ULB:

⁸ So now hear this, you who love pleasure and sit securely;

you who say in your heart, "I exist, and there is no one else like me;

I will never sit as a widow, nor will I ever experience loss of children."

⁹ But these two things will come to you in a moment in one day:

the loss of children and widowhood; in full force they will come on you,

despite your sorceries and your many incantations and amulets.

translationWords:

- heart
- children, child
- sorcery, sorcerer, witchcraft

translationNotes:

- **Connecting Statement:** - Yahweh continues to speak to Babylon about her downfall as if she were a queen who is humiliated. (See: **Metaphor** and **Personification**)
- **you who love pleasure** - "you luxurious one." This refers to the many luxuries that Babylon enjoyed.

- **sit securely** - This refers to Babylon's false sense of security in thinking that she will never lose her position of wealth and honor. AT: "who think you are safe" (See: [Idiom](#))
- **I will never sit as a widow ... loss of children** - Babylon believing that other nations will never be able to conquer her is spoken of as if she will never become a widow or never have children die. (See: [Metaphor](#))
- **I will never sit as a widow** - "I will never become a widow"
- **in a moment in one day** - "suddenly at the same time"

Links:

- [Introduction to Isaiah](#)
- [Isaiah 47 General Notes](#)
- [Isaiah 47 Translation Questions](#)

Isaiah 47:10-11**UDB:**

¹⁰ You felt safe even though you were doing many wicked things,

and you said, 'No one will see what we are doing!'

You thought that you were very wise and knew many things,

and you said, 'We are gods, and there are no others like us,'

but you deceived yourselves.

¹¹ So you will experience terrible things,

and you will not be able to prevent them by working magic.

You will experience disasters,

and you will not be able to pay any magician to keep those things from happening.

A catastrophe will happen to you suddenly,

something that you will not realize is about to happen.

ULB:

¹⁰ You have trusted in your wickedness; you have said, "No one sees me";

your wisdom and your knowledge lead you astray,

but you say in your heart, "I exist, and there is no one else like me."

¹¹ Disaster will overcome you; you will not be able to drive it away with your incantations.

Destruction will fall on you; you will not be able to ward it off.

Calamity will strike you suddenly, before you know it.

translationWords:

- trust, trustworthy, trustworthiness
- evil, wicked, wickedness
- wise, wisdom
- know, knowledge, make known
- astray, go astray, led astray, stray
- heart

translationNotes:

- **Connecting Statement:** - Yahweh continues to speak to Babylon about her downfall as if she were a queen who is humiliated. (See: [Metaphor](#) and [Personification](#))
- **you say in your heart** - Here the word “heart” refers to the inner person. AT: “you say to yourself” (See: [Metonymy](#))
- **Disaster will overcome you** - Yahweh speaks of disaster as if it were a person who captures Babylon. AT: “You will experience disaster” (See: [Metaphor](#))
- **Destruction will fall on you** - Yahweh speaks Babylon being destroyed as if destruction were an object that falls upon the city. AT: “You will experience destruction” or “Others will destroy you” (See: [Metaphor](#))
- **Calamity will strike you** - Yahweh speaks of Babylon experiencing calamity as if calamity were a person who strikes Babylon. AT: “You will experience calamity” (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 47 General Notes](#)
- [Isaiah 47 Translation Questions](#)

Isaiah 47:12-13**UDB:**

¹² So continue to perform all your magic spells!

Keep doing the many kinds of sorcery that you have been doing for many years!

Perhaps doing those things will enable you to be successful;

perhaps you will be able to cause your enemies to be afraid of you!

¹³ But all that has resulted from your doing all the things that the magicians have told you to do is that you have become tired!

The men who look at the stars, announce every new moon, predict what will happen

should come forward and rescue you from the disasters that you are about to experience.

ULB:

¹² Persist in casting your spells and your many sorceries which you have faithfully recited since your childhood;

perhaps you will be successful, perhaps you will scare away disaster.

¹³ You are tired out with your many consultations; let those men stand up and save you—those who chart the heavens and look at the stars, those who declare the new moons—let them save you from what will happen to you.

translationWords:

- sorcery, sorcerer, witchcraft
- faithful, faithfulness
- save, safe
- heaven, sky, heavens, heavenly
- declare, declaration
- new moon

translationNotes:

- **Connecting Statement:** - Yahweh continues to speak to Babylon about her downfall as if she were a queen who is humiliated. (See: **Metaphor** and **Personification**)

- **Persist in casting your spells ... perhaps you will scare away disaster** - Yahweh mocks Babylon by telling her to continue to practice her sorcery to keep bad things away, but he knows that it will not help her. (See: [Irony](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 47 General Notes](#)
- [Isaiah 47 Translation Questions](#)

Isaiah 47:14-15**UDB:**

¹⁴ But they cannot do that, because they are like straw that is burning in a fire;

they cannot save themselves from being burned up in the flames.

They are unable to help you;

they are as useless as stubble that burns, but that fire will burn them up rather than let them enjoy the heat.

¹⁵ And they will disappoint you, those with whom you faithfully worked and with whom you traveled and traded when you were younger,

and yet all of them keep doing their own foolish things;

and when you cry out for help, there is no one who can help you.”

ULB:

¹⁴ See, they will become like stubble. The fire will burn them up.

They will not save themselves from the hand of the flame.

There are no coals to warm them and no fire for them to sit by!

¹⁵ This is what they have become to you, those with whom you have worked, and you bought and sold with them when you were young,

and all of them keep doing their own foolish things;

and when you cry out for help, there is no one who can rescue you.”

translationWords:

- fire
- hand, right hand, to hand over
- save, safe

translationNotes:

- **Connecting Statement:** - Yahweh continues to speak to Babylon about her downfall as if she were a queen who is humiliated. (See: [Metaphor](#) and [Personification](#))
- **they will become like stubble. The fire will burn them up** - Yahweh compares the magicians and sorcerers to straw that burns quickly in a fire. This means that Yahweh will destroy them as easily as fire burns stubble, and so they are powerless to save Babylon. (See: [Simile](#))

- **the hand of the flame** - Here the word “hand” represents strength. AT: “the power of the flame” (See: [Metonymy](#))
- **There are no coals to warm them and no fire for them to sit by** - Yahweh emphasizes that this is a destructive fire by stating that it is not one that people will use to warm themselves.

Links:

- [Introduction to Isaiah](#)
- [Isaiah 47 General Notes](#)
- [Isaiah 47 Translation Questions](#)

Isaiah 48 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation.

Yahweh and the false gods

This chapter is set up to compare Yahweh with various false Gods whom the Israelites worship. There really is no comparison; Yahweh alone is God. (See: [false god](#), [foreign god](#), [god](#), [goddess](#))

Important figures of speech in this chapter

Exile

Yahweh explains purpose behind the Jews exile in Babylon, even though it is still in the future. This emphasizes that that Yahweh is much more powerful than the false gods.

Links:

- [Isaiah 48:01 Notes](#)

Isaiah 48:1-2**UDB:**

¹ Descendants of Jacob,

who are also descendants of Judah and are now called the people
of Israel,

listen to Yahweh!

You make solemn promises using the name of Yahweh,

and you request that the God to whom you Israelite people belong
will hear you,

but you do not do it sincerely.

² You say that you live in the holy city of Jerusalem

and you insincerely say that you are relying on the God to whom
you people of Israel belong,

the one who is Yahweh, commander of the angel armies.

ULB:

48 ¹ Hear this, house of Jacob,

who are called by the name Israel, and have come from the sperm of Judah;

you who swear by the name of Yahweh and invoke the God of Israel,

but not sincerely nor in a righteous manner.

² For they call themselves people of the holy city

and trust in the God of Israel. Yahweh of hosts is his name.

translationWords:

- house
- Jacob, Israel
- Israel, Israelites, nation of Israel
- descendant, descended from
- Judah
- oath, swear, swear by
- name
- Yahweh
- God
- righteous, righteousness

- people group, peoples, the people, a people
- holy, holiness
- trust, trustworthy, trustworthiness
- Yahweh of hosts, God of hosts, host

translationNotes:

- **Hear this** - “Listen to my message.” Yahweh is speaking.
- **house of Jacob** - Here “house” refers to the descendants of Jacob. AT: “descendants of Jacob” (See: [Metonymy](#))
- **who are called by the name Israel** - This can be stated in active form. AT: “whom everyone calls the people of Israel” (See: [Active or Passive](#))
- **have come from the sperm of Judah** - This phrase emphasizes that they are the direct, physical descendants of Judah. AT: “are the descendants of Judah” (See: [Metaphor](#))
- **invoke the God of Israel** - “call on the God of Israel”
- **they call themselves** - This refers to the people of Israel. AT: “you call yourselves” (See: [First, Second or Third Person](#))
- **the holy city** - This refers to Jerusalem.
- **Yahweh of hosts** - Translate this phrase the same way you did in [1:9](#).

Links:

- [Introduction to Isaiah](#)
- [Isaiah 48 General Notes](#)
- [Isaiah 48 Translation Questions](#)

Isaiah 48:3-5**UDB:**

³ "Long ago I predicted what would happen.

And then suddenly, I caused those things to happen.

⁴ I knew that you people were very stubborn;

I knew that your heads were as hard as iron or brass.

⁵ That is why I told you those things long ago.

Long before they occurred, I announced that they would occur,
in order that when they happened you could not say

'Our idols did it;

our statue carved out of wood or our idol made of metal caused
them to happen.'

ULB:

³ "I have declared the things from long ago; they came out from my mouth,
and I made them known;

then suddenly I did them, and they came to pass.

⁴ Because I knew that you were obstinate,

your neck muscles tight as iron, and your forehead like bronze,

⁵ therefore I declared these things to you beforehand; before they happened
I informed you,

so you could not say, 'My idol has done them,' or 'My carved figure and my
cast metal figure has ordained these things.'

translationWords:

- declare, declaration
- know, knowledge, make known
- bronze
- idol, idolatrous
- image, carved image, carved figure, cast metal figure
- ordain

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Israel.
- **they came out from my mouth** - “Mouth” refers to someone speaking. AT: “I spoke these things” (See: [Synecdoche](#))
- **your neck muscles tight as iron, and your forehead like bronze** - Yahweh compares the tightness of their neck muscles and the hardness of their foreheads to the hardness of iron and bronze. Here, to have a tight neck or a hard forehead is a metaphor that means the people are stubborn. AT: “it is as if your necks were iron and your heads were bronze” (See: [Simile](#) and [Metaphor](#))
- **I declared these things to you beforehand; before they happened I informed you** - This is saying the same thing twice for emphasis. (See: [Parallelism](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 48 General Notes](#)
- [Isaiah 48 Translation Questions](#)

Isaiah 48:6-7**UDB:**

⁶ You have heard those things that I predicted,
and now you have seen that they have all occurred,
so why do you not admit it?

Now I will tell you new things,
things that you have not known previously.

⁷ I am causing them to happen now;
they are not things I did long ago.
So you cannot say, 'We already knew about those things.'

ULB:

⁶ You heard about these things; look at all this evidence; and you, will you not admit what I said is true? From now on, I am showing you new things, hidden things that you have not known.

⁷ Now, and not from previously, they come into being, and before today you have not heard about them,
so you will not be able to say, 'Yes, I knew about them.'

translationWords:

- true, truth, come true
- know, knowledge, make known

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Israel.
- **will you not admit what I said is true?** - Yahweh uses a question to scold the people of Israel for not admitting what they should know is true. AT: "you are stubborn and will not admit what I said is true." (See: [Rhetorical Question](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 48 General Notes](#)
- [Isaiah 48 Translation Questions](#)

Isaiah 48:8**UDB:**

⁸ I will tell you about things that you have never heard about or understood before.

Even long ago you did not pay attention to me.

I know that you act very deceitfully;

you have rebelled against me since you first became a nation.

ULB:

⁸ You never heard; you did not know; these things were not unfolded to your ears beforehand.

For I knew that you have been very deceitful, and that you have been a rebel from birth.

translationWords:

- [deceive, deceit, deception, deceptive](#)
- [rebel, rebellious, rebellion](#)

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Israel.
- **these things were not unfolded to your ears beforehand** - Yahweh speaks of explaining something as if it were unfolding it. The word “ears” represents the people who are listening. This can be stated in active form. AT: “I did not explain these things to you beforehand” (See: [Metaphor](#), [Synecdoche](#), and [Active or Passive](#))
- **from birth** - Yahweh speaks of the nation’s beginning as if it were its birth. (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 48 General Notes](#)
- [Isaiah 48 Translation Questions](#)

Isaiah 48:9-11**UDB:**

⁹ But for my own sake, in order that I will be honored,

I will not punish you immediately
and I will not completely get rid of you.

¹⁰ I have purified you, but not the way people refine silver.

Instead, I have caused you to suffer very much to get rid of your impure behavior,

¹¹ But for my own sake I will delay punishing you more;

I will delay for my own sake,

in order that my reputation will not be damaged.

I will not allow any person or any idol to be honored as I deserve to be honored.”

ULB:

⁹ For the sake of my name I will defer my anger, and for my honor I will hold back from destroying you.

¹⁰ Look, I refined you, but not as silver; I have purified you in the furnace of affliction.

¹¹ For my own sake, for my own sake I will act; for how can I allow my name to be dishonored?

I will not give my glory to anyone else.

translationWords:

- name
- angry, anger
- honor, to honor
- silver
- pure, purify, purification
- afflict, affliction
- dishonor, dishonorable
- glory, glorious

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Israel.
- **For the sake of my name I will defer my anger** - Here the word “name” refers to Yahweh’s reputation. AT: “For the sake of my reputation I will delay my anger” (See: [Metonymy](#))
- **and for my honor I will hold back from destroying you** - This part of the sentence means basically the same thing as the first part. (See: [Parallelism](#))
- **Look, I refined you, but not as silver; I have purified you in the furnace of affliction** - Yahweh speaks of using affliction to purify his people as if they were precious metals and affliction were a furnace in which he refines them. (See: [Metaphor](#))
- **for how can I allow my name to be dishonored?** - Yahweh uses a question to emphasize that he can never allow his own name to be dishonored. This can be stated in active form. AT: “for I cannot allow anyone to dishonor my name.” (See: [Rhetorical Question](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 48 General Notes](#)
- [Isaiah 48 Translation Questions](#)

Isaiah 48:12-13**UDB:**

¹² "You descendants of Jacob, you people of Israel whom I have chosen,

listen to me!

Only I am God;

I am the one who begins everything and who causes everything to end.

¹³ I am the one who laid the foundation of the earth.

I stretched out the sky with my hand.

And when I tell the stars to appear,

they all do what I tell them.

ULB:

¹² Listen to me, Jacob, and Israel, whom I called:

I am he; I am the first, I also am the last.

¹³ Yes, my hand laid the foundation of the earth, and my right hand spread out the heavens;

when I call to them, they stand up together.

translationWords:

- Jacob, Israel
- call, calling, called, call out
- hand, right hand, to hand over
- foundation, founded
- earth, earthly
- right hand
- heaven, sky, heavens, heavenly

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Israel.

- **Jacob, and Israel** - Both of these refer to the people of Israel. (See: [Doublet](#) and [Metonymy](#))
- **I am the first, I also am the last** - This phrase emphasizes Yahweh's eternal nature. Possible meanings are 1) "I am the one who began all things, and I am the one who ends all things" or 2) "I am the one who has always lived, and I am the one who always will live." See how you translated a similar phrase in [44:6](#). (See: [Merism](#))
- **my hand laid the foundation of the earth, and my right hand spread out the heavens** - Here "hand" refers to Yahweh. AT: "I laid the foundation of the earth, and I spread out the heavens" (See: [Synecdoche](#))
- **the foundation of the earth** - The word "foundation" normally refers to a stone structure that gives support to a building from underneath. Here it describes a similar structure that was thought to support and hold the earth in place. See how you translated this in [24:18](#).
- **spread out the heavens** - Yahweh speaks of creating the heavens as if they were fabric which Yahweh stretched out. See how you translated a similar phrase in [42:5](#). (See: [Metaphor](#))
- **when I call to them, they stand up together** - Standing up when Yahweh calls is a metaphor for being ready to obey him. Yahweh speaks of the earth and the heavens as if they were able to hear him and obey him. (See: [Metaphor](#) and [Personification](#))
- **when I call to them** - Possible meanings are 1) "when I call the earth and the heavens" or 2) "when I call the stars in the heavens."

Links:

- [Introduction to Isaiah](#)
- [Isaiah 48 General Notes](#)
- [Isaiah 48 Translation Questions](#)

Isaiah 48:14-15**UDB:**

¹⁴ All of you, gather together and listen to me.

None of your idols has told this to you:

I, Yahweh, have chosen Cyrus to assist me,

and he will do to Babylon what I want him to do,

and his army will destroy the army of Babylonia.

¹⁵ I have said it;

I have summoned Cyrus.

I have appointed him,

and he will accomplish everything that he attempts to do.

ULB:

¹⁴ Assemble yourselves, all of you, and listen! Who among you has announced these things?

Yahweh's ally will accomplish his purpose against Babylon. He will carry out Yahweh's will against the Chaldeans.

¹⁵ I, I have spoken, yes, I have summoned him, I have brought him, and he will succeed.

translationWords:

- **Babylon, Babylonian**
- **will of God**
- **Chaldea, Chaldean**

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Israel.
- **Who among you has announced these things?** - Yahweh uses a question to emphasize that the idols have not told them these things. AT: "None of your idols has told this to you." (UDB) (See: **Rhetorical Question**)

- **Yahweh's ally will accomplish his purpose against Babylon. He will carry out Yahweh's will against the Chaldeans** - Here "ally" refers to Cyrus. Both of these sentences mean the same thing and are used for emphasis. (See: [Parallelism](#))
- **his purpose** - "Yahweh's purpose"
- **I, I** - The word "I" is repeated for emphasis. AT: "I myself" (See: [Doublet](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 48 General Notes](#)
- [Isaiah 48 Translation Questions](#)

Isaiah 48:16**UDB:**

¹⁶ Come close to me and listen to what I say.

Long ago I told you plainly what would happen,
and when those things occurred, I was causing them to happen.”

And now Yahweh the Lord and his Spirit have sent me, the prophet Isaiah,
to give you a message.

ULB:

¹⁶ Come near to me, listen to this:

From the beginning I have not spoken in secret; when it happens, I am
there.”

Now the Lord Yahweh has sent me, and his Spirit.

translationWords:

- [Lord Yahweh, Yahweh God](#)
- [Holy Spirit, Spirit of God, Spirit of the Lord](#)

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Israel.
- **I have not spoken in secret** - This can be expressed positively. AT: “I have spoken plainly and clearly” (See: [Double Negatives](#))
- **sent me** - Here “me” refers to an unknown servant of Yahweh, maybe Isaiah or Cyrus or the promised Messiah.

Links:

- [Introduction to Isaiah](#)
- [Isaiah 48 General Notes](#)
- [Isaiah 48 Translation Questions](#)

Isaiah 48:17-18**UDB:**

¹⁷ This is what Yahweh, the one who saves you, the Holy God of us Israelites, says:

”I am Yahweh, your God;

I teach you what is important for you to prosper;

I direct you and lead you to do the things that you should do.

¹⁸ I wish that you had paid attention to my commands!

If you had done that, things would have gone well for you

like a river that flows gently;

you would have been successful again and again,

like waves that come without ceasing.

ULB:

¹⁷ This is what Yahweh, your Redeemer, the Holy One of Israel says,

”I am Yahweh your God, who teaches you how to succeed,

who leads you by the way that you should go.

¹⁸ If only you had obeyed my commandments!

Then your peace and prosperity would have flowed like a river, and your salvation like the waves of the sea.

translationWords:

- Yahweh
- redeem, redemption, redeemer
- Holy One
- Israel, Israelites, nation of Israel
- obey, obedient, obedience
- command, to command, commandment
- peace, peaceful
- salvation

translationNotes:

- **your Redeemer ... your God** - Here “your” refers to the people of Israel. (See: **Forms of ‘You’ - Dual/Plural**)

- **Redeemer** - Translate this word in the same way you did in [41:14](#).
- **Holy One of Israel** - Translate this phrase in the same way you did in [1:4](#).
- **who leads you by the way that you should go** - Yahweh teaching the people how they should live is spoken of as if he were leading them to walk on the correct paths. (See: [Metaphor](#))
- **If only you had obeyed my commandments** - Yahweh describes something that could have happened but did not. (See: [Hypothetical Situations](#))
- **Then your peace and prosperity would have flowed like a river, and your salvation like the waves of the sea** - These two phrases share similar meanings. In both, Yahweh speaks of Israel's experiencing abundant blessings as if those blessings flowed like water. (See: [Metaphor](#) and [Parallelism](#))
- **your salvation like the waves of the sea** - The verb may be supplied from the previous phrase. AT: "your salvation would have flowed like the waves of the sea" (See: [Ellipsis](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 48 General Notes](#)
- [Isaiah 48 Translation Questions](#)

Isaiah 48:19**UDB:**

¹⁹ Your descendants would have been as many as the grains of sand on the seashore
 which no one can count.
 I would not have needed to destroy them;
 the country of Israel would not have been destroyed.

ULB:

¹⁹ Your descendants would have been as numerous as the sand, and the children from your womb as numerous as the grains of sand;
 their name would not have been cut off nor blotted out from before me.

translationWords:

- descendant, descended from
- womb
- grain
- name
- cut off
- blot out, wipe out

translationNotes:

- **General Information:** - Yahweh continues describing a hypothetical situation to the people of Israel.
- **Your descendants would have been as numerous as the sand, and the children from your womb as numerous as the grains of sand** - These both mean that the people would have had more descendants than they could count. (See: [Parallelism](#))
- **the children from your womb** - Yahweh speaks of the descendants of the people of Israel as if they were children to which the nation gives birth. (See: [Metaphor](#))
- **their name would not have been cut off nor blotted out** - The people of Israel being destroyed is spoken of as if their name had been cut off, as one would cut a piece of cloth or cut a branch from a tree, or blotted out. This can be translated in active form. AT: "I would not have cut off nor blotted out their name" (See: [Metonymy](#) and [Active or Passive](#))

- **their name** - Here the word “name” refers to the descendants who would carry on the name of Israel. AT: “they” (See: [Metonymy](#))
- **cut off nor blotted out** - These two expressions in this context refer to destroying the people. AT: “destroyed” (See: [Doublet](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 48 General Notes](#)
- [Isaiah 48 Translation Questions](#)

Isaiah 48:20**UDB:**

²⁰ However, now I tell you,

leave Babylon!

Flee from being slaves of the people of Babylonia!

Proclaim this message joyfully;

send it to the most remote places on the earth:

‘Yahweh freed the people of Israel from being slaves in Egypt.’

ULB:

²⁰ Come out from Babylon! Flee from the Chaldeans!

With the sound of a ringing cry announce it! Make this known, make it go out to the ends of the earth!

Say, ‘Yahweh has redeemed his servant Jacob.’

translationWords:

- **Babylon, Babylonian**
- **Chaldea, Chaldean**
- **know, knowledge, make known**
- **redeem, redemption, redeemer**
- **servant, slave, slavery**
- **Jacob, Israel**

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Israel.
- **to the ends of the earth** - The places on the earth that are very far away are spoken of as if they were the places where the earth ends. This phrase also forms a merism and refers to everywhere in between the ends. AT: “to all the farthest places of the earth” or “to the entire earth” (See: **Metaphor** and **Merism**)
- **his servant Jacob** - This refers to the descendants of Jacob. AT: “the people of Israel, his servants” (See: **Metonymy**)

Links:

- [Introduction to Isaiah](#)
- [Isaiah 48 General Notes](#)
- [Isaiah 48 Translation Questions](#)

Isaiah 48:21-22**UDB:**

²¹ They were not thirsty when he led them through the desert,
because he split open the rock
and caused water to gush out for them to drink.'

²² But things will not go well like that for wicked people," says Yahweh.

ULB:

²¹ They did not thirst when he led them through the deserts;
he made the water to flow out of the rock for them;
he split open the rock, and the waters gushed out.

²² There is no peace for the wicked—says Yahweh."

translationWords:

- [desert, wilderness](#)
- [peace, peaceful](#)
- [evil, wicked, wickedness](#)
- [Yahweh](#)

translationNotes:

- **They did not thirst ... the waters gushed out** - This refers to an event in the history of the people of Israel when Yahweh took care of them while they lived in the desert after escaping Egypt.

Links:

- [Introduction to Isaiah](#)
- [Isaiah 48 General Notes](#)
- [Isaiah 48 Translation Questions](#)

Isaiah 49 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation.

Many scholars believe that there are four songs or poems which Isaiah records about the messiah. Isaiah 49:1-6 is the second of these songs. They are often called the “servant songs” because they focus on the messiah being a servant. (See: [Christ, Messiah](#))

Other possible translation difficulties in this chapter

A day of salvation

It is unclear if this is a reference to the gospel proclaimed by the messiah or to the day of restoration of all things. The translator should not try to explain its reference to the reader. (See: [salvation](#), [good news](#), [gospel](#), and [restore](#), [restoration](#))

Links:

- [Isaiah 49:01 Notes](#)

Isaiah 49:1-2**UDB:**

¹ All you people who live on islands in the ocean and in other distant areas,

pay attention to what I will say!

Yahweh called me before I was born;

he chose me when I was still in my mother's womb.

² When I grew up, he caused my messages to be like a sharp sword.

He has protected me by his hand.

He protects me like someone protects sharp arrows in a quiver.

ULB:

49 ¹ Listen to me, you coastlands! Now give my your attention, you distant peoples.

Yahweh has called me from birth by name, when my mother brought me into the world.

² He has made my mouth like a sharp sword; he hid me in the shadow of his hand;

he has made me into a polished arrow; in his quiver he has hidden me.

translationWords:

- **people group, peoples, the people, a people**
- **Yahweh**
- **name**
- **sword**
- **shadow**
- **hand, right hand, to hand over**
- **bow and arrow**

translationNotes:

- **Listen to me** - Here "me" refers to Yahweh's servant.
- **you coastlands** - This refers to the people who live on the coastlands. AT: "you who live on the coastlands" (See: **Metonymy**)

- **He has made my mouth like a sharp sword** - Here the word “mouth” represents the words that he speaks. His words are compared to a sharp sword to emphasize that they will be effective. AT: “He has made my words as effective as a sharp sword” (See: [Metonymy](#) and [Simile](#))
- **he hid me in the shadow of his hand** - Yahweh protecting his servant and keeping his purpose secret is spoken of as if Yahweh’s hand cast a shadow over him. (See: [Metaphor](#))
- **he has made me into a polished arrow; in his quiver he has hidden me** - Yahweh’s servant being able to carry out Yahweh’s purposes effectively is spoken of as if the servant were a sharp, new arrow. (See: [Metaphor](#))
- **in his quiver he has hidden me** - Yahweh protecting his servant and keeping his purpose secret is spoken of as if Yahweh kept him hidden in a quiver. (See: [Metaphor](#))
- **quiver** - a case used to carry arrows

Links:

- [Introduction to Isaiah](#)
- [Isaiah 49 General Notes](#)
- [Isaiah 49 Translation Questions](#)

Isaiah 49:3-4**UDB:**

³ He said to me, "You will serve my Israelite people,

and you will cause people to honor me."

⁴ I replied, "My work has been useless;

I have used my strength, but I have accomplished nothing worthwhile;

everything that I have done has been in vain.

However, Yahweh can honor me as he pleases;

my God is the one who will reward me as I deserve."

ULB:

³ He said to me, "You are my servant, Israel, through whom I show my glory."

⁴ But I replied, "Though I thought I have labored in vain, I have spent my energy for nothing,

yet my justice is with Yahweh, and my reward is with my God."

translationWords:

- servant, slave, slavery
- Israel, Israelites, nation of Israel
- glory, glorious
- labor, laborer
- vain, vanity
- just, justice, justly
- Yahweh
- reward
- God

translationNotes:

- **General Information:** - Yahweh's servant continues speaking.
- **He said** - "Yahweh said"
- **You are my servant, Israel** - "You are my servant, whom I call Israel"

Links:

- [Introduction to Isaiah](#)
- [Isaiah 49 General Notes](#)
- [Isaiah 49 Translation Questions](#)

Isaiah 49:5-6**UDB:**

⁵ Yahweh formed me when I was in my mother's womb in order that I would serve him;

he appointed me to bring the people of Israel back to himself.

Yahweh has honored me,

and he is the one who has caused me to be strong.

⁶ He says to me,

"It is not enough for you to serve me

by bringing the descendants of Jacob back to worship me again;

I also want you to be like a light for the non-Israelites;

I want you to take my message about how to be saved to people all over the world."

ULB:

⁵ Now Yahweh has spoken—he who formed me from birth to be his servant, to restore Jacob again to himself, so that Israel would be gathered to him, for I am honored in the eyes of Yahweh, and my God has become my strength—

⁶ and he says, "It is too small a thing for you to be my servant to reestablish the tribes of Jacob,

and to restore the survivors of Israel. I will make you a light to the Gentiles, that you may be my salvation to the ends of the earth."

translationWords:

- Yahweh
- servant, slave, slavery
- restore, restoration
- Jacob, Israel
- Israel, Israelites, nation of Israel
- honor, to honor
- God

- [tribe](#)
- [light](#)
- [Gentile](#)
- [salvation](#)
- [earth, earthly](#)

translationNotes:

- **General Information:** - Yahweh's servant continues speaking.
- **that Israel would be gathered to him** - This part of the sentence means the same as the part before it. This can be stated in active form. AT: "to bring the people of Israel back to himself" (See: [Active or Passive](#) and [Parallelism](#))
- **I am honored in the eyes of Yahweh** - Here "eyes" represents Yahweh's thoughts or opinion. This can be stated in active form. AT: "Yahweh has honored me" (See: [Metonymy](#) and [Active or Passive](#))
- **my God has become my strength** - God giving the servant strength is spoken of as if God himself were his strength. AT: "my God has given me strength" or "my God has strengthened me" (See: [Metaphor](#))
- **I will make you a light to the Gentiles** - The servant bringing Yahweh's message to the Gentiles and helping them to understand it is spoken of as if Yahweh made the servant a light that shines among the Gentiles. See how you translated a similar phrase in [42:6](#). (See: [Metaphor](#))
- **to the ends of the earth** - The places on the earth that are very far away are spoken of as if they were the places where the earth ends. This phrase also forms a merism and refers to everywhere in between the ends. AT "to all the farthest places of the earth" or "to the entire earth" (See: [Metaphor](#) and [Merism](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 49 General Notes](#)
- [Isaiah 49 Translation Questions](#)

Isaiah 49:7**UDB:**

⁷ Yahweh, the one who saves us,
the Holy God of us Israelite people,
says to the one who was despised and rejected by the people of many nations,
to the one who is the slave of rulers,
"Some day kings will stand up to respect you when they see you,
and princes will bow down before you
because you serve me, Yahweh, the one who faithfully does what I promise.
I am the Holy God to whom you Israelites belong, the one who has
chosen you."

ULB:

⁷ This is what Yahweh says, the Redeemer of Israel, their Holy One,
to the one whose life is despised, hated by the nations, and a slave of rulers,
"Kings will see you and arise, and princes will see you and bow down,
because of Yahweh who is faithful, even the Holy One of Israel, who has
chosen you."

translationWords:

- Yahweh
- redeem, redemption, redeemer
- Israel, Israelites, nation of Israel
- Holy One
- nation
- servant, slave, slavery
- ruler, rulers, rule
- king
- prince, princess
- bow, bow down
- faithful, faithfulness
- chosen one, choose, chosen people, Chosen One, the elect

translationNotes:

- **Redeemer** - Translate this word the same way you did in [41:14](#).
- **to the one whose life is despised, hated by the nations, and a slave of rulers** - Here the word “life” represents the person. This can be stated in active form. AT: “to the one whom people despised, whom the nations hated and held as slaves” (See: [Active or Passive](#))
- **Holy One of Israel** - Translate this phrase the same way you did in [1:4](#).

Links:

- [Introduction to Isaiah](#)
- [Isaiah 49 General Notes](#)
- [Isaiah 49 Translation Questions](#)

Isaiah 49:8**UDB:**

⁸ This is also what Yahweh says:

”At a time when it pleases me, I will answer your prayers.

On the day when I rescue you from your oppressors, I will help you.

I will protect you and enable you to establish an agreement with other nations.

And by what you do, I will re-establish your nation of Israel and allow you to live again in your land that was abandoned.

ULB:

⁸ This is what Yahweh says,

”At a time I decide to show my favor I will answer you, and in a day of salvation I will help you;

I will protect you, and give you as a covenant for the people, to rebuild the land, to reassign the desolate inheritance.

translationWords:

- **Yahweh**
- **favor, favorable, favoritism**
- **salvation**
- **covenant**
- **people group, peoples, the people, a people**
- **desolate, desolation**
- **inherit, inheritance, heritage, heir**

translationNotes:

- **At a time I decide to show my favor I will answer you, and in a day of salvation I will help you** - These two clauses mean basically the same thing. (See: **Parallelism**)
- **I will answer you** - Here “you” refers to Yahweh’s servant.
- **in a day of salvation** - Here the word “day” refers to a specific time and not to a 24-hour day. The word “salvation” can be translated as a verb. AT: “when the time comes for me to save you” (See: **Metonymy** and **Abstract Nouns**)

- **give you as a covenant for the people** - Here the word “covenant” is a metonym for the one who establishes or mediates a covenant. See how you translated a similar phrase in [42:6](#). AT: “make you be the mediator of a covenant with the people” (See: [Metonymy](#))
- **to rebuild the land** - Here the word “land” represents the cities in the land that had been destroyed. AT: “to rebuild the ruined places in the land” (See: [Metonymy](#))
- **to reassign the desolate inheritance** - Yahweh speaks of the land as if it were an inheritance that the people of Israel received as a permanent possession. It is implied that the servant is to reassign the land to the people of Israel. AT: “to reassign the desolate land to the people of Israel as their inheritance” (See: [Metaphor](#) and [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 49 General Notes](#)
- [Isaiah 49 Translation Questions](#)

Isaiah 49:9**UDB:**

⁹ You will say to those who were captured and exiled,

‘Leave Babylonia and return to your own country!’

And you will say to those who are in dark prisons,

‘Come out into the light!’

When that happens, they will again be like sheep

that eat grass in green pastures,

on hills where before there was no grass.

ULB:

⁹ You will say to the prisoners, ‘Come out;’ to those in dark dungeons, ‘Show yourselves.’

They will graze along the roads, and on all the bare slopes will be their pasture.

translationWords:

- [prison, prisoner, imprison](#)

translationNotes:

- **General Information:** - Yahweh continues speaking to his servant.
- **They will graze along the roads, and on all the bare slopes will be their pasture** - Yahweh speaks of the people living freely and prosperously as if they were sheep that had plenty of pasture in which to graze. (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 49 General Notes](#)
- [Isaiah 49 Translation Questions](#)

Isaiah 49:10-11**UDB:**

¹⁰ They will not be hungry or thirsty anymore;

the hot sun will not beat upon them again.

I, Yahweh, will act mercifully toward them and lead them;

I will lead them to where there are springs of cool water.

¹¹ And I will cause the mountains to become as though they were level roads,

and I will prepare good highways for my people to travel on, to return to Jerusalem.

ULB:

¹⁰ They will not be hungry or thirsty; nor will the heat or sun beat on them, for he who has mercy on them will lead them; he will guide them to springs of water.

¹¹ Then I will make all my mountains into a road, and make my highways level.”

translationWords:

- **mercy, merciful**

translationNotes:

- **General Information:** - Yahweh continues speaking.
- **They will not** - Here “they” refers to God’s people.
- **nor will the heat or sun beat on them** - Here the word “heat” describes the word “sun.” The people suffering from the sun’s heat is spoken of as if the heat struck them. AT: “nor will they suffer from the sun’s heat” (See: **Hendiadys** and **Metaphor**)
- **for he who has mercy on them ... he will guide them** - Yahweh speaks of himself in the third person. He speaks of protecting the people and caring for them as if he were their shepherd. AT: “I, the one who has mercy on them ... I will guide them” (See: **First, Second or Third Person** and **Metaphor**)
- **I will make all my mountains into a road, and make my highways level** - Yahweh speaks of guiding his people safely and removing obstacles from their path as if he turned mountains into roads and level highways. (See: **Metaphor**)

Links:

- [Introduction to Isaiah](#)
- [Isaiah 49 General Notes](#)
- [Isaiah 49 Translation Questions](#)

Isaiah 49:12-13**UDB:**

¹² My people will return from far away;

some will come from the north, some from the west,
some from southern Egypt.”

¹³ Because of what Yahweh has promised to do,
everything should shout joyfully—

the sky and the earth and the mountains should sing,
because Yahweh comforts his people,
and he will pity those who are suffering.

ULB:

¹² Look, these will come from far away, some from the north and the west;
and others from the land of Sinim.

¹³ Sing, heavens, and be joyful, earth; break into singing, you mountains!

For Yahweh comforts his people, and will have compassion on his afflicted.

translationWords:

- heaven, sky, heavens, heavenly
- joy, joyful
- earth, earthly
- Yahweh
- comfort, comforter
- people of God, my people
- compassion, compassionate
- afflict, affliction

translationNotes:

- **the land of Sinim** - The location of this place is uncertain, but it may refer to a region in the southern part of Egypt. (See: [How to Translate Names](#))

- **Sing, heavens, and be joyful, earth; break into singing, you mountains!** - Isaiah turns his attention from the people of Israel and speaks to the heavens, earth, and mountains as if they were people. (See: [Apostrophe](#) and [Personification](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 49 General Notes](#)
- [Isaiah 49 Translation Questions](#)

Isaiah 49:14-15**UDB:**

¹⁴ The people of Jerusalem say,

”Yahweh has abandoned us;
he has forgotten about us.”

¹⁵ But Yahweh replies,

”That is not true! Can a woman forget the infant that she is nursing?
Can she stop acting kindly toward the child to whom she has given
birth?

But even if a woman would do that,
I will not forget you!

ULB:

¹⁴ But Zion said, “Yahweh has forsaken me, and the Lord has forgotten me.”

¹⁵ ”Can a woman forget her baby, nursing at her breast, so she does not have
compassion on the son she has borne?

Yes, they may forget, but I will not forget you.

translationWords:

- Zion, Mount Zion
- Yahweh
- forsake, forsaken, forsook
- Lord

translationNotes:

- **But Zion said** - The word “Zion” is another name for Jerusalem. Isaiah speaks of the city as if it were a woman who complains that Yahweh has forgotten her. (See: **Personification**)
- **Can a woman forget her baby, nursing at her breast, so she does not have compassion on the son she has borne?** - Yahweh uses a question to help his people understand that he will never forget about them or stop caring for them. AT: “A woman would not forget her nursing baby or stop caring for the son she bore.” (See: **Rhetorical Question**)

Links:

- [Introduction to Isaiah](#)
- [Isaiah 49 General Notes](#)
- [Isaiah 49 Translation Questions](#)

Isaiah 49:16-18**UDB:**

¹⁶ Note that I have written your names on the palms of my hands;

I am always looking at the walls of your city.

¹⁷ Soon your children will be returning there,

and all those who destroyed your city will leave.

¹⁸ You will look around and see

all of your children coming back to you.

As surely as I live,

they will be with you for you to show to people

like a bride shows her wedding ornaments!

ULB:

¹⁶ Look, I have inscribed your name on my palms; your walls are continually before me.

¹⁷ Your children are hurrying back, while those who destroyed you are going away.

¹⁸ Look around and see, they are all gathering and coming to you.

As surely as I live—this is the declaration of Yahweh—you will surely wear them like jewelry; you will put them on, like a bride.

translationWords:

- children, child
- life, live, living, alive
- declare, declaration
- Yahweh
- bride

translationNotes:

- **General Information:** - Yahweh continues speaking to Zion. (See: [Personification](#))

- **I have inscribed your name on my palms** - Yahweh speaks of his unwavering devotion to Zion as if he had written her name on the palms of his hands. (See: [Metaphor](#))
- **your walls are continually before me** - Yahweh speaks of always thinking about Zion as if her walls were always before him. The word “walls” is a metonym for the city. AT: “I am continually thinking about your walls” or “I am always thinking about you” (See: [Metaphor](#) and [Metonymy](#))
- **Your children are hurrying back** - Yahweh speaks of the people who are returning to live in Jerusalem as if they were the city’s children. AT: “Your inhabitants are hurrying back” (See: [Metaphor](#))
- **As surely as I live** - This is an oath formula that Yahweh uses to guarantee the truth of what he is saying.
- **declaration of Yahweh** - This can be reworded so that the abstract noun “declaration” is expressed as the verb “declared” or “solemnly said.” See how you translated this in [14:22](#). AT: “this is what Yahweh declared” or “this is what Yahweh solemnly said” (See: [Abstract Nouns](#))
- **you will surely wear them like jewelry; you will put them on, like a bride** - Yahweh speaks of the inhabitants of Zion as if they were jewelry that the city wears to show her beauty and joy. (See: [Metaphor](#))
- **you will put them on, like a bride** - The last part of the phrase can be clarified from the previous line. AT: “you will put them on, like a bride wears jewelry” (See: [Ellipsis](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 49 General Notes](#)
- [Isaiah 49 Translation Questions](#)

Isaiah 49:19-20**UDB:**

¹⁹ Your land has been ruined and caused to become desolate,

but some day it will be filled with people,
and those who conquered you will be far away.

²⁰ The children who were born while you were exiled will return to Jerusalem and say,

'This city is too small for us;
We need more space to live in!'

ULB:

¹⁹ Though you were a waste and desolate, a land that was in ruins,
now you will be too small for the inhabitants, and those who devoured you
will be far away.

²⁰ The children born during the time of your bereavement will say in your
hearing,

'The place is too cramped for us, make room for us, so we may live here.'

translationWords:

- waste, wasteland
- desolate, desolation
- ruin, ruins
- devour

translationNotes:

- **General Information:** - Yahweh continues speaking to Zion as if it were a woman. (See: **Personification**)
- **Though you were a waste and desolate** - The words "a waste" and "desolate" mean basically the same thing and emphasize that the enemy has destroyed Zion and left it empty. AT: "Though you were completely desolate" (See: **Doublet**)
- **those who devoured you** - The enemy destroying Zion is spoken of as if they had devoured it. AT: "those who destroyed you" (See: **Metaphor**)

- **The children born during the time of your bereavement** - Yahweh speaks of the time when the people of Jerusalem were in exile as if the city was bereaved of her children. Those who were born while the people were in exile are spoken of as the city's children. AT: "Those who will inhabit you, who were born while the people were in exile" (See: [Metaphor](#))
- **The place is too cramped for us** - This means that there will be so many people that the city will be too small for them all to live in it.

Links:

- [Introduction to Isaiah](#)
- [Isaiah 49 General Notes](#)
- [Isaiah 49 Translation Questions](#)

Isaiah 49:21**UDB:**

²¹ Then you will think to yourselves,

'It is amazing that we have all these children!
Most of our children were dead,
and the rest were exiled.
We were left here alone;
so we do not know where all these children have come from!
Who raised them?'"

ULB:

²¹ Then you will ask yourself, 'Who has borne these children for me?
I was bereaved and barren, exiled and divorced. Who has raised these children?
Look, I was left all alone; where did these come from?'"

translationWords:

- children, child
- barren
- exile, the Exile
- divorce
- raise, rise, risen, arise, arose

translationNotes:

- **General Information:** - Yahweh continues speaking to Zion as if it were a woman. (See: [Personification](#))
- **Who has borne these children for me?** - Zion speaks of the people who are returning to inhabit the city as if those people were her children. Zion's question expresses her surprise that so many children now belong to her. (See: [Metaphor](#) and [Rhetorical Question](#))
- **I was bereaved and barren, exiled and divorced** - Zion describes herself as a woman incapable of having more children. She indicates the reasons for her great surprise. (See: [Metaphor](#))

- **I was bereaved and barren** - “I was mourning over my dead children and unable to have more”
- **exiled and divorced** - “I was sent away, without a husband”
- **Who has raised these children? Look, I was left all alone; where did these come from?**
- Again, Zion uses questions to express her surprise. AT: “Look, I was left all alone; now all of these children that I did not raise have come to me.” (See: [Rhetorical Question](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 49 General Notes](#)
- [Isaiah 49 Translation Questions](#)

Isaiah 49:22**UDB:**

²² This is what Yahweh our God says:

”Watch! It is as though I will lift up my hand to signal to those who are not Israelites.

And they will carry your little sons and daughters on their shoulders

and bring them back to you.

ULB:

²² This is what the Lord Yahweh says,

”Look, I will raise my hand to the nations; I will raise my signal flag to the peoples.

They will bring your sons in their arms and carry your daughters on their shoulders.

translationWords:

- Lord Yahweh, Yahweh God
- hand, right hand, to hand over
- nation
- people group, peoples, the people, a people
- son, son of

translationNotes:

- **General Information:** - Yahweh continues speaking to Zion as if it were a woman. He explains how she is able to have so many children. (See: [Personification](#))
- **I will raise my hand to the nations; I will raise my signal flag to the peoples** - These two clauses mean basically the same thing. AT: “I will raise my hand and signal with a flag for the people of the nations to come” (See: [Parallelism](#))
- **They will bring your sons in their arms and carry your daughters on their shoulders** - Yahweh speaks of the people who will inhabit Jerusalem as if they were the city’s children. He also speaks of the people of other nations helping the Israelites to return to Jerusalem as if they were carrying the Israelites. (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 49 General Notes](#)
- [Isaiah 49 Translation Questions](#)

Isaiah 49:23**UDB:**

²³ Kings will serve you and will tutor your children,
and their queens will take care of your young children.
They will prostrate themselves in front of you
and lick the dust off your feet.
When that happens, you will know that I am Yahweh;
and those who trust in me will never be disappointed.”

ULB:

²³ Kings will be your foster fathers, and their queens your nursemaids;
they will bow down to you with their faces to the earth and lick the dust of
your feet;
and you will know that I am Yahweh; those who wait for me will not be put
to shame.”

translationWords:

- king
- ancestor, father, forefather
- queen
- bow, bow down
- face
- earth, earthly
- know, knowledge, make known
- Yahweh
- shame, shameful, ashamed

translationNotes:

- **General Information:** - Yahweh continues speaking to Zion as if it were a woman. (See: [Personification](#))

- **Kings will be your foster fathers, and their queens your nursemaids** - Yahweh speaks of the people who will inhabit Zion as if they were the city's children. The terms "foster fathers" and "nursemaids" refer to men and women who become responsible for the care of children. AT: "The kings and queens of other nations will provide for your inhabitants" (See: [Metaphor](#))
- **they will bow down to you with their faces to the earth and lick the dust of your feet** - These phrases describe gestures that people used to express complete submission to a superior.
- **lick the dust of your feet** - Possible meanings are 1) that this is a literal expression of submission where the person licks the dust off of a superior's foot or from the ground at the superior's foot or 2) that this is an idiom that describes a person prostrating himself before a superior. (See: [Idiom](#))
- **will not be put to shame** - This can be stated in active form. AT: "will not be ashamed" or "will not be disappointed" (See: [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 49 General Notes](#)
- [Isaiah 49 Translation Questions](#)

Isaiah 49:24-25**UDB:**

²⁴ There is no one who can snatch valuable things from a soldier who has captured those things in a war;

there is no one who can force a tyrant to free the people whom he has captured.

²⁵ But Yahweh says this:

"Some day, those who have been captured will go free,
and the valuable things that tyrants have snatched from others will be returned,
because I will fight against those who fight against you,
and I will rescue your children.

ULB:

²⁴ Can the spoils be taken from the warrior, or captives be rescued from the fierce?[1] Instead of *from the fierce*, the Hebrew text has *from the righteous*, but most modern versions correct it to *from the fierce*.

²⁵ But this is what Yahweh says,

"Yes, the captives will be taken away from the warrior, and spoils will be rescued;

for I will oppose your adversary and save your children.

translationWords:

- captive, captivity
- Yahweh
- adversary, enemy
- save, safe
- children, child

translationNotes:

- **General Information:** - Yahweh continues speaking to Zion as if it were a woman. (See: [Personification](#))

- **Can the spoils be taken from the warrior, or captives be rescued from the fierce?** - Isaiah uses a question to express the difficulty of taking anything from a mighty soldier or a very strong warrior. This can be stated in active form. AT: "A person cannot take the spoils from a warrior or rescue captives from fierce soldiers." (See: [Rhetorical Question](#) and [Active or Passive](#))
- **spoils** - valuable items taken from the losers in a battle
- **the captives will be taken away from the warrior, and spoils will be rescued** - Yahweh says that he will do what is usually impossible for people to do. This can be stated in active form. AT: "I will take the captives from the warrior, and I will rescue the spoils" (See: [Active or Passive](#))
- **I will ... save your children** - Yahweh speaks of the people who will inhabit Zion as if they were the city's children. (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 49 General Notes](#)
- [Isaiah 49 Translation Questions](#)

Isaiah 49:26**UDB:**

²⁶ And I will cause your enemies to destroy themselves

instead of murdering others.

When that happens, everyone in the world will know that I, Yahweh, am the one who saves you,

the one who rescues you from your enemies;

everyone will know that I am the mighty God to whom you descendants of Jacob belong.”

ULB:

²⁶ I will feed your oppressors with their own flesh; and they will get drunk on their own blood, as if it were wine.

Then all mankind will know that I, Yahweh, am your Savior and your Redeemer, the Mighty One of Jacob.”

translationWords:

- oppress, oppression, oppressor
- flesh
- blood
- wine, wineskin, new wine
- I, Yahweh; me, Yahweh
- Savior
- redeem, redemption, redeemer
- mighty, might
- Jacob, Israel

translationNotes:

- **General Information:** - Yahweh continues speaking to Zion as if it were a person.
- **I will feed your oppressors with their own flesh** - Possible meanings are 1) the oppressors will be so hungry that they will eat the flesh of their friends who have died. AT: “I will cause your oppressors to eat their own flesh” or 2) Yahweh speaks of the oppressors fighting against and destroying themselves as if they were eating themselves. AT: “I will cause your oppressors to destroy themselves, as if they were eating their own flesh” (See: **Metaphor**)

- **and they will get drunk on their own blood, as if it were wine** - Possible meanings are 1) the oppressors will be so thirsty that they drink the blood of their friends who have died. AT: “and they will drink their friends’ blood and be like weak people who are drunk on wine” or 2) Yahweh speaks of the oppressors fighting against and destroying themselves as if they were drinking their own blood. AT: “and they will shed so much of their friends’ blood that it will be as though they were getting drunk with wine” (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 49 General Notes](#)
- [Isaiah 49 Translation Questions](#)

Isaiah 50 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation.

Many scholars believe that there are four songs or poems which Isaiah records about the messiah. Isaiah 50:4-9 is the third of these songs. They are often called the “servant songs” because they focus on the messiah being a servant. (See: [Christ, Messiah](#))

Important figures of speech in this chapter

Rhetorical Questions

There are many rhetorical questions in this chapter. These questions prove Yahweh’s point and are intended to convince the readers. (See: [Rhetorical Question](#))

Links:

- [Isaiah 50:01 Notes](#)

Isaiah 50:1**UDB:**

¹ This is also what Yahweh says:

”You Israelite people, do not think that I forced your parents to be exiled to
Babylonia

like some men send away their wives

after giving them a paper

on which they state that they were divorcing them!

I certainly did not get rid of you like a man who sells his children to get
money to pay what he owes.

No, the reason that I forced you to be exiled

was to punish you because of the sins that you have committed.

ULB:

50 ¹ This is what Yahweh says,

”Where is the certificate of divorce with which I divorced your mother?

To which of my creditors did I sell you?

Look, you were sold because of your sins, and because of your rebellion,
your mother was sent away.

translationWords:

- **Yahweh**
- **divorce**
- **sin, sinful, sinner, sinning**
- **rebel, rebellious, rebellion**

translationNotes:

- **Where is the certificate of divorce with which I divorced your mother?** - Yahweh speaks of Zion as if the city were the mother of the people who lived there and of sending the people into exile as if he were divorcing their mother. (See: **Metaphor**)
- **Where is the certificate of divorce with which I divorced your mother?** - Yahweh asks this rhetorical question so that the people would produce “the certificate of divorce,” which would provide the reason Yahweh sent them into exile. AT: “Show me the certificate of divorce with which I divorced your mother.” (See: **Rhetorical Question**)

- **To which of my creditors did I sell you?** - Yahweh speaks of sending the people into exile as if he were selling them. (See: [Metaphor](#))
- **To which of my creditors did I sell you?** - Yahweh asks this question to emphasize that he did not sell them because he owed a debt to a creditor. It is implied that this is what the people had thought. AT: “I did not sell you because I owed a debt to someone.” (See: [Rhetorical Question](#) and [Assumed Knowledge and Implicit Information](#))
- **you were sold because of your sins, and because of your rebellion, your mother was sent away** - Yahweh gives the reason for sending the people into exile, which he speaks of as if he had sold them and divorced their mother. This can be stated in active form. AT: “I sold you because of your sins, and I divorced your mother because of your rebellion” (See: [Metaphor](#) and [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 50 General Notes](#)
- [Isaiah 50 Translation Questions](#)

Isaiah 50:2-3**UDB:**

² When I came to you to rescue you,

why did no one answer when I called out to you?

Was there no one there to buy you back and take you home?

Did you think that I do not have the power to rescue you?

Think about this:

I can speak to a sea and cause it to become dry!

I can cause rivers to become deserts

with the result that the fish in the rivers die from thirst and rot.

³ I cause the sky to become dark,

as though it was wearing black clothes because it was mourning
because someone had died.”

ULB:

² Why did I come but there was no one there? Why did I call but no one answered?

Was my hand too short to ransom you? Was there no power in me to rescue you?

Look, at my rebuke I dry up the sea; I make the rivers a desert;
their fish die for lack of water and rot.

³ I clothe the sky with darkness; I cover it with sackcloth.”

translationWords:

- call, calling, called, call out
- hand, right hand, to hand over
- ransom
- power, powers
- rebuke
- desert, wilderness
- darkness
- sackcloth

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Israel.
- **Why did I come but there was no one there? Why did I call but no one answered?** - These two sentences mean basically the same thing. Yahweh uses questions to emphasize that the people are in exile because they did not respond to him, not because he was unwilling to save them. AT: “When I came to you, you should have been there, but you were not. When I called you, you should have answered, but you did not.” or “When I came to speak to you, you did not respond to me.” (See: [Parallelism](#) and [Rhetorical Question](#))
- **Was my hand too short to ransom you? Was there no power in me to rescue you?** - Yahweh uses two similar questions to rebuke the people for believing that he was not strong enough to rescue them. AT: “My hand was certainly not too short for me to ransom you, and I had the power to rescue you!” or “I certainly have the power to rescue you from your enemies.” (See: [Parallelism](#) and [Rhetorical Question](#))
- **Was my hand too short** - Here the word “hand” represents Yahweh’s power. Yahweh not being strong enough is spoken of as if his hand were short. AT: “Was I not strong enough” (See: [Metonymy](#) and [Metaphor](#))
- **Was there no power in me** - “Did I not have the power”
- **I make the rivers a desert** - Yahweh speaks of drying up the rivers as if he were turning them into a desert. AT: “I make the rivers as dry as a desert” (See: [Metaphor](#))
- **their fish die for lack of water and rot** - “their fish die and rot for lack of water.” The word “their” refers to the sea and the rivers.
- **I clothe the sky with darkness; I cover it with sackcloth** - These two phrases mean basically the same thing. Yahweh speaks of causing the sky to become dark as if he were clothing it with sackcloth. AT: “I make the sky dark, as if it were wearing dark sackcloth” (See: [Metaphor](#) and [Parallelism](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 50 General Notes](#)
- [Isaiah 50 Translation Questions](#)

Isaiah 50:4**UDB:**

⁴ Yahweh our God has taught me to speak for him,

in order that I may encourage those who are weary.

Each morning he awakens me,

in order that I may listen to what he teaches me.

ULB:

⁴ The Lord Yahweh has given me a tongue as one of those who are taught,

so that I speak a sustaining word to the weary one;

he wakes me morning by morning; he awakens my ear to hear like those who are taught.

translationWords:

- Lord Yahweh, Yahweh God
- tongue
- word

translationNotes:

- **General Information:** - Yahweh's servant begins to speak.
- **The Lord Yahweh has given me a tongue as one of those who are taught** - The word "tongue" represents what he says. Possible meanings are 1) Yahweh has enabled him to speak as one who has learned to speak skillfully. AT: "The Lord Yahweh has enabled me to be a skillful speaker" or 2) Yahweh has taught him what to say. AT: "The Lord Yahweh has enabled me to speak what he has taught me" (See: **Metonymy**)
- **he awakens my ear to hear** - Here "my ear" refers to Yahweh's servant. Yahweh enabling him to hear and understand what Yahweh teaches him is spoken of as if Yahweh awakened his ear from sleep. AT: "he has enabled me to understand what he says" (See: **Synecdoche** and **Metaphor**)
- **like those who are taught** - The servant compares himself with a student who learns from his teacher. Possible meanings are 1) "like one who learns from his teacher" or 2) "like one whom he has taught" (See: **Simile** and **Active or Passive**)

Links:

- [Introduction to Isaiah](#)
- [Isaiah 50 General Notes](#)
- [Isaiah 50 Translation Questions](#)

Isaiah 50:5-6**UDB:**

⁵ Yahweh our God has spoken to me,

and I have not rejected what he told me;

I have accepted it.

⁶ I allowed people to beat me on my back

and to pull out the whiskers in my beard because they hated me.

I did not turn away from them

when they made fun of me and spat on me.

ULB:

⁵ The Lord Yahweh has opened my ear,

and I was not rebellious, nor did I turn away backward.

⁶ I gave my back to those who beat me, and my cheeks to those who plucked out my beard;

I did not hide my face from acts of shame and spitting.

translationWords:

- Lord Yahweh, Yahweh God
- rebel, rebellious, rebellion
- shame, shameful, ashamed

translationNotes:

- **General Information:** - The servant of Yahweh continues speaking.
- **The Lord Yahweh has opened my ear** - Yahweh enabling his servant to hear and understand is spoken of as if Yahweh opened his ear. AT: “The Lord Yahweh has enabled me to hear and understand him” (See: [Metaphor](#))
- **and I was not rebellious, nor did I turn away backward** - These two phrases mean basically the same thing. Disobeying what Yahweh said is spoken of as if it were turning one’s back toward him. This can be stated in positive terms. AT: “and I obeyed what he said” (See: [Parallelism](#) and [Metaphor](#))

- **I gave my back to those who beat me, and my cheeks to those who plucked out my beard**
- Allowing people to beat him and pluck out his beard is spoken of as if it were giving his back and cheeks to them. AT: “I allowed people to beat me on my back and to pluck out my beard from my cheeks” (See: [Metaphor](#))
- **I did not hide my face from acts of shame and spitting** - Hiding one’s face means to protect oneself. AT: “I did not defend myself when they mocked me and spat on me” (See: [Synecdoche](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 50 General Notes](#)
- [Isaiah 50 Translation Questions](#)

Isaiah 50:7**UDB:**

⁷ But because the Lord Yahweh helps me,

I will never be humiliated.

Therefore I am determined to face difficulties,

and I know that nothing will cause me to be ashamed.

ULB:

⁷ For the Lord Yahweh will help me; therefore I am not disgraced;

so I have made my face like flint, for I know that I will not be put to shame.

translationWords:

- [Lord Yahweh, Yahweh God](#)
- [face](#)
- [shame, shameful, ashamed](#)

translationNotes:

- **General Information:** - Yahweh's servant continues speaking.
- **therefore I am not disgraced** - Even though the servant has been mistreated, he will not be ashamed because he has obeyed Yahweh. This can be stated in active form. AT: "therefore I will not be ashamed" (See: [Active or Passive](#))
- **so I have made my face like flint** - Here "my face" refers to the servant. The servant being steadfastly determined to obey Yahweh is spoken of as if his face were as hard as flint. AT: "so I am absolutely determined" (See: [Synecdoche](#) and [Metaphor](#))
- **for I know that I will not be put to shame** - The servant looks to the future with confidence, secure in Yahweh's calling. This can be stated in active form. AT: "for I know that my enemies will not be able to make me feel shame" (See: [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 50 General Notes](#)
- [Isaiah 50 Translation Questions](#)

Isaiah 50:8-9**UDB:**

⁸ God is near to me; he will show others that I have been right to trust him,
 so if anyone stands in front of me and accuses me in a court,
 he will not be able to show that I have done anything that is wrong.

⁹ The Lord Yahweh defends me in court,
 so no one will be able to condemn me.
 All those who accuse me will disappear
 like old clothes that have been eaten by moths.

ULB:

⁸ He who will justify me is close by. Who will oppose me? Let us stand and confront one another.

Who is my accuser? Let him come near to me.

⁹ See, the Lord Yahweh will help me. Who will declare me guilty?
 See, they will all wear out like a garment; the moth will eat them up.

translationWords:

- justify, justification
- accuse, accusation, accuser
- Lord Yahweh, Yahweh God
- declare, declaration
- guilt, guilty

translationNotes:

- **General Information:** - Yahweh's servant continues speaking.
- **Who will oppose me? Let us stand ... Who is my accuser? Let him come** - The servant uses these questions to emphasize that there is no one who can legitimately accuse him of wrong. AT: "If anyone would oppose me, let us stand ... If anyone would accuse me, let him come" (See: [Rhetorical Question](#))

- **Who will declare me guilty?** - The servant uses this question to assert that no one can declare him guilty. AT: “There is no one who can declare me guilty.” (See: [Rhetorical Question](#))
- **they will all wear out like a garment; the moth will eat them up** - There being no one left to accuse the servant of being guilty is spoken of as if the accusers were garments that wear thin and are eaten by moths. (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 50 General Notes](#)
- [Isaiah 50 Translation Questions](#)

Isaiah 50:10**UDB:**

¹⁰ If you honor Yahweh

and do what his servant tells you to do,
even if you are walking in darkness, and it seems that there is no light,
trust in Yahweh your God to help you; depend on him.

ULB:

¹⁰ Who among you fears Yahweh? Who obeys the voice of his servant?
Who walks in deep darkness without light?
He should trust in the name of Yahweh and lean on his God.

translationWords:

- fear, afraid, fear of Yahweh
- Yahweh
- obey, obedient, obedience
- voice
- servant, slave, slavery
- walk
- light
- trust, trustworthy, trustworthiness
- name
- God

translationNotes:

- **General Information:** - The servant continues speaking to the people of Israel.
- **Who among you fears Yahweh? Who obeys the voice of his servant? Who walks in deep darkness without light? He should ... his God.** - The servant uses these questions to identify those to whom he is speaking. AT: "If someone among you fears Yahweh and obeys the voice of his servant, but he walks in deep darkness without light, then he should ... his God." (See: [Rhetorical Question](#))
- **obeys the voice of his servant** - Here the word "voice" represents what the servant says. AT: "obeys his servant" (See: [Metonymy](#))

- **walks in deep darkness without light** - The servant speaks of people who are suffering and feel helpless as if they were walking in a very dark place. AT: “is suffering and feels helpless” (See: [Metaphor](#))
- **trust in the name of Yahweh and lean on his God** - These two phrases mean basically the same thing. Here the word “name” represents Yahweh himself. Trusting in God is spoken of as if it were leaning on him. AT: “trust in Yahweh, his God” (See: [Parallelism](#) and [Metonymy](#) and [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 50 General Notes](#)
- [Isaiah 50 Translation Questions](#)

Isaiah 50:11**UDB:**

¹¹ But you people who oppose me by lighting your own fires,
and by carrying your own flaming torches:
go ahead and live according to your own knowledge,
according to what you think is best.
Yahweh tells you what will happen to you:
he will make you die in great torment!

ULB:

¹¹ Look, all you who light fires, who equip yourselves with torches:
walk in the light of your fire and in the flames that you have ignited.
This is what you have received from me: you will lie down in a place of pain.

translationWords:

- [fire](#)
- [walk](#)

translationNotes:

- **all you who light fires ... flames that you have ignited** - This continues the metaphor from the previous verse of people who walk in darkness. Here people who try to live according to their own wisdom instead of trusting in Yahweh are spoken of as if they lit their own fires and carried about torches in order to see in the dark. (See: [Metaphor](#))
- **you will lie down in a place of pain** - Here to “lie down” refers to dying. Dying painfully is spoken of as if it were lying down in a place where they will experience pain. AT: “you will die with great suffering” (See: [Euphemism](#) and [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 50 General Notes](#)
- [Isaiah 50 Translation Questions](#)

Isaiah 51 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation.

Important figures of speech in this chapter

Rhetorical Questions

There are many rhetorical questions in this chapter. These question prove Yahweh's point and are intended to convince the readers. (See: [Rhetorical Question](#))

Awake

The author uses sleeping as a metaphor for sin. The people are told, "awake" meaning they are to repent and return to Yahweh. (See: [sin](#), [sinful](#), [sinner](#), [sinning](#) and [repent](#), [repentance](#))

Links:

- [Isaiah 51:01 Notes](#)

Isaiah 51:1**UDB:**

¹ Yahweh says, "You people who desire to act righteously,

who want to do what I want you to do,

listen to me!

Think about Abraham!

It is as though he were a huge rock cliff;

and when you people of Israel became a nation,

it was as though I had cut you like stones from that rocky cliff.

ULB:

51 ¹ Listen to me, you who pursue righteousness, you who seek Yahweh:

look at the rock from which you were chiseled and to the quarry from which you were cut.

translationWords:

- **righteous, righteousness**
- **Yahweh**

translationNotes:

- **Listen to me** - Here the word "me" refers to Yahweh.
- **look at the rock ... and to the quarry** - Looking at something represents thinking about it. AT: "think about the rock ... and the quarry" (See: **Metaphor**)
- **the rock from which you were chiseled and to the quarry from which you were cut** - God speaks of the nation of Israel as if it were a building made of stones and as if their ancestors were a rock or quarry from which God cut them. This can be stated clearly. AT: "your ancestors, who are like a rock from which you were chiseled and a quarry from which you were cut" (See: **Metaphor**)
- **the rock from which you were chiseled** - This can be stated in active form. AT: "the rock from which I chiseled you" (See: **Active or Passive**)
- **chiseled** - "cut with a chisel" or "cut"
- **the quarry from which you were cut** - This can be stated in active form. AT: "the quarry from which I cut you" (**Active or Passive**)

Links:

- [Introduction to Isaiah](#)
- [Isaiah 51 General Notes](#)
- [Isaiah 51 Translation Questions](#)

Isaiah 51:2**UDB:**

² Think about your ancestor Abraham and his wife Sarah, of whom all of you are descendants.

When I first spoke to Abraham,
he had no children.

But after I blessed him, he had a huge number of descendants.

ULB:

² Look at Abraham, your father, and to Sarah, who bore you; for when he was a lone individual,

I called him. I blessed him and made him many.

translationWords:

- Abraham, Abram
- ancestor, father, forefather
- Sarah, Sarai
- call, calling, called, call out
- bless, blessed, blessing

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Israel.
- **Abraham, your father** - God speaks of their ancestor as if he were their father. AT: “Abraham, your forefather” or “Abraham, your ancestor” (See: [Metonymy](#))
- **Sarah, who bore you** - God speaks of Abraham’s wife as if she were their mother and had given birth to them. AT: “Abraham’s wife, Sarah, of whom you are all descendants” (See: [Metonymy](#))
- **when he was a lone individual** - This means when he did not have any children yet. This can be stated clearly. AT: “when he had no children” (See: [Assumed Knowledge and Implicit Information](#))
- **made him many** - God speaks of Abraham’s descendants being many as if Abraham were many. AT: “made his descendants many” or “made him have many descendants” (See: [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 51 General Notes](#)
- [Isaiah 51 Translation Questions](#)

Isaiah 51:3**UDB:**

³ Some day I, Yahweh, will encourage Abraham's descendants again,

and I will comfort all the people who live in the ruins of Jerusalem.

The deserts in that area will become like Eden;

it will be like the garden of Yahweh.

All the people there will be joyful and happy;

they will thank me and sing.

ULB:

³ Yes, Yahweh will comfort Zion; he will comfort all her waste places;

her wilderness he made like Eden, and her desert plains beside the Jordan River valley like the garden of Yahweh;

joy and gladness will be found in her, thanksgiving, and the sound of singing.

translationWords:

- Yahweh
- comfort, comforter
- Zion, Mount Zion
- waste, wasteland
- Eden, garden of Eden
- desert, wilderness
- Jordan River
- joy, joyful

translationNotes:

- **Yahweh will comfort Zion** - The city of Zion, which is also called Jerusalem, here represents the people of Zion. AT: "Yahweh will comfort the people of Zion" (See: **Metonymy**)
- **he will comfort all her waste places** - "he will comfort the people who live in all her waste places" (See: **Metonymy**)
- **her waste places ... her wilderness ... her desert plains** - The word "her" refers to Zion. Cities are often spoken of as if they were women. (See: **Personification**)

- **waste places** - places that have been destroyed
- **her wilderness he made like Eden, and her desert plains ... like the garden of Yahweh**
- These phrases mean that God will make the empty places in Israel beautiful. In prophecy, events that will happen in the future are often described as being in the past. This emphasizes that they will certainly happen. AT: "he will make her wilderness like Eden and her desert plains ... like the garden of Yahweh (See: [Parallelism](#) and [Predictive Past](#))
- **joy and gladness will be found in her** - Joy and gladness mean the same thing. Being found there represents being there. AT: "there will be joy and gladness in Zion again" (See: [Doublet](#) and [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 51 General Notes](#)
- [Isaiah 51 Translation Questions](#)

Isaiah 51:4-5**UDB:**

⁴ My people of Judah, listen carefully to me,

because I command you to proclaim my laws;

the right things that I will do will be like a light for the people of all the nations. ⁵ I will soon rescue you and them;

by my power I will rule over the people of the earth and bless them.

The people who live in the most distant lands on earth will wait for me to help them.

ULB:

⁴ "Be attentive to me, my people; and listen to me, my people!

For I will issue a decree, and I will make my justice to be a light for the nations.

⁵ My righteousness is near; my salvation will go out, and my arm will judge the nations;

the coastlands will wait for me; for my arm they will eagerly wait.

translationWords:

- people of God, my people
- decree
- just, justice, justly
- light
- nation
- righteous, righteousness
- salvation
- judge, judgment

translationNotes:

- **General Information:** - Yahweh speaks to the people of Israel.
- **Be attentive to me ... listen to me** - These two phrases mean the same thing. Together they strengthen the command to listen. (See: [Parallelism](#))

- **I will make my justice to be a light for the nations** - Here God's justice represents his law, and a light represents knowledge of what is right. This means the people of the nations will understand and obey God's law. AT: "my law will teach the nations what is right" or "the nations will know my law" (See: [Metaphor](#))
- **My righteousness is near** - The idea of "near" represents "soon." God's righteousness being near represents him soon showing his righteousness. He will do this this by fulfilling his promises and saving people. AT: "I will soon show my righteousness" (See: [Metaphor](#))
- **my salvation will go out** - God speaks of saving people as if his salvation were a thing that could go out to them. AT: "I will save people" (See: [Metaphor](#))
- **my arm will judge the nations** - Here God's arm represents his power, and judging represents ruling. AT: "I will rule the nations with my power" (See: [Metonymy](#))
- **the coastlands** - This refers to the people who live on the coasts of distant lands across the sea. AT: "the people who live on the coastlands" or "the people who live in the the lands across the sea" (See: [Metonymy](#))
- **for my arm they will eagerly wait** - Here God's arm represents what he will do. Here it refers to him saving people. AT: "they will eagerly wait for me to do something" or "they will eagerly wait for me to save them" (See: [Metonymy](#) and [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 51 General Notes](#)
- [Isaiah 51 Translation Questions](#)

Isaiah 51:6**UDB:**

⁶ Look up at the sky,

and look at the earth;

see what they are like now,

because some day the sky will disappear like smoke,

and the earth will wear out like old clothes wear out,

and people on the earth will die like flies.

But I will rescue you, and you will remain free forever,

and everyone will know what I do and I will always do what is right.

ULB:

⁶ Lift up your eyes to the sky, and look at the earth beneath,

for the heavens will vanish away like smoke, the earth will wear out like a garment, and its inhabitants will die like flies.

But my salvation will continue forever, and my righteousness will never stop working.

translationWords:

- heaven, sky, heavens, heavenly
- earth, earthly
- salvation
- forever
- righteous, righteousness

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Israel.
- **Lift up your eyes to the sky** - Lifting the eyes represents looking at something above. AT: "Look up at the sky" (See: **Metaphor**)
- **like smoke ... like a garment ... like flies** - All of these refer to things that quickly and easily disappear or become useless. (See: **Simile**)

- **my salvation will continue forever** - God's "salvation" here represents the result of his salvation, which is freedom. AT: "I will save you, you will be free forever" (See: [Metonymy](#))
- **my righteousness will never stop working** - God's "righteousness" here represents him ruling righteously. AT: "my righteous rule will never end" or "I will rule righteously forever" (See: [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 51 General Notes](#)
- [Isaiah 51 Translation Questions](#)

Isaiah 51:7-8**UDB:**

⁷ You people who know what things are right to do,
 and who know in your inner beings what is written in my laws,
 listen to me!
 Do not be afraid of people who taunt you;
 do not be disturbed when people revile you,
⁸ because some day they will be destroyed
 like clothing that moths have eaten,
 like wool garments that have been eaten by worms.
 Everyone will know what I do and I will always do what is right;
 and I will save you, and you will be saved forever.”

ULB:

⁷ Listen to me, you who know what is right, you people who have my law in
 your heart:
 Do not fear the insults of men, nor be disheartened by their abuse.
⁸ For the moth will eat them up like a garment, and the worm will eat them
 like wool;
 but my righteousness will be forever, and my salvation to all generations.”

translationWords:

- people of God, my people
- law, law of Moses, God's law, law of Yahweh
- heart
- fear, afraid, fear of Yahweh
- righteous, righteousness
- forever
- salvation
- generation

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Israel.
- **who have my law in your heart** - Having God's law in the heart represents knowing God's law and wanting to obey it. AT: "who know and honor my law" (See: [Metaphor](#))
- **nor be disheartened by their abuse** - This can be stated in active form. AT: "and do not lose your courage when they hurt you" (See: [Active or Passive](#))
- **For the moth will eat them up like a garment, and the worm will eat them like wool** - God speaks of people who abuse those who are righteous as if they were wool garments, and of their being destroyed as if insects ate them. (See: [Metaphor](#))
- **my righteousness will be forever** - God's "righteousness" here represents him ruling righteously. AT: "my righteous rule will be forever" or "I will rule righteously forever" (See: [Metonymy](#))
- **and my salvation to all generations** - God's "salvation" here represents the result of his salvation, which is freedom. Being "to all generations" represents lasting forever. AT: "I will save you, and you will be free forever" (See: [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 51 General Notes](#)
- [Isaiah 51 Translation Questions](#)

Isaiah 51:9-10**UDB:**

⁹ Yahweh, wake up and do something for us!

 Show us how strong you are!

Do mighty things

 like you did long ago,

 when you stabbed Rahab, the sea monster, and cut it into pieces.

¹⁰ Surely you are the one who dried up the sea,

and made a path through that deep water

 in order that your people could cross it!

ULB:

⁹ Awake, awake, clothe yourself with strength, arm of Yahweh.

Awake as in the days of old, the generations of ancient times.

Is it not you who crushed the sea monster, you who pierced the dragon?

¹⁰ Did you not dry up the sea, the waters of the great deep,

and make the depths of the sea into a way for the redeemed to pass through?

translationWords:

- **Yahweh**
- **generation**
- **water, waters**
- **redeem, redemption, redeemer**

translationNotes:

- **Awake, awake, clothe yourself with strength, arm of Yahweh** - People urgently ask Yahweh's arm to help them as if his arm were a person. If it would be odd to speak to the arm, this can be addressed directly to Yahweh instead. AT: "Awake, awake, Yahweh, and clothe your arm with strength" (See: **Personification**)
- **Awake, awake ... arm of Yahweh** - People speak as if Yahweh's arm were asleep because it has not been helping them. They want it to help them. The word "Awake" is repeated to show that they need God's help urgently. (See: **Metonymy** and **Personification**)

- **clothe yourself with strength** - Strength is spoken of as if it were some kind of clothing that people would wear to strengthen themselves in battle. AT: “make yourself strong” (See: [Metaphor](#))
- **Is it not you who crushed the sea monster, you who pierced the dragon?** - The speaker uses a question to emphasize Yahweh’s power to do mighty things. AT: “It is you who crushed the sea monster, you who pierced the dragon.” (See: [Rhetorical Question](#))
- **the sea monster ... the dragon** - Both of these mean the same thing. They refer to Rahab, a mythological serpent that lives in the sea, which can either symbolize the nation of Egypt or symbolize evil and chaos. (See: [Parallelism](#))
- **Did you not dry up the sea ... for the redeemed to pass through?** - Again, the speaker uses questions to emphasize Yahweh’s power to do mighty things. This refers to Yahweh opening the Red Sea for the Israelites to cross and escape the army of Egypt. AT: “You dried up the sea ... for the redeemed to pass through.” (See: [Rhetorical Question](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 51 General Notes](#)
- [Isaiah 51 Translation Questions](#)

Isaiah 51:11**UDB:**

¹¹ And those whom Yahweh will rescue from being exiled in Babylonia

will similarly return to Jerusalem singing.

Their being joyful forever will be like a crown on their heads.

They will not be sad or mourn anymore;

they will be completely joyful and happy.

ULB:

¹¹ The ransomed of Yahweh will return and come to Zion with cries of joy and with gladness forever on their heads; and gladness and joy will overtake them, and sorrow and mourning will flee away.

translationWords:

- ransom
- Yahweh
- Zion, Mount Zion
- joy, joyful
- forever
- mourn, mourning

translationNotes:

- **General Information:** - This is very similar to [35:10](#).
- **The ransomed of Yahweh** - To “ransom” means to “rescue.” This refers to people whom Yahweh has rescued. AT: “Those whom Yahweh has rescued” (See: [Nominal Adjectives](#))
- **with gladness forever on their heads** - This uses a person’s head to mean the person as a whole. AT: “they will be glad forever” (See: [Synecdoche](#))
- **gladness and joy ... sorrow and mourning** - The words “gladness” and “joy” mean basically the same thing, as do “sorrow” and “mourning.” Together they emphasize the intensity of these emotions. (See: [Doublet](#))

- **gladness and joy will overtake them** - This speaks of the people being overwhelmed by gladness and joy by giving these emotions the human quality of being able to overtake someone. AT: “they will be overwhelmed by joy and gladness” or “they will be extremely glad and joyful” (See: [Personification](#))
- **sorrow and mourning will flee away** - This speaks of the people no longer being sorrowful and mourning by speaking of these emotions as if they could run away. AT: “they will no longer be sorrowful and mourning” (See: [Personification](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 51 General Notes](#)
- [Isaiah 51 Translation Questions](#)

Isaiah 51:12**UDB:**

¹² Yahweh says,

”I am the one who encourages you.

So why are you afraid of humans

who will wither and disappear like grass?

ULB:

¹² ”I, I, am he who comforts you.

Why are you afraid of men, who will die, the sons of mankind, who are made like grass?

translationWords:

- [comfort, comforter](#)
- [death, die, dead](#)
- [son, son of](#)

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Israel.
- **I, I, am he** - The word “I” is repeated for emphasis. If this is unnatural in your language, the repetition does not need to be used. AT: “I am he”
- **Why are you afraid of men ... like grass?** - This rhetorical question emphasizes that people who have the Lord’s protection should not be afraid of human beings. This can be written as a statement. AT: “Do not be afraid of men ... like grass.” (See: [Rhetorical Question](#))
- **who are made like grass** - This phrase compares men to grass to emphasize that their lives are short and that they die quickly. AT: “who live and die quickly like grass” or “who will wither and disappear like grass” (UDB) (See: [Simile](#))
- **who are made like** - This can be stated in active form. AT: “who are like” (See: [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 51 General Notes](#)
- [Isaiah 51 Translation Questions](#)

Isaiah 51:13**UDB:**

¹³ You should not have forgotten me, Yahweh, the one who created your nation,
 the one who stretched out the sky
 and laid the foundations of the earth.
 You should not be afraid of those who are angry with you
 and want to destroy you.
 You should not be afraid of them now,
 because those angry people have now disappeared!

ULB:

¹³ Why have you forgotten Yahweh your Maker, who stretched out the heavens
 and laid the foundations of the earth? You are in constant dread every day
 because of the hot fury of the oppressor when he decides to destroy. Where
 is the fury of the oppressor?

translationWords:

- Yahweh
- heaven, sky, heavens, heavenly
- foundation, founded
- earth, earthly
- oppress, oppression, oppressor

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Israel.
- **Why have you forgotten Yahweh ... earth?** - Yahweh uses a question to emphasize that they should not forget Yahweh. This may be written as a statement. AT: “You should not have forgotten Yahweh ... earth.” (See: [Rhetorical Question](#))
- **Maker** - Translate this name for Yahweh the same as you did in [17:7](#).
- **who stretched out the heavens** - “who spread out the sky.” This speaks of Yahweh having created the heavens as if he had stretched them out in the same way one would stretch out a large garment. AT: “who stretched out the heavens like a garment” (See: [Metaphor](#))

- **the foundations of the earth** - The word “foundation” normally refers to a stone structure that gives support to a building from underneath. Here it describes a similar structure that was thought to support and hold the earth in place. Translate this phrase the same as you did in [24:18](#).
- **the hot fury of the oppressor when he decides to destroy** - “the oppressor’s hot fury when he decides to cause destruction”
- **hot fury** - Here the word “hot” means “strong” or “great.” AT: “great fury” (See: [Idiom](#))
- **Where is the fury of the oppressor?** - Yahweh uses a question to emphasize that the people should not fear those who want to oppress them. Their oppressors are no longer a threat to them. This may be written as a statement. AT: “The fury of the oppressor is not a threat!” (See: [Rhetorical Question](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 51 General Notes](#)
- [Isaiah 51 Translation Questions](#)

Isaiah 51:14-15**UDB:**

¹⁴ Soon you people, whom your enemies have caused to be slaves in Babylonia, will be freed!

You will not remain in prison, and you will not die of hunger,

¹⁵ because I am Yahweh, your God,

the one who stirs up the sea and causes the waves to roar;

I am Yahweh, commander of the angel armies!

ULB:

¹⁴ The one who is bent down, Yahweh will hurry to release; he will not die and go down to the pit, nor will he lack bread.

¹⁵ For I am Yahweh your God, who churns up the sea so that its waves roar—Yahweh of hosts is his name.

translationWords:

- Yahweh
- death, die, dead
- pit
- bread
- God
- Yahweh of hosts, God of hosts, host
- name

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Israel.
- **The one who is bent down** - This refers to the people of Israel who are slaves of the Babylonians. This phrase describes how they work. AT: “The slave” (See: **Metonymy**)
- **the pit** - This refers to Sheol. AT: “the pit of Sheol” or “the grave” (See: **Metonymy**)
- **nor will he lack bread** - Here “bread” represents food in general. This can be written in positive form. AT: “nor will he be without food” (See: **Synecdoche**)
- **who churns up the sea** - This speaks of Yahweh causing the sea to move and the waves to rise and fall as if he were stirring the sea as one stirs the contents of a bowl with a large spoon. AT: “who causes the sea to churn” or “who makes the sea move up and down” (See: **Metaphor**)

- **its waves roar** - A roar is a powerful, loud sound made by something that is alive, such as a bear or lion. Here the waves are described as making this powerful sound. AT: “its waves crash loudly” (See: [Personification](#))
- **Yahweh of hosts** - Translate this name for Yahweh the same as you did in [1:9](#).

Links:

- [Introduction to Isaiah](#)
- [Isaiah 51 General Notes](#)
- [Isaiah 51 Translation Questions](#)

Isaiah 51:16**UDB:**

¹⁶ I have given you my message to proclaim,
 and I have protected you by my hand.
 I have done this in order to stretch out the sky
 and lay the foundation of the earth.
 And I have done this in order to say to you Israelites,
 ‘You are my people!’”

ULB:

¹⁶ I have placed my words in your mouth, and I have covered you in the shadow of my hand,
 that I may plant the heavens, lay the foundations of the earth, and say to Zion, ‘You are my people.’”

translationWords:

- word
- shadow
- hand, right hand, to hand over
- heaven, sky, heavens, heavenly
- foundation, founded
- Zion, Mount Zion
- people of God, my people

translationNotes:

- **I have placed my words in your mouth** - This speaks of Yahweh telling Isaiah what to say as if his words were a physical object Yahweh had placed in Isaiah’s mouth. AT: “I have told you what to say” (See: **Metaphor**)
- **I have covered you in the shadow of my hand** - Yahweh’s “hand” refers to his power. This speaks of Yahweh protecting Isaiah as if his hand were covering him to protect him. AT: “my power has kept you safe” or “I have protected you and kept you safe” (See: **Metonymy** and **Metaphor**)
- **that I may plant the heavens** - The word “plant” means to establish something in the ground. Here Yahweh firmly establishing the heavens is spoken of as if the heavens were a tent that he would spread out and firmly set it in place with tent pegs. AT: “that I may establish the heavens” (See: **Metaphor**)

- **lay the foundations of the earth** - The word “foundation” normally refers to a stone structure that gives support to a building from underneath. Here it describes a similar structure that was thought to support and hold the earth in place. See how you translated a similar phrase in [24:18](#).

Links:

- [Introduction to Isaiah](#)
- [Isaiah 51 General Notes](#)
- [Isaiah 51 Translation Questions](#)

Isaiah 51:17-18**UDB:**

¹⁷ You people of Jerusalem, wake up!

You have experienced Yahweh severely punishing you.

Yahweh has caused you to suffer much
and to experience disaster.

Yahweh gave you this cup to drink, but this was Yahweh's cup!

He forced you to drink every drop out of that large cup, down to the bottom of the bowl. And that drink made you stagger like you had drunk strong wine. This strong wine represents the anger of God, and you are to drink all of it!

¹⁸ Now you do not have any children

who are able to take your hand and guide you. You cannot help yourself.

ULB:

¹⁷ Awake, awake, stand up, Jerusalem,

you who have drunk out of the hand of Yahweh from the bowl of his anger;
you who have drunk out of the bowl, down to the dregs from the cup of staggering.

¹⁸ There is no one among all the sons she has born to guide her;

there is no one among all the sons that she has raised to take her by the hand.

translationWords:

- Jerusalem
- angry, anger
- son, son of
- raise, rise, risen, arise, arose

translationNotes:

- **Awake, awake, stand up, Jerusalem** - Here "Jerusalem" represents the people who live there. Yahweh speaks to the people of Jerusalem as if they were there listening to him. AT: "Awake, awake, stand up, you people of Jerusalem" (See: [Metonymy](#) and [Apostrophe](#))

- **Awake, awake, stand up** - “Be alert and arise.” The repetition of the word “awake” emphasizes the urgency of the call to arouse the people of Israel. It is not used to wake them from literal sleep.
- **you who have drunk out of the hand of Yahweh ... from the cup of staggering** - Yahweh speaks of having punished his people as if he had forced them to drink from a bowl that was filled with his anger. And when they drank from the bowl of his anger, they staggered as if they had drunk a lot of wine. (See: [Metaphor](#))
- **down to the dregs** - The word “dregs” means the solid pieces at the very bottom of a container that has a liquid in it. AT: “down to the very bottom”
- **out of the hand of Yahweh** - Here Yahweh is referred to by his hand to emphasize that he is the one who gave the bowl to his people. AT: “that he gave to you” (See: [Synecdoche](#))
- **from the cup of staggering** - “from the cup that caused you to stagger as if you were drunk on wine”
- **staggering** - not walking straight, or stumbling while walking
- **There is no one ... to guide her; there is no one ... to take her by the hand** - These two clauses have the same meaning and can be combined. This speaks of Jerusalem being helpless as if the city were a drunk woman without a son to help her walk safely. AT: “You have no one to help you! You are like a drunk old woman without a son to take her by the hand and guide her” (See: [Parallelism](#) and [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 51 General Notes](#)
- [Isaiah 51 Translation Questions](#)

Isaiah 51:19-20**UDB:**

¹⁹ You have experienced these disasters:

Your country has become desolate;
 your cities have been destroyed;
 many people have died from hunger;
 many people have been killed by your enemies' swords.

Now there is no one to weep with you and sympathize with you.

²⁰ Your children have fainted and lie at the corner of every street;

they are as helpless as an antelope that has been caught in a net.

What has happened to them is because Yahweh has been very angry with them;

he has rebuked them severely.

ULB:

¹⁹ These two troubles happened to you—who will grieve with you?—

desolation and destruction, and the famine and the sword. Who will comfort you? [1]The Hebrew text and some modern versions have *How will I comfort you?* , most modern versions correct this passage to *Who will comfort you?*

²⁰ Your sons have fainted; they lie at every street corner, like an antelope in a net;

they are filled with the anger of Yahweh, the rebuke of your God.

translationWords:

- desolate, desolation
- famine
- sword
- son, son of
- rebuke

translationNotes:

- **General Information:** - Isaiah continues speaking to the people of Israel.
- **who will grieve with you? ... Who will comfort you?** - Isaiah uses questions to emphasize that now there is no one to weep with them or comfort them. These questions may be written as statements. AT: “but there is no one to grieve with you ... There is no one to comfort you.” (See: [Rhetorical Question](#))
- **These two troubles** - The two troubles refer to the following two phrases: “desolation and destruction” and “the famine and the sword.”
- **desolation and destruction** - These words have similar meanings and emphasize the destruction of the land caused by the opposing army. AT: “your enemies have left your city empty and ruined” (See: [Doublet](#))
- **the famine and the sword** - The words “famine” and “sword” describe the trouble that will come upon the people. The “sword” refers to “war.” AT: “many of you have died from hunger and war” (See: [Metonymy](#))
- **they lie at every street corner** - This is generalization, that means many children will lie in the street, but not necessarily on every street corner. AT: “they lie on the street” (See: [Hyperbole](#))
- **like an antelope in a net** - This speaks of the children being exhausted and helpless as if they were an antelope caught in a trap. AT: “they are helpless, like an antelope caught in a net” or “as helpless as a trapped antelope” (See: [Simile](#))
- **antelope** - This is an animal, similar to a deer, that has horns and runs very fast. AT: “deer” (See: [Translate Unknowns](#))
- **they are filled with the anger of Yahweh, the rebuke of your God** - The “anger of Yahweh” refers to Yahweh punishing his people because of his anger against them. This speaks of the people having been severely punished as if they had become full of Yahweh’s anger. Also, the word “rebuke” can be written as a verb. AT: “they have been severely punished by Yahweh because he was angry with them and rebuked them” (See: [Metaphor](#) and [Abstract Nouns](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 51 General Notes](#)
- [Isaiah 51 Translation Questions](#)

Isaiah 51:21-22**UDB:**

²¹ So now, you people who have suffered much,

you who were acting as if you were drunk because you were drinking from his cup.

But in truth, it is not because you have drunk out of a cup filled with wine, but because of something else that Yahweh will do.

²² Yahweh, your Lord and your God,

the one who argues your case to defend you, he says this:

”I have away taken that cup that holds my anger toward you,
and I made you experience my anger when I made you drink from that cup.
But now I have taken it from you so that you will never drink of it again.

ULB:

²¹ But now hear this, you oppressed one and drunken one, but not drunk with wine:

²² Your Lord Yahweh, your God, who pleads the cause of his people, says this,

”See, I have taken the cup of staggering from your hand—
the bowl, which is the cup of my anger—so that you will not drink it again.

translationWords:

- oppress, oppression, oppressor
- drunk, drunkard
- wine, wineskin, new wine
- Lord Yahweh, Yahweh God
- people of God, my people

translationNotes:

- **General Information:** - Isaiah continues speaking to the people of Israel.
- **you oppressed one and drunken one** - Yahweh uses the word “one” here to refer to all of the oppressed people. AT: “you oppressed people and drunken people” (See: [Synecdoche](#))

- **drunken one, but not drunk with wine** - This speaks of the people acting drunk because they are suffering as if they have become drunk from being forced to drink the bowl of Yahweh's anger. AT: "you who are drunk from drinking the wine of the bowl of Yahweh's anger" or "you who act drunk, because you have suffered greatly" (See: [Metaphor](#) and [Assumed Knowledge and Implicit Information](#))
- **See, I have taken the cup of staggering from your hand—the bowl, which is the cup of my anger—so that** - This speaks of Yahweh no longer being angry with his people as if his anger were the contents of a cup that he was taking away from them. AT: "I will no longer be angry with you. See, it is like I have taken away from you the cup that made you stagger, that is, the cup that was full of my anger, so that" (See: [Metaphor](#))
- **See** - This is an idiom used to draw the listeners' attention to what is said next. AT: "Listen" (See: [Idiom](#))
- **the cup of staggering** - The word "cup" refers to what is in the cup. See how you translated a similar phrase in [51:17](#). AT: "the cup of the wine that makes people stagger" (See: [Metonymy](#))
- **the bowl, which is the cup of my anger** - Yahweh speaks of having punished people as if he had forced them to drink from a bowl that was filled with his anger. See how you translated a similar phrase in [51:17](#). AT: "the bowl which is filled with my anger" or "the cup which is filled with my anger" (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 51 General Notes](#)
- [Isaiah 51 Translation Questions](#)

Isaiah 51:23**UDB:**

²³ Instead, I will cause those who have tormented you to suffer;

I will severely punish those who said to you,

‘Lie down in order that we may walk on you;

lie down on your stomachs

in order that your backs will be like streets that we can walk on.’”

ULB:

²³ I will put it into the hand of your tormentors, those who have said to you,

‘Lie down, that we may walk over you’;

you made your back like the ground and like the street for them to walk on.”

translationWords:

- [hand, right hand, to hand over](#)

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Israel.
- **I will put it into the hand of your tormentors** - This speaks of Yahweh punishing their enemies as if he were going to force them to drink from the cup filled with his anger. (See: [Metaphor](#))
- **I will put it into the hand of your tormentors** - It is implied that by putting the cup of his anger in their hand Yahweh will be forcing them to drink what is in the cup. AT: “I will force your tormentors to drink from the wine of the bowl of my anger” (See: [Assumed Knowledge and Implicit Information](#))
- **your tormentors** - The word “tormentors” may be expressed with a verb. AT: “those who have tormented you” or “those who have caused you to suffer” (See: [Abstract Nouns](#))
- **you made your back like the ground and like the street for them to walk on** - This compares the way their enemies walked on their back to the way people walk on the street. AT: “you lay in the streets so your enemies could walk on your backs” (See: [Simile](#))

Links:

- [Introduction to Isaiah](#)

- Isaiah 51 General Notes
- [Isaiah 51 Translation Questions](#)

Isaiah 52 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation.

The prophecies of this chapter occur after the exile in Babylon and are not in reference to the people contemporary to Isaiah. (See: [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#))

There is an important teaching or prophecy about the messiah beginning in this chapter and continue through the next one. It begins in 52:13 and scholars usually note that it portrays the messiah as a “suffering servant.” (See: [Christ](#), [Messiah](#))

Links:

- [Isaiah 52:01 Notes](#)

Isaiah 52:1**UDB:**

¹ You people who live in the holy city of Jerusalem, wake up!

Be strong again!

Show that your city is beautiful and glorious;

uncircumcised foreigners, those who do not honor Yahweh, will
never again enter your city to attack you.

ULB:

52 ¹ Awake, awake, put on your strength, Zion;

put on your beautiful garments, Jerusalem, holy city;

for never again will the uncircumcised or the unclean enter you.

translationWords:

- Zion, Mount Zion
- Jerusalem
- holy, holiness
- uncircumcised, uncircumcision
- unclean

translationNotes:

- **Awake, awake** - This word is repeated for emphasis and shows urgency. Isaiah trying to arouse the people is spoken of as if he were trying to wake them up from sleep. (See: [Metaphor](#))
- **put on your strength** - Being strong again is spoken of as if strength were clothing that a person puts on. AT: “be strong” (See: [Metaphor](#))
- **Zion ... Jerusalem** - Both of these refer to the people who live in Jerusalem. Isaiah is speaking to the people as if they were there listening to him. AT: “people of Zion ... people of Jerusalem” (See: [Metonymy](#) and [Apostrophe](#))
- **the uncircumcised or the unclean** - These nominal adjectives can be stated as adjectives. AT: “Those who are uncircumcised or those who are unclean” (See: [Nominal Adjectives](#))
- **the unclean** - This refers to unclean people. A person who God considers spiritually unacceptable or defiled is spoken of as if the person were physically unclean. AT: “those who are not acceptable to God” (See: [Metaphor](#))

- **enter you** - Here “you” refers to Jerusalem which represents the people who live there. It is understood that the uncircumcised and unclean people would enter the city to attack the people. The missing words can be added to make the meaning clear. AT: “enter your city to attack you” (UDB) (See: [Metonymy](#) and [Ellipsis](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 52 General Notes](#)
- [Isaiah 52 Translation Questions](#)

Isaiah 52:2-3**UDB:**

² People of Jerusalem, get up from where you have been sitting in the dust,
and sit down properly!

You people who have returned from being exiled,
take off from your neck the chains that the Babylonians fastened
around your necks,

³ because this is what Yahweh says:

”When you were sent as captives to Babylonia,
no one paid to make that happen.
So now you will be brought back,
and no money will be paid to anyone for your release.”

ULB:

² Shake yourself off from the dust; arise and sit, Jerusalem;
take off the chain from your neck, captive, daughter of Zion.

³ For this is what Yahweh says, “You were sold for nothing, and you will be
redeemed without money.”

translationWords:

- Jerusalem
- captive, captivity
- Zion, Mount Zion
- Yahweh
- redeem, redemption, redeemer

translationNotes:

- **General Information:** - Isaiah continues speaking to the people of Israel.
- **Shake yourself off from the dust; arise and sit, Jerusalem** - Here “Jerusalem” represents the people who live there. AT: “People of Jerusalem, sit up and shake the dirt off of yourself” (See: [Metonymy](#))

- **take off the chain from your neck, captive** - It is implied that the people of Jerusalem were wearing chains because they were slaves while exiled in Babylon. The full meaning of this statement can be made clear. (See: [Metonymy](#) and [Assumed Knowledge and Implicit Information](#))
- **daughter of Zion** - This is an idiom. The “daughter” of a city means the people of the city. See how you translated this in [1:8](#). AT: “people of Zion” or “people who live in Zion” (See: [Idiom](#))
- **You were sold for nothing, and you will be redeemed without money** - This speaks about Yahweh as if he were the owner of the people of Israel. Since he is the rightful owner he can give them away or take them back whenever he wants. This can be stated in active form. AT: “I sold you for nothing, and I will redeem you without money” (See: [Metaphor](#) and [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 52 General Notes](#)
- [Isaiah 52 Translation Questions](#)

Isaiah 52:4**UDB:**

⁴ Yahweh our Lord also says this:

”Long ago, my people went to Egypt to live there.

Later the soldiers of Assyria oppressed them.

ULB:

⁴ For this is what the Lord Yahweh says, ”In the beginning my people went down into Egypt to live temporarily;

Assyria has oppressed them recently.

translationWords:

- [Lord Yahweh, Yahweh God](#)
- [people of God, my people](#)
- [Egypt, Egyptian](#)
- [Assyria, Assyrian, Assyrian Empire](#)
- [oppress, oppression, oppressor](#)

translationNotes:

- **In the beginning** - Here “beginning” refers to the start of Israel’s history as they were first becoming a people.
- **went down into Egypt** - “went to Egypt.” It was common to use the phrase “went down” when speaking of traveling from Canaan to Egypt.
- **Assyria has oppressed them** - Assyria refers to the people of Assyria. AT: “the people of Assyria have treated them badly” (See: [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 52 General Notes](#)
- [Isaiah 52 Translation Questions](#)

Isaiah 52:5-6**UDB:**

⁵ But now think about what is happening:

My people are being forced to be slaves again, this time by the people of Babylonia. They have taken my people away, but they never declared any just reason for taking them captive.

And the rulers of Babylon boast and make fun of them (as I, Yahweh, have said they would do),

and the other people groups in the world despise the mention of my name.

⁶ But after that, my people will love me and honor me;

when that happens, they will know that I am the one who said that this would happen. I am the one who speaks, and I say,

‘Yes, this is Yahweh who is speaking to you.’

ULB:

⁵ Now what do I have here—this is Yahweh’s declaration—seeing that my people are taken away for nothing? Those who rule over them mock—this is Yahweh’s declaration—and my name is slandered continually all day long.[1]Instead of *mock*, some versions identify a different Hebrew word meaning *wail*.

⁶ Therefore my people will know my name;

they will know in that day that I am the one who says, “Yes, it is I!”

translationWords:

- Yahweh
- declare, declaration
- people of God, my people
- name
- slander, slanderer
- know, knowledge, make known

translationNotes:

- **Now what do I have here ... seeing that my people are taken away for nothing?** - Yahweh uses a question to make the people pay attention to what he is about to say. This rhetorical

question can be translated as a statement. AT: “Now look at what is happening ... my people are again taken away for nothing.” (See: [Rhetorical Question](#))

- **I have here—this is Yahweh’s declaration—seeing** - Possible meanings are 1) Yahweh says, “this is Yahweh’s declaration.” AT: “I have here—this is what I declare—seeing” or 2) Isaiah says, “This is Yahweh’s declaration.” AT: “I have here,’ declares Yahweh, ’seeing”
- **seeing that my people are taken away for nothing** - This can be stated in active form. AT: “I see the enemy taking my people away for nothing” (See: [Active or Passive](#))
- **for nothing** - Possible meanings are 1) “for nothing” means the Babylonians took the people unjustly and without cause or 2) this continues the metaphor from [52:3](#) where Yahweh is spoken of as if he owned the people of Israel and could give them away for nothing. (See: [Metaphor](#))
- **Those who rule over them mock** - This refers to the Babylonians who have conquered the people. However, some versions have, “Those who rule over them wail.” For these versions, this passage refers to the leaders of the Israelites in captivity.
- **my name is slandered continually all day long** - Here “name” represents Yahweh’s reputation. This can be stated in active form. AT: “those who watch the enemy take away my people are continually saying evil things about me” (See: [Metonymy](#) and [Active or Passive](#))
- **Therefore my people will know my name** - Here “name” represents Yahweh’s reputation. AT: “Therefore my people will truly know who I am” (See: [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 52 General Notes](#)
- [Isaiah 52 Translation Questions](#)

Isaiah 52:7-8**UDB:**

⁷ It is a wonderful thing when messengers come from across the mountains and

bring good news,

the news about God giving us peace and saving us,

the news that the God to whom we Israelite people belong is now showing everyone his power as king!

⁸ The watchmen who are guarding the city will shout and sing joyfully,

because while they are watching,

they will all see Yahweh returning to Jerusalem.

ULB:

⁷ How beautiful on the mountains are the feet of the messenger who brings good news,

who announces peace, who bears good tidings, who announces salvation,

who says to Zion, "Your God reigns!"

⁸ Listen, your watchmen raise their voices, together they shout for joy,

for they will see, every eye of theirs, Yahweh's return to Zion.

translationWords:

- messenger
- good news, gospel
- peace, peaceful
- salvation
- Zion, Mount Zion
- God
- reign
- watch, watchman
- voice
- joy, joyful
- Yahweh

translationNotes:

- **General Information:** - Isaiah is speaking to the people of Israel.
- **How beautiful on the mountains are the feet of the messenger who brings good news** - Here “feet” represents a messenger who is walking. AT: “It is beautiful to see a messenger coming over the mountains to announce good news” (See: [Metonymy](#))
- **to Zion** - Here “Zion” represents the people of Zion. AT: “to the people of Zion” (See: [Metonymy](#))
- **raise their voices** - This is an idiom. AT: “shout loudly” (See: [Idiom](#))
- **every eye of theirs** - Here “eye” represents the whole person. AT: “every one of them” (See: [Synecdoche](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 52 General Notes](#)
- [Isaiah 52 Translation Questions](#)

Isaiah 52:9-10**UDB:**

⁹ Jerusalem was ruined,

but the people who are there now should start to sing joyfully,
because Yahweh will encourage his people;

he will set his people free and bring them back to Jerusalem.

¹⁰ Yahweh will show all the nations that he is holy and powerful.

People in the most remote places on earth will know

that he has rescued his people.

ULB:

⁹ Break out into joyful singing together, you ruins of Jerusalem;
for Yahweh has comforted his people; he has redeemed Jerusalem.

¹⁰ Yahweh has bared his holy arm in the sight of all the nations;
all the earth will see the salvation of our God.

translationWords:

- joy, joyful
- ruin, ruins
- Jerusalem
- Yahweh
- comfort, comforter
- people of God, my people
- redeem, redemption, redeemer
- holy, holiness
- nation
- earth, earthly
- salvation
- God

translationNotes:

- **General Information:** - Isaiah continues speaking to the people of Israel.
- **you ruins of Jerusalem** - Isaiah speaks of the ruins of Jerusalem as if they were a person that could rejoice. This represents the people of Jerusalem who were defeated. AT: “you people who live among the ruins of Jerusalem” (See: [Personification](#))
- **he has redeemed Jerusalem** - Here “Jerusalem” represents the people. AT: “he has redeemed the people of Jerusalem” (See: [Metonymy](#))
- **bared his holy arm** - Here “arm” represents Yahweh’s power. Yahweh showing all the people of the nations that he is holy and powerful is spoken of as if Yahweh were a warrior who removed his cloak, baring his arms for battle. AT: “showed his holiness and mighty power” (See: [Metonymy](#) and [Metaphor](#))
- **all the nations; all the earth** - Here “nations” and “earth” represent the people of all the nations all over the earth. (See: [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 52 General Notes](#)
- [Isaiah 52 Translation Questions](#)

Isaiah 52:11-12**UDB:**

¹¹ So leave the places where you were taken to when you were captured,
where everything is unacceptable to God.

You men who are carrying the items used in the temple of Yahweh,
leave there and return to Jerusalem,
and purify yourselves in order to be acceptable to worship God.

¹² But it will not be necessary for you to leave suddenly,
to flee in panic,
because Yahweh will go in front of you;
and he will also protect you from being attacked at the rear while
you travel.

ULB:

¹¹ Leave, leave, go out from there; touch nothing unclean;
leave from her midst; purify yourselves, you who carry the vessels of Yahweh.

¹² For you will not go out in a rush, nor will you leave in a panic;
for Yahweh will go before you; and the God of Israel will be your rearguard.

translationWords:

- unclean
- pure, purify, purification
- Yahweh
- God
- Israel, Israelites, nation of Israel

translationNotes:

- **General Information:** - Isaiah continues speaking to the people of Israel.
- **Leave, leave** - This word is repeated to emphasize that the people must indeed leave, although not necessarily right away.

- **go out from there** - It is assumed knowledge that the people of Israel were slaves in Babylon. This can be stated explicitly. AT: “go out from the land where you are slaves” (See: [Assumed Knowledge and Implicit Information](#))
- **touch nothing unclean** - Something that Yahweh has stated is unfit to touch or eat is spoken of as if it were physically unclean. AT: “touch nothing that is unacceptable to Yahweh” (See: [Metaphor](#))
- **leave from her midst** - Here “her” represents Babylon.
- **Yahweh will go before you; and the God of Israel will be your rearguard** - Yahweh protecting his people from their enemies is spoken of as if he were the warriors who go ahead of the people and the warriors who stay behind the people to protect them. (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 52 General Notes](#)
- [Isaiah 52 Translation Questions](#)

Isaiah 52:13-14**UDB:**

¹³ Listen carefully!

My servant will act wisely and do all that Yahweh wants him to do,
and he will be honored more than anyone else.

¹⁴ But many people will be appalled when they see what has happened to
him.

Because he was beaten very badly, his appearance will be changed;
people will hardly recognize that he is a human.

ULB:

¹³ Look, my servant will act wisely;
he will be high and lifted up, and he will be exalted.

¹⁴ As many were horrified at you—
his appearance was so disfigured beyond that of any man, and his form no
longer looked like anything human.

translationWords:

- servant, slave, slavery
- wise, wisdom
- exalt, exaltation

translationNotes:

- **he will be high and lifted up, and he will be exalted** - This can be stated in active form. These two phrases “high and lifted up” and “will be exalted” have basically the same meaning and emphasize that Yahweh will honor his servant. See how you translated a similar phrase in **33:10**. AT: “I will give my servant the greatest honor” (See: **Active or Passive** and **Parallelism**)
- **horrified at you** - Here “you” refers to Yahweh’s servant. However, translators may decide to change “you” to “him.” (See: **Forms of You**)
- **his appearance was so disfigured beyond that of any man** - It is implied that the servant is disfigured because enemies beat him very badly. The full meaning of this can be made clear. AT: “his enemies beat his body so badly that he did not even look like a human anymore” (See: **Assumed Knowledge and Implicit Information**)

Links:

- [Introduction to Isaiah](#)
- [Isaiah 52 General Notes](#)
- [Isaiah 52 Translation Questions](#)

Isaiah 52:15**UDB:**

¹⁵ But he will purify the people of many nations by sprinkling them clean;
even kings will be silent when they stand in front of him,
because they will see someone that no one had told them about before,
and they will understand things that they had not heard about before.

ULB:

¹⁵ Even so, my servant will sprinkle many nations and kings will shut their mouths because of him.
For that which they had not been told, they will see, and that which they had not heard, they will understand.

translationWords:

- [nation](#)
- [king](#)

translationNotes:

- **General Information:** - Yahweh continues speaking about his servant.
- **my servant will sprinkle many nations** - The servant causing the people of the nations to be acceptable to Yahweh is spoken of as if the servant were a priest who sprinkles the blood of a sacrifice to make someone or something acceptable to Yahweh. (See: [Metaphor](#))
- **will sprinkle** - The Hebrew word translated “sprinkle” here can also be translated as “surprise” or “startle,” which some versions of the Bible do.
- **many nations** - Here “nations” represents the people of the nations. (See: [Metonymy](#))
- **kings will shut their mouths** - The phrase “shut their mouths” is an idiom. AT: “kings will stop talking” or “kings will be silent” (See: [Idiom](#))
- **that which they had not been told** - This can be stated in active form. AT: “that which no one had told them” or “something no one had told them” (See: [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 52 General Notes](#)
- [Isaiah 52 Translation Questions](#)

Isaiah 53 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation.

There is an important teaching or prophecy about the messiah and his life and ministry. It begins in 52:13 and scholars usually note that it portrays the messiah as a “suffering servant.” (See: [prophet](#), [prophecy](#), [prophecy](#), [seer](#), [prophetess](#) and [Christ, Messiah](#))

Special concepts in this chapter

Atonement

This chapter prophesies about the death of Christ for sin. Most scholars believe it teaches that Christ was righteous man who died for the sins of mankind. This is usually referred to as the atonement. (See: [sin](#), [sinful](#), [sinner](#), [sinning](#), [righteous](#), [righteousness](#) and [atonement](#), [atone](#))

Links:

- [Isaiah 53:01 Notes](#)

Isaiah 53:1-2**UDB:**

¹ Who will believe what we have heard about God's servant?

Who will see what Yahweh does by his great power?

² While God watches, his servant will grow up fragile like a very young tree,
like a weak young plant that shoots up, a stem that is growing in
dry ground.

There will be nothing beautiful or majestic about him,
nothing that would cause us to want to look at him.

ULB:

53 ¹ Who has believed what they heard from us, and to whom has the arm
of Yahweh been revealed?

² For he grew up before Yahweh like a sapling, and like a sprout out of
parched earth;

he had no remarkable appearance or splendor; when we saw him, there was
no beauty to attract us.

translationWords:

- Yahweh
- reveal, revelation
- earth, earthly
- splendor

translationNotes:

- **General Information:** - Here Isaiah describes events that will happen in the future as if they happened in the past. This emphasizes that they certainly will happen. (See: **Predictive Past**)
- **General Information:** - Isaiah continues describing Yahweh's servant.
- **Who has believed what they heard from us** - What Isaiah just found out is so amazing that he wonders if the exiles will believe it. The "we" includes him and those in exile. AT: "It is hard for anyone to believe what we have heard" (See: **Inclusive "We"** and **Rhetorical Question**)
- **and to whom has the arm of Yahweh been revealed?** - Arm refers to God's power. This can be stated in active form. AT: "and Yahweh has revealed his power to people." (See: **Metonymy** and **Active or Passive** and **Rhetorical Question**)

- **For he grew up before Yahweh like a sapling** - Here “he” refers to God’s servant whom Isaiah compares to a very young tree. This emphasizes that he will appear weak. (See: [Simile](#))
- **out of parched earth** - “parched earth” is hard and dry ground that will not allow plants to grow and represents where the servant of Yahweh will come. AT: “out of an impossible situation” (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 53 General Notes](#)
- [Isaiah 53 Translation Questions](#)

Isaiah 53:3**UDB:**

³ People will despise and reject him.

He will endure much pain, and he will suffer much.

Because his face will be very disfigured, people will not want to look at him; he will not even look human any more;

people will despise him and think that he is not worth paying any attention to.

ULB:

³ He was despised and rejected by people; a man of sorrows, and one familiar with pain.

Like one from whom men hide their faces, he was despised; and we considered him insignificant.

translationWords:

- [reject](#)

translationNotes:

- **General Information:** - Isaiah continues describing Yahweh's servant. (See: [53:1-2](#))
- **He was despised and rejected by people** - This can be stated in active form. AT: "People considered him as nothing and rejected him" (See: [Active or Passive](#))
- **a man of sorrows** - "a man knowing all kinds of sadness"
- **from whom men hide their faces** - "Face" represents a person's attention or fellowship. Hiding one's face means to turn away from someone. AT: "from whom people turn away" (See: [Metonymy](#))
- **he was despised** - This can be stated in active form. AT: "they considered him to be worthless" (See: [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)

- Isaiah 53 General Notes
- [Isaiah 53 Translation Questions](#)

Isaiah 53:4**UDB:**

⁴ But he will be punished for the sicknesses within our lives;

he will endure great pain for us.

But we will think that he is being punished by God,

afflicted for his own sins.

ULB:

⁴ But surely he has borne our sicknesses and carried our sorrows;

yet we thought he was being punished by God, struck by God, and afflicted.

translationWords:

- [punish, punishment](#)
- [God](#)
- [afflict, affliction](#)

translationNotes:

- **General Information:** - Isaiah continues describing Yahweh's servant. (See: [53:1-2](#))
- **he has borne our sicknesses and carried our sorrows** - To "bear" or carry an abstraction like sickness and sorrow represents taking it up. AT: "he has taken our sicknesses and sorrows upon himself" (See: [Metaphor](#))
- **yet we thought he was being punished by God, struck by God, and afflicted** - This can be stated in active form. AT: "yet we thought God was punishing and afflicting him" (See: [Active or Passive](#) and [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 53 General Notes](#)
- [Isaiah 53 Translation Questions](#)

Isaiah 53:5**UDB:**

⁵ But people will pierce him through and kill him because of the evil things that we did;
 they will wound him because of our sins.
 They will beat him in order that things may go well with us;
 because they will whip him, we will be healed.

ULB:

⁵ But he was pierced because of our rebellious deeds; he was crushed because of our sins.
 The punishment for our peace was on him, and with his wounds we are healed.

translationWords:

- rebel, rebellious, rebellion
- works, deeds, work, acts
- sin, sinful, sinner, sinning
- punish, punishment
- peace, peaceful
- heal, cure

translationNotes:

- **General Information:** - Isaiah continues describing Yahweh's servant. (See: 53:1-2)
- **But he was pierced because of our rebellious deeds; he was crushed because of our sins** - These two phrases share similar meanings and emphasize that the servant suffered because of the people's sins. This can be stated in active form. AT: "God allowed the enemy to stab him and kill him because of our sins" (See: **Parallelism** and **Active or Passive**)
- **The punishment for our peace was on him** - This refers to peace with God. This can be made explicit. AT: "He accepted this punishment so we could live in harmony" (See: **Assumed Knowledge and Implicit Information**)
- **with his wounds we are healed** - This can be stated in active form. AT: "he healed us by his suffering of the wounds" (See: **Active or Passive**)

Links:

- [Introduction to Isaiah](#)
- [Isaiah 53 General Notes](#)
- [Isaiah 53 Translation Questions](#)

Isaiah 53:6**UDB:**

⁶ All of us have gone away from God like sheep who have strayed away from their shepherd.

We have turned away from doing the things that God wants in order to do the things that we want.

We deserve to be punished, but Yahweh will punish him instead for all of our sins.

ULB:

⁶ We all like sheep have gone astray; we have each turned to his own way, and Yahweh has placed on him the iniquity of us all.

translationWords:

- [sheep, ram, ewe](#)
- [astray, go astray, led astray, stray](#)
- [turn, turn away, turn back](#)
- [Yahweh](#)
- [iniquity](#)

translationNotes:

- **General Information:** - Isaiah continues describing Yahweh's servant. (See: [53:1-2](#))
- **We all like sheep have gone astray** - Sheep often leave the path on which the shepherd leads them. Isaiah means that we do what we want instead of what God commands. (See: [Simile](#))
- **the iniquity of us all** - Our "iniquity" here represents the guilt for our sin. AT: "the guilt for the sin of every one of us" (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 53 General Notes](#)
- [Isaiah 53 Translation Questions](#)

Isaiah 53:7**UDB:**

⁷ He will be abused and caused to suffer,

but he will not say anything to complain.

They will lead him to where they will execute him,

like they lead a lamb to where it will be slaughtered.

And like a sheep does not bleat when the shearer cuts off its wool,

he will not say anything to defend himself when he is killed.

ULB:

⁷ He was oppressed; yet when he humbled himself, he did not open his mouth;

as a lamb that is led to the slaughter, and as a sheep that before its shearers is silent,

so he did not open his mouth.

translationWords:

- oppress, oppression, oppressor
- humble, humility
- lamb, Lamb of God
- sheep, ram, ewe

translationNotes:

- **General Information:** - Isaiah continues describing Yahweh's servant. (See: 53:1-2)
- **He was oppressed** - This can be stated in active form. AT: "They treated him harshly" (See: [Active or Passive](#))
- **he did not open his mouth** - "Mouth" represents what a person says. Opening one's mouth means to speak. AT: "he did not protest" (See: [Metonymy](#))
- **as a lamb that is led to the slaughter, and as a sheep that before its shearers is silent** - Isaiah compares the servant to a lamb and a sheep to emphasize that he will remain silent as people harm and humiliate him. (See: [Simile](#))
- **as a lamb that is led to the slaughter** - This can be stated in active form. AT: "just as a lamb is silent as a person slaughters it" (See: [Simile](#) and [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 53 General Notes](#)
- [Isaiah 53 Translation Questions](#)

Isaiah 53:8-9**UDB:**

⁸ After he is arrested and put on trial,

he will be taken away and executed.

And no one at that time will think anything more about him.

For he will die;

he will receive all the penalties brought on by the curses against us
for the wrong things we have done.

⁹ Although he will never have done any wrong or deceived anyone,

people will place his corpse where wicked people are buried, and
in a rich man's grave.

ULB:

⁸ By coercion and judgment he was condemned; who from that generation
thought anymore about him?

But he was cut off from the land of the living; because of the offenses of my
people the penalty was put on him.

⁹ They placed his grave with the criminals, with a rich man in his death,
although he had done no violence, nor had there been any deceit in his
mouth.

translationWords:

- judge, judgment
- condemn, condemnation
- generation
- cut off
- life, live, living, alive
- people of God, my people
- tomb, grave, burial place
- deceive, deceit, deception, deceptive

translationNotes:

- **General Information:** - Isaiah continues describing Yahweh's servant. (See: [53:1-2](#))

- **By coercion and judgment he was condemned** - This can be stated in active form. AT: “They treated him harshly, judged him, and condemned him” (See: [Active or Passive](#))
- **coercion** - The Hebrew word translated here as “coercion” is interpreted by some versions as “arrest.” For these versions, the thought is that the Servant will be arrested and then judged and condemned.
- **who from that generation thought anymore about him?** - This question emphasizes that no one thinks about him. AT: “no one from his generation cared what happened to him” or “no one among his contemporaries cared what happened to him ” (See: [Rhetorical Question](#))
- **who from that generation thought anymore about him?** - Many versions interpret this passage in Hebrew differently: “Who can say anything about his descendants?” or “Who can say anything about his fate?”
- **But he was cut off from the land of the living** - “Cut off” here refers to death. This can be stated in active form. AT: “But he died” Or “But death took him away” (See: [Active or Passive](#) and [Idiom](#))
- **of my people** - “of the people of Israel”
- **nor had there been any deceit in his mouth** - “Mouth” represents what a person says. AT: “nor did he deceive anyone when he spoke” (See: [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 53 General Notes](#)
- [Isaiah 53 Translation Questions](#)

Isaiah 53:10-11**UDB:**

¹⁰ But it will be Yahweh's will that he be afflicted and caused to suffer. When he dies as an offering for your own sin,

he will benefit many, many people, as if they were his children;

he will live a long time after he dies and becomes alive again,

and he will accomplish everything that Yahweh has planned.

¹¹ When he sees all that he will accomplish because of his suffering,
he will be satisfied.

And because of what will have happened to him, Yahweh's righteous servant,

he will cause the guilt of many people to be ended,

because he will bear the guilt for their sins.

ULB:

¹⁰ Yet it was Yahweh's will to crush him and make him ill. When he makes his life an offering for sin,

he will see his offspring, he will prolong his days, and Yahweh's purpose will be accomplished through him.

¹¹ After the suffering of his life, he will see light and be satisfied by his knowledge.[1]Instead of *After the suffering of his life* , some modern versions have *From the suffering of his life he will see the result* .

My righteous servant will justify many; he will bear their iniquities. [2]Many modern versions supply *light* . Some modern versions have *By his knowledge, my righteous servant will justify many* .

translationWords:

- Yahweh
- sacrifice, offering
- sin, sinful, sinner, sinning
- offspring
- suffer, suffering
- light
- know, knowledge, make known

- [righteous, righteousness](#)
- [servant, slave, slavery](#)
- [justify, justification](#)
- [iniquity](#)

translationNotes:

- **General Information:** - Isaiah continues describing Yahweh's servant. (See: [53:1-2](#))
- **he will see his offspring** - Here, "offspring" means those people that Yahweh has forgiven because of the servant's sacrifice. (See: [Metaphor](#))
- **he will prolong his days** - This speaks of making him live for more time. AT: "Yahweh will make his servant live again" (See: [Idiom](#))
- **Yahweh's purpose will be accomplished through him** - This can be stated in active form. AT: "Yahweh will accomplish his purpose through his servant" (See: [Active or Passive](#))
- **After the suffering of his life** - Here "his life" refers to the servant. AT: "After the servant has suffered" (See: [Metonymy](#))
- **he will see light** - Many versions understand "light" here to stand for life. That is, the servant will become alive again. (See: [Metaphor](#))
- **My righteous servant** - Here "my" refers to Yahweh.
- **he will bear their iniquities** - "bear" here to carry and represents the servant of Yahweh taking up the guilt for their sins. AT: "he will take their guilt upon himself" (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 53 General Notes](#)
- [Isaiah 53 Translation Questions](#)

Isaiah 53:12**UDB:**

¹² So Yahweh will share with many people the spoils he has won from his enemies.

His servant will be like a king who divides the spoils among his soldiers,

because he put himself in danger of dying and did in fact die.

Even though people had considered him to be a sinner,
he removed the guilt of many people,
and he interceded for those who have done things that are wrong.

ULB:

¹² Therefore will I give him his portion among the multitudes, and he will divide the spoils with the many,

because he exposed himself to death and was numbered with the transgressors.

He bore the sin of many and made intercession for the transgressors.

translationWords:

- death, die, dead
- transgress, transgression
- sin, sinful, sinner, sinning
- intercede, intercession

translationNotes:

- **General Information:** - Yahweh continues describing his servant.
- **Therefore will I give him his portion among the multitudes, and he will divide the spoils with the many** - These two clauses mean basically the same thing. “Portion” and “spoils” refer to a king after a victorious battle sharing the plunder or rewards with his army. This means God will greatly honor his servant because of his sacrifice. (See: [Parallelism](#) and [Metaphor](#))
- **the multitudes** - Many versions interpret this expression as “the many” or “the strong.”
- **because he exposed himself to death** - “Exposed” means to be vulnerable or unprotected. The servant of Yahweh put himself in a situation where he would die. AT: “he willingly accepted the possibility of death” (See: [Metonymy](#))

- **and was numbered with the transgressors** - This can be stated in active form. AT: “and allowed people to treat him as a criminal” (See: [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 53 General Notes](#)
- [Isaiah 53 Translation Questions](#)

Isaiah 54 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation.

Special concepts in this chapter

Yahweh's covenant faithfulness

This chapter focuses on Yahweh's faithfulness to fulfill his covenants. It references several different covenant promises in this chapter. (See: [covenant faithfulness](#), [covenant loyalty](#), [loving kindness](#), [unfailing love](#), [faithful](#), [faithfulness](#), [fulfill](#), [covenant](#) and [promise](#))

Links:

- [Isaiah 54:01 Notes](#)

Isaiah 54:1**UDB:**

¹ Yahweh says, "You people of Jerusalem, start to sing!

You who are like women who have never given birth to children,
sing loudly and shout joyfully,

because you, who are like childless women who have been abandoned by
their husbands, will soon have more children

than women who have never had any children.

ULB:

54 ¹ "Sing, you barren woman, you who have not given birth; break into joyful singing and cry aloud, you who have never been in birth labor.

For the children of the desolate one are more than the children of the married woman," says Yahweh.

translationWords:

- barren
- joy, joyful
- labor pains, in labor
- children, child
- desolate, desolation
- Yahweh

translationNotes:

- **you barren woman ... children of the married woman** - Yahweh telling the people of Jerusalem to rejoice because there will be many people living in Jerusalem again is spoken of as if Yahweh were telling a barren woman she is going to have many children. (See: [Metaphor](#))
- **break into joyful singing and cry aloud, you who have never been in birth labor** - This statement means the same thing as the first part of the sentence. (See: [Parallelism](#))
- **For the children of the desolate one are more** - An event that will happen in the future is spoken of as if it happened in the past. This emphasizes that the event will certainly happen. AT: "For the children of the desolate woman will be more" (See: [Predictive Past](#))
- **the desolate one** - Here "desolate" means that the woman's husband had rejected and abandoned her

Links:

- [Introduction to Isaiah](#)
- [Isaiah 54 General Notes](#)
- [Isaiah 54 Translation Questions](#)

Isaiah 54:2-3**UDB:**

² Make your tents larger;

make them wider,
and fasten them firmly with tent pegs.

³ You will need to make your city much larger

because soon you and your descendants will spread all over the
land.

They will force the people of other nations to leave where they are,
and you will live again in the cities that people had previously
abandoned.

ULB:

² "Make your tent larger and spread your tent curtains farther out, unsparingly;

lengthen your ropes and strengthen your stakes.

³ For you will spread out to the right hand and to the left,

and your descendants will conquer nations and resettle desolate cities.

translationWords:

- tent
- descendant, descended from
- nation
- desolate, desolation

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Jerusalem.
- **Make your tent larger ... strengthen your stakes** - This continues the metaphor that began in [54:1](#). Yahweh telling the people of Jerusalem to prepare because Yahweh will greatly increase their people is spoken of as if he is telling a woman to make her tent bigger to make room for many children. (See: [Metaphor](#))

- **For you will spread out** - Here “you” is singular and refers to the barren woman. She represents all of her descendants. AT: “For you and your descendants will spread out” (See: [Forms of You](#) and [Synecdoche](#))
- **will conquer nations** - Here “nations” represents the people. AT: “will conquer the people of other nations” (See: [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 54 General Notes](#)
- [Isaiah 54 Translation Questions](#)

Isaiah 54:4**UDB:**

⁴ Do not be afraid; you will no longer be ashamed.

Previously you were ashamed because your enemies conquered you
and caused your nation to be like a widow,
but soon you will not even remember that.

ULB:

⁴ Do not fear for you will not be ashamed, nor be discouraged for you will not be disgraced;
you will forget the shame of your youth and the disgrace of your abandonment.

translationWords:

- [fear, afraid, fear of Yahweh](#)
- [shame, shameful, ashamed](#)

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Jerusalem.
- **you will forget the shame of your youth and the disgrace of your abandonment** - Yahweh telling the people that in the future they will not even think about the shame they experienced when their enemies defeated them is spoken of as if Yahweh were telling a woman that she will no longer think about the shame she experienced from being unable to have children and having her husband abandon her. (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 54 General Notes](#)
- [Isaiah 54 Translation Questions](#)

Isaiah 54:5-6**UDB:**

⁵ I, Yahweh, commander of the angel armies, the Holy One of Israel, who rules over the whole earth,

the one who created you,
will be like a husband to you.

⁶ Your nation was like a woman whose husband left her,
and caused you to be very sad;
you were like a young woman who
got married when she was very young,
and then her husband abandoned her.

ULB:

⁵ For your Maker is your husband; Yahweh of hosts is his name.

The Holy One of Israel is your Redeemer; he is called the God of the whole earth.

⁶ For Yahweh has called you back as a wife abandoned and grieved in spirit, like a woman married young and rejected," says your God.

translationWords:

- Maker
- Yahweh of hosts, God of hosts, host
- name
- Holy One
- Israel, Israelites, nation of Israel
- redeem, redemption, redeemer
- God
- earth, earthly
- call, calling, called, call out
- Yahweh
- spirit, spiritual
- reject

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Jerusalem.
- **For your Maker is your husband** - Yahweh loving and taking care of his people is spoken of as if he were their husband. (See: [Metaphor](#))
- **Maker** - Translate this the same way you did in [17:7](#).
- **Yahweh of hosts** - Translate this the same way you did in [1:24](#).
- **The Holy One of Israel** - Translate this the same way you did in [5:16](#).
- **Redeemer** - Translate this the same way you did in [41:14](#).
- **he is called the God of the whole earth** - This can be stated in active form. AT: “he is the God of the whole earth” (See: [Active or Passive](#))
- **Yahweh has called you back as a wife ... like a woman married young and rejected** - Yahweh sending his people away into exile then bringing them back is spoken of as if Yahweh were a husband who had rejected his wife but now accepts her. (See: [Metaphor](#) and [Simile](#))
- **and grieved in spirit** - Here “spirit” represents a person’s inner being. AT: “and grieved” or “and sad” (See: [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 54 General Notes](#)
- [Isaiah 54 Translation Questions](#)

Isaiah 54:7-8**UDB:**

⁷ I abandoned you people of Jerusalem for a while,
 but now I am saying, 'I will take you back.'
⁸ I was very angry with you for a while,
 and I turned away from you.
 But I will act mercifully toward you
 and I will faithfully love you forever.
 That is what I, Yahweh, your rescuer, say to you.

ULB:

⁷ "For a short time I abandoned you, but with great compassion I will gather you.
⁸ In a flood of anger I hid my face from you momentarily;
 but with everlasting covenant faithfulness I will have mercy on you—
 says Yahweh, the one who rescues you.

translationWords:

- compassion, compassionate
- angry, anger
- face
- everlasting, eternal, eternity
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- mercy, merciful
- Yahweh

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Jerusalem.
- **In a flood of anger** - Yahweh being very angry is spoken of as if his anger were a flood that overwhelms people. AT: "When I was very angry" (See: **Metaphor**)

- **I hid my face from you** - Here “hid my face” is an idiom that means God abandoned his people and let them suffer. AT: “I abandoned you” (See: [Idiom](#))
- **but with everlasting covenant faithfulness** - The abstract noun “faithfulness” can be stated as “faithful.” AT: “but because I always am faithful to my covenant with you” or “but because I am always faithful to do what I promise to do” (See: [Abstract Nouns](#))
- **says Yahweh, the one who rescues you** - Here Yahweh speaks about himself in the third person. It can be stated in first person. AT: “that is what I, Yahweh, your rescuer, say to you” (UDB) (See: [First, Second or Third Person](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 54 General Notes](#)
- [Isaiah 54 Translation Questions](#)

Isaiah 54:9-10**UDB:**

⁹ During the time that Noah lived,

I solemnly promised that I would never again allow a flood to cover the earth.

So now I solemnly promise that I will not be angry with you again and rebuke you.

¹⁰ Even if the mountains and hills shake and collapse,

I will not stop faithfully loving you,

and I will not cancel my covenant

to cause things to go well for you.

That is what I, Yahweh, who acts mercifully, say.

ULB:

⁹ For this is like the waters of Noah to me:

as I swore that the waters of Noah would never again pass over the earth, so have I sworn that I will not be angry with you or rebuke you.

¹⁰ Though the mountains may fall and the hills be shaken,

yet my steadfast love will not turn away from you, nor will my covenant of peace be shaken—

says Yahweh, who has mercy on you.

translationWords:

- water, waters
- Noah
- oath, swear, swear by
- earth, earthly
- angry, anger
- rebuke
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- turn, turn away, turn back

- [peace, peaceful](#)
- [Yahweh](#)
- [mercy, merciful](#)

translationNotes:

- **the waters of Noah** - This refers to the flood that Yahweh caused during the time of Noah. (See: [Assumed Knowledge and Implicit Information](#))
- **Though the mountains may fall and the hills be shaken, yet my steadfast love** - Yahweh describes a hypothetical condition to explain what would happen even if those conditions were met. AT: “Even if the mountains fell and the hills shook, my steadfast love” (See: [Hypothetical Situations](#))
- **the hills be shaken** - This can be stated in active form. AT: “the hills may shake” (See: [Active or Passive](#))
- **my steadfast love will not turn away from you** - Yahweh continuing to love his people is spoken of as if his love would not turn away from the people. AT: “I will not stop loving you” (See: [Metaphor](#))
- **nor will my covenant of peace be shaken** - Yahweh not canceling his covenant with the people is spoken of as if his covenant were an object that would not be shaken. This can be stated in active form. AT: “and I will not cancel my covenant of peace” or “and I will surely give you peace as I promised in my covenant” (See: [Metaphor](#) and [Active or Passive](#))
- **says Yahweh, who has mercy on you** - Here Yahweh speaks about himself in the third person. It can be stated in first person. AT: “that is what I, Yahweh, who acts mercifully, say” (UDB) (See: [First, Second or Third Person](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 54 General Notes](#)
- [Isaiah 54 Translation Questions](#)

Isaiah 54:11-12**UDB:**

¹¹ You people of Jerusalem, your enemies acted very violently toward you;

it was as though your city had been battered by a severe storm,
and no one helped you.

But now I will cause your city to be rebuilt with stones made of turquoise,
and will cause the foundations of the city to be made of sapphires.

¹² I will cause the towers on the city wall to be made of rubies,
and all the gates and outer walls of the city will be made of other
very valuable stones.

ULB:

¹¹ Afflicted one, storm-driven and uncomforted one,

look, I will set your pavement in turquoise, and lay your foundations with sapphires.

¹² I will make your pinnacles of rubies and your gates of sparkling stones,
and your outer wall of beautiful stones.

translationWords:

- afflict, affliction
- foundation, founded
- gate, gate bar
- stone, stoning

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Jerusalem.
- **Afflicted one** - Here Yahweh speaks to the city of Jerusalem as if it were listening to him. Here Jerusalem represents the people who live there. AT: “You afflicted people of Jerusalem” (See: **Apostrophe** and **Metonymy**)
- **storm-driven** - Yahweh speaks of the people as if they were blown around and damaged by the winds and storms. This means the people were hurt and without stability. (See: **Metaphor**)
- **uncomforted one** - “without comfort”

- **I will set your pavement in turquoise ... wall of beautiful stone** - Yahweh describes in ideal terms how he will restore Jerusalem and cause it to be beautiful again. Although the language may be exaggerated, you should translate this just as Yahweh described it.
- **turquoise ... sapphires ... rubies** - These are precious gemstones. Turquoise is light blue-to-green, sapphires are typically dark blue, and rubies are red-to-pink. (See: [Translate Unknowns](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 54 General Notes](#)
- [Isaiah 54 Translation Questions](#)

Isaiah 54:13-14**UDB:**

¹³ I will be the one who will teach your children

and cause things to go well with you.

¹⁴ Your government will be strong because it will act justly;

no one will oppress you;

you will not be afraid,

because nothing will come near you that will make you fear.

ULB:

¹³ Then all your children will be taught by Yahweh;

and the peace of your children will be great.

¹⁴ In righteousness I will reestablish you.

You will no longer experience persecution, for you will not be afraid, and nothing frightening will come near you.

translationWords:

- children, child
- Yahweh
- peace, peaceful
- righteous, righteousness
- persecute, persecution
- fear, afraid, fear of Yahweh

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Jerusalem.
- **Then all your children will be taught by Yahweh** - This can be stated in active form. AT: "And Yahweh will teach all your children" (See: **Active or Passive**)
- **by Yahweh** - Yahweh speaks of himself in the third person. It can be stated in first person. AT: "by me, Yahweh" (See: **First, Second or Third Person**)
- **In righteousness I will reestablish you** - The abstract noun "righteousness" can be stated as the adjective "right." AT: "I will cause you to be strong again because you will do what is right" (See: **Abstract Nouns**)
- **and nothing frightening will come near you** - This means that no one in the city or outsiders will ever terrify the inhabitants of Jerusalem again.

Links:

- [Introduction to Isaiah](#)
- [Isaiah 54 General Notes](#)
- [Isaiah 54 Translation Questions](#)

Isaiah 54:15-16**UDB:**

¹⁵ If any army attacks you,

it will not be because I have incited them to do that,
and you will defeat anyone who attacks you.

¹⁶ Think about this:

Blacksmiths fan the coals to make a very hot flame
in order to produce weapons that can be used in battles,
but I am the one who has produced blacksmiths!
And I am also the one who created people who destroy other people and
cities.

ULB:

¹⁵ Look, if anyone stirs up trouble, it will not be from me; anyone who stirs
up trouble with you will fall in defeat.

¹⁶ See, I have created the craftsman, who blows the burning coals
and forges weapons as his work, and I have created the destroyer to destroy.

translationWords:

- [trouble, troubles, troubled](#)
- [create, creation, Creator](#)
- [works, deeds, work, acts](#)

translationNotes:

- **General Information:** - Yahweh continue speaking to the people of Jerusalem.
- **stirs up trouble** - This is an idiom. AT: “causes trouble” or “troubles you” (See: [Idiom](#))
- **will fall in defeat** - This is an idiom. AT: “you will defeat them in battle” (See: [Idiom](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 54 General Notes](#)
- [Isaiah 54 Translation Questions](#)

Isaiah 54:17**UDB:**

¹⁷ You will not be defeated by soldiers using weapons

that they have made to attack you,

and when others try to accuse you, you will prove that they are wrong, and you will condemn them to punishment.

That is the reward for the people who serve Yahweh.

I will defend them and show everyone else that they are right to trust me;

that is what I, Yahweh, promise.”

ULB:

¹⁷ No weapon that is formed against you will succeed;

and you will condemn everyone who accuses you.

This is the heritage of the servants of Yahweh, and their vindication from me—this is Yahweh’s declaration.”

translationWords:

- **condemn, condemnation**
- **accuse, accusation, accuser**
- **inherit, inheritance, heritage, heir**
- **servant, slave, slavery**
- **Yahweh**
- **declare, declaration**

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Jerusalem.
- **No weapon that is formed against you will succeed** - Enemies not succeeding against Yahweh’s people is spoken of as if their weapons would not succeed against Yahweh’s people. This can be stated in active form. AT: “Enemies may form weapons to attack you but they will not defeat you” (See: **Metonymy** and **Active or Passive**)
- **This is the heritage of the servants of Yahweh** - The reward that Yahweh will give to those who serve him is spoken of as if the reward were something they would inherit. (See: **Metaphor**)
- **this is Yahweh’s declaration** - Yahweh speaks of himself in the third person. This can be stated in first person. AT: “this is what I, Yahweh, declare” (See: **First, Second or Third Person**)

Links:

- [Introduction to Isaiah](#)
- [Isaiah 54 General Notes](#)
- [Isaiah 54 Translation Questions](#)

Isaiah 55 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an important quotation.

Special concepts in this chapter

Gentiles

Many scholars believe this chapter prophesies that Gentiles will be able to come to a saving faith in Yahweh. At this time, the Israelites believed that only an Israelite could be saved. (See: [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#), [save](#), [safe](#) and [faith](#))

Links:

- [Isaiah 55:01 Notes](#)

Isaiah 55:1**UDB:**

¹ "Come here! All you people who are in exile,
 and listen to me!
 If you are thirsty,
 now is the time for you to come to me and get your water!
 Now those who had no money,
 you can come and buy wine and milk from me, the finest wine and
 the best milk!
 You can get what you need from me,
 and you can buy it now!
 You can buy it even though you do not have any money,
 and even though you could never afford it!

ULB:

55 ¹ "Come, everyone who is thirsty, come to the water,
 and you who have no money, come, buy and eat!
 Come, buy wine and milk without money and without cost.

translationWords:

- wine, wineskin, new wine

translationNotes:

- **Connecting Statement:** - Yahweh continues speaking to the people of Jerusalem in exile through Isaiah.
- **General Information:** - Yahweh speaks of blessing the people freely as if he were selling food and drink to needy people for free. (See: **Metaphor**)
- **Come ... Come** - The repetition of this word four times adds a sense of urgency to the invitation.
- **buy wine and milk without money and without cost** - There is a sense of irony in this statement since a person usually has to use money to buy something. This emphasizes Yahweh's amazing grace in giving these things freely. (See: **Irony**)

Links:

- [Introduction to Isaiah](#)
- [Isaiah 55 General Notes](#)
- [Isaiah 55 Translation Questions](#)

Isaiah 55:2**UDB:**

² Why do you spend money to buy things that do not supply what you really need?

Why do you work hard to get money to buy things that do not truly satisfy you?

Pay attention to what I say

and acquire what is really good!

If you come to me, then in your heart you will truly be happy.

ULB:

² Why do you weigh out silver for what is not bread, and why do you labor for what does not satisfy?

Listen carefully to me and eat what is good, and delight yourselves in fatness.

translationWords:

- silver
- bread
- labor, laborer

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Jerusalem.
- **Why do you weigh out silver for what is not bread?** - Yahweh asks this question to rebuke the people. He speaks of the people seeking happiness apart from Yahweh as if they were purchasing things to eat that were not food. AT: “You should not weigh out silver for what is not bread.” (See: [Rhetorical Question](#) and [Metaphor](#))
- **weigh out silver** - This refers to counting silver coins in order to pay someone for something. AT: “pay money” (See: [Assumed Knowledge and Implicit Information](#))
- **for what is not bread** - Here the word “bread” represents food in general. It is implied that the people were buying things to eat that were not really food. AT: “for things to eat that are not really food” (See: [Synecdoche](#) and [Assumed Knowledge and Implicit Information](#))
- **why do you labor for what does not satisfy?** - Yahweh asks this question to rebuke the people. He speaks of them seeking happiness apart from Yahweh as if they were working to earn money to buy things that could not satisfy them. AT: “you should not be working for money to spend on things that do not satisfy.” (See: [Rhetorical Question](#) and [Metaphor](#) and [Assumed Knowledge and Implicit Information](#))

- **eat what is good, and delight yourselves in fatness** - The people trusting Yahweh for blessing and happiness is spoken of as if they are eating good food that is making them happy. (See: [Metaphor](#))
- **in fatness** - The word “fatness” refers to meat that has plenty of fat on it and is an idiom for fine food. AT: “with the best foods” (See: [Idiom](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 55 General Notes](#)
- [Isaiah 55 Translation Questions](#)

Isaiah 55:3-4**UDB:**

³ Listen to me and come to me;

pay attention to me, and if you do that, you will have new life within you.

I will make a covenant with you that will last forever

to faithfully love you like my love for King David.

⁴ By what he did, I showed my power to many people groups;

I caused him to be a leader and commander over the people of many nations.

ULB:

³ Turn your ears and come to me! Listen, that you may live!

I will make an everlasting covenant with you: my reliable, faithful love promised to David.

⁴ Look, I have placed him as a witness to the nations, as a leader and commander to the peoples.

translationWords:

- everlasting, eternal, eternity
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- David
- witness, eyewitness
- nation
- commander, command
- people group, peoples, the people, a people

translationNotes:

- **Turn your ears** - Listening to or paying attention to someone is spoken of as if it were turning one's ears to someone. AT: "Pay attention" (See: [Metaphor](#))
- **faithful love promised to David** - This can be stated in active form. AT: "faithful love that I promised to David" (See: [Active or Passive](#))
- **I have placed him** - Possible meanings are 1) this refers to what Yahweh did for King David in the past or 2) it refers to what God will do through one of David's descendants.

Links:

- [Introduction to Isaiah](#)
- [Isaiah 55 General Notes](#)
- [Isaiah 55 Translation Questions](#)

Isaiah 55:5**UDB:**

⁵ And similarly, you will summon people of other nations to come to you,
nations that previously you have not heard about,
and they had not heard about you;
and they will come to you quickly
because they will have heard that I, Yahweh, your God, the Holy
One of Israel, have honored you.

ULB:

⁵ Look, you will call to a nation that you did not know; and a nation that did
not know you will run to you
because of Yahweh your God, the Holy One of Israel, who has glorified you.”

translationWords:

- [call, calling, called, call out](#)
- [nation](#)
- [Yahweh](#)
- [God](#)
- [Holy One](#)
- [Israel, Israelites, nation of Israel](#)
- [glorify](#)

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Jerusalem.
- **the Holy One of Israel** - Translate this phrase in the same way you did in [1:4](#).

Links:

- [Introduction to Isaiah](#)
- [Isaiah 55 General Notes](#)
- [Isaiah 55 Translation Questions](#)

Isaiah 55:6-7**UDB:**

⁶ Seek to know Yahweh while it is still possible for you to do that;

call to Yahweh while he is near!

⁷ Wicked people should abandon their wicked behavior,

and evil people should stop thinking what is evil.

They should turn to Yahweh,

and if they do that, he will act mercifully toward them;

they should turn to Yahweh, their God,

because he will fully pardon them for all the wicked things that they have done.

ULB:

⁶ Seek Yahweh while he may be found; call on him while he is nearby.

⁷ Let the wicked leave his path, and the man of sin his thoughts.

Let him return to Yahweh, and he will pity him, and to our God, who will abundantly forgive him.

translationWords:

- Yahweh
- evil, wicked, wickedness
- sin, sinful, sinner, sinning
- God
- forgive, forgiveness

translationNotes:

- **Seek Yahweh while he may be found** - This can be stated in active form. AT: “Seek Yahweh while you can still find him” (See: **Active or Passive**)
- **Let the wicked leave his path** - The word “wicked” refers to wicked people. Yahweh speaks of wicked people no longer sinning as if they were to stop walking along a path that they had been traveling. AT: “Let wicked people change the way they live” (See: **Nominal Adjectives and Metaphor**)
- **and the man of sin his thoughts** - The verb may be supplied from the previous phrase. AT: “and let the sinful man leave his thoughts” (See: **Ellipsis**)

- **his thoughts** - Possible meanings are 1) “the way he thinks” or 2) “his plans”
- **and he will pity him** - “and Yahweh will pity him”
- **and to our God** - The verb may be supplied from the first phrase in this sentence. AT: “and let him return to our God” (See: [Ellipsis](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 55 General Notes](#)
- [Isaiah 55 Translation Questions](#)

Isaiah 55:8-9**UDB:**

⁸ Yahweh declares that what he thinks is not the same as what you think,
and what he does is very different from what you do.

⁹ Just as you people on the earth can never reach the sky,
the thoughts of Yahweh are that much higher than the way you
think.

His ways are always different from what you do.

And so, you can be sure that you can never fully understand the way Yahweh
thinks or know the reasons for what Yahweh does.

ULB:

⁸ "For my thoughts are not your thoughts, nor are your ways my ways—this
is Yahweh's declaration—

⁹ for as the heavens are higher than the earth, so are my ways higher than
your ways, and my thoughts than your thoughts.

translationWords:

- declare, declaration
- Yahweh
- heaven, sky, heavens, heavenly
- earth, earthly

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Jerusalem.
- **this is Yahweh's declaration** - This can be reworded so that the abstract noun "declaration" is expressed as the verb "declared" or "solemnly said." See how you translated a similar phrase in [14:22](#). AT: "this is what Yahweh has declared" or "this is what Yahweh has solemnly said" (See: [Abstract Nouns](#))
- **for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts** - Yahweh speaks of the things that he does and how he thinks as being far superior to or higher than what people do and think, just like the sky is much higher than the earth. (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 55 General Notes](#)
- [Isaiah 55 Translation Questions](#)

Isaiah 55:10-11**UDB:**

¹⁰ Yahweh sends the rain and snow down from the sky,
and they water the ground.

When the ground becomes moist, it causes plants to sprout and grow,
with the result that the soil produces seed for the farmer to plant
and grain to produce flour to make bread for people to eat.

¹¹ And similarly, the things that I promise to do, I will always cause to happen;

my promises will always come true.

They will accomplish the things for which I spoke them.

ULB:

¹⁰ For as the rain and snow come down from heaven
and do not return there unless they saturate the earth
and make it produce and sprout and give seed to the farmer who sows and
bread to the eater,

¹¹ so also my word will be that goes from my mouth: it will not return to me
useless,

but it will accomplish that which I wish, and it will succeed in that for which
I sent it.

translationWords:

- heaven, sky, heavens, heavenly
- seed
- sow, sower, plant
- bread
- word

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Jerusalem.
- **For as the rain and snow ... do not return there** - This is likely a description of the rain and snow evaporating.

- **so also my word ... it will succeed in that for which I sent it** - Yahweh speaks of his word as if it were a person whom he sends out as his messenger to accomplish a task. (See: [Personification](#) and [Metaphor](#))
- **my word will be that goes from my mouth** - Here the word “mouth” represents Yahweh himself. AT: “the word that I speak” (See: [Synecdoche](#))
- **it will not return to me useless** - Here the description of the word returning to Yahweh means that it has completed the task that Yahweh had sent it to complete. That it will not return “useless” means that it will not fail to accomplish its task. AT: “it will not fail to complete its task” (See: [Assumed Knowledge and Implicit Information](#))
- **but it will accomplish that which I wish, and it will succeed in that for which I sent it** - These two phrases mean basically the same thing and emphasize that what Yahweh says will always happen. AT: “but I will accomplish what I wish, and the things that I speak I will cause to happen” (See: [Parallelism](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 55 General Notes](#)
- [Isaiah 55 Translation Questions](#)

Isaiah 55:12-13**UDB:**

¹² This is why you will leave Babylon joyfully;

you will have peace as Yahweh leads you out.

It will be as though the hills and mountains sang joyfully,
and the trees in the fields clapped their hands.

¹³ Instead of thornbushes and briars,

pine trees and myrtle trees will grow in your land.

As a result of that, people will honor Yahweh much more;

and what Yahweh does will cause everyone to remember what he
has promised, and they will honor him.”

ULB:

¹² For you will go out in joy and be led along peacefully;

the mountains and the hills will break out in joyful shouts before you, and
all the trees of the fields will clap their hands.

¹³ Instead of the thornbushes, the cypress will grow; and instead of the brier,
the myrtle tree will grow,

and it will be for Yahweh, for his name, as an everlasting sign that will not
be cut off.”

translationWords:

- joy, joyful
- peace, peaceful
- Yahweh
- name
- everlasting, eternal, eternity
- sign, proof, reminder
- cut off

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Jerusalem.

- **be led along peacefully** - This can be stated in active form. AT: “I will lead you along peacefully” (See: [Active or Passive](#))
- **the mountains and the hills will break out in joyful shouts before you, and all the trees of the fields will clap their hands** - Yahweh speaks of the mountains, hills, and trees as if they were people with voices and hands, celebrating as Yahweh rescues his people. (See: [Personification](#))
- **Instead of the thornbushes, the cypress will grow; and instead of the brier, the myrtle tree will grow** - The words “thornbushes” and “brier” refer to species of plants that have sharp thorns growing on them. The words “cypress” and “myrtle” refer to species of evergreen trees. The thorny plants symbolize desolation, while the evergreens symbolize life and prosperity. (See: [Translate Unknowns](#))
- **for his name** - Here the word “name” represents Yahweh’s fame. AT: “for his fame” or “for his honor” (See: [Metonymy](#))
- **that will not be cut off** - Something ceasing to exist is spoken of as if it were cut off, as a branch is cut off of a tree or a piece of fabric is cut off of clothing. This can be stated in active form. AT: “that will never end” or “that will last forever” (See: [Metaphor](#) and [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 55 General Notes](#)
- [Isaiah 55 Translation Questions](#)

Isaiah 56 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation.

Special concepts in this chapter

Gentiles

Many scholars believe this chapter prophesies that Gentiles will be able to come to a saving faith in Yahweh. At this time, the Israelites believed that only an Israelite could be saved. (See: [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#), [save](#), [safe](#) and [faith](#))

Important figures of speech in this chapter

Beasts

The Israelites are compared to beasts and dogs in this chapter. This would have been very offensive to them. (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Isaiah 56:01 Notes](#)

Isaiah 56:1-2**UDB:**

¹ Yahweh says to all the people of Judah,

”Do the things that are fair and right,

because I will soon come to rescue you; I will soon show everyone that you have been right to trust me.

² I will bless those who faithfully obey my laws about the Sabbath days.

I will bless those who keep sacred my Sabbath days,

and who do not do any work on those days,

and who refrain from doing anything that is evil.

ULB:

56 ¹ This is what Yahweh says, ”Observe what is right, do what is just; for my salvation is near, and my righteousness is about to be revealed.

² Blessed is the man that does this, and who holds it tightly.

He observes the Sabbath, not defiling it, and keeps his hand from doing any evil.”

translationWords:

- Yahweh
- just, justice, justly
- salvation
- reveal, revelation
- bless, blessed, blessing
- Sabbath
- defile, be defiled
- hand, right hand, to hand over
- evil, wicked, wickedness

translationNotes:

- **for my salvation is near, and my righteousness is about to be revealed.** - This can be stated in active form. AT: “I will soon save you and show you that I am righteous” (See: [Active or Passive](#))
- **who holds it tightly** - Here “holds it tightly” is an idiom that means to continue to observe something. AT: “who is careful to always do this” (See: [Idiom](#))
- **keeps his hand from doing any evil** - Here “hand” refers to the person’s actions or behaviors. AT: “does not do evil things” (See: [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 56 General Notes](#)
- [Isaiah 56 Translation Questions](#)

Isaiah 56:3**UDB:**

³ Foreigners who have believed in me should not say,

‘Yahweh will surely not allow me to belong to his people.’

And eunuchs should not say,

‘Because I am deformed and unable to have children, I cannot belong to Yahweh;

I am like a tree that has completely withered.’

ULB:

³ Let no foreigner who has become a follower of Yahweh say,

“Yahweh will certainly exclude me from his people.”

The eunuch should not say, “See, I am a dry tree.”

translationWords:

- [foreigner, foreign, alien](#)
- [Yahweh](#)
- [people of God, my people](#)
- [eunuch](#)

translationNotes:

- **See, I am a dry tree** - This means eunuchs may have thought they could not be a part of God’s people because they were deformed by castration (and for this reason could not have children). Israelites did not practice castration; foreigners did, sometimes for punishment. Eunuchs who had accepted the Hebrew faith knew that normally they were not allowed to worship in the temple (Deut. 23:1). The full meaning of this statement can be made clear. (See: [Metaphor](#) and [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 56 General Notes](#)
- [Isaiah 56 Translation Questions](#)

Isaiah 56:4-5**UDB:**

⁴ They should not say that, because I, Yahweh, say this to the eunuchs

who obey my laws about the Sabbath,
and who choose to do the things that please me,
and who obey all the other laws of the covenant that I made with
the Israelite people:

⁵ I will cause people to put inside the walls of my temple a monument to
them;

because of that monument, they will be honored more than they
would have if they had children;
they will be honored forever.

ULB:

⁴ For this is what Yahweh says, "To the eunuchs who observe my Sabbaths
and choose what pleases me, and hold fast my covenant,

⁵ to them I will set up in my house and within my walls a monument that is
better than having sons and of daughters.

I will give them an everlasting monument that will never be cut off.

translationWords:

- Yahweh
- eunuch
- Sabbath
- covenant
- house of God, Yahweh's house
- everlasting, eternal, eternity
- cut off

translationNotes:

- **in my house and within my walls** - These two phrases mean the same thing. AT: "inside the walls of my temple" (UDB). (See: **Doublet**)
- **that will never be cut off** - This can be stated in active form. AT: "that will never end" or "that will never be forgotten" (See: **Active or Passive**)

Links:

- [Introduction to Isaiah](#)
- [Isaiah 56 General Notes](#)
- [Isaiah 56 Translation Questions](#)

Isaiah 56:6-7**UDB:**

⁶ I will also bless those who are not Israelites

 who join themselves to me,
 who serve me and worship and love me,
 who obey my laws about the Sabbath,
 and who faithfully obey all the other laws of the covenant that I made with
 the Israelite people.

⁷ I will bring them to my sacred hill in Jerusalem,
 and cause them to be very joyful in my temple where people pray
 to me,
 and I will accept the sacrifices that they burn on my altar and other sacrifices
 that they offer,
 because my temple will be a building where people of all nations
 pray to me.

ULB:

⁶ Also foreigners who join themselves to Yahweh—
 to serve him, and who love the name of Yahweh, to worship him,
 every one who observes the Sabbath and who keeps from defiling it, and
 who holds fast my covenant
⁷ —I will bring to my holy mountain and make them joyful in my house of
 prayer;
 their burnt offerings and their sacrifices will be accepted on my altar.
 For my house will be called a house of prayer for all nations,

translationWords:

- **foreigner, foreign, alien**
- **Yahweh**
- **serve, service**
- **love**
- **name**
- **worship**
- **Sabbath**

- defile, be defiled
- covenant
- holy, holiness
- joy, joyful
- house of God, Yahweh's house
- pray, prayer
- burnt offering, offering by fire
- sacrifice, offering
- altar
- nation

translationNotes:

- **who join themselves to Yahweh** - This refers to foreigners who have joined Yahweh's people.
- **who love the name of Yahweh** - "name" represents the reputation and person of Yahweh. AT: "who love Yahweh" (See: [Metonymy](#))
- **holy mountain** - Translate this as in [11:9](#).
- **will be accepted on my altar** - This can be stated in active form. AT: "I will accept on my altar" (See: [Active or Passive](#))
- **my house will be called a house of prayer** - This can be stated in active form. AT: "my house will be a house of prayer" (See: [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 56 General Notes](#)
- [Isaiah 56 Translation Questions](#)

Isaiah 56:8**UDB:**

⁸ I, Yahweh, the Lord, the one who will bring back the people of Israel who have been forced to go to other countries, say this:

I will bring from other countries many more people to join those Israelites whom I have brought back.”

ULB:

⁸ this is the declaration of the Lord Yahweh, who gathers the outcasts of Israel—

I will still gather others in addition to them.”

translationWords:

- [declare, declaration](#)
- [Lord Yahweh, Yahweh God](#)
- [Israel, Israelites, nation of Israel](#)

translationNotes:**Links:**

- [Introduction to Isaiah](#)
- [Isaiah 56 General Notes](#)
- [Isaiah 56 Translation Questions](#)

Isaiah 56:9-10**UDB:**

⁹ "You surrounding nations have armies that are like animals in the forest;

come and attack Israel!

¹⁰ The Israelite leaders should be like watchdogs to protect the people,

but it is as though they were blind.

They understand nothing.

They are all like dogs that cannot bark.

Good watchdogs bark when strangers approach,

but the Israelite leaders do not warn the people that their enemies are coming.

Instead, they just want to lie down and sleep and dream.

ULB:

⁹ All you wild beasts of the field, come and devour, all you beasts in the forest!

¹⁰ All their watchmen are blind, they do not understand.

They are all silent dogs who cannot bark.

They dream, and lying down they love to sleep.

translationWords:

- devour

translationNotes:

- **All you wild beasts of the field, come and devour, all you beasts in the forest** - God is calling armies of other nations by comparing them to animals to come and attack the people of Israel. (See: **Metaphor**)
- **All their watchmen are blind** - This means Israel's leaders cannot or perhaps do not want to see what is going on in society.
- **They are all silent dogs** - The leaders are supposed to open their mouths and warn the people, but they do not. Comparing someone to a dog in this society is a great insult. (See: **Metaphor**)
- **They dream, and lying down they love to sleep** - This means the leaders are not bringing God's word of warning to Israel but prefer their own comfort.

Links:

- [Introduction to Isaiah](#)
- [Isaiah 56 General Notes](#)
- [Isaiah 56 Translation Questions](#)

Isaiah 56:11-12**UDB:**

¹¹ And they are like greedy dogs;

they never get all that they want.

They are supposed to lead the people, like good shepherds lead their flocks,

but they are ignorant,

and they each do whatever they want to do.

¹² They say to each other, 'Come, let us go and get some wine and other alcoholic drinks,

and let us become drunk!

And tomorrow we will enjoy drinking even more!"

ULB:

¹¹ The dogs have big appetites; they can never get enough;

they are shepherds without discernment;

they have all turned to their own way, each one covetous for unjust gain.

¹² "Come," they say, "let us drink wine and liquor.

Tomorrow will be like today, a day great beyond measure."

translationWords:

- shepherd, to shepherd
- discern, discernment
- turn, turn away, turn back
- wine, wineskin, new wine

translationNotes:

- **General Note** - Yahweh continues describing the evil leaders of his people.
- **The dogs have big appetites** - Yahweh continues comparing Israel's bad leaders to dogs. (See: **Metaphor**)

Links:

- [Introduction to Isaiah](#)
- [Isaiah 56 General Notes](#)
- [Isaiah 56 Translation Questions](#)

Isaiah 57 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation.

Special concepts in this chapter

Child sacrifice

This chapter references the killing of children. Some religions in the ancient Near East practiced the sacrificing of their children. This was considered evil by Yahweh. (See: [evil](#), [wicked](#), [wickedness](#))

Other possible translation difficulties in this chapter

Mocking

The people abandoned the worship of Yahweh in favor of other gods. When they needed help, he tells them to ask these false gods. This is mocking the power of the false gods and shows the people the uselessness of their worship of these gods. (See: [false god](#), [foreign god](#), [god](#), [goddess](#))

Links:

- [Isaiah 57:01 Notes](#)

Isaiah 57:1-2**UDB:**

¹ Righteous people die,
 and no one is concerned about it.
 Godly people die,
 and no one understands why.
 God takes them away in order that they will not endure more calamities,
 ² and now they have peace.
 They lived righteously,
 and now they rest peacefully in their graves.

ULB:

57 ¹ The righteous perish, but no one considers it,
 and the people of covenant faithfulness are gathered away, but no one understands
 that the righteous is gathered away from the evil.
² He enters into peace;
 they rest in their beds, those who walk in their uprightness.

translationWords:

- righteous, righteousness
- perish, perishing, perishable
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- evil, wicked, wickedness
- peace, peaceful
- rest
- walk

translationNotes:

- **the people of covenant faithfulness** - “the people who are just and keep God’s law” or “the people who are loyal to God”

- **are gathered away ... rest in their beds** - Both of these refer to dying. (See: [Euphemism](#))
- **that the righteous is gathered away from the evil** - This can be stated in active form. AT: “that the righteous people die, and Yahweh takes them away from all that is evil” (See: [Active or Passive](#))
- **He enters into peace** - “The righteous enter into peace”
- **those who walk in their uprightness** - “those who have done what is right”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 57 General Notes](#)
- [Isaiah 57 Translation Questions](#)

Isaiah 57:3-4**UDB:**

³ Yahweh says, "But you who practice sorcery, come here!

You who worship idols,

listen to me!

⁴ Do you realize whom you are ridiculing,

and whom you are insulting?

Do you realize to whom you are sticking out your tongues?

You are insulting me, Yahweh!

You are always rebelling against me and always lying, just like your ancestors.

ULB:

³ But come here, you sons of the sorceress,

children of the adulterer and the woman who has prostituted herself.

⁴ Whom are you merrily mocking?

Against whom are you opening the mouth and sticking out the tongue?

Are you not children of rebellion, children of deceit?

translationWords:

- son, son of
- sorcery, sorcerer, witchcraft
- children, child
- adultery, adulterous, adulterer, adulteress
- prostitute, harlot, whore
- tongue
- rebel, rebellious, rebellion
- deceive, deceit, deception, deceptive

translationNotes:

- **But come here** - God is calling all of the unfaithful people to come before him so he can judge them in a strong contrast to the promises for the righteous that came before.

- **sons of the sorceress** - This is a strong insult against the people who practice sorcery because sorcery and magic includes idolatry. (See: [Metaphor](#))
- **children of the adulterer and the woman who has prostituted herself** - This refers to actual and spiritual adultery. They have abandoned the worship of God and now worship other gods and idols along with actual prostitution in pagan Canaanite ceremonies.
- **Whom are you merrily mocking? Against whom are you opening the mouth and sticking out the tongue?** - Yahweh uses questions to scold the people who are mocking him through false worship. AT: “You are mocking me and making fun of me by opening your mouth wide and sticking out the tongue!” (See: [Rhetorical Question](#))
- **Are you not children of rebellion, children of deceit?** - Yahweh uses another question to scold the people. This does not refer to their birth but to their spiritual state. AT: “You are children of rebellion, children of deceit!” (See: [Rhetorical Question](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 57 General Notes](#)
- [Isaiah 57 Translation Questions](#)

Isaiah 57:5**UDB:**

⁵ You are eager to sleep together under every tall green tree where you worship your gods.

You kill your children as sacrifices to your idols in the dry riverbeds,
and offer them as sacrifices to your idols in the rocky caves.

ULB:

⁵ You heat yourselves up sleeping together under the oaks, under every green tree,
you who kill your children in the dry riverbeds, under the rocky overhangs.

translationWords:

- [sleep with, have relations with, lovemaking](#)
- [oak](#)
- [children, child](#)

translationNotes:

- **General Information:** - Yahweh continues speaking to the unfaithful people of Israel.
- **You heat yourselves ... under the rocky overhangs** - All of these actions are associated with worshiping idols. The oaks were sacred trees to the Canaanites. People thought such activity would increase fertility for people and the land. (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 57 General Notes](#)
- [Isaiah 57 Translation Questions](#)

Isaiah 57:6**UDB:**

⁶ You take big smooth stones from the riverbeds
and worship them as your gods.
You pour out wine to be an offering to them,
and you bring grain to burn for an offering to them.
Do you think that I enjoy all those things?

ULB:

⁶ Among the smooth things of the river valley are the things that have been assigned to you. They are the object of your devotion.
You pour out your drink offering to them and raise up a grain offering. In these things should I take pleasure?

translationWords:

- [drink offering](#)
- [raise, rise, risen, arise, arose](#)
- [grain offering](#)

translationNotes:

- **General Information:** - Yahweh continues speaking to the unfaithful people of Israel.
- **that have been assigned to you** - This can be stated in active form. The exact meaning in Hebrew is unclear. AT: “that is your lot” or “that is your inheritance” (See: [Active or Passive](#))
- **In these things should I take pleasure?** - Yahweh uses a question to scold the people. AT: “Certainly, these things do not please me.” (See: [Rhetorical Question](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 57 General Notes](#)
- [Isaiah 57 Translation Questions](#)

Isaiah 57:7-8**UDB:**

⁷ You sleep with idols' prostitutes on every hill and mountain,
 and you go there to offer sacrifices to your gods.
⁸ You have put charms behind your doors and doorposts,
 and you have deserted me.
 You have taken off your clothes
 and climbed into your bed,
 and invited more of your lovers to come to bed with you.
 You have paid them to sleep with you,
 and you have looked at their private parts.

ULB:

⁷ You prepared your bed on a high mountain;
 you also went up there to offer sacrifices.
⁸ Behind the door and the doorposts you set up your symbols;
 you deserted me, made yourselves naked, and went up; you made your bed
 wide.
 You made a covenant with them; you loved their beds; you saw their private
 parts.

translationWords:

- sacrifice, offering
- doorpost
- covenant

translationNotes:

- **General Information:** - Yahweh continues speaking to the unfaithful people of Israel.
- **You prepared your bed** - This refers to sleeping with prostitutes as a part of worshiping false gods. (See: [Euphemism](#))
- **on a high mountain** - People often went on top of hills and mountains to worship false gods. They thought those were the best places for worship. This might even refer to Jerusalem, too. (See: [Assumed Knowledge and Implicit Information](#))
- **You made a covenant with them** - "You made a contract with them"

Links:

- [Introduction to Isaiah](#)
- [Isaiah 57 General Notes](#)
- [Isaiah 57 Translation Questions](#)

Isaiah 57:9-10**UDB:**

⁹ You have given fragrant oil and lots of perfume to kings,

and you sent representatives to distant countries to look for other gods to worship;

you even tried to send messengers to the place of the dead to search for new gods.

¹⁰ You became weary because of doing all those things,

but you never said, 'It is useless for us to do that.'

You found new strength for worshiping idols,

so you continued to do so.

ULB:

⁹ You went to Molech with oil; you multiplied perfumes.[1]Instead of *to Molech* , some versions have *to the king* .

You send your ambassadors far away; you went down to Sheol.

¹⁰ You were tired from your long journey, but you never said, "It is hopeless."

You found life in your hand; therefore you did not weaken.

translationWords:

- Molech, Moloch
- oil
- ambassador, representative
- hades, sheol
- life, live, living, alive
- hand, right hand, to hand over

translationNotes:

- **General Information:** - Yahweh continues speaking to the unfaithful people of Israel.

- **you went down to Sheol** - The people did not literally go to Sheol, the world of the dead. Instead, Yahweh is indicating that the people were willing to go anywhere to find new gods to worship. (See: [Hyperbole](#))
- **You found life in your hand** - After trying so hard, the idolators found they still had strength to keep going. Here “hand” equals “strength” or “capacity.” (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 57 General Notes](#)
- [Isaiah 57 Translation Questions](#)

Isaiah 57:11-12**UDB:**

¹¹ Was it because you were afraid of those idols more than you were afraid of me that you lied about what you were doing,

and you do not even think about me?

Was it because I did not punish you for a long time that you are not afraid of me ?

¹² You think that the things that you have done are right,

but I will tell you the truth:

It will not help you to do any of those things.

ULB:

¹¹ "Whom are you worried about? Whom do you fear so much that has caused you to act so deceitfully,

so much that you would not remember me or think about me?

Because I was silent for so long, you are no longer afraid of me.

¹² I will proclaim all your righteous acts and tell all that you have done,

but they will not help you.

translationWords:

- fear, afraid, fear of Yahweh
- deceive, deceit, deception, deceptive
- proclaim, proclamation
- righteous, righteousness
- works, deeds, work, acts

translationNotes:

- **General Information:** - Yahweh continues speaking to the unfaithful people of Israel.
- **Whom are you worried about? Whom do you fear so much that has caused you to act so deceitfully ... about me?** - Yahweh uses these questions to scold the people. AT: "You must really fear these idols for you to act so deceitfully ... about me!" (See: **Rhetorical Question**)
- **so much that you would not remember me or think about me** - These two phrases mean basically the same thing and emphasize that, although the people should have remembered Yahweh, they did not. (See: **Doublet**)

- **I will proclaim all your righteous acts and tell all that you have done** - Yahweh is being sarcastic, calling their evil deeds so-called righteousness. (See: [Irony](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 57 General Notes](#)
- [Isaiah 57 Translation Questions](#)

Isaiah 57:13**UDB:**

¹³ When you cry out for help to your collection of idols,
they will not rescue you.

The wind will blow them away; a single breath will carry them all away.

But those who trust in me will live in the land of Israel,
and they will worship me on Zion, my sacred hill.”

ULB:

¹³ When you cry out, let your collection of idols rescue you.

Instead the wind will carry them all away, a breath will carry them all away.

Yet he who takes refuge in me will inherit the land and will take possession
of my holy mountain.

translationWords:

- [idol, idolatrous](#)
- [refuge, shelter](#)
- [inherit, inheritance, heritage, heir](#)
- [holy, holiness](#)

translationNotes:

- **General Information:** - Yahweh continues speaking to the unfaithful people of Israel.
- **let your collection of idols rescue you** - Yahweh is mocking the people and their idols. He tells the idols to save the people though he knows they cannot. (See: [Irony](#))
- **the wind will carry them all away, a breath will carry them all away** - This is saying the same thing in two ways to emphasize that idols are helpless and worthless. AT: “the wind, or even a breath, will blow them away” (See: [Parallelism](#))
- **holy mountain** - The “holy mountain” is Mount Zion, in Jerusalem. See how you translated this in [11:9](#).

Links:

- [Introduction to Isaiah](#)
- [Isaiah 57 General Notes](#)
- [Isaiah 57 Translation Questions](#)

Isaiah 57:14-15**UDB:**

¹⁴ Yahweh will say, "Prepare yourselves to receive me,

like people build and prepare a road for a king to come on.

Get rid of the things that are causing you to sin.

¹⁵ Because this is what I say—I, Yahweh, who am holy and honored more than anyone else, and who live forever:

I live in the highest heaven, where everything is holy,

but I also am with those who are humble and who are sorry for the sinful things that they have done.

I will greatly encourage those who have repented.

ULB:

¹⁴ He will say,

'Build, build! Clear a way! Remove all the stumbling blocks from the path of my people!'"

¹⁵ For this is what the high and elevated One says, who lives eternally, whose name is holy,

"I live in the exalted and holy place, with him also that is of a crushed and humble spirit,

to revive the spirit of the humble ones, and to revive the heart of the contrite ones.

translationWords:

- stumbling block, stone of stumbling
- people of God, my people
- everlasting, eternal, eternity
- name
- holy, holiness
- exalt, exaltation
- holy place, most holy place
- humble, humility
- spirit, spiritual
- heart

translationNotes:

- **Build, build! Clear a way! Remove all the stumbling blocks from the path of my people** - Yahweh is emphatic and urgent that a clear and level road be available for the people to return to him and free of obstacles to worshipping Yahweh. This echoes [40:3](#). (See: [Metaphor](#))
- **For this is what the high and elevated One says** - The words “high” and “elevated” have basically the same meaning here and emphasize Yahweh being exalted. See how you translated this in [6:1](#) and [33:10](#). See how you translated a similar phrase in [52:13](#).
- **to revive the spirit of the humble ones, and to revive the heart of the contrite ones** - These two phrases mean basically the same thing and emphasize that Yahweh will strengthen and encourage those who humble themselves before him. (See: [Parallelism](#))
- **spirit ... heart** - Here these refer to a person’s thoughts and emotions, not the spirit and heart literally. (See: [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 57 General Notes](#)
- [Isaiah 57 Translation Questions](#)

Isaiah 57:16-17**UDB:**

¹⁶ I will not accuse people forever;

I will not always be angry with them,
because if I did that, people would become weak;
all the people whom I created and caused to live would die.

¹⁷ I was angry with my people because they sinned by taking with force what belonged to others.

Because I was angry, I punished them and turned away from them,
but they continued sinning.

ULB:

¹⁶ For I will not accuse forever, nor will I be angry forever,
for then man's spirit would faint before me, the lives that I have made.

¹⁷ Because of the sin of his violent gain, I was angry, and I punished him; I hid my face and was angry,
but he went backward in the way of his heart.

translationWords:

- accuse, accusation, accuser
- forever
- angry, anger
- spirit, spiritual
- life, live, living, alive
- sin, sinful, sinner, sinning
- punish, punishment
- face
- heart

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Israel.
- **I hid my face** - This means God gave up on his people and no longer helped or blessed them. (See: **Idiom**)

- **he went backward in the way of his heart** - This means the Israelites kept rejecting the true God for false ones. Here “backward” and “way” are location words representing motivations and feelings. (See: [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 57 General Notes](#)
- [Isaiah 57 Translation Questions](#)

Isaiah 57:18-19**UDB:**

¹⁸ I have seen the evil things that they continually do,

but I will restore them and lead them.

I will encourage them.

As for those who are mourning,

¹⁹ I will enable them to sing songs to praise me.

I will restore all my people, those who live near Jerusalem and those who live far away,

and I will cause things to go well for them.

ULB:

¹⁸ I have seen his ways,

but I will heal him. I will lead him and comfort and console those who mourn for him,

¹⁹ and I create the fruit of the lips. Peace, peace, to those who are far off and to those who are near—says Yahweh—I will heal them.

translationWords:

- heal, cure
- comfort, comforter
- create, creation, Creator
- fruit, fruitful
- peace, peaceful
- Yahweh

translationNotes:

- **General Information:** - Yahweh continues speaking.
- **his ways** - “their ways.” Here “his” refers to the people of Israel.
- **comfort and console those who mourn for him** - “I will soothe and calm those who feel sad for the people’s suffering because of their sinful behavior”
- **and I create the fruit of the lips** - Here “fruit of the lips” refers to what a person says. AT: “and I cause them to praise and thank me” (See: [Metonymy](#))
- **Peace, peace, to those who are far off** - “I have made peace with them who are far off.” The word “Peace” is repeated for emphasis.

Links:

- [Introduction to Isaiah](#)
- [Isaiah 57 General Notes](#)
- [Isaiah 57 Translation Questions](#)

Isaiah 57:20-21**UDB:**

²⁰ Wicked people do not have peace in their inner beings;

they are like a sea whose waves are always churning up mud,

²¹ and I, Yahweh, say that things will never go well for those who are evil.”

ULB:

²⁰ But the wicked are like the tossing sea, which cannot rest,
and its waters churn up mire and mud.

²¹ There is no peace for the wicked one—says God.”

translationWords:

- evil, wicked, wickedness
- rest
- water, waters
- peace, peaceful
- God

translationNotes:

- **But the wicked are like the tossing sea ... mire and mud** - This compares the wicked to rough water on the shore that makes the water dirty. (See: [Simile](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 57 General Notes](#)
- [Isaiah 57 Translation Questions](#)

Isaiah 58 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation.

Special concepts in this chapter

Fasting

The practice of fasting became more common after the exile. This was intended to bring people into a right relationship with God by creating a designate time to concentrate on him. It may have been believed that Yahweh heard people better when they fasted. The significance of fasting is derived from the faster's attitude of repentance and faith in Yahweh and not the practice itself. (See: [repent](#), [repentance](#) and [faith](#))

Other possible translation difficulties in this chapter

"Yet they seek me daily"

The people did not truly seek Yahweh every day. They practiced the outward aspects of the Jewish religion, but their hearts were far from Yahweh. (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Isaiah 58:01 Notes](#)

Isaiah 58:1-2**UDB:**

¹ Yahweh said to me,

”Shout loudly!

Shout like a loud trumpet!

Shout to warn my Israelite people about their sins!

² They worship me every day;

they come to my temple because they say that they are eager to know what I want them to do.

They act as though they were a nation that does things that are righteous,

that would never abandon the commands of me, their God.

They request me to decide matters justly,

and they are eager that I should come to them.

ULB:

58 ¹ ”Cry loudly; do not hold back. Lift up your voice like a trumpet.

Confront my people with their rebellion, and the house of Jacob with their sins.

² Yet they seek me daily and delight in the knowledge of my ways,

like a nation that practiced righteousness and did not abandon the law of their God.

They ask me for righteous judgments; they take pleasure in the thought of God coming near.

translationWords:

- voice
- trumpet
- people of God, my people
- rebel, rebellious, rebellion
- house
- Jacob, Israel
- sin, sinful, sinner, sinning
- know, knowledge, make known
- nation

- [righteous, righteousness](#)
- [law, principle](#)
- [God](#)

translationNotes:

- **Lift up your voice like a trumpet** - This means shout loudly. Here “your” refers to Isaiah. (See: [Simile](#) and [Forms of ‘You’ - Singular](#))
- **Confront my people with their rebellion, and the house of Jacob with their sins** - These two phrases mean basically the same thing. Together they strengthen the urgency to confront Yahweh’s people. (See: [Parallelism](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 58 General Notes](#)
- [Isaiah 58 Translation Questions](#)

Isaiah 58:3**UDB:**

³ They say, 'We have fasted to please you,

but you did not notice our doing that.

We humbled ourselves,

but you did not pay attention!'

I will tell you why I did not pay attention.

It is because when you fast,

you do it only to please yourselves,

and you act cruelly toward all your workers.

ULB:

³ 'Why have we fasted,' they say, 'but you do not see it? Why have we humbled ourselves, but you do not notice?'

Look, on the day of your fast you find your own pleasure and oppress all your laborers.

translationWords:

- [fast](#)
- [humble, humility](#)
- [oppress, oppression, oppressor](#)
- [labor, laborer](#)

translationNotes:

- **'Why have we fasted,' they say, 'but you do not see it? Why have we humbled ourselves, but you do not notice?'** - The people of Israel use questions to complain to God because they feel he is ignoring them. (See: [Rhetorical Question](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 58 General Notes](#)
- [Isaiah 58 Translation Questions](#)

Isaiah 58:4-5**UDB:**

⁴ You fast, but you also quarrel and fight with each other with your fists.

Doing things like that while you fast will certainly not cause me to hear your prayers where I am, high in heaven.

⁵ You bow your heads

like the tops of reeds bend when the wind blows,

and you wear rough clothes and cover your heads with ashes like people do when they are grieving.

That is what you do when you are fasting,

but do you really think that will please me?

ULB:

⁴ Look, you fast to quarrel and fight, and to hit with your fist of wickedness; you do not fast today to make your voice heard above.

⁵ Is this really the kind of fast that I would want: A day for anybody to humble himself,

for him to bow down his head like a reed, and to spread sackcloth and ashes under himself?

Do you really call this a fast, a day that pleases Yahweh?

translationWords:

- fast
- evil, wicked, wickedness
- voice
- humble, humility
- bow, bow down
- sackcloth
- Yahweh

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Israel by answering their challenging question.
- **Look** - “Behold!” or “Pay attention.” Yahweh confronts their questioning by telling them to pay attention.
- **fist of wickedness** - “wicked fist.” This shows that they fight viciously. “Fist” represents anger that is physically violent. (See: [Metonymy](#))
- **Is this really the kind of fast that I would want ... under himself?** - Yahweh uses a question to scold the people. They act like they are humble before God, but they are hurting other people. AT: “This is not the kind of fast I want ... under himself.” (See: [Rhetorical Question](#))
- **A day for anybody to humble himself, for him to bow down his head like a reed** - This means the person is bowing down, but he is not truly humble. “A reed” represents a weak plant that bends easily. (See: [Simile](#))
- **Do you really call this a fast, a day that pleases Yahweh?** - Yahweh uses a question to scold the people. AT: “Surely you do not think this kind of fast pleases me!” (See: [Rhetorical Question](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 58 General Notes](#)
- [Isaiah 58 Translation Questions](#)

Isaiah 58:6-7**UDB:**

⁶ No, that is not the kind of fasting that I desire.

Instead you should seek to free those who have been unjustly put in prison,
and encourage those who are treated cruelly;
and free those who have been oppressed in any way.

⁷ Share your food with those who are hungry
and to allow those who have no houses to stay in your houses.

Give clothes to those who do not have clothes,
and do not hide yourself from your relatives who need help from
you.

ULB:

⁶ Is not this the fast that I choose:

To release wicked bonds, to undo the ropes of the yoke,
to set the crushed ones free, and to break every yoke?

⁷ Is it not to break your bread with the hungry and to bring the poor and
homeless into your house?"

When you see someone naked, you should clothe him; and you should not
hide yourself from your own relatives.

translationWords:

- fast
- evil, wicked, wickedness
- bind, bond, bound
- yoke
- free, freedom, liberty
- bread

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Israel.

- **Is not this the fast that I choose ... break every yoke?** - Yahweh uses a question to teach the people about the kind of fast that pleases him. AT: “This is the fast that I choose ... break every yoke.” (See: [Rhetorical Question](#))
- **To release wicked bonds, to undo the ropes of the yoke, to set the crushed ones free, and to break every yoke** - All of these phrases mean they should help those people whom the wicked are hurting and oppressing. (See: [Metonymy](#) and [Parallelism](#))
- **Is it not to ... your house?** - Yahweh uses another question to teach the people. AT: “It is to ... your house.” (See: [Rhetorical Question](#))
- **break your bread** - This phrase represents starting the meal by the host tearing the loaf of bread apart. (See: [Idiom](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 58 General Notes](#)
- [Isaiah 58 Translation Questions](#)

Isaiah 58:8**UDB:**

⁸ If you do those things,

what you do for others will be like a light that shines when it dawns.

The troubles that have been caused by your sins will end quickly.

Others will know about your righteous behavior,

and the glorious presence of Yahweh will protect you from behind

like I protected the Israelite people when they left Egypt.

ULB:

⁸ Then your light would be broken open like the sunrise, and your healing would quickly sprout up;

your righteousness would go before you, and the glory of Yahweh would be your rearguard.

translationWords:

- light
- heal, cure
- righteous, righteousness
- glory, glorious
- Yahweh

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Israel.
- **Then your light would be broken open like the sunrise** - “Break open” is an idiom that means when a light begins to shine brightly. This means that if they help people in need, their deeds will be like lights others will see, as when the sun comes up after a dark night. Or the light may refer to the light of the Lord, shining on them and blessing them. (See: **Idiom** and **Metaphor**)
- **and your healing would quickly sprout up** - This means God will bless and restore them quickly, as a wound heals quickly. (See: **Metaphor**)
- **your righteousness would go before you, and the glory of Yahweh would be your rearguard** - This refers to the time when God protected the people of Israel as they escaped from Egypt. This means God will again protect them from their enemies if they will do what is right.

- **your righteousness** - This expression in Hebrew can also be interpreted as the one who gives righteousness or even victory. In this context, this expression would refer to God. A few modern versions have this interpretation.

Links:

- [Introduction to Isaiah](#)
- [Isaiah 58 General Notes](#)
- [Isaiah 58 Translation Questions](#)

Isaiah 58:9-10**UDB:**

⁹ Then you will call out to me,

and I will quickly answer and say, 'I am here to help you.'

Stop oppressing people;

stop falsely accusing people;

and stop saying evil things about people.

¹⁰ Give food to those who are hungry,

and give to people who are afflicted the things that they need.

Your doing that will be like a light that shines in the darkness;

instead of doing evil to people, the good things you do for people
will be like the sunshine at noontime.

ULB:

⁹ Then you would call, and Yahweh would answer; you would cry out for help, and he would say, "Here I am."

If you take away from among yourselves the yoke, the accusing finger, and the speech of wickedness,

¹⁰ if you yourselves provide for the hungry and satisfy the need of the distressed;

then your light will rise in the darkness, and your darkness will be like the noonday.

translationWords:

- call, calling, called, call out
- Yahweh
- yoke
- accuse, accusation, accuser
- evil, wicked, wickedness
- light
- darkness

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Israel.
- **then your light will rise in the darkness, and your darkness will be like the noonday** - “Your light” represents the acts of kindness that will be examples to everyone, and the “darkness,” the bad deeds, will be overcome by their good deeds. (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 58 General Notes](#)
- [Isaiah 58 Translation Questions](#)

Isaiah 58:11**UDB:**

¹¹ Yahweh will guide you continually,
and he will give you good things to satisfy you.
He will enable you to remain strong and healthy.
You will be like a garden that is well watered,
like a spring that never dries up.

ULB:

¹¹ Then Yahweh will lead you continually and satisfy you in regions where there is no water,
and he will strengthen your bones. You will be like a watered garden,
and like a spring of water, whose waters never fail.

translationWords:

- [Yahweh](#)
- [fountain, spring](#)

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Israel.
- **satisfy you in regions where there is no water** - “Water” represents all they need for an abundant life even when their surroundings do not have enough. (See: [Metaphor](#))
- **You will be like a watered garden** - “A watered garden” represents abundance and plenty so they will have all they need. (See: [Simile](#))
- **like a spring of water, whose waters never fail** - “A spring of water” represents a source of abundance in a land where water is precious. (See: [Simile](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 58 General Notes](#)
- [Isaiah 58 Translation Questions](#)

Isaiah 58:12**UDB:**

¹² Your people will rebuild the cities that were destroyed long ago;

they will build houses on top of the old foundations.

People will say that you are the ones who are repairing the holes in the city walls,

and who are repairing the streets where people live.

ULB:

¹² Some of you will rebuild the ancient ruins; you will raise up the ruins of many generations;

you will be called “The repairer of the wall,” “The restorer of streets to live on.”

translationWords:

- [ruin, ruins](#)
- [generation](#)
- [call, calling, called, call out](#)
- [restore, restoration](#)

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Israel.
- **you will be called** - This can be stated in active form. AT: “people will call you” (See: [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 58 General Notes](#)
- [Isaiah 58 Translation Questions](#)

Isaiah 58:13**UDB:**

¹³ Do not travel on the Sabbath days,

and on Sabbath days do not do only the things that you delight to do.

Enjoy the Sabbath days, and consider them to be delightful.

The Sabbath days are my holy days.

Honor me, Yahweh, in everything that you do on the Sabbath days.

Do not talk about and do things to please yourselves.

If you do all the things that I have just now told you to do; listen, and I will tell you what I will do for you.

ULB:

¹³ Suppose that you turn back your feet from traveling on the Sabbath day, and from doing your own pleasure on my holy day.

Suppose that you call the Sabbath a delight, and that you call the matters of Yahweh holy and honored.

Suppose that you honor the Sabbath by leaving your own business, and by not finding your own pleasure and by not speaking your own words.

translationWords:

- Sabbath
- holy, holiness
- Yahweh
- honor, to honor
- word

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Israel.
- **you turn back your feet from traveling on the Sabbath day, and from doing your own pleasure on my holy day** - Here “feet” refers to the traveling and work that the people did on all other days. God did not allow long travels or work on the day of rest. AT: “you stop traveling and doing what you want to do on the Sabbath, my holy day” (See: **Metonymy**)

Links:

- [Introduction to Isaiah](#)
- [Isaiah 58 General Notes](#)
- [Isaiah 58 Translation Questions](#)

Isaiah 58:14**UDB:**

¹⁴ I will enable you to be joyful.

I will greatly honor you;

it will be as though you were riding with me above the highest mountains!

I will give to you the blessings that I gave to your ancestor Jacob.

Those things will surely happen because I, Yahweh, have said it.”

ULB:

¹⁴ ”Then you will find delight in Yahweh; and I will make you ride on the heights of the earth;

I will feed you from the inheritance of Jacob your father—for the mouth of Yahweh has spoken.”

translationWords:

- [Yahweh](#)
- [inherit, inheritance, heritage, heir](#)
- [Jacob, Israel](#)
- [ancestor, father, forefather](#)

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Israel.
- **I will make you ride on the heights of the earth** - This refers to God exalting the nation in reputation and power in response to living righteously. (See: [Metaphor](#))
- **for the mouth of Yahweh has spoken** - “mouth” symbolizes what Yahweh says. AT: “for Yahweh has spoken it” (See: [Synecdoche](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 58 General Notes](#)
- [Isaiah 58 Translation Questions](#)

Isaiah 59 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation.

Special concepts in this chapter

Yahweh's deliverance

When Israel was conquered, they were being punished for their sin. Yahweh is strong enough to deliver them, but he did not because he desired to refine them through the experience of the exile. (See: [deliver](#), [deliverer](#), [deliverance](#) and [sin](#), [sinful](#), [sinner](#), [sinning](#))

Links:

- [Isaiah 59:01 Notes](#)

Isaiah 59:1-2**UDB:**

¹ Listen to this! Yahweh's power is not too little to rescue you.

He has not become deaf; he can still hear you when you call to him for help.

² But you have separated yourselves from your God by the sins that you have committed.

Because of your sins, he has turned away from you,

with the result that he does not pay attention to what you request him to do.

ULB:

59 ¹ Look, Yahweh's hand is not so short that it cannot save; nor his ear so dull, that it cannot hear.

² Your sinful acts, however, have separated you from your God, and your sins have made him hide his face from you and from hearing you.

translationWords:

- Yahweh
- hand, right hand, to hand over
- save, safe
- sin, sinful, sinner, sinning
- God
- face

translationNotes:

- **Look** - "Behold!" "You should know!" Yahweh tells the people to pay attention.
- **Yahweh's hand is not so short** - "Hand" represents power and ability. A "short" hand does not have power and ability. AT: "Yahweh is fully able" (See: **Metonymy**)
- **your ... you** - These plural pronouns refer to the people of Israel as a single group. (See: **Forms of You**)
- **your sins have made him hide his face from you** - "Face" represents being present and looking upon. AT: "your sins have made him turn away from you" (See: **Personification**)

Links:

- [Introduction to Isaiah](#)
- [Isaiah 59 General Notes](#)
- [Isaiah 59 Translation Questions](#)

Isaiah 59:3-4**UDB:**

³ You do violent things to others,

with the result that your hands are stained with their blood.

You constantly tell lies,

and you say evil things about others.

⁴ When you accuse someone in court, what you say is not fair and it is not true.

You accuse people falsely; you depend on the lies you tell.

You are constantly planning to cause trouble for others,

and then you do those evil things that you planned.

ULB:

³ For your hands are stained with blood and your fingers with sin.

Your lips speak lies and your tongue speaks maliciously.

⁴ No one calls in righteousness, and none pleads his case in truth.

They trust in empty words, and tell lies; they conceive trouble and give birth to sin.

translationWords:

- hand, right hand, to hand over
- blood
- sin, sinful, sinner, sinning
- tongue
- call, calling, called, call out
- righteous, righteousness
- true, truth, come true
- trust, trustworthy, trustworthiness
- word
- trouble, troubles, troubled

translationNotes:

- **General Information:** - Isaiah continues speaking to the people of Israel.

- **For your hands are stained with blood and your fingers with sin** - Here “hands” and “fingers” refers to their actions. This means they are guilty of doing violent and sinful things. “Your” is plural. AT: “For you have committed violent sins” (See: [Metonymy](#) and [Forms of You](#))
- **Your lips speak lies and your tongue speaks maliciously** - The parts of the body that make speech represent what people say. AT: “You speak lies and malicious things” (See: [Metonymy](#))
- **they conceive trouble and give birth to sin** - “Conceiving” and “giving birth” emphasize how carefully they plan to do sinful things. Here “they” still refers to the people of Israel. AT: “they work hard to do sinful things” (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 59 General Notes](#)
- [Isaiah 59 Translation Questions](#)

Isaiah 59:5-6**UDB:**

⁵ What you plan to do to harm people is like the eggs a poisonous snake lays, like a web that a spider catches its victims in.

Cobras will hatch from those eggs,
and insects will fall into the spider's web.

⁶ You cannot hide the evil deeds that you have done.
You are constantly acting violently.

ULB:

⁵ They hatch eggs of a poisonous snake and weave a spider's web.
Whoever eats of their eggs dies, and if an egg is crushed, it hatches into a poisonous snake.
⁶ Their webs cannot be used for garments, nor can they cover themselves with their works.
Their works are works of sin, and deeds of violence are in their hands.

translationWords:

- serpent, snake, viper
- works, deeds, work, acts
- sin, sinful, sinner, sinning
- hand, right hand, to hand over

translationNotes:

- **General Information:** - Isaiah continues speaking to the people of Israel about the evil they do using the metaphors of poisonous snakes and spider's webs.
- **They hatch eggs of a poisonous snake** - Eggs of a poisonous snake hatch into more dangerous snakes. "Poisonous snakes" represents evil the people do that harms more and more. AT: "They make evil that spreads out to make more evil" (See: [Metaphor](#))
- **weave a spider's web** - This represents the deeds of the people that are useless. AT: "produce things and activities that are useless" (See: [Metaphor](#))
- **Whoever eats of their eggs dies, and if an egg is crushed, it hatches into a poisonous snake** - Eating a poisonous egg will kill the one that eats it and represents self-destruction.

Breaking the egg allows the young poisonous snake to hatch and represents spreading destruction. AT: “The activities they do will destroy them and will spread destruction to others” (See: [Metaphor](#))

- **if an egg is crushed** - This can be stated in active form. AT: “if someone crushes an egg” (See: [Active or Passive](#))
- **Their webs cannot be used for garments, nor can they cover themselves with their works** - This means their sinful deeds cannot be covered and hidden, just as a web cannot serve as clothing and cover someone. AT: “Their evil deeds will be exposed as useless” (See: [Metaphor](#))
- **Their webs cannot be used for garments** - This can be stated in active form. AT: “They cannot clothe themselves with their webs” (See: [Active or Passive](#))
- **deeds of violence are in their hands** - “Hands” represents the ability and power to do these things and therefore their responsibility. AT: “they are fully responsible for the violence they do” (See: [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 59 General Notes](#)
- [Isaiah 59 Translation Questions](#)

Isaiah 59:7-8**UDB:**

⁷ You are very quick to go and do evil deeds,

and you hurry to murder people who are innocent.

You are continually thinking about sinning.

Wherever you go, you destroy things and cause people to suffer.

⁸ You do not know how to act peacefully or to treat others fairly.

You always are dishonest,

and those who imitate your behavior never have any peace within themselves.

ULB:

⁷ Their feet run to evil, and they run to pour out innocent blood.

Their thoughts are thoughts of sin; violence and destruction are their roads.

⁸ The way of peace they do not know, and there is no justice in their paths.

They have made crooked paths; whoever travels these paths does not know peace.

translationWords:

- evil, wicked, wickedness
- innocent
- blood
- sin, sinful, sinner, sinning
- peace, peaceful
- just, justice, justly

translationNotes:

- **General Information:** - Isaiah continues speaking to the people of Israel.
- **Their feet run to evil** - “Feet” represents the ability to go and “run” represents doing it speedily. AT: “They are quick to do evil things” (See: **Metonymy**)
- **are their roads** - “roads” represents their way of life. AT: “are all they do” (See: **Metaphor**)

- **there is no justice in their paths** - “paths” represents their way of life. AT: “they never do what is just” or “everything they do is unjust” (See: [Metaphor](#))
- **They have made crooked paths** - “Crooked paths” represents the way of life that is corrupt. AT: “They say and do dishonest things. They are devious” (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 59 General Notes](#)
- [Isaiah 59 Translation Questions](#)

Isaiah 59:9-10**UDB:**

⁹ Because of that, God does not rescue us from our enemies,

it seems that he is not acting fairly toward us.

We expect God to give us light,

but all he gives us is darkness.

¹⁰ We are like blind people who have to feel along the wall to be able to walk anywhere.

We stumble and trip at noontime like we would when it is dark.

We are like dead people who are among healthy people.

ULB:

⁹ Therefore justice is far from us, nor does righteousness reach us.

We wait for light, but see darkness; we look for brightness, but we walk in darkness.

¹⁰ We grope for the wall like the blind, like those who cannot see.

We stumble at noonday as in the twilight; among the strong we are like dead men.

translationWords:

- just, justice, justly
- righteous, righteousness
- light
- walk
- darkness
- stumble
- death, die, dead

translationNotes:

- **General Information:** - Isaiah continues speaking to the people of Israel.
- **justice is far from us** - Here “us” refers to Isaiah and the people of Israel. “Far” represents that justice is gone and difficult to get. AT: “justice is gone and very difficult to get” (See: **Inclusive “We”** and **Metaphor**)

- **We wait for light, but see darkness; we look for brightness, but we walk in darkness** - Each of these phrases means that the people are waiting for God's goodness, but it seems like he has abandoned them. (See: [Parallelism](#) and [Metaphor](#))
- **We grope for the wall like the blind ... like dead men** - This means that because God is not coming to them, they feel helpless, not finding the right path and despairing of the future, with no hope for a vibrant life. (See: [Simile](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 59 General Notes](#)
- [Isaiah 59 Translation Questions](#)

Isaiah 59:11**UDB:**

¹¹ We growl like hungry bears;
we continually moan like doves.
We ask God to do what is just,
but nothing happens.
We want God to rescue us,
but it seems that he is far away.

ULB:

¹¹ We growl like bears and moan like doves;
we wait for justice, but there is none; for rescue, but it is far from us.

translationWords:

- dove, pigeon
- just, justice, justly

translationNotes:

- **General Information:** - Isaiah continues speaking to the people of Israel.
- **We growl like bears and moan like doves** - These refer to the sounds the people made because they were distressed and mourning. (See: [Simile](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 59 General Notes](#)
- [Isaiah 59 Translation Questions](#)

Isaiah 59:12-13**UDB:**

¹² But these things are happening because it is as though our sins are piled high in the presence of God,

and it is they that testify against us.

We cannot deny it;

we know that we have done many wrong things.

¹³ We know that we have rebelled against Yahweh;

we have turned away from him.

We oppress people by what we testify against them;

we do not allow them to get what they have a right to get.

We think about the lies that we can tell,

and then we tell them.

ULB:

¹² For our many transgressions are before you, and our sins testify against us;

for our transgressions are with us, and we know our sins.

¹³ We have rebelled, denying Yahweh and turning away from following our God.

We have spoken extortion and turning aside, conceived complaining from the heart and words of lying.

translationWords:

- transgress, transgression
- sin, sinful, sinner, sinning
- testimony, testify
- rebel, rebellious, rebellion
- Yahweh
- God
- heart
- word

translationNotes:

- **General Information:** - Isaiah continues speaking.
- **our many transgressions** - Here “our” refers to Isaiah and the people of Israel. (See: [Inclusive “We”](#))
- **before you** - Here “you” refers to Yahweh. (See: [Forms of ‘You’ - Singular](#))
- **our sins testify against us** - Isaiah describes the sins as a person who goes before God to declare that the people are guilty. (See: [Personification](#))
- **for our transgressions are with us** - “With us” represents being aware of them. AT: “for we are aware of our transgressions” (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 59 General Notes](#)
- [Isaiah 59 Translation Questions](#)

Isaiah 59:14-15**UDB:**

¹⁴ In our courts, the judges do not decide cases fairly;

no one is acting righteously.

In plazas where people gather together, no one tells the truth;

it seems that people are not allowed to say what is true.

¹⁵ No one tells the truth,

and people try to ruin the reputations of those who quit doing evil.

Yahweh looked around, and he saw that no one was doing what is just;

he was very displeased.

ULB:

¹⁴ Justice is driven back, and righteousness stands far off;

for truth stumbles in the public square, and right cannot come.

¹⁵ Trustworthiness has gone away, and he who turns away from evil makes himself a victim.

Yahweh saw it and was displeased that there was no justice.

translationWords:

- just, justice, justly
- righteous, righteousness
- true, truth, come true
- stumble
- trust, trustworthy, trustworthiness
- evil, wicked, wickedness
- Yahweh

translationNotes:

- **General Information:** - Isaiah continues speaking.
- **Justice is driven back** - This can be stated in active form. TA: "The people drive justice back" (See: **Active or Passive**)
- **Justice ... righteousness ... truth ... right ... Trustworthiness** - These are ideas that Isaiah describes as acting like persons. (See: **Personification** and **Abstract Nouns**)

Links:

- [Introduction to Isaiah](#)
- [Isaiah 59 General Notes](#)
- [Isaiah 59 Translation Questions](#)

Isaiah 59:16**UDB:**

¹⁶ He was disgusted when he saw that no one tried to help those who were being treated cruelly.

So he used his own power to rescue them;
it is because he is always righteous that he did that.

ULB:

¹⁶ He saw that there was no man, and wondered that there was no one to intervene.

Therefore his own arm brought salvation for him, and his righteousness sustained him.

translationWords:

- [salvation](#)
- [righteous, righteousness](#)

translationNotes:

- **General Information:** - Isaiah continues speaking.
- **He saw that there was no man, and wondered that there was no one to intervene.** - “Yahweh was appalled that no one came to help those who were suffering.” or “Yahweh was astonished that no one came to help those who were suffering.”
- **Therefore his own arm brought salvation for him** - “arm” represents ability and power. AT: “Yahweh used his own power to save the people” (See: [Metonymy](#))
- **and his righteousness sustained him** - “Righteousness” is a quality that acts like a person. AT: “and he did right as he always would do” (See: [Personification](#) and [Abstract Nouns](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 59 General Notes](#)
- [Isaiah 59 Translation Questions](#)

Isaiah 59:17-18**UDB:**

¹⁷ It is as though he were a soldier who put on his armor and a helmet;

his continually doing what is right is like his armor, and his ability to rescue people is like his helmet.

His being extremely angry and his being ready to get revenge on those who do evil are like his robes.

¹⁸ He will repay his enemies for the evil things that they have done.

He will severely punish even those who live far from Jerusalem.

ULB:

¹⁷ He put on righteousness as a breastplate and a helmet of salvation upon his head.

He clothed himself with garments of vengeance and wore zeal as a mantle.

¹⁸ He repaid them for what they had done, angry judgment to his adversaries, vengeance to his enemies, to the islands punishment as their reward.

translationWords:

- righteous, righteousness
- breastplate, breastpiece
- salvation
- clothe, clothed
- avenge, revenge, vengeance
- zeal, zealous
- angry, anger
- judge, judgment
- adversary, enemy
- punish, punishment
- reward

translationNotes:

- **He put on righteousness as a breastplate and a helmet of salvation upon his head. He clothed himself with garments of vengeance and wore zeal as a mantle** - “breastplate,” “helmet,” “garments,” and “mantle” are clothing for war and fighting. Isaiah describes Yahweh as putting these on to punish his people. (See: [Metaphor](#) and [Simile](#))

- **mantle** - a loose, flowing robe
- **He repaid them** - Isaiah is describing a future event as if it happened in the past. This means that it will certainly happen.

Links:

- [Introduction to Isaiah](#)
- [Isaiah 59 General Notes](#)
- [Isaiah 59 Translation Questions](#)

Isaiah 59:19-20**UDB:**

¹⁹ When that happens, people everywhere, from the east to the west, will respect and honor Yahweh,

because he will come like a rushing river that is pushed along by the strong wind that Yahweh sent.

²⁰ And Yahweh says that he will come to Jerusalem to free his people; he will come to rescue those in Judah who have stopped doing sinful things.

ULB:

¹⁹ So they will fear the name of Yahweh from the west, and his glory from the sun's rising; for he will come as a rushing stream, driven by the breath of Yahweh.

²⁰ "A redeemer will come to Zion and to those who turn from their rebellious deeds in Jacob—this is Yahweh's declaration.

translationWords:

- fear, afraid, fear of Yahweh
- name
- Yahweh
- glory, glorious
- breathe, breath
- redeem, redemption, redeemer
- Zion, Mount Zion
- rebel, rebellious, rebellion
- works, deeds, work, acts
- Jacob, Israel
- declare, declaration

translationNotes:

- **General Information:** - Isaiah continues speaking.
- **fear the name of Yahweh** - Here "name" refers to Yahweh's reputation and character. AT: "fear Yahweh" (See: **Metonymy**)

- **from the west ... from the sun's rising** - Isaiah combines these words to mean people in all places of the world. (See: [Merism](#))
- **for he will come as a rushing stream** - Narrow valleys in Judah were dry most of the year until a sudden, heavy rain turned them into fast-moving water. When that happened there was a lot of noise and wind. (See: [Simile](#))
- **driven by the breath of Yahweh** - This can be stated in active form. AT: "which the breath of Yahweh drives" (See: [Active or Passive](#))
- **Yahweh's declaration** - This can be reworded so that the abstract noun "declaration" is expressed as the verb "declared" or "solemnly said." Translate this the same way you translated a similar phrase in [14:22](#). AT: "this is what Yahweh has declared" or "this is what Yahweh has solemnly said" (See: [Abstract Nouns](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 59 General Notes](#)
- [Isaiah 59 Translation Questions](#)

Isaiah 59:21**UDB:**

²¹ This is what Yahweh says to his people: “This is the covenant that I will make with you: My Spirit will not leave you, and you will always have my message. You will be able to declare it, and your children and grandchildren will be able to declare it forever.”

ULB:

²¹ As for me, this is my covenant with them—says Yahweh—my spirit who is upon you, and my words which I have put in your mouth, will not leave your mouth, or go out of the mouth of your children, or go out of the mouth of your children’s children—says Yahweh—from this time and forever.”

translationWords:

- [covenant](#)
- [Yahweh](#)
- [Holy Spirit, Spirit of God, Spirit of the Lord](#)
- [word](#)
- [children, child](#)
- [forever](#)

translationNotes:

- **my words which I have put in your mouth** - This refers to giving someone something to say. AT: “the message I have given you to speak” (See: [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 59 General Notes](#)
- [Isaiah 59 Translation Questions](#)

Isaiah 60 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation.

Special concepts in this chapter

Israel's restoration

This chapter pictures a time when Israel will be fully restored to Yahweh. They will be everything Yahweh intended them to be. All the nations will look to Israel and acknowledge her special relationship to Yahweh. (See: [restore](#), [restoration](#))

Links:

- [Isaiah 60:01 Notes](#)

Isaiah 60:1**UDB:**

¹ You people of Jerusalem, stand up!

Yahweh has done glorious things for you,
and he has acted powerfully for you;
so show others that he is very great!

ULB:

60 ¹ Arise, shine; for your light has come, and the glory of Yahweh has risen on you.

translationWords:

- [light](#)
- [glory, glorious](#)
- [Yahweh](#)

translationNotes:

- **General Information:** - Isaiah continues speaking to the people of Israel.
- **Arise, shine; for your light has come, and the glory of Yahweh has risen on you** - This refers to the glorious things Yahweh has done for the inhabitants of Jerusalem. They are now to show that glory through what they do and say and have hope in the future. (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 60 General Notes](#)
- [Isaiah 60 Translation Questions](#)

Isaiah 60:2-3**UDB:**

² But spiritual darkness has covered all the other people groups on the earth,

complete darkness,

but Yahweh will show you how great he is,

and other people will also see it.

³ People of all people groups will see that he is very great by seeing what he has done for you,

and kings will come to see the wonderful things that have happened to you.

ULB:

² Though darkness will cover the earth, and thick darkness the nations;
yet Yahweh will arise upon you, and his glory will be seen on you.

³ Nations will come to your light, and kings to your bright light that is rising.

translationWords:

- darkness
- nation
- Yahweh
- glory, glorious
- light
- king

translationNotes:

- **General Information:** - Isaiah is speaking to the people of Israel. He continues the metaphor about “light.” (See: [60:1](#))
- **Though darkness will cover the earth, and thick darkness the nations** - Both of these phrases mean the same thing and are combined for emphasis. They refer to “spiritual darkness.” This means all the other people of the world will not know Yahweh or how to please him. This is a metaphor for divine judgment. (See: [Parallelism](#) and [Metaphor](#))

- **yet Yahweh will arise upon you** - This means the light of God's presence will appear for the people of Israel, and it will show the way they should go. (See: [Metaphor](#))
- **and his glory will be seen on you** - This can be stated in active form. AT: "and the people of the nations will see his glory on you" (See: [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 60 General Notes](#)
- [Isaiah 60 Translation Questions](#)

Isaiah 60:4-5**UDB:**

⁴ Yahweh says, "Look around, and you will see the people who will be returning from exile!

Your sons will come from distant countries;
others will carry your little daughters home.

⁵ When you look at this happening,
you will be very joyful in your inner beings,
because people will bring valuable goods to you from all around the world.
They will bring valuable things from many nations in ships.

ULB:

⁴ Look all around and see. They all gather themselves together and come to you.

Your sons will come from far, and your daughters will be carried in their arms.

⁵ Then you will look and be radiant, and your heart shall rejoice and overflow,
because the abundance of the sea will be poured out to you, the wealth of the nations will come to you.

translationWords:

- son, son of
- heart
- rejoice
- nation

translationNotes:

- **General Information:** - Here Yahweh begins speaking.
- **They all gather themselves** - "They" refers to the rest of the people of Israel who will come together to return to Jerusalem.
- **your daughters will be carried in their arms** - This can be stated in active form. AT: "they will carry your daughters in their arms" or "they will carry your daughters on their hips" (See: [Active or Passive](#))

- **Then you will look and be radiant, and your heart shall rejoice and overflow** - These phrases share similar meanings and emphasize that they will be very happy because of what will happen in Jerusalem. (See: [Parallelism](#))
- **the abundance of the sea** - This refers to the riches and goods that will come to Jerusalem by way of shipping, perhaps from along the Mediterranean Sea.
- **be poured out to you** - This describes that the abundance will be like water that gushes out. (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 60 General Notes](#)
- [Isaiah 60 Translation Questions](#)

Isaiah 60:6-7**UDB:**

⁶ People will also bring valuable goods to you on herds of camels:

camels from the Midian and Ephah areas of northern Arabia.

And from Sheba in southern Arabia they will come, bringing gold and frankincense;

they will all come to praise me, Yahweh.

⁷ They will bring flocks of sheep and goats from Kedar in northern Arabia and give them to you.

They will bring rams from Nebaioth for you to sacrifice on my altars,

and I will accept them happily.

At that time I will cause my temple to be very beautifully decorated.

ULB:

⁶ Camel caravans will cover you, the dromedaries of Midian and Ephah;

all of them will come from Sheba;

they will bring gold and frankincense, and will sing the praises of Yahweh.

⁷ All the flocks of Kedar will be gathered together to you, the rams of Nebaioth will serve your needs;

they will be acceptable offerings on my altar; and I will glorify my glorious house.

translationWords:

- camel
- Midian, Midianites
- Sheba
- gold
- frankincense
- praise
- Yahweh
- flock, herd

- sheep, ram, ewe
- serve, service
- sacrifice, offering
- altar
- glorify
- glory, glorious
- house

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Israel.
- **the dromedaries** - “the young camels”
- **Ephah ... Kedar ... Nebaioth** - These are the names of areas in Arabia. (See: [How to Translate Names](#))
- **All the flocks of Kedar will be gathered together to you** - This can be stated in active form. AT: “The people of Kedar will gather their flocks for you” (See: [Active or Passive](#))
- **the rams of Nebaioth will serve your needs** - This refers to their need for sacrifices.
- **they will be acceptable offerings on my altar** - “I, Yahweh, will accept them on my altar”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 60 General Notes](#)
- [Isaiah 60 Translation Questions](#)

Isaiah 60:8-9**UDB:**

⁸ And what are those things that are

moving swiftly like clouds?

They resemble pigeons returning to their nests.

⁹ But they are really ships from Tarshish that are bringing your people back here.

When your people come, they will bring with them all the valuable possessions that they have acquired,

and they will do that to honor me, Yahweh, your God, the Holy One of Israel,

because I will have greatly honored you.

ULB:

⁸ Who are these who fly along like a cloud, and like the doves to their shelters?

⁹ The coastlands look for me, and the ships of Tarshish lead,

to bring your sons from far, their silver and their gold with them,

for the name of Yahweh your God, and for the Holy One of Israel, because he has honored you.

translationWords:

- dove, pigeon
- Tarshish
- silver
- gold
- name
- God
- Holy One
- Israel, Israelites, nation of Israel
- honor, to honor

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Israel.
- **Who are these who fly along like a cloud, and like the doves to their shelters?** - Yahweh uses questions and poetic images to draw attention here. He compares the sails of the ships to clouds and doves. This is also a picture of the Israelites returning to the country where they belong. AT: “Look, I see something like clouds moving quickly and like doves returning to their shelters.” (See: [Rhetorical Question](#) and [Simile](#))
- **The coastlands** - This refers to the people who live on the coastlands and describes the area of coastlands as if it was people looking out. AT: “The people from the coastlands” (See: [Metonymy](#) and [Personification](#))
- **the ships of Tarshish** - This expression usually means large merchant ships suitable for long voyages.
- **Holy One of Israel** - Translate this as in [1:4](#).
- **he has honored you** - “Yahweh has honored you, the people of Israel”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 60 General Notes](#)
- [Isaiah 60 Translation Questions](#)

Isaiah 60:10-11**UDB:**

¹⁰ Foreigners will come and rebuild the walls of your cities,
and their kings will serve you.

Although I punished you because I was angry with you,
these things will happen now because I will act mercifully toward
you because I am kind.

¹¹ The gates of your cities will be open during the day and also during the
night,

in order that people will be able to bring into your cities valuable
things from many countries,
with their kings being led to you in the processions.

ULB:

¹⁰ Sons of foreigners will rebuild your walls, and their kings will serve you;
though in my wrath I punished you, yet in my favor I will have compassion
on you.

¹¹ Your gates also will remain open continually; they will not be shut day or
night,
so that the wealth of the nations may be brought, with their kings being led.

translationWords:

- son, son of
- foreigner, foreign, alien
- king
- serve, service
- wrath, fury
- punish, punishment
- favor, favorable, favoritism
- compassion, compassionate
- gate, gate bar

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Israel.

- **they will not be shut day or night** - Here “day” and “night” together mean “all the time.” This can be stated in active form. AT: “no one will ever shut them” (See: [Active or Passive](#) and [Merism](#))
- **so that the wealth of the nations may be brought, with their kings being led** - This can be stated in active form. AT: “so that the people of the nations may bring their wealth, along with their kings” (See: [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 60 General Notes](#)
- [Isaiah 60 Translation Questions](#)

Isaiah 60:12-13**UDB:**

¹² And the kingdoms and nations whose people refuse to allow you to rule them will be completely destroyed.

¹³ The glorious things in Lebanon will be brought to you—
lumber from cypress trees and fir trees and pine trees—
to be used to make my temple beautiful.

When that is done, my temple will truly be glorious!

ULB:

¹² Indeed, nations and kingdoms that will not serve you will perish; those nations will be completely destroyed.

¹³ The glory of Lebanon will come to you, the cypress tree, the fir, and the cypress box tree together,
to beautify my sanctuary; and I will glorify the place of my feet.

translationWords:

- nation
- kingdom
- serve, service
- perish, perishing, perishable
- Lebanon
- cypress
- fir
- sanctuary
- glorify

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Israel.
- **those nations will be completely destroyed** - This can be stated in active form. AT: “I will completely destroy the people of those nations” (See: **Active or Passive**)
- **The glory of Lebanon** - This refers to Lebanon being famous for its beautiful trees, especially cypress and cedar. The exact identification of all the trees is not known.
- **the place of my feet** - This refers to Yahweh’s temple. (See: **Metonymy**)

Links:

- [Introduction to Isaiah](#)
- [Isaiah 60 General Notes](#)
- [Isaiah 60 Translation Questions](#)

Isaiah 60:14**UDB:**

¹⁴ The descendants of those who oppressed you will come and bow down to you;
those who despised you will prostrate themselves in front of your feet.

They will say that your city on Mount Zion
is the City of Yahweh,
where the Holy One of Israel lives.

ULB:

¹⁴ They will come to you to bow down, the sons of those who humbled you;
they will bow at your feet;
they will call you The City of Yahweh, Zion of the Holy One of Israel.

translationWords:

- [bow, bow down](#)
- [son, son of](#)
- [humble, humility](#)
- [Yahweh](#)
- [Zion, Mount Zion](#)
- [Holy One](#)
- [Israel, Israelites, nation of Israel](#)

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Israel.
- **Holy One of Israel** - Translate this as you did in [1:4](#).

Links:

- [Introduction to Isaiah](#)
- [Isaiah 60 General Notes](#)
- [Isaiah 60 Translation Questions](#)

Isaiah 60:15-16**UDB:**

¹⁵ Previously everyone hated you and ignored you,

but now your city will be majestic forever;
and I will cause you to be joyful forever.

¹⁶ People of all nations and their kings will gladly bring their wealth to you.

When that happens, you will realize that I truly am Yahweh,
the one who saves you and rescues you from your enemies,
and that I am the mighty one to whom you Israelite people belong.

ULB:

¹⁵ Instead of you remaining abandoned and hated, with no one passing through you,

I will make you a thing of pride forever, a joy from generation to generation.

¹⁶ You will also drink the milk of the nations, and will nurse at the breast of kings;

you will know that I, Yahweh, am your Savior and your Redeemer, the Mighty One of Jacob.

translationWords:

- proud, pride, prideful
- forever
- joy, joyful
- generation
- nation
- king
- Yahweh
- Savior
- redeem, redemption, redeemer
- mighty, might
- Jacob, Israel

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Israel.

- **with no one passing through you** - “with everyone avoiding your land” or “with all the foreigners avoiding your land”
- **You will also drink the milk of the nations, and will nurse at the breast of kings** - This refers to the wealth and plenty that will be drained from foreign nations. Both clauses repeat the same idea for emphasis. (See: [Metaphor](#) and [Parallelism](#))
- **Redeemer** - Translate this as you did in [41:14](#).
- **the Mighty One of Jacob** - Translate this as you did in [49:26](#).

Links:

- [Introduction to Isaiah](#)
- [Isaiah 60 General Notes](#)
- [Isaiah 60 Translation Questions](#)

Isaiah 60:17-18**UDB:**

¹⁷ Instead of metals that are not valuable, like bronze and iron,

I will bring to you silver and gold.

Instead of wood and stones,

I will bring you bronze and iron for your buildings.

There will be peace in your country,

and your rulers will do what is fair.

¹⁸ People in your country will no longer act violently,

and people will no longer destroy your land and drive you out of it.

The people in the city will be safe,

and everyone there will praise me.

ULB:

¹⁷ Instead of bronze I will bring gold, instead of iron I will bring silver;

instead of wood, bronze, and instead of stones, iron. I will appoint peace as your governors, and justice your rulers.

¹⁸ Violence will no longer be heard in your land, or devastation nor shattering within your borders;

but you will call your walls Salvation, and your gates Praise.

translationWords:

- bronze
- gold
- silver
- peace, peaceful
- governor, govern, proconsul, government
- just, justice, justly
- ruler, rulers, rule
- salvation
- gate, gate bar

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Israel.
- **instead of wood, bronze, and instead of stones, iron** - Yahweh will give more valuable building materials to them now. AT: “instead of wood, I will bring bronze, and instead of stones, I will bring iron” (See: [Ellipsis](#))
- **I will appoint peace as your governors, and justice your rulers** - Yahweh describes “peace” and “justice” as human rulers. This means there will be complete peace and justice in the land of Israel. (See: [Personification](#))
- **Violence will no longer be heard in your land** - This can be stated in active form. AT: “There will no longer be reports of violence in your land” (See: [Active or Passive](#))
- **but you will call your walls Salvation, and your gates Praise** - The physical objects have the names of spiritual qualities. The city of Jerusalem will be a safe place, and the people there will praise Yahweh. (See: [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 60 General Notes](#)
- [Isaiah 60 Translation Questions](#)

Isaiah 60:19-20**UDB:**

¹⁹ And you will no longer need the sun and moon to give you light,

because I, Yahweh, will give you more light than the sun and moon;

I will be a glorious light for you forever.

²⁰ It will seem as though the sun and moon will always be shining,

because I, Yahweh, will be an everlasting light for you.

You will never again be sad because of things that happen to you.

ULB:

¹⁹ The sun will no longer be your light by day,

nor will the brightness of the moon shine on you;

but Yahweh will be your everlasting light, and your God your glory.

²⁰ Your sun will no longer set, nor will your moon withdraw and disappear;

for Yahweh will be your everlasting light, and the days of your mourning will be ended.

translationWords:

- light
- Yahweh
- glory, glorious
- everlasting, eternal, eternity

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Israel.
- **for Yahweh will be your everlasting light** - Both verses repeat this same idea for emphasis. (See: [Parallelism](#))
- **Your sun will no longer set, nor will your moon withdraw and disappear** - The moon will not literally disappear. This is saying that in comparison to the light of Yahweh, the light of the sun and the moon will be nothing. (See: [Metaphor](#) and [Hyperbole](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 60 General Notes](#)
- [Isaiah 60 Translation Questions](#)

Isaiah 60:21-22**UDB:**

²¹ Your people will all be righteous,

and they will occupy the land forever,

because I myself have put you there like people plant trees

in order that you will show others that I am very great.

²² At that time, the groups that are very small now will become very large clans,

and small clans will become great nations.

All those things will happen because, I, Yahweh, will cause them to happen at the right time.”

ULB:

²¹ All your people will be righteous; they will take possession of the land for all time,

the branch of my planting, the work of my hands, that I may be glorified.

²² The little one shall become a thousand, and the small one a strong nation; I, Yahweh, will swiftly accomplish these things when the time comes.

translationWords:

- people of God, my people
- righteous, righteousness
- hand, right hand, to hand over
- glorify
- nation
- Yahweh

translationNotes:

- **General Information:** - Yahweh continues speaking to the people of Israel.
- **the branch of my planting, the work of my hands** - These phrases mean approximately the same and are repeated for emphasis. **Parallelism**)
- **the branch of my planting** - Yahweh is comparing the people to young shoots coming up that he planted as if he was a gardener. Yahweh has placed his people in the land of Israel. This gives hope to the people. (See: **Metaphor**)

- **the work of my hands** - Yahweh compares the people of Israel to something made by the skill of his handicraft. (See: [Metaphor](#))
- **that I may be glorified** - This can be stated in active form. AT: “so that all people may glorify me” (See: [Active or Passive](#))
- **a thousand** - “1,000” (See: [Numbers](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 60 General Notes](#)
- [Isaiah 60 Translation Questions](#)

Isaiah 61 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation.

The first part of this chapter is probably a prophecy about the coming messiah and not Isaiah because this was different than the message Isaiah delivered. (See: [Christ, Messiah](#))

Special concepts in this chapter

Restoration

This chapter prophesies concerning a future time of peace and restoration. It is unlikely to have been fulfilled in Isaiah's day. (See: [restore](#), [restoration](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#) and [fulfill](#))

Links:

- [Isaiah 61:01 Notes](#)

Isaiah 61:1**UDB:**

¹ The Spirit of Yahweh our Lord is on me;

he has appointed me to bring good news to those who are oppressed,

to comfort those who are discouraged,

and to free all those who are as though they are chained by the wrong things that they continually do.

ULB:

61 ¹ The Spirit of the Lord Yahweh is on me, because Yahweh has anointed me

to proclaim good news to the afflicted. He has sent me to heal the broken-hearted,

to proclaim liberty to the captives, and the opening of the prison for those who are bound.

translationWords:

- Holy Spirit, Spirit of God, Spirit of the Lord
- Lord Yahweh, Yahweh God
- anoint, anointed
- good news, gospel
- heal, cure
- heart
- proclaim, proclamation
- free, freedom, liberty
- captive, captivity
- prison, prisoner, imprison

translationNotes:

- **The Spirit of the Lord Yahweh is on me** - “Spirit” here is the Holy Spirit of Yahweh who compels or motivates the person. See how you translated this in [11:2](#) or in [42:1](#).
- **the afflicted** - This refers to poor people, those in great sorrow, or oppressed people who have problems they cannot overcome by themselves.

- **liberty to the captives, and the opening of the prison for those who are bound** - These two phrases mean the same thing. They state that God will certainly give freedom to captives. (See: [Parallelism](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 61 General Notes](#)
- [Isaiah 61 Translation Questions](#)

Isaiah 61:2**UDB:**

² He has sent me to tell those who mourn

that now is the time when Yahweh will act kindly toward his people;

now is the time when our God will get revenge on their enemies.

ULB:

² He has sent me to proclaim the year of Yahweh's favor,
the day of vengeance of our God,
and to comfort all who mourn.

translationWords:

- [send, send out, sent](#)
- [proclaim, proclamation](#)
- [Yahweh](#)
- [favor, favorable, favoritism](#)
- [avenge, revenge, vengeance](#)
- [God](#)
- [comfort, comforter](#)

translationNotes:

- **General Information:** - Isaiah continues speaking.
- **the year of Yahweh's favor, the day of vengeance** - Both of these phrases refer to the same span of time. "Year" and "day" are both specific examples that represent the greater whole. (See: [Metonymy](#) and [Parallelism](#))
- **year of Yahweh's favor** - "time when Yahweh will act kindly toward his people" (UDB)

Links:

- [Introduction to Isaiah](#)
- [Isaiah 61 General Notes](#)
- [Isaiah 61 Translation Questions](#)

Isaiah 61:3**UDB:**

³ To all those in Jerusalem who mourn,

he will give beautiful things to wear on their heads

instead of ashes that they put on their heads to show that they were sad;

he will cause them to rejoice instead of being sad;

he will enable them to be happy instead of being discouraged.

They will be called 'people who continually do what is right,

people who are like tall oak trees that Yahweh has planted'

to show others that he is very great.

ULB:

³ He has sent me—to give to those who mourn in Zion—to give them a turban instead of ashes,

oil of joy instead of mourning, a mantle of praise in place of a spirit of dullness,

to call them oaks of righteousness, the planting of Yahweh, that he may be glorified.

translationWords:

- Zion, Mount Zion
- oil
- joy, joyful
- praise
- spirit, spiritual
- oak
- righteous, righteousness
- glory, glorious

translationNotes:

- **General Information:** - Isaiah continues speaking.
- **to give ... to give** - Isaiah repeats this for emphasis.
- **a turban** - “a headdress” or “a beautiful head covering.” This is a long piece of cloth that is wrapped around the head.
- **oil of joy ... a mantle of praise** - People put oil on themselves and dressed in beautiful, long robes during times of celebration and joy. (See: [Metonymy](#))
- **in place of a spirit of dullness** - “in place of sadness” or “in place of mourning”
- **oaks of righteousness, the planting of Yahweh** - This means Yahweh has caused the people to be strong and sturdy. (See: [Metaphor](#))
- **that he may be glorified** - This can be stated in active form. AT: “so that the people’s lives may glorify him” (See: [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 61 General Notes](#)
- [Isaiah 61 Translation Questions](#)

Isaiah 61:4-5**UDB:**

⁴ Those who return from Babylon will rebuild the cities that the soldiers from Babylon tore down.

Even though those cities have been destroyed and abandoned for many years,

they will be restored.

⁵ Foreigners will be the ones who will take care of your flocks of sheep and goats,

and plow your fields and take care of your grapevines.

ULB:

⁴ They will rebuild the ancient ruins; they will restore the former desolations.

They will restore the ruined cities, the desolations from many former generations.

⁵ Foreigners will stand and feed your flocks, and sons of foreigners will work your fields and vineyards.

translationWords:

- ruin, ruins
- restore, restoration
- desolate, desolation
- generation
- foreigner, foreign, alien
- flock, herd
- works, deeds, work, acts
- vineyard

translationNotes:

- **General Information:** - Isaiah continues speaking using parallelisms in each line. (See: [Parallelism](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 61 General Notes](#)
- [Isaiah 61 Translation Questions](#)

Isaiah 61:6-7**UDB:**

⁶ But you are the ones who will be like the priests to serve Yahweh,
to work for God.

You will enjoy valuable goods that are brought from other nations,
and you will be happy that those things have become yours.

⁷ Previously you were shamed and disgraced,
but now you will have great blessings;
previously your enemies humbled you,
but now you will have many good things;
you will be happy because you will be in your land again,
and you will rejoice forever.

ULB:

⁶ You will be called the priests of Yahweh; they will call you servants of our God.

You will eat the wealth of the nations, and you will boast in their riches.

⁷ Instead of your shame you will have double; and instead of dishonor they will rejoice over their share.

So they will have a double share of their land; everlasting joy will be theirs.

translationWords:

- call, calling, called, call out
- priest, priesthood
- servant, slave, slavery
- nation
- boast, boastful
- shame, shameful, ashamed
- dishonor, dishonorable
- rejoice
- everlasting, eternal, eternity

translationNotes:

- **General Information:** - Yahweh's servant continues speaking to the people of Israel with each line a parallelism. (See: [Parallelism](#))
- **You will be called** - This can be stated in active form. AT: "People will call you" (See: [Active or Passive](#))
- **you will have double** - This probably refers to a double portion of land.
- **they will rejoice over their share ... they will ... their land ... will be theirs** - This still refers to the people of Israel. This can be stated in second person. AT: "you will rejoice over your share ... you will ... your land ... will be yours" (See: [First, Second or Third Person](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 61 General Notes](#)
- [Isaiah 61 Translation Questions](#)

Isaiah 61:8-9**UDB:**

⁸ "I, Yahweh, am very pleased with those who decide matters fairly;

I hate those who illegally take things from other people.

I will surely repay my people

for all that they have suffered in the past.

And I will make an everlasting agreement with them.

⁹ Their descendants will be honored by people of other nations; their children will be honored by all the other nations.

Everyone who sees them will know that they are a nation that I, Yahweh, have blessed."

ULB:

⁸ For I, Yahweh, love justice, and I hate robbery and violent injustice.

I will faithfully repay them, and I will make an everlasting covenant with them.

⁹ Their descendants will be known among the nations, and their offspring among the peoples.

All who see them will acknowledge them, that they are the people whom Yahweh has blessed.

translationWords:

- Yahweh
- love
- just, justice, justly
- faithful, faithfulness
- everlasting, eternal, eternity
- covenant
- descendant, descended from
- nation
- offspring
- people group, peoples, the people, a people
- bless, blessed, blessing

translationNotes:

- **Their descendants will be known among the nations, and their offspring among the peoples** - These two clauses mean the same thing. This can be stated in active form. AT: “People from other nations will know their descendants” (See: [Parallelism](#) and [Active or Passive](#))
- **their offspring among the peoples** - This clause assumes the same verb as the previous one. AT: “their offspring will be known among the peoples” (See: [Ellipsis](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 61 General Notes](#)
- [Isaiah 61 Translation Questions](#)

Isaiah 61:10-11**UDB:**

¹⁰ I greatly rejoice because of what Yahweh has done!

I am happy in all my inner being,
because he has saved me and declared that I am righteous;
those blessings are like a robe that he has put on me.
I am as happy as a bridegroom in his wedding clothes,
or a bride wearing jewels.

¹¹ Just as seeds sown in a garden sprout from the soil and grow,
Yahweh our God will cause people of all nations to act righteously,
with the result that they will praise him for doing that.

ULB:

¹⁰ I will greatly rejoice in Yahweh; in my God I will be very glad.

For he has clothed me with the garments of salvation; he has clothed me
with the robe of righteousness,
as a bridegroom adorns himself with a turban, and as a bride adorns herself
with her jewels.

¹¹ For as the earth produces its sprouting plants, and as the garden makes
its planting grow,
so the Lord Yahweh will cause righteousness and praise to sprout up in front
of all the nations.

translationWords:

- rejoice
- clothe, clothed
- salvation
- robe
- righteous, righteousness
- bridegroom
- bride
- Lord Yahweh, Yahweh God
- praise
- nation

translationNotes:

- **I will greatly rejoice in Yahweh** - “I” refers to the people of God speaking as one person whom Yahweh has restored.
- **clothed me with the garments of salvation; he has clothed me with the robe of righteousness** - The people of God speaking as one person now have salvation and righteousness as their distinct appearance visible to all. “Garments” and “robe” are clothing that everyone can see. (See: [Metaphor](#))
- **as a bridegroom adorns himself with a turban, and as a bride adorns herself with her jewels** - This comparison emphasizes that the speaker is extremely happy, joyful, celebrating. (See: [Simile](#))
- **turban** - Translate this as in [61:3](#).
- **For as the earth produces its sprouting plants, and as the garden makes its planting grow** - This is saying the same thing in two ways. The fact that whatever God says he will do is certainly going to happen is compared to the fact that seeds sprout after planting. AT: “Just as seeds sown in a garden sprout from the soil and grow” (See: [Parallelism](#) and [Simile](#))
- **righteousness and praise to sprout up** - This expression describes these virtues as growing from seed like plants do. (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 61 General Notes](#)
- [Isaiah 61 Translation Questions](#)

Isaiah 62 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an important quotation.

Special concepts in this chapter

Restoration

This chapter prophesies concerning a future time of peace and restoration. It is unlikely to have been fulfilled in Isaiah's day. (See: [restore](#), [restoration](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#) and [fulfill](#))

Links:

- [Isaiah 62:01 Notes](#)

Isaiah 62:1-2**UDB:**

¹ Because I am very concerned about the people of Jerusalem,

I will do something to help them.

I will not stop praying for them

until they are rescued from their oppressors,

until that becomes as apparent to everyone as the dawn every morning,

until people can see it as clearly as they see a torch shining brightly
at night.

² Some day the people of many nations will know that Yahweh has rescued
you, his people.

Their kings will see that your city is very great.

And Yahweh will give your city a new name.

ULB:

62 ¹ For Zion's sake I will not be silent, and for Jerusalem's sake I will not be
quiet,

until her righteousness proceeds brightly, and her salvation as a burning
torch.

² The nations will see your righteousness, and all kings your glory.

You will be called by a new name that Yahweh will choose.

translationWords:

- Zion, Mount Zion
- Jerusalem
- righteous, righteousness
- salvation
- nation
- king
- glory, glorious
- name
- Yahweh

translationNotes:

- **For Zion's sake I will not be silent, and for Jerusalem's sake I will not be quiet** - Both of these statements mean the same thing. Here "Zion" and "Jerusalem" both represent the people who live in Jerusalem. AT: "For the sake of the people of Jerusalem I will not be silent" (See: [Parallelism](#) and [Metonymy](#))
- **I will not be silent** - It is most likely that "I" refers to Isaiah.
- **until her righteousness proceeds brightly, and her salvation as a burning torch** - Both clauses reassure the people that God will eventually come and save the people of Israel and that it will be as apparent as light is. (See: [Simile](#) and [Parallelism](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 62 General Notes](#)
- [Isaiah 62 Translation Questions](#)

Isaiah 62:3-4**UDB:**

³ It will be as though Yahweh had held you up in his hands in order that everyone can see you.

Under his authority you will be like a crown worn by a king.

⁴ Your city will never again be called ‘the deserted city,’ and your country will never again be called ‘the desolate land’;

it will be called ‘the land that Yahweh delights in,’

and it will also be called ‘married to Yahweh.’

It will be called that because Yahweh will be delighted with you,

and it will be as though you were his bride.

ULB:

³ You will also be a crown of beauty in the hand of Yahweh, and a turban of kingship in the hand of your God.

⁴ It will no more be said of you, “Abandoned”; nor of your land any longer will it be said, “Desolate.”

Indeed, you will be called “My delight is in her,” and your land “Married,”

for Yahweh delights in you, and your land will be married.

translationWords:

- crown, to crown
- hand, right hand, to hand over
- Yahweh
- God
- desolate, desolation

translationNotes:

- **You will also be a crown of beauty in the hand of Yahweh, and a turban of kingship in the hand of your God** - These mean the same thing and are combined for emphasis. They say that Jerusalem will become a royal city under the power and authority (“the hand”) of God. (See: [Parallelism](#) and [Metonymy](#))
- **It will no more ... will it be said, “Desolate.”** - These mean the same thing are combined for emphasis. (See: [Parallelism](#))

- **It will no more be said of you** - This can be stated in active form. AT: “People will no longer say about you” (See: [Active or Passive](#))
- **nor of your land any longer will it be said** - This can be stated in active form. AT: “nor will people any longer say about your land” (See: [Active or Passive](#))
- **and your land will be married** - This means Yahweh will love the people of Israel and will always be with them as is a husband. (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 62 General Notes](#)
- [Isaiah 62 Translation Questions](#)

Isaiah 62:5**UDB:**

⁵ You people will live in all the country of Judah

like a young man lives with his bride.

And our God will be happy that you belong to him,

like a bridegroom is happy that his bride belongs to him.

ULB:

⁵ Truly, as a young man marries a young woman, so your sons will marry you,

and as a bridegroom rejoices over his bride, your God will rejoice over you.

translationWords:

- [bridegroom](#)
- [rejoice](#)
- [bride](#)

translationNotes:

- **as a young man marries a young woman, so your sons will marry you** - Here “sons” refers to the people of Israel and “you” refers to Judah, the land of Israel. This means the people will take possession of the land as a man takes possession of his young wife. (See: [Simile](#))
- **as a bridegroom rejoices over his bride, your God will rejoice over you** - This emphasizes God’s happiness about his relationship with his people. (See: [Simile](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 62 General Notes](#)
- [Isaiah 62 Translation Questions](#)

Isaiah 62:6-7**UDB:**

⁶ You people of Jerusalem, I have placed watchmen on your walls;

they will earnestly pray to Yahweh day and night.

You watchmen, you must not stop praying

and reminding Yahweh about what he has promised to do.

⁷ And tell Yahweh that he should not rest

until he causes Jerusalem to be a city that is famous and admired throughout the world.

ULB:

⁶ I have put watchmen on your walls, Jerusalem;

they are not silent day or night.

You who keep reminding Yahweh, do not pause.

⁷ Do not allow him to rest until he reestablishes

Jerusalem and makes it a praise on earth.

translationWords:

- Jerusalem
- rest
- praise

translationNotes:

- **I have put** - Here “I” may refer to Isaiah or to Yahweh.
- **watchmen on your walls** - This refers to prophets, officials, or possibly angels, who are constantly praying for the people of Jerusalem like watchmen who constantly guard the city. See how you translated “watchmen” in [52:8](#) and [56:10](#). (See: [Metaphor](#))
- **they are not silent day or night** - This means they are continually pleading to Yahweh or calling to each other. AT: “they are earnestly praying to Yahweh throughout the entire day” (See: [Litotes](#) and [Merism](#))
- **Do not allow him to rest** - Here “him” refers to Yahweh.

Links:

- [Introduction to Isaiah](#)
- [Isaiah 62 General Notes](#)
- [Isaiah 62 Translation Questions](#)

Isaiah 62:8-9**UDB:**

⁸ Yahweh has raised his right hand to solemnly promise to the people of Jerusalem:

”I will use my power and will never again allow your enemies to defeat you;

soldiers from other nations will never come again to take away your grain and the wine that you worked hard to produce.

⁹ You yourselves will grow the grain,

and you will be the ones who will praise me, Yahweh, while you eat the bread made from the grain.

Inside the courtyards of my temple,

you yourselves will drink the wine made from the grapes that you harvested.”

ULB:

⁸ Yahweh has sworn by his right hand and by the arm of his strength,

”Surely I will no longer give your grain as food for your enemies.

Foreigners will not drink your new wine, for which you have worked.

⁹ For those who harvest the grain will eat it and praise Yahweh,

and those who pick the grapes will drink the wine in the courts of my holy sanctuary.”

translationWords:

- right hand
- grain
- foreigner, foreign, alien
- wine, wineskin, new wine
- works, deeds, work, acts
- harvest
- praise
- grape
- holy, holiness
- sanctuary

translationNotes:

- **by his right hand and by the arm of his strength** - The right hand and arm represent power and authority. AT: “by his power and authority” (See: [Metonymy](#))
- **Surely I will no longer give your grain as food for your enemies** - This means Yahweh will not let enemies conquer the people of Israel and take their grain anymore. Perhaps enemies took the grain in the past as a tax or to feed their own armies.
- **I will no longer give your grain as food for your enemies ... Foreigners will not drink your new wine** - These statements are set together for emphasis and completion. (See: [Parallelism](#))
- **those who harvest the grain ... those who pick the grapes** - These statements are set together for emphasis and completion. (See: [Parallelism](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 62 General Notes](#)
- [Isaiah 62 Translation Questions](#)

Isaiah 62:10**UDB:**

¹⁰ Go out through the city gates!

Prepare the highway on which people will return from other countries!

Cause the road to become smooth;

clear off all the stones;

set up signal flags to help the people groups to see the road to Jerusalem.

ULB:

¹⁰ Come through, come through the gates! Prepare the way for the people!

Build it, build the highway! Gather out the stones!

Raise up a signal flag for the nations!

translationWords:

- gate, gate bar
- people group, peoples, the people, a people
- nation

translationNotes:

- **Come through, come through the gates** - The phrase “come through” is repeated to show urgency.
- **Build it, build the highway** - The word “build” is repeated to emphasize that Yahweh urgently wants the road prepared. The “highway” represents the way the people can return. This is similar to [40:3](#) and [57:14](#). (See: [Metonymy](#))
- **Gather out the stones** - “Take the stones out of the road to make it smooth.” Stones represent all the obstacles to quick travel. (See: [Metonymy](#))
- **Raise up a signal flag for the nations** - A signal flag represents something to draw the attention of others. This means Yahweh is calling the people of the other nations to take notice of the land of Israel and to see what Yahweh has accomplished as he said he would. (See: [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 62 General Notes](#)
- [Isaiah 62 Translation Questions](#)

Isaiah 62:11-12**UDB:**

¹¹ This is the message that Yahweh has sent to the people of every nation.

Tell the people of Israel, "The one who will rescue you is coming!
Look! He will be bringing to you your reward;
those whom he has rescued will be going ahead of him."

¹² They will be called: "Yahweh's own people,
and ones whom he rescued."

And Jerusalem will be known as: "The city that Yahweh loves,"
and "The city that is no longer abandoned."

ULB:

¹¹ Look, Yahweh announces to the ends of the earth,
"Say to the daughter of Zion: Look, your Savior is coming!
See, his reward is with him, and his recompense is going before him."

¹² They will call you, "The holy people; the redeemed of Yahweh," and you
will be called "Sought after; a city not abandoned."

translationWords:

- Zion, Mount Zion
- Savior
- reward
- holy, holiness
- redeem, redemption, redeemer

translationNotes:

- **Look** - "Take notice!"
- **the ends of the earth** - The places on the earth that are very far away are spoken of as if they were the places where the earth ends. This phrase also forms a merism and refers to everywhere in between the ends. See how you translated this in [40:28](#). AT "the farthest places of the earth" or "the entire earth" (See: [Metaphor](#) and [Merism](#))
- **the daughter of Zion** - "Daughter" represents the people of Jerusalem (Zion). See how you translated this in [1:8](#). (See: [Idiom](#))

- **See, his reward is with him, and his recompense is going before him** - These clauses represent the same idea for emphasis. See how you translated a similar phrase in [40:10](#). (See: [Parallelism](#))
- **you will be called** - This can be stated actively, “they will call you” (See: [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 62 General Notes](#)
- [Isaiah 62 Translation Questions](#)

Isaiah 63 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation.

Other possible translation difficulties in this chapter

Imagery

The imagery of judgment in this chapter is intended to be rather vivid. The translator should avoid euphemisms, if possible. Overall, this chapter prophesies a day of great judgment and God's wrath. (See: [judge](#), [judgment](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#) and [wrath](#), [fury](#))

Links:

- [Isaiah 63:01 Notes](#)

Isaiah 63:1-2**UDB:**

¹ I ask, "Who is this who is coming from the city of Bozrah in Edom,

whose clothes are stained red from blood?

Who is this who is wearing beautiful robes?"

He replies, "It is I, Yahweh, declaring that I have defeated your enemies,

and I am able to rescue you!"

² I ask him, "What are those red spots on your clothes?"

It appears that you have been treading on grapes to make wine."

ULB:

63 ¹ Who is this who comes from Edom, clothed in red from Bozrah?

Who is he in royal clothing, marching confidently because of his great strength?

It is I, speaking righteousness and powerfully able to save.

² Why are your clothes red, and why do they look like you have been treading grapes in a winepress?

translationWords:

- Edom, Edomite, Idumea
- royal
- righteous, righteousness
- save, safe
- grape
- winepress

translationNotes:

- **Who is this who comes from Edom ... Bozrah** - Isaiah speaks as a watchman using the question and answer format to present this information about Yahweh's judgment on Edom,

an enemy of Israel. This rhetorical question can be translated as a statement. AT: “I, Yahweh, am coming from Edom, clothed in red from Bozrah” (See: [Rhetorical Question](#))

- **Bozrah** - This is the capital city of Edom. (See: [How to Translate Names](#))
- **It is I** - Here “I” refers to Yahweh.
- **Why are your clothes red, and why ... winepress?** - This rhetorical question can be translated as a statement. AT: “The red on your clothing looks makes you look like you have been treading on grapes in a winepress.” (See: [Rhetorical Question](#))
- **winepress** - A winepress is a low place carved out of rock in the ground where workers step on the grapes to crush them with their feet, in order to remove the grape juice.

Links:

- [Introduction to Isaiah](#)
- [Isaiah 63 General Notes](#)
- [Isaiah 63 Translation Questions](#)

Isaiah 63:3-4**UDB:**

³ He replies, "I have been treading on my enemies, not on grapes.

I did it myself; no one helped me.

I punished them because I was very angry with them,
and my clothes became stained with their blood.

⁴ I did that because it was time for me to get revenge;

it was time to rescue my people from those who had oppressed them.

ULB:

³ I have trodden grapes in the winepress alone, and no one from the nations joined me.

I trod them in my anger and trampled them in my fury.

Their blood is spattered on my clothes and stained all my clothes.

⁴ For I looked forward to the day of vengeance, and the year for my redemption had arrived.

translationWords:

- winepress
- nation
- angry, anger
- blood
- avenge, revenge, vengeance
- redeem, redemption, redeemer

translationNotes:

- **I have trodden grapes** - Here "I" refers to Yahweh. This imagery refers to Yahweh destroying his enemies. (See: **Metaphor**)
- **For I looked forward to the day of vengeance** - Here "day" refers to a period of time. (See: **Synecdoche**)
- **vengeance** - Yahweh will punish in an appropriate way to bring about justice. His kind of vengeance differs from man's vengeance.
- **the year for my redemption** - Here "year" refers to a specific time appointed by Yahweh for restoring Israel. (See: **Synecdoche**)

Links:

- [Introduction to Isaiah](#)
- [Isaiah 63 General Notes](#)
- [Isaiah 63 Translation Questions](#)

Isaiah 63:5-6**UDB:**

⁵ I searched for someone who would enable me to help my people,
but I was amazed that there was no one to help me.
So I defeated their enemies with my own power;
I was able to do that because I was very angry.
⁶ Because I was extremely angry, I punished the nations;
I caused them to stagger like drunk men,
and I caused their blood to pour out on the ground.”

ULB:

⁵ I looked, and there was no one to help. I wondered that there was none to help,
but my own arm brought victory for me, and my strong anger drove me on.
⁶ I trampled down the peoples in my anger and made them drunk in my wrath,
and I poured out their blood on the earth.

translationWords:

- **wrath, fury**
- **blood**

translationNotes:

- **General Information:** - Yahweh continues speaking.
- **but my own arm** - Here “arm” represents power. (See: **Metonymy**)
- **and made them drunk in my wrath** - This means Yahweh made them stunned and senseless by his full wrath and punishment. (See: **Metaphor**)
- **I poured out their blood** - Here “blood” represents the life of Yahweh’s enemies that was gushing out so they would die. (See: **Metaphor**)

Links:

- [Introduction to Isaiah](#)
- [Isaiah 63 General Notes](#)
- [Isaiah 63 Translation Questions](#)

Isaiah 63:7-8**UDB:**

⁷ I will tell about all the things that Yahweh has done for his people because of his faithful love for them,

and I will praise him for all that he has done.

Yahweh has done good things for us people of Israel;

he has acted mercifully toward us

and he has steadfastly and faithfully loved us.

⁸ Yahweh said, "These are my people;

they will not deceive me";

so he rescued us.

ULB:

⁷ I will tell of the acts of Yahweh's covenant faithfulness, the praiseworthy deeds of Yahweh.

I will tell of all that Yahweh has done for us, and of his great goodness to the house of Israel.

This compassion he has shown us because of his mercy, and with many deeds of covenant faithfulness.

⁸ For he said, "For certain they are my people, children who are not disloyal."

He became their Savior.

translationWords:

- Yahweh
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- praise
- works, deeds, work, acts
- house
- Israel, Israelites, nation of Israel
- compassion, compassionate
- mercy, merciful
- people of God, my people
- children, child
- Savior

translationNotes:

- **I will tell** - Here “I” refers to Isaiah.
- **done for us** - Here “us” refers to Isaiah and the people of Israel. (See: **Inclusive “We”**)

Links:

- [Introduction to Isaiah](#)
- [Isaiah 63 General Notes](#)
- [Isaiah 63 Translation Questions](#)

Isaiah 63:9**UDB:**

⁹ When we had many troubles,

he was sad also.

He sent his angel from before his presence to rescue us.

Because he loved us and was merciful to us,

he saved us;

it was as though he had picked our ancestors up and carried them
all those years during which they were oppressed in Egypt.

ULB:

⁹ Through all their suffering,

he suffered too, and the angel from his presence saved them.

In his love and mercy he saved them,

and he lifted them up and carried them through all the ancient times.

translationWords:

- suffer, suffering
- messenger
- save, safe
- love
- mercy, merciful

translationNotes:

- **Through all their suffering** - “Through all our suffering.” Here “their” refers to the people of Israel. Isaiah included himself as a member of the people.
- **he suffered too** - Here “he” refers to Yahweh.
- **the angel from his presence** - This is a representative who is sent from God’s presence.
- **he lifted them up and carried them** - This refers to when God protected and saved the people of Israel from the Egyptians many years earlier. The full meaning of this statement can be made clear. (See: [Metaphor](#) and [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 63 General Notes](#)
- [Isaiah 63 Translation Questions](#)

Isaiah 63:10

UDB:

¹⁰ But we rebelled against him,
and we caused his Holy Spirit to be sad.
So he became like an enemy
who fought against us.

ULB:

¹⁰ But they rebelled and grieved his Holy Spirit.
So he became their enemy and fought against them.

translationWords:

- [rebel, rebellious, rebellion](#)
- [Holy Spirit, Spirit of God, Spirit of the Lord](#)

translationNotes:

- **But they rebelled** - “but we rebelled.” Here “they” refers to the people of Israel. Isaiah included himself as a member of the people.
- **his Holy Spirit** - “Yahweh’s Holy Spirit”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 63 General Notes](#)
- [Isaiah 63 Translation Questions](#)

Isaiah 63:11**UDB:**

¹¹ Then we thought about what happened long ago,

during the time when Moses led our ancestors out of Egypt.

We cried out, "Where is the one who brought our ancestors through the Sea of Reeds

while Moses led them?

Where is the one who sent his Holy Spirit

to be among our ancestors?

ULB:

¹¹ His people thought about the ancient times of Moses.

They said, "Where is God, who brought them up out of the sea with the shepherds of his flock?

Where is God, who put his Holy Spirit among them?

translationWords:

- **people of God, my people**
- **Moses**
- **Sea of Reeds, Red Sea**
- **shepherd, to shepherd**
- **flock, herd**

translationNotes:

- **They said** - "we said." Here "they" refers to the people of Israel. Isaiah included himself as a member of the people.
- **who brought them up out of the sea** - The story of Yahweh miraculously splitting the waters of the Sea of Reeds so that the Israelites could cross and escape the Egyptians is assumed knowledge. (See: **Assumed Knowledge and Implicit Information**)
- **the shepherds of his flock** - Leaders are sometimes referred to as "shepherds." AT: "the leaders of his people" (See: **Metaphor**)

Links:

- [Introduction to Isaiah](#)
- [Isaiah 63 General Notes](#)
- [Isaiah 63 Translation Questions](#)

Isaiah 63:12-13**UDB:**

¹² Where is the one who showed his glorious power

and caused the water to separate when Moses lifted his arm above it,

with the result that he will be honored forever?

¹³ Where is the one who led our ancestors while they walked through the seabed?

They were like horses that were racing along and never stumbled.

ULB:

¹² Where is God, who made his glorious power go with the right hand of Moses,

and divided the water before them, to make an everlasting name for himself?

¹³ Where is God, who led them through the deep water? Like a horse running on flat land, they did not stumble.

translationWords:

- glory, glorious
- right hand
- everlasting, eternal, eternity
- name
- water, waters
- horse

translationNotes:

- **General Information:** - The people of Israel continue speaking.
- **who made his glorious power go with the right hand of Moses** - Here “right hand” represents the power of Yahweh through Moses. This means it was God’s power that enabled Moses to divide the water of the Reed Sea. (See: [Metonymy](#))
- **Like a horse running on flat land, they did not stumble** - This means that the people of Israel were sure-footed as horses in open country on their travels toward Israel from Egypt. (See: [Simile](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 63 General Notes](#)
- [Isaiah 63 Translation Questions](#)

Isaiah 63:14**UDB:**

¹⁴ They were like cattle that walk down into a valley to rest,
and the Spirit of Yahweh enabled them to go to a place where they
could rest.
Yahweh, you led your people,
and you caused yourself to be praised.”

ULB:

¹⁴ As the cattle that go down into the valley, the Spirit of Yahweh gave them
rest.
So you led your people, to make yourself a name of praise.

translationWords:

- [cow, calf, bull, cattle](#)
- [Holy Spirit, Spirit of God, Spirit of the Lord](#)
- [rest](#)
- [people of God, my people](#)
- [praise](#)

translationNotes:

- **General Information:** - The people of Israel continue speaking.
- **As the cattle that go down into the valley ... rest** - This image pictures cattle going into a valley where there is green grass and water and emphasizes that God led the people of Israel and took care of them. (See: [Simile](#))
- **to make yourself a name of praise** - Here “name of praise” refers to honor and one’s reputation. AT: “to make sure you have an honored reputation for yourself” (See: [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 63 General Notes](#)
- [Isaiah 63 Translation Questions](#)

Isaiah 63:15-16**UDB:**

¹⁵ "Yahweh, look down from heaven;

look down on us from your holy and glorious home.

You were previously very concerned about us, and you acted powerfully to help us.

But it seems that you do not act mercifully and zealously for us anymore.

¹⁶ You are our father, even if

Abraham does not know what is happening to us,

and Jacob is not concerned about us, either,

but Yahweh, you are our father;

you rescued us long ago.

ULB:

¹⁵ Look down from heaven and take notice from your holy and glorious habitation.

Where are your zeal and your mighty acts?

Your pity and your compassionate actions are kept from us.

¹⁶ For you are our father,

though Abraham does not know us, and Israel does not recognize us,

you, Yahweh, are our father. 'Our Redeemer' has been your name from ancient times.

translationWords:

- heaven, sky, heavens, heavenly
- holy, holiness
- glory, glorious
- zeal, zealous
- mighty, might
- compassion, compassionate
- ancestor, father, forefather
- Abraham, Abram
- Israel, Israelites, nation of Israel

- [Yahweh](#)
- [redeem, redemption, redeemer](#)

translationNotes:

- **General Information:** - The people of Israel continue speaking.
- **Where are your zeal and your mighty acts?** - The writer uses a question to express deep emotion and concern because it seems God is not helping them. This rhetorical question can be translated as a statement. AT: “We do not see your zeal and your mighty acts!” (See: UDB) (See: [Rhetorical Question](#))
- **Your pity and your compassionate actions are kept from us** - This can be stated in active form. AT: “You keep your pity and compassion from us” (See: [Active or Passive](#))
- **though Abraham does not know us, and Israel does not recognize us** - These ancestors of the nation of Israel would not be able to identify their descendants because they changed so much. “Abraham” and “Israel” represent the distant past. (See: [Synecdoche](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 63 General Notes](#)
- [Isaiah 63 Translation Questions](#)

Isaiah 63:17**UDB:**

¹⁷ Yahweh, why did you cause us to wander away from your road?

Why did you cause us to be stubborn in our inner beings,
with the result that we no longer honor you?

Help us like you did previously,

because we are the people who serve you and belong to you.

ULB:

¹⁷ Yahweh, why do you make us wander from your ways and harden our hearts, so we do not obey you?

Return for your servants' sake, the tribes of your inheritance.

translationWords:

- heart
- obey, obedient, obedience
- servant, slave, slavery
- tribe
- inherit, inheritance, heritage, heir

translationNotes:

- **General Information:** - The people of Israel continue speaking.
- **Yahweh, why do you make us wander from your ways and harden our hearts, so we do not obey you?** - Here the writer uses a question to express a complaint of the people to God. This question can be translated as a statement. AT: "Yahweh, you have made us wander from your ways and become stubborn so that we do not obey you." (See: [Rhetorical Question](#))
- **why do you make us wander from your ways** - To not do what Yahweh commands is spoken of as if a person wanders off of the correct path. AT: "why do you make do what is wrong" (See: [Metaphor](#))
- **harden our hearts** - This means to become resistant to Yahweh's teaching by refusing to listen and obey. Here "heart" represents their motives, feelings and desires. (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 63 General Notes](#)
- [Isaiah 63 Translation Questions](#)

Isaiah 63:18-19**UDB:**

- ¹⁸ We, your holy people, possessed your sacred temple for only a short time,
and now our enemies have destroyed it.
- ¹⁹ Now it seems as though we never were ruled by you,
as though we never belonged to you.”

ULB:

- ¹⁸ Your people possessed your holy place for a short time, but then our enemies trampled it.
- ¹⁹ We have become like those over whom you never ruled, like those who were never called by your name.”

translationWords:

- [people of God, my people](#)
- [holy place, most holy place](#)
- [ruler, rulers, rule](#)
- [call, calling, called, call out](#)
- [name](#)

translationNotes:

- **General Information:** - The people of Israel continue speaking.
- **who were never called by your name** - This can be stated in active form. “name” refers to a family relationship. AT: “who never belonged to your family” (See: [Active or Passive](#) and [Metonymy](#))
- **We have become ... called by your name** - Some modern versions interpret this passage differently: “We are like the people over whom you have not ruled, like those who have not been called by your name.”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 63 General Notes](#)
- [Isaiah 63 Translation Questions](#)

Isaiah 64 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation.

Special concepts in this chapter

Repentance

This chapter records the repentance of the righteous remnant of Judah. It appears that Isaiah's prophecy returns to speak to his time period. (See: [repent](#), [repentance](#), [righteous](#), [righteousness](#), [remnant](#) and [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#))

Links:

- [Isaiah 64:01 Notes](#)

Isaiah 64:1-2**UDB:**

¹ "Yahweh, I wish that you had come down from the sky;

you would have caused the mountains to shake with fear.

² It would have been like fire burning up dead wood,

or like fire making water to boil.

Come down in order that your enemies will know who you are,

and so that the people of other nations will tremble in your presence.

ULB:

64 ¹ "Oh, if you had split open the heavens and come down! The mountains would have shaken at your presence,

² as when fire kindles the brushwood, or the fire makes water boil.

Oh, that your name would be known by your adversaries, that the nations would tremble at your presence!

translationWords:

- heaven, sky, heavens, heavenly
- fire
- name
- know, knowledge, make known
- adversary, enemy
- nation

translationNotes:

- **General Information:** - The people of Israel continue speaking to Yahweh. (See: 63:11)
- **Oh, if you had** - Isaiah introduces this desire for Yahweh's presence in their past history with a strong exclamation. (See: [Hypothetical Situations](#))
- **if you had split open the heavens** - If Yahweh had shown himself very dramatically by tearing open the sky. The words "split open" refer to ripping a piece of cloth apart. (See: [Metaphor](#))
- **mountains would have shaken** - The mountains would have trembled as in an earthquake. (See: [Hypothetical Situations](#))

- **as when fire kindles the brushwood, or the fire makes water boil** - This possibly emphasizes how easily God's presence would have caused the mountains and the people to tremble. (See: [Simile](#) and [Hypothetical Situations](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 64 General Notes](#)
- [Isaiah 64 Translation Questions](#)

Isaiah 64:3-4**UDB:**

³ You did awesome things that we were not expecting you to do;

the mountains shook when you came down onto Mount Sinai.

⁴ Since long ago no one has ever seen or heard about a God like you;
you help those who depend on you.

ULB:

³ Previously, when you did marvelous things that we had not expected, you came down, and the mountains trembled at your presence.

⁴ Since ancient times no one has heard or perceived,
nor eye seen any God besides you, who does things for him who waits for him.

translationWords:

- [God](#)

translationNotes:

- **General Information:** - The people of Israel continues speaking to Yahweh.
- **nor eye seen** - “eye” refers to seeing something. AT: “nor has anyone seen” (See: [Synecdoche](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 64 General Notes](#)
- [Isaiah 64 Translation Questions](#)

Isaiah 64:5**UDB:**

⁵ You help those who joyfully do what is right,

those who conduct their lives as you want them to.

But we did not do that; we continued to sin,

and so you became angry with us.

We have been sinning for a long time.

It is only if we continually do what you want us to do that you will save us.

ULB:

⁵ You come to help those who rejoice in doing what is right, those who call to mind your ways and obey them.

You were angry when we sinned. In your ways we will always be rescued.

translationWords:

- [rejoice](#)
- [mind](#)
- [obey, obedient, obedience](#)
- [angry, anger](#)
- [sin, sinful, sinner, sinning](#)

translationNotes:

- **General Information:** - The people of Israel continue speaking to Yahweh.
- **call to mind** - This is an idiom that means “remember.” (See: [Idiom](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 64 General Notes](#)
- [Isaiah 64 Translation Questions](#)

Isaiah 64:6-7**UDB:**

⁶ We have all become people who are not fit to worship you;

all of the good things that we have done are only like bloodstained rags.

Because of our sins, we are all like leaves that dry up
and are blown away by the wind.

⁷ None of our people worships you,
and no one really tries to persuade you to help him.

You have turned away from us.

It is as though you have abandoned us, so that we keep sinning and become more and more guilty.

ULB:

⁶ For we have all become like one who is unclean, and all our righteous deeds are like a menstrual rag.

We have all withered like leaves; our iniquities, like the wind, carry us away.

⁷ There are none who calls on your name, who makes an effort to take hold of you.

For you have hidden your face from us and made us waste away in the hand of our iniquities.

translationWords:

- unclean
- righteous, righteousness
- works, deeds, work, acts
- iniquity
- name
- face
- hand, right hand, to hand over

translationNotes:

- **General Information:** - The people of Israel continue speaking to Yahweh.

- **and all our righteous deeds are like a menstrual rag** - A “menstrual rag” is a cloth that a woman uses during the time of month when she bleeds from her womb. This means all their attempts to please God fail. This sentence was meant to be shocking. (See: [Simile](#))
- **We have all withered like leaves** - Isaiah compares the people of Israel to leaves that dry up when dead. (See: [Simile](#))
- **our iniquities, like the wind, carry us away** - This means their sins, as a community, are the reason for their failure. Isaiah compares the iniquities to the wind as the force for their suffering Yahweh’s punishment. (See: [Simile](#))
- **you have hidden your face from us** - This means God gave up on his people and let them suffer. (See: [Idiom](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 64 General Notes](#)
- [Isaiah 64 Translation Questions](#)

Isaiah 64:8-9**UDB:**

⁸ But even so, Yahweh, you are our father.

We are like clay that a potter uses,
and you created us, like a potter creates pottery.

⁹ Yahweh, do not continue to be angry with us;
do not keep thinking about our sins forever.
Do not forget that we are all your people.

ULB:

⁸ Yet, Yahweh, you are our father;
we are the clay. You are our potter; and we all are the work of your hand.
⁹ Be not too angry, Yahweh, nor always call to mind against us our sins.
Please look at us all, your people.

translationWords:

- Yahweh
- ancestor, father, forefather
- hand, right hand, to hand over
- angry, anger
- mind
- sin, sinful, sinner, sinning
- people of God, my people

translationNotes:

- **General Information:** - The people of Israel continue speaking to Yahweh.
- **we are the clay. You are our potter; and we all are the work of your hand** - This means God created the people of Israel. (See: **Metaphor**)
- **call to mind** - This refers to remembering the past. (See: **Idiom**)
- **look at us all** - Isaiah asks Yahweh to pay attention to their situation. (See: **Personification**)

Links:

- [Introduction to Isaiah](#)
- [Isaiah 64 General Notes](#)
- [Isaiah 64 Translation Questions](#)

Isaiah 64:10-12**UDB:**

¹⁰ All of your towns in Judah have become like the wilderness;

even Jerusalem has been destroyed.

¹¹ Your glorious temple on Mountain Zion, where our ancestors worshiped you,

has been completely burned up.

And all our other beautiful things have been ruined.

¹² Yahweh, you see all those things, but it seems that you refuse to do anything to help us.

It seems that you will cause us to suffer much more.”

ULB:

¹⁰ Your holy cities have become a wilderness;

Zion has become a wilderness, Jerusalem a desolation.

¹¹ Our holy and beautiful temple, where our fathers praised you, has been destroyed by fire, and all that was so dear is in ruins.

¹² How can you still hold back, Yahweh? How can you remain silent and continue to humiliate us?”

translationWords:

- holy, holiness
- desert, wilderness
- Zion, Mount Zion
- Jerusalem
- desolate, desolation
- temple
- ancestor, father, forefather
- praise
- ruin, ruins

translationNotes:

- **General Information:** - The people of Israel continue speaking to Yahweh.

- **Your holy cities have become a wilderness** - This emphasizes that the cities have been destroyed and no one lives there.
- **Our holy and beautiful temple, where our fathers praised you, has been destroyed by fire** - This can be stated in active form. AT: “The enemy has destroyed our holy and beautiful temple, where our fathers praised you, by fire” (See: [Active or Passive](#))
- **How can you still hold back, Yahweh? How can you remain silent and continue to humiliate us?** - They use questions to express their frustration because God has not yet come to help them. AT: “Please do not hold back, Yahweh! Please do not remain silent and continue to humiliate us!” (See: [Rhetorical Question](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 64 General Notes](#)
- [Isaiah 64 Translation Questions](#)

Isaiah 65 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which are extended quotations.

This chapter is Yahweh's response to the repentance of the people. (See: [repent](#), [repentance](#))

Special concepts in this chapter

Judgment and hope

This chapter records that Yahweh's judgment on the people must come. Despite this, there is hope that in the end, Yahweh will make all things new and restore them to himself. (See: [judge](#), [judgment](#), [hope](#) and [restore](#), [restoration](#))

Links:

- [Isaiah 65:01 Notes](#)

Isaiah 65:1-2**UDB:**

¹ This is what Yahweh said:

”I was ready to reply to my people,

but no one requested me to help them.

I was ready to help even those who did not call out to me.

I continued to say, ‘I am here to help you!’

² It is as though I had continually held out my arms to show that I was ready to help my people who rebelled against me,

and who continually did the evil things that they wanted to do.

ULB:

65 ¹ ”I was ready to be sought out by those who did not ask; I was ready to be found by those who did not seek.

I said, ‘Here I am! Here I am!’ to a nation that did not call on my name.

² I have spread out my hands all day to a stubborn people,

who walk in a way that is not good, who have walked after their own thoughts and plans!

translationWords:

- nation
- call, calling, called, call out
- name
- people of God, my people
- walk

translationNotes:

- **I was ready** - Here “I” refers to Yahweh.
- **I have spread out my hands all day to a stubborn people** - “Spreading out my hands” is a person’s gesture to show imploring or a strong request. AT: “I have continually begged a stubborn people to receive my help.” (See: **Idiom**)

Links:

- [Introduction to Isaiah](#)
- [Isaiah 65 General Notes](#)
- [Isaiah 65 Translation Questions](#)

Isaiah 65:3-4**UDB:**

³ They boldly continue to do things that cause me to be angry:

they offer sacrifices to their idols in their gardens,
and they burn incense to them on altars made of bricks and tiles.

⁴ They remain awake at night in cemeteries,

talking with the spirits of dead people.

They eat the meat of pigs,

and their pots are full of the broth of meat that is unacceptable to me.

ULB:

³ They are a people who continually offend me,
offering sacrifices in gardens, and burning incense on brick tiles.

⁴ They sit among the graves and keep watch all night,
and eat pork with the broth of foul meat in their dishes.

translationWords:

- sacrifice, offering
- incense
- tomb, grave, burial place

translationNotes:

- **General Information:** - Yahweh continues speaking about the people of Israel.
- **in gardens ... on brick tiles** - These refer to Canaanite places for worshipping idols. Their sacred altars were made of bricks, which Yahweh forbid for his altars. Yahweh's altars were made of stone. (See: [Assumed Knowledge and Implicit Information](#))
- **sit among the graves and keep watch all night** - This is a reference to consulting the dead, a practice that Yahweh prohibited. (See: [Assumed Knowledge and Implicit Information](#))
- **eat pork** - Yahweh did not allow the people of Israel to eat meat from pigs. (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 65 General Notes](#)
- [Isaiah 65 Translation Questions](#)

Isaiah 65:5**UDB:**

⁵ Then they say to others,

’Stay away from me; do not come near me,
because I am very holy,
with the result that you should not touch me.’
People like that are like smoke in my nose
from a fire that burns continually.

ULB:

⁵ They say, ‘Stand away, do not come near to me, for I am holier than you.’
These things are smoke in my nose, a fire that burns all day long.

translationWords:

- [holy, holiness](#)
- [fire](#)

translationNotes:

- **General Information:** - Yahweh continues speaking to and about the people of Israel.
- **These things are smoke in my nose** - Yahweh compares these people who are continually annoying him to smoke that irritates a person’s breathing. (See: [Metaphor](#))
- **a fire that burns all day long** - Yahweh compares the people of Israel to a slow-burning fire that sends out smoke without stopping as it irritates. (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 65 General Notes](#)
- [Isaiah 65 Translation Questions](#)

Isaiah 65:6-7**UDB:**

⁶ I have written a record of all the evil things that they have done.

And I will not remain silent about all those things;

I will certainly punish these people

⁷ for the sins that they and their ancestors have committed.

They have mocked me by burning incense to their idols on the hilltops.

So I will punish them like they deserve for doing those things.”

ULB:

⁶ Look, it is written before me:

I will not keep quiet, for I will pay them back; I will repay them into their laps,

⁷ for their sins and the sins of their fathers together,” says Yahweh.

”I will repay them for burning incense on the mountains and for mocking me on the hills.

I will therefore measure out their past deeds into their laps.”

translationWords:

- sin, sinful, sinner, sinning
- ancestor, father, forefather
- Yahweh
- incense
- works, deeds, work, acts

translationNotes:

- **General Information:** - Yahweh continues speaking about the people of Israel.
- **Look, it is written** - “Take notice and pay attention”
- **into their laps** - This means God will punish them to the fullest extent. This expression compares Yahweh punishing the people to dumping on their legs as they are sitting. (See: **Idiom** and **Metaphor**)

Links:

- [Introduction to Isaiah](#)
- [Isaiah 65 General Notes](#)
- [Isaiah 65 Translation Questions](#)

Isaiah 65:8**UDB:**

⁸ This is also what Yahweh said:

”When there is a cluster of nice grapes on a vine,
people do not throw them away,
because they know that there is good juice in those grapes.
Similarly, because there are some people in Judah who faithfully serve me,
I will not get rid of all of them.

ULB:

⁸ This is what Yahweh says, ”As when juice is found in a cluster of grapes,
when one says, ‘Do not ruin it, for there is good in it,’
this is what I will do for my servants’ sake: I will not ruin them all.

translationWords:

- [grape](#)
- [ruin, ruins](#)
- [servant, slave, slavery](#)

translationNotes:

- **As when juice is found in a cluster of grapes** - Yahweh compares the people of Israel to a cluster of grapes that still has some good juice in it. (See: [Metaphor](#))
- **when juice is found in a cluster** - This can be stated in an active way. AT: “when you find juice in a cluster” (See: [Active or Passive](#))
- **I will not ruin them all** - This can be expressed positively. AT: “I will spare some of them who are righteous” (See: [Litotes](#) and [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 65 General Notes](#)
- [Isaiah 65 Translation Questions](#)

Isaiah 65:9-10**UDB:**

⁹ I will spare some of the descendants of Jacob

who are living on the hills of Judah.

I have chosen them, and they will possess that land;

they will worship me, and they will live there.

¹⁰ Then all the land from the Plain of Sharon near the Mediterranean Sea and as far east as the Valley of Achor near Jericho will become pastureland,

where their cattle and sheep will rest.

ULB:

⁹ I will bring descendants from Jacob, and from Judah ones who will possess my mountains.

My chosen ones will possess the land, and my servants will live there.

¹⁰ Sharon will become a pasture for the flocks, and the Valley of Achor a resting place for herds,

for my people who seek me.

translationWords:

- descendant, descended from
- Jacob, Israel
- Judah
- chosen one, choose, chosen people, Chosen One, the elect
- servant, slave, slavery
- life, live, living, alive
- Sharon, Plain of Sharon
- flock, herd
- rest
- people of God, my people

translationNotes:

- **General Information:** - Yahweh continues speaking.
- **my mountains** - This refers to the highest locations of Jerusalem and all of Judea.
- **Sharon** - This was a fertile grazing area. (See: [How to Translate Names](#))
- **Valley of Achor** - This is the name of a valley that possibly ran from Jerusalem to south of Jericho. This was also a fertile grazing area. (See: [How to Translate Names](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 65 General Notes](#)
- [Isaiah 65 Translation Questions](#)

Isaiah 65:11**UDB:**

¹¹ But it will be different for you who have abandoned me,
 you who do not worship me on Zion, my sacred hill,
 you who worship Gad and Meni, the gods who you say will bring you good
 luck and good fortune.

ULB:

¹¹ But you who abandon Yahweh, who forget my holy mountain,
 who prepare a table for the god Fortune,
 and fill wine glasses of mingled wine for the god called Destiny.

translationWords:

- [Yahweh](#)
- [holy, holiness](#)
- [false god, foreign god, god, goddess](#)
- [wine, wineskin, new wine](#)

translationNotes:

- **General Information:** - Yahweh continues speaking.
- **holy mountain** - Translate this as in [11:9](#).
- **who prepare a table ... and fill wine glasses of mingled wine** - People would bring food and drink and place it in front of the idol as part of their worship.
- **mingled wine** - wine mixed with spices
- **Fortune ... Destiny** - These are names of false gods. They are also called “Gad” and “Meni.”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 65 General Notes](#)
- [Isaiah 65 Translation Questions](#)

Isaiah 65:12**UDB:**

¹² It is I, not Meni, who will decide what will happen to you;

you will all be slaughtered by swords.

That will happen because you did not answer

when I called out to you.

I spoke to you,

but you did not pay attention.

Instead, you did things that I said are evil;

you chose to do things that do not please me.

ULB:

¹² I will destine you for the sword, and you will all bow down to the slaughter,

because when I called, you did not answer; when I spoke, you did not listen.

But you did what was evil in my sight and and chose to do what displeases me.”

translationWords:

- destiny, destine, destined
- sword
- bow, bow down
- call, calling, called, call out
- evil, wicked, wickedness

translationNotes:

- **General Information:** - Yahweh continues speaking to those in Israel who worship idols.
- **destine you for the sword** - “The sword” represents weapons of war that Yahweh will use to punish those who do not respond to Yahweh’s call. (See: **Metonymy**)
- **when I called, you did not answer; when I spoke, you did not listen** - Both clauses mean the same and are repeated for emphasis. (See: **Parallelism**)

Links:

- [Introduction to Isaiah](#)
- [Isaiah 65 General Notes](#)
- [Isaiah 65 Translation Questions](#)

Isaiah 65:13-14**UDB:**

¹³ I, Yahweh the Lord, will give to those who worship and obey me things to eat and drink,
and they will be happy;

but all you evil people will be hungry and thirsty,
and you will be sad and disgraced.

¹⁴ Those who worship and obey me will sing joyfully,
but you evil people will wail loudly
because you will be suffering in your inner beings.

ULB:

¹³ This is what the Lord Yahweh says,
"Look, my servants will eat, but you will be hungry;
look, my servants will drink, but you will be thirsty;
look, my servants will rejoice, but you will be put to shame.

¹⁴ Look, my servants will shout with joy because of gladness of heart,
but you will cry because of the pain of the heart, and will wail because of
the crushing of the spirit.

translationWords:

- Lord Yahweh, Yahweh God
- rejoice
- shame, shameful, ashamed
- joy, joyful
- heart
- spirit, spiritual

translationNotes:

- **General Information:** - Yahweh continues speaking to those in Israel who worship idols.
- **Look, my servants** - "Take notice and pay attention" Yahweh repeats this for emphasis. (See: [Parallelism](#))
- **but you will cry because of the pain of the heart, and will wail because of the crushing of the spirit** - These clauses mean the same and the repetition is for emphasis. (See: [Parallelism](#))

- **crushing of the spirit** - This expression compares the feeling of terrible disappointment and sorrow to something becoming deformed due to high pressure. (See: [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 65 General Notes](#)
- [Isaiah 65 Translation Questions](#)

Isaiah 65:15-16**UDB:**

¹⁵ Those whom I have chosen will use your names when they curse people;

I, Yahweh the Lord, will get rid of you.

But I will give to those who worship and obey me a new name.

¹⁶ The people in this land have had many troubles,

but I will cause those troubles to occur no more.

Therefore those who request me to bless them and those who solemnly promise to do something

should never forget that I am God, who faithfully do what I promise to do.

ULB:

¹⁵ You will leave behind your name as a curse for my chosen ones to speak; I, the Lord Yahweh, will kill you;

I will call my servants by another name.

¹⁶ Whoever pronounces a blessing on the earth will be blessed by me, the God of truth.

Whoever takes an oath on the earth will swear by me, the God of truth,

because the former troubles will be forgotten, for they will be hidden from my eyes.

translationWords:

- name
- curse, cursed
- chosen one, choose, chosen people, Chosen One, the elect
- Lord Yahweh, Yahweh God
- servant, slave, slavery
- bless, blessed, blessing
- earth, earthly
- God
- true, truth, come true
- oath, swear, swear by

translationNotes:

- **General Information:** - Yahweh continues speaking to those in Israel who worship idols.
- **will be blessed by me, the God of truth** - This can be stated in active form. AT: “I, the God who always speaks the truth, will bless him” (See: [Active or Passive](#))
- **the former troubles will be forgotten ... will be hidden** These clauses can be stated in active form. AT: “they will forget the former troubles, for these troubles will be out of my memory” (See: [Active or Passive](#))
- **they will be hidden from my eyes** - “hidden from my eyes” represents the attention and memory of Yahweh. AT: “I will not even think about them again” (See: [Idiom](#) and [Personification](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 65 General Notes](#)
- [Isaiah 65 Translation Questions](#)

Isaiah 65:17-19**UDB:**

¹⁷ Note this: Some day I will create a new heaven and a new earth.

They will be very wonderful, with the result that you will no longer think about all the troubles you had previously.

¹⁸ Be glad and always rejoice because of what I will do:

Jerusalem will be a place where people rejoice;
the people who live there will always be happy.

¹⁹ I will rejoice about Jerusalem,

and I will be delighted with my people.

People will no longer weep or cry because of being distressed.

ULB:

¹⁷ For see, I am about to create new heavens and a new earth;

and the former things will not be remembered or be brought to mind.

¹⁸ But you will be glad and rejoice forever in what I am about to create. See, I am about to create Jerusalem as a joy, and her people as a delight.

¹⁹ I will rejoice over Jerusalem and be glad over my people;

weeping and cries of distress will no longer be heard in her.

translationWords:

- create, creation, Creator
- heaven, sky, heavens, heavenly
- earth, earthly
- rejoice
- forever
- Jerusalem
- people of God, my people

translationNotes:

- **General Information:** - Yahweh continues speaking.
- **For see** - “Notice! Pay attention!”
- **new heavens and a new earth** - Both are extremes that also represent everything between. (See: [Merism](#))
- **the former things will not be remembered or be brought to mind** - Both of these clauses mean the same thing and are combined for emphasis. This can be stated in active form. AT: “you will not even think about what happened in the past” (See: [Parallelism](#) and [Active or Passive](#))
- **But you will be glad** - Here “you” refers to all of God’s servants. (See: [Forms of ‘You’ - Dual/Plural](#))
- **weeping and cries of distress will no longer be heard in her** - You can state this in active form. AT: “no one will hear weeping and cries of distress any longer in her.” (See: [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 65 General Notes](#)
- [Isaiah 65 Translation Questions](#)

Isaiah 65:20-21**UDB:**

²⁰ No child will die when it is still an infant;

all people will live until they are very old.

People will consider that anyone who is a hundred years old is still young;

they will consider that anyone who dies who is younger than that has been cursed.

²¹ My people will build houses and then live in them.

They will plant vineyards and then eat grapes from those vineyards.

ULB:

²⁰ Never again will an infant live there only a few days;

nor will an old man die before his time.

One who dies at one hundred years old will be considered a young person.

Anyone who fails to reach the age of one hundred years old will be considered cursed.

²¹ They will build houses and inhabit them, and they will plant vineyards and eat their fruit.

translationWords:

- death, die, dead
- curse, cursed
- vineyard
- fruit, fruitful

translationNotes:

- **General Information:** - Yahweh continues speaking about his faithful people.
- **one hundred years** - “100 years” (See: [Numbers](#))
- **will be considered a young person** - This can be stated in active form. AT: “people will consider him a young person” (See: [Active or Passive](#))
- **will be considered cursed** - This can be stated this in active form. AT: “people will consider this person as cursed” (See: [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 65 General Notes](#)
- [Isaiah 65 Translation Questions](#)

Isaiah 65:22-23**UDB:**

²² The houses that they build, no one will take those houses away from them and live in them.

No one will take a vineyard away from its owner.

My chosen people will live a long time, like trees do,

and they will enjoy the things that they have done—

the houses that they have built and the crops that they have planted.

²³ They will not work hard in vain,

and their children will not die from some calamity.

I will certainly bless their children and their grandchildren.

ULB:

²² No longer will they build a house and another live in it; they will not plant, and another eat;

for as the days of trees will be the days of my people. My chosen will fully outlive the work of their hands.

²³ They will not labor in vain, nor give birth to dismay.

For they are the children of those blessed by Yahweh, and their descendants with them.

translationWords:

- house
- life, live, living, alive
- people of God, my people
- chosen one, choose, chosen people, Chosen One, the elect
- hand, right hand, to hand over
- labor, laborer
- vain, vanity
- children, child
- bless, blessed, blessing
- Yahweh
- descendant, descended from

translationNotes:

- **General Information:** - Yahweh continues speaking about his faithful people.
- **for as the days of trees will be the days of my people** - “Days” refers to the span of their lifetime. AT: “for my people will live as long as trees live” (See: [Synecdoche](#))
- **they are the children of those blessed by Yahweh** - This can be stated in active form. AT: “they are the children of those whom Yahweh blessed” (See: [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 65 General Notes](#)
- [Isaiah 65 Translation Questions](#)

Isaiah 65:24-25**UDB:**

²⁴ Before they call to me to help them, I will answer;

I will answer their prayers while they are still praying for me to do something for them.

²⁵ No one will be harmed or injured anywhere on Zion, my sacred hill:

wolves and lambs will eat grass together peacefully;

lions will eat hay like oxen do, and they will not attack people.

Snakes will not hurt anyone; they will lie on the ground and eat only dirt.

That is surely what it will be like because I, Yahweh, have said it.”

ULB:

²⁴ Before they call, I will answer; and while they are still speaking, I will hear.

²⁵ The wolf and the lamb will graze together, and the lion will eat straw like the ox;

but dust will be the serpent’s food.

They will no longer hurt nor destroy on all my holy mountain,” says Yahweh.

translationWords:

- call, calling, called, call out
- wolf, wolves, wild dogs
- lamb, Lamb of God
- lion
- ox, oxen
- serpent, snake, viper
- holy, holiness
- Yahweh

translationNotes:

- **General Information:** - Yahweh continues speaking about his faithful people.
- **holy mountain** - Translate this as in [11:9](#).

Links:

- [Introduction to Isaiah](#)
- [Isaiah 65 General Notes](#)
- [Isaiah 65 Translation Questions](#)

Isaiah 66 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of 66:1-17, 21-24, which are extended quotations.

Special concepts in this chapter

In the end

In the end, Yahweh will enact his perfect justice. This is the true hope of this world. The new heaven and the new earth are an important part of this. In the end, this will be the perfect creation of Yahweh and will last forever. (See: **just, justice, justly, hope** and **forever**)

Links:

- **Isaiah 66:01 Notes**

Isaiah 66:1**UDB:**

¹ Yahweh also said this:

”All of heaven is like my throne,
and the whole earth is like my footstool.
So you could certainly not build a house
that would be adequate for me to live in and rest!

ULB:

66 ¹ This is what Yahweh says,
”Heaven is my throne, and the earth is my footstool. Where then is the house
you will build for me? Where is the place where I may rest?

translationWords:

- [Yahweh](#)
- [heaven, sky, heavens, heavenly](#)
- [throne](#)
- [footstool](#)
- [house](#)
- [rest](#)

translationNotes:

- **Heaven is my throne, and the earth is my footstool** - Yahweh compares heaven to a throne and the earth to a footstool to emphasize how great he is. (See: [Metaphor](#))
- **Where then is the house you will build for me? Where is the place where I may rest?** - Yahweh uses questions to emphasize that humans cannot build a place for him to dwell. (See: [Rhetorical Question](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 66 General Notes](#)
- [Isaiah 66 Translation Questions](#)

Isaiah 66:2**UDB:**

² I have created everything;

all things exist because I made them.

That is true because I, Yahweh, have said it.

The people I am most pleased with are those who are humble,

who patiently endure it when they suffer,

and who tremble when they hear me rebuking them.

ULB:

² My hand has made all these things; that is how these things came to be—
this is Yahweh's declaration.

This is the man of whom I approve, the broken and contrite in spirit, and
who trembles at my word.

translationWords:

- hand, right hand, to hand over
- Yahweh
- declare, declaration
- spirit, spiritual
- word

translationNotes:

- **General Information:** - Yahweh continues speaking.
- **My hand has made all these things** - “Hand” refers to the power and authority of Yahweh, not his physical body. (See: [Metonymy](#))
- **Yahweh's declaration** - Translate this as in [14:22](#).
- **the broken and contrite in spirit** - Here “broken” and “contrite” refers to a person who is truly humble and who suffers for his faith.

Links:

- [Introduction to Isaiah](#)
- [Isaiah 66 General Notes](#)
- [Isaiah 66 Translation Questions](#)

Isaiah 66:3**UDB:**

³ You have chosen to continually do the things that you want to do:

some of you slaughter oxen to sacrifice them to me,
but you also bring human sacrifices to your idols!
You sacrifice lambs to me,
but you kill dogs to offer them to your gods.
You offer grain to me,
but you also bring pigs' blood to your idols.
You burn incense to me,
but you also praise your idols.
You delight to do those disgusting things.

ULB:

³ He who slaughters an ox also murders a man; he who sacrifices a lamb also breaks a dog's neck;
he who offers a grain offering offers swine's blood; he who offers a memorial of incense also blesses wickedness.
They have chosen their own ways, and they take pleasure in their abominations.

translationWords:

- slaughter
- ox, oxen
- sacrifice, offering
- lamb, Lamb of God
- grain offering
- pig, swine, pork
- blood
- memorial, memorial offering
- incense
- bless, blessed, blessing
- evil, wicked, wickedness
- abomination, abominable

translationNotes:

- **General Information:** - Yahweh continues speaking.
- **He who slaughters ... also blesses wickedness** - These four clauses all describe different ways evil people act and come to the same meaning for emphasis. (See: [Parallelism](#))
- **They have chosen their own ways** - “They have chosen to do evil things that violate the ways of Yahweh”

Links:

- [Introduction to Isaiah](#)
- [Isaiah 66 General Notes](#)
- [Isaiah 66 Translation Questions](#)

Isaiah 66:4**UDB:**

⁴ When I called out to you,

you did not answer.

When I spoke, you did not pay attention.

You did many things that I say are evil,

and you chose to do things that I did not like.

So now I will punish you by causing you to experience the things that you yourselves have done, that you yourselves are afraid of.”

ULB:

⁴ In the same way I will choose their own punishment; I will bring on them what they fear,

because when I called, no one answered; when I spoke, no one listened.

They did what was evil in my sight, and chose to do what displeases me.”

translationWords:

- [fear, afraid, fear of Yahweh](#)
- [call, calling, called, call out](#)
- [evil, wicked, wickedness](#)

translationNotes:

- **General Information:** - Yahweh continues speaking about the wicked people.
- **They did what was evil in my sight** - Here “sight” refers to Yahweh considering their behavior. AT: “They did what I consider to be evil” (See: [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 66 General Notes](#)
- [Isaiah 66 Translation Questions](#)

Isaiah 66:5**UDB:**

⁵ But you people who tremble when you hear what Yahweh says,

listen to what he says now:

”Some of your people hate you and drive you away

because you belong to me.

They make fun of you, and they say,

’Yahweh should show his glorious power!

We want to see him do something to cause you to be truly happy.’

But some day those people will be very disgraced.”

ULB:

⁵ Hear the word of Yahweh, you who tremble at his word,

”Your brothers who hate and exclude you for my name’s sake have said,

‘May Yahweh be glorified, then we will see your joy,’

but they will be put to shame.

translationWords:

- word of God, word of Yahweh, word of the Lord, scripture
- brother
- name
- Yahweh
- glorify
- joy, joyful
- shame, shameful, ashamed

translationNotes:

- **May Yahweh be glorified** - This can be stated in active form. AT: “Glorify Yahweh” or “May Yahweh glorify himself” (See: [Active or Passive](#))
- **but they will be put to shame** - This can be stated in active form. AT: “but I will put them to shame” (See: [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 66 General Notes](#)
- [Isaiah 66 Translation Questions](#)

Isaiah 66:6**UDB:**

⁶ At that time, you will listen to the noise in the city.

You will hear the shouting in the temple.

It will be the sound of Yahweh paying back his enemies.

ULB:

⁶ A sound of battle tumult comes from the city, a sound from the temple,
the sound of Yahweh paying back his enemies.

translationWords:

- [temple](#)
- [Yahweh](#)

translationNotes:

- **General Information:** - Yahweh describes the punishment for the hypocrisy of the worshipers.
- **A sound of battle tumult** - The sound represents the real fighting that is going on in the temple as Yahweh is carrying out the punishment. (See: [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 66 General Notes](#)
- [Isaiah 66 Translation Questions](#)

Isaiah 66:7-8**UDB:**

⁷ No one ever heard that a woman gave birth to a baby

when she was just starting to have birth pains.

⁸ Certainly no one ever heard about such a thing happening,

and no one has ever seen it happen.

Similarly, no one ever heard that a nation was created in one instant,

not in one day.

But Jerusalem is like a woman who gives birth to children

as soon as she starts to have birth pains.

ULB:

⁷ Before she goes into labor, she gives birth;

before pain is upon her, she gave birth to a son.

⁸ Who has heard of such a thing? Who has seen such things?

Will a land be born in one day? Can a nation be established in one moment?

Yet as soon as Zion goes into labor, she gives birth to her children.

translationWords:

- labor pains, in labor
- nation
- Zion, Mount Zion
- children, child

translationNotes:

- **General Information:** - Yahweh continues speaking.
- **Before she goes into labor, she gives birth; before pain is upon her, she gave birth to a son** - Yahweh speaks about Zion as if it were a woman who is about to give birth. Although Zion was destroyed and the people no longer lived there, Yahweh promises that without delay and with little effort an entire nation will come from her. (See: [Metaphor](#))
- **Who has heard of such a thing? Who has seen such things? Will a land be born in one day? Can a nation be established in one moment?** - Yahweh uses questions to emphasize how unique this event will be. The series of questions builds tension until Zion is finally mentioned. (See: [Rhetorical Question](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 66 General Notes](#)
- [Isaiah 66 Translation Questions](#)

Isaiah 66:9**UDB:**

⁹ Women certainly do not bring infants to the time when they are ready to be born and then do not allow them to be born.

Similarly, Yahweh will do for Jerusalem what he has promised to do:

he will cause Jerusalem to be full of people again.

That will happen because Yahweh has said it.

ULB:

⁹ Do I bring a baby to the birth opening and not permit the child to be born?—asks Yahweh.

Or do I bring a child to moment of delivery and then hold it back?—asks your God.”

translationWords:

- [children, child](#)
- [Yahweh](#)
- [God](#)

translationNotes:

- **General Information:** - Yahweh continues speaking about Jerusalem as if it were a mother. (See: [66:7-8](#))
- **Do I bring a baby to the birth opening ... born?** - Yahweh uses questions to emphasize that he will not fail to fulfill his promises to the people of Jerusalem. (See: [Rhetorical Question](#) and [Metaphor](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 66 General Notes](#)
- [Isaiah 66 Translation Questions](#)

Isaiah 66:10-11**UDB:**

¹⁰ You people in Jerusalem, rejoice!

And all you people who love Jerusalem should also be happy.
You people who were sad because of what happened to Jerusalem,
you should now be glad.

¹¹ You people in Jerusalem will have everything that you need,
like a baby that gets all it needs from its mother's breasts.
You will enjoy all the abundant and glorious things in the city.

ULB:

¹⁰ Rejoice with Jerusalem and be glad for her, all you who love her;
rejoice with her, all you who mourned over her!

¹¹ For you will nurse and be satisfied; with her breasts you will be comforted;
for you will drink them to the full and be delighted with the abundance of
her glory.

translationWords:

- rejoice
- Jerusalem
- love
- mourn, mourning
- comfort, comforter
- glory, glorious

translationNotes:

- **General Information:** - Yahweh continues speaking about Jerusalem as if it were a mother and the inhabitants of Jerusalem as if they were newly born children. (See: 66:7-8)
- **For you will nurse and be satisfied; with her breasts you will be comforted** - This means Jerusalem will be a place of safety and comfort for God's people. This can be stated in active form. AT: "For she will satisfy you with her milk; she will comfort you with her breasts" (See: **Metaphor** and **Active or Passive**)

Links:

- [Introduction to Isaiah](#)
- [Isaiah 66 General Notes](#)
- [Isaiah 66 Translation Questions](#)

Isaiah 66:12-13**UDB:**

¹² Yahweh has promised,

”I will cause Jerusalem to be full of valuable things that come from other nations;

those things will pour into Jerusalem; it will be like a big flood.

I will take care of the people of Jerusalem

like women care for the babies that they nurse.

¹³ I will comfort you people in Jerusalem like mothers comfort their children.”

ULB:

¹² This is what Yahweh says,

”I am about to spread prosperity over her like a river,

and the riches of the nations like an overflowing stream.

You will nurse at her side, be carried in her arms, and be dandled on her knees.

¹³ As a mother comforts her child, so I will comfort you, and you will be comforted in Jerusalem.”

translationWords:

- Yahweh
- nation
- comfort, comforter
- children, child
- Jerusalem

translationNotes:

- **General Information:** - Yahweh continues speaking about Jerusalem as if it were a mother. (See: 66:7-8)

- **like a river ... like an overflowing stream** - This means God will cause the people of the nations to bring a very large amount of riches, which will be permanent like a river and abundant. (See: [Simile](#))
- **You will nurse at her side, be carried in her arms, and be dandled on her knees** - This means Jerusalem will be a place of safety and comfort for God's people. (See: [Metaphor](#))
- **be carried in her arms, and be dandled on her knees** - This can be stated in active form. AT: "she will carry you in her arms and bounce you on her knees with delight" (See: [Active or Passive](#))
- **so I will comfort you, and you will be comforted in Jerusalem** - This can be stated in active form. AT: "so I will comfort you in Jerusalem" (See: [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 66 General Notes](#)
- [Isaiah 66 Translation Questions](#)

Isaiah 66:14**UDB:**

¹⁴ When you see those things happen,

you will rejoice.

Your old bones will become strong again

like in the springtime, when the grass grows.

When that happens, everyone will know that Yahweh has power to help those who worship and obey him,

but that he is angry with his enemies.

ULB:

¹⁴ You will see this, and your heart will rejoice, and your bones will sprout like the tender grass.

The hand of Yahweh will be made known to his servants, but he will show his anger against his enemies.

translationWords:

- heart
- rejoice
- Yahweh
- hand, right hand, to hand over
- reveal, revelation
- servant, slave, slavery
- angry, anger
- adversary, enemy

translationNotes:

- **General Information:** - Isaiah is speaking to God's faithful people.
- **your bones will sprout** - "Bones" refers to the whole body as a part of it. (See: [Synecdoche](#))
- **will sprout like the tender grass** - "Tender grass" grows fast and strong and compares to the health and vigor of God's faithful people. (See: [Simile](#))
- **The hand of Yahweh will be made known to his servants** - Here "hand" refers to his power. This can be stated in active form. AT: "Yahweh will reveal his power to his servants" (See: [Active or Passive](#) and [Metonymy](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 66 General Notes](#)
- [Isaiah 66 Translation Questions](#)

Isaiah 66:15-16**UDB:**

¹⁵ Yahweh will come down with flames of fire,

and his chariots will come down like a whirlwind;

he will be extremely angry,

and he will punish his enemies by burning them in a fire.

¹⁶ It is as though Yahweh had a big sword,

and he will judge and execute many people.

ULB:

¹⁵ For look, Yahweh is coming with fire, and his chariots are coming like the windstorm

to bring the heat of his anger and his rebuke with flames of fire.

¹⁶ For Yahweh executes judgment on mankind by fire and with his sword. Those killed by Yahweh will be many.

translationWords:

- Yahweh
- fire
- chariot
- angry, anger
- rebuke
- judge, judgment
- sword

translationNotes:

- **General Information:** - Isaiah continues speaking to God's faithful people.
- **coming with fire** - Yahweh's appearances in the Old Testament are often accompanied by fire that represents Yahweh's anger and judgment. (See: **Metaphor**)
- **like the windstorm** - Storms represent Yahweh's powerful actions to make his judgment effective. (See: **Simile**)
- **with his sword** - "Sword" is one weapon that represents all of warfare and killing. (See: **Synecdoche**)

- **Those killed by Yahweh will be many** - This can be stated in active form. AT: “Yahweh will kill many people” (See: [Active or Passive](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 66 General Notes](#)
- [Isaiah 66 Translation Questions](#)

Isaiah 66:17**UDB:**

¹⁷ Yahweh says, “Some of you will prepare yourselves to enter the garden of idols by washings and special diets and clothing, and you follow into that place, those who eat the meat of pigs and mice, and other things that I have forbidden you to eat. I promise you, I will stop them and they will not do this any more!”

ULB:

¹⁷ They consecrate themselves and make themselves pure, so they may enter the gardens, following the one in the middle of those who

eat the flesh of pig and abominable things like mice. [1]This verse is very difficult, and modern versions provide various interpretations.

”They will come to an end—this is Yahweh’s declaration.

translationWords:

- consecrate
- pure, purify, purification
- flesh
- pig, swine, pork
- abomination, abominable
- Yahweh
- declare, declaration

translationNotes:

- **General Information:** - Isaiah continues speaking.
- **They consecrate themselves** - “They” are those who worship Yahweh but go against his laws.
- **enter the gardens** - This is a place where people would go to worship idols. (See: [Assumed Knowledge and Implicit Information](#))
- **the one in the middle** - This describes the leader of those of go to worship idols.
- **Yahweh’s declaration** - Translate this as in [14:22](#).

Links:

- [Introduction to Isaiah](#)
- [Isaiah 66 General Notes](#)

- **Isaiah 66 Translation Questions**

Isaiah 66:18-19**UDB:**

¹⁸ I know all the evil things that they all think and do. It is now time for me to gather together the people who live in all nations and who speak all languages, and to show them that I am very great.

¹⁹ I will do something among them to show everyone who they are, and those whom I have spared will go to various distant countries: To Tarshish, Put, Lud (home of archers), Meshech, Tubal, Javan, and to distant islands. I will send them to proclaim to nations that have never heard about me that I am very great and glorious.

ULB:

¹⁸ For I know their deeds and their thoughts. The time is coming when I will gather all nations and languages. They will come and will see my glory.[1]This verse is very difficult, and modern versions provide various interpretations. ¹⁹ I will set a mighty sign among them. Then I will send survivors from them to the nations: To Tarshish, Put, and Lud, archers who draw their bows, to Tubal, Javan, and to the distant coastlands where they have not heard about me nor seen my glory. They will proclaim my glory among the nations.

translationWords:

- works, deeds, work, acts
- nation
- tongue
- glory, glorious
- mighty, might
- sign, proof, reminder
- Tarshish
- bow and arrow
- proclaim, proclamation

translationNotes:

- **For I know** - Here “I” refers to Yahweh.
- **their deeds ... their thoughts** - Here “their” refers to the worshipers that are hypocrites whom Yahweh has described before.
- **Put ... Lud ... Tubal ... Javan** - These are names of areas that are far from the land of Israel. (See: [How to Translate Names](#))

Links:

- [Introduction to Isaiah](#)
- [Isaiah 66 General Notes](#)
- [Isaiah 66 Translation Questions](#)

Isaiah 66:20-21**UDB:**

²⁰ Then they will bring back here your relatives who have been exiled, like the offerings that my Israelite people used to bring in the correct manner to the temple. They will travel to Jerusalem, where my holy mountain is; they will come on horses and in chariots, in wagons, on mules and on camels. ²¹ I solemnly promise that I will appoint some of them to be priests, and others to do other work in my temple. That will surely happen because I, Yahweh, have said it.

ULB:

²⁰ They will bring back all your brothers out of all the nations, as an offering to Yahweh. They will come on horses, and in chariots, in wagons, on mules, and on camels, to my holy mountain Jerusalem—says Yahweh. For the people of Israel will bring a grain offering in a clean vessel into the house of Yahweh.

²¹ Some of these I will even choose as priests and Levites—says Yahweh.

translationWords:

- brother
- nation
- sacrifice, offering
- Yahweh
- horse
- chariot
- donkey, mule
- camel
- holy, holiness
- Jerusalem
- Israel, Israelites, nation of Israel
- grain offering
- clean, cleanse
- house of God, Yahweh's house
- priest, priesthood
- Levite, Levi

translationNotes:

- **They will bring** - Here “they” refers to the foreigners who survived and witnessed to the nations. They will return to Jerusalem with exiled Israelites.

- **holy mountain** - Translate this as in [11:9](#).

Links:

- [Introduction to Isaiah](#)
- [Isaiah 66 General Notes](#)
- [Isaiah 66 Translation Questions](#)

Isaiah 66:22-23**UDB:**

²² I also promise that just like the new heaven and the new earth will last forever, you will always have descendants, and you will always be honored. ²³ At every festival to celebrate the Sabbath each week and the new moon each month, everyone will come and worship me. That will surely happen because I, Yahweh, have said it.

ULB:

²² For just as the new heavens and the new earth that I will make will remain before me—this is Yahweh’s declaration—so your descendants will remain, and your name will remain.

²³ From one month to the next, and from one Sabbath to the next, all people will come to bow down to me—says Yahweh.

translationWords:

- [heaven, sky, heavens, heavenly](#)
- [earth, earthly](#)
- [Yahweh](#)
- [declare, declaration](#)
- [descendant, descended from](#)
- [name](#)
- [Sabbath](#)
- [bow, bow down](#)

translationNotes:

- **the new heavens and the new earth** - Translate this as in [65:17](#).
- **Yahweh’s declaration** - Translate this as in [14:22](#).

Links:

- [Introduction to Isaiah](#)
- [Isaiah 66 General Notes](#)
- [Isaiah 66 Translation Questions](#)

Isaiah 66:24**UDB:**

²⁴ Then they will go out of Jerusalem and look at the corpses of those who rebelled against me. The maggots in those corpses will never die, the fire will never stop burning them, and everyone who sees their corpses will detest them.”

ULB:

²⁴ They will go out and see the dead bodies of the men who have rebelled against me,

for the worms that eat them will not die, and the fire that consumes them will not be quenched;

and it will be an abhorrence to all flesh.”

translationWords:

- death, die, dead
- rebel, rebellious, rebellion
- fire
- consume
- quench
- flesh

translationNotes:

- **General Information:** - Yahweh finishes speaking.
- **They will go out** - Here “they” refers to all the people, the faithful Israelites and foreigners, who come to worship Yahweh.
- **the worms ... and the fire** - Both clauses describe the same idea to emphasize Yahweh’s punishment. (See: **Parallelism**)
- **the worms that eat them** - The worms represent the horror of decay and rot that are Yahweh’s punishment on the wicked. (See: **Metonymy**)
- **the fire that consumes** - Fire also represents Yahweh’s judgment. (See: **Metonymy**)
- **will not be quenched** - This can be expressed positively. AT: “will burn forever” (See: **Litotes**)
- **all flesh** - This expression represents all created living beings that shrink from the dead. (See: **Metonymy**)

Links:

- [Introduction to Isaiah](#)
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translationQuestions

Isaiah 1

Q? Who was Isaiah?

A. Isaiah was the son of Amoz. [1:1]

Q? What was Isaiah's vision about?

A. Isaiah's vision was about Judah and Jerusalem. [1:1]

Q? When did Isaiah have his vision?

A. Isaiah had his vision in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. [1:1]

Q? Why should the heavens hear and the earth listen?

A. The heavens should hear and the earth should listen because Yahweh has spoken. [1:2]

Q? What has Yahweh done?

A. He has nourished and brought up children [1:2]

Q? What have Yahweh's children done?

A. They have rebelled against Yahweh [1:2]

Q? How is the nation described?

A. They are described as sinners, people full of iniquity, offspring of evil doers and sons that act corruptly. [1:4]

Q? What has the nation done?

A. They have abandoned Yahweh, estranging themselves from and despising the Holy One of Israel [1:4]

Q? What is the condition of their country and cities?

A. Their country is desolate and their cities are burned [1:7]

Q? What has Yahweh left them?

A. He has left them a very small remnant. [1:9]

Q? What does not delight Yahweh?

A. He does not delight in the blood of bullocks, lambs and male goats. [1:11]

Q? What does Yahweh hate?

A. He hates their new moons and appointed feasts [1:14]

Q? Why will Yahweh not hear their prayers?

A. He will not hear because their hands are full of blood. [1:15]

Q? What does Yahweh tell them to do?

A. Yahweh tells them to stop being evil; learn to do good; seek justice, help the oppressed, give justice to the fatherless and defend the widow. [1:16-17]

Q? What must they do to eat the good of the land?

A. They must be willing and obedient. [1:19]

Q? What will happen if they refuse and rebel?

A. The sword will devour them [1:20]

Q? What was the faithful city like before she became a prostitute?

A. The faithful city was full of justice and righteousness. [1:21]

Q? What did the faithful city become full of?

A. The faithful city became full of murderers. [1:21]

Q? What will Yahweh do?

A. He will take vengeance against his adversaries. [1:24]

Q? What will make them ashamed and embarrassed?

A. They will be ashamed of the sacred oak trees they desired and embarrassed by the gardens they have chosen [1:29]

Q? What will happen to the strong man and his work?

A. They will both burn together [1:31]

Isaiah 2

Q? What did the word that Isaiah saw concern?

A. The word Isaiah saw concerned Judah and Jerusalem. [2:1]

Q? What will happen in the latter days?

A. In the latter days the mountain of Yahweh's house will be established. [2:2]

Q? Who will come into Yahweh's house?

A. All nations will flow to it. [2:2]

Q? Why will many people go up to the mountain of Yahweh?

A. They will go up to be taught some of Yahweh's ways. [2:3]

Q? What will Yahweh do for the nations and many peoples?

A. Yahweh will judge them and render decisions. [2:4]

Q? What will the nations not do?

A. They will not lift up the sword against one another or train for war. [2:4]

Q? What is the house of Jacob told to do?

A. They are told to walk in the light of Yahweh. [2:5]

Q? What has Yahweh done?

A. He has abandoned his people, the house of Jacob. [2:6]

Q? Why has Yahweh abandoned the house of Jacob?

A. He has abandoned them because they are filled with customs from the east and are omen readers like the Philistines, and they shake hands with sons of foreigners. [2:6]

Q? Why should the house of Jacob enter into the rocky places and hide in the dust?

A. They should hide because of the terror of Yahweh and the glory of his majesty. [2:10]

Q? What will happen to the lofty gaze and pride of men?

A. They will be brought low and brought down. [2:11]

Q? Who will be exalted on that day?

A. Yahweh alone will be exalted on that day. [2:11]

Q? What will happen to the idols?

A. They will completely pass away. [2:18]

Q? Where will men go on that day?

A. They will go into caves of the rocks and holes of the ground. [2:19]

Q? Who is the house of Jacob told to stop trusting?

A. They are told to stop trusting in man. [2:22]

Isaiah 3

Q? What is Yahweh about to take away from Jerusalem and Judah?

A. Yahweh is about to take away their support and staff. [3:1]

Q? Who will lead Judah and Jerusalem?

A. Youths will lead them and the young will rule over them. [3:4]

Q? Who will oppress the people?

A. The people will be oppressed by each other and everyone by his neighbor. [3:5]

Q? Why is Jerusalem ruined and Judah fallen?

A. They are ruined and fallen because their speech and actions are against Yahweh. [3:8]

Q? What witnesses against Judah and Jerusalem?

A. The look on their faces witnesses against them. [3:9]

Q? What will happen to the righteous?

A. It will be well with the righteous. [3:10]

Q? What will happen to the wicked?

A. It will go badly for the wicked. [3:11]

Q? Where do their leaders lead them?

A. Their leaders lead them astray and confuse the direction of their path. [3:12]

Q? What will Yahweh do to the elders and officials of his people?

A. Yahweh will pronounce judgment on them. [3:14]

Q? What will the Lord, Yahweh do to the daughters of Zion?

A. Yahweh will form diseased scabs on their heads and make them bald. [3:17]

Q? What will happen to the men?

A. The men will fall by the sword [3:25]

Isaiah 4

Q? Why will seven women take hold of one man?

A. They will want to take his name and remove their shame. [4:1]

Q? What will those survivors left in Zion and Jerusalem be called?

A. The survivors who are left in Zion and Jerusalem will be called holy. [4:3]

Q? What will the Lord do by the spirit of justice and by the spirit of burning fire?

A. The Lord will wash away the filth of the daughters of Zion and cleanse the blood stains from Jerusalem's midst. [4:4]

Q? What will Yahweh create over the whole site of Mount Zion and over her place of assembly?

A. He will create a cloud and smoke by day and the shining of a flaming fire by night; a canopy over all the glory [4:5]

Isaiah 5

Q? For whom does the singer want to sing?

A. The singer wants to sing for his beloved [5:1]

Q? What is the song of the singer about?

A. The song is about the vineyard of his beloved. [5:1]

Q? What did he do to the vineyard?

A. He spaded it, removed the stones, planted it with the choicest vine, and built a tower and a winepress in it. [5:2]

Q? What did the vineyard bring forth?

A. The vineyard brought forth wild grapes. [5:2]

Q? What are the inhabitants of Jerusalem and the men of Judah to judge?

A. They are to judge between the beloved and his vineyard. [5:3]

Q? What will the beloved do to his vineyard?

A. He will remove the hedge, turn the vineyard into a pasture, and break down its wall so it will be laid waste and no rain will fall on it. [5:5-6]

Q? Who is the vineyard of Yahweh of Hosts?

A. Yahweh's vineyard is the house of Israel. [5:7]

Q? What did Yahweh wait for?

A. Yahweh waited for justice and righteousness. [5:7]

Q? What did Yahweh get instead of justice and righteousness?

A. Yahweh got killing and a cry for help. [5:7]

Q? What will happen to many houses?

A. Many houses will be empty and without inhabitant. [5:9]

Q? Why have the people of Israel and Judah gone into captivity?

A. They went into captivity because they lacked understanding. [5:13]

Q? What exalts Yahweh of Hosts?

A. Yahweh's justice exalts him [5:16]

Q? How is God the Holy one recognized?

A. God is recognized by his righteous dealings. [5:16]

Q? Why will Israel's root rot, and their blossom blow away like dust?

A. Israel's root will rot, and their blossom will blow away like dust because they have rejected the law of Yahweh and despised the word of the Holy One of Israel. [5:24]

Q? How will Yahweh call a far away nation to come?

A. He will call them by lifting up a signal flag and whistling for them. [5:26]

Q? How will that far away nation come?

A. That far away nation will come speedily and promptly. [5:26]

Isaiah 6

Q? When did Isaiah see the Lord sitting on a high and elevated throne?

A. Isaiah saw the Lord in the year that king Uzziah died. [6:1]

Q? Who was above the Lord?

A. The seraphim were above the Lord. [6:2]

Q? What happened when the seraphim called to each other?

A. When the seraphim called to each other, the doors and thresholds shook and the house was filled with smoke. [6:4]

Q? What did Isaiah say when he saw all these things?

A. Isaiah said he was doomed because he had unclean lips and lived among people with unclean lips and because he had seen the King, Yahweh. [6:5]

Q? What did the seraphim say when he touched Isaiah's lips with a coal from the altar?

A. He said, "See, this has touched your lips; your guilt has been taken away, and your sin atoned for." [6:7]

Q? What did Isaiah hear the Lord ask?

A. The Lord said, "Whom shall I send; who will go for us?" [6:8]

Q? How did Isaiah respond to what the Lord asked?

A. Isaiah said, "Here I am; send me." [6:8]

Q? What did the Lord tell Isaiah to tell the people?

A. The Lord told Isaiah to tell the people to listen but not to understand; to see, but not to perceive. [6:9]

Q? How long was Isaiah supposed to tell the Lord's message to the people?

A. Isaiah was to tell the people the Lord's message until the cities were in ruins without inhabitants and the houses were without people and the land fell into a desolate waste, and until Yahweh sent the people far away and the solitude of the land was great. [6:11-12]

Isaiah 7

Q? Who was Ahaz?

A. Ahaz was the son of Jotham, the son of Uzziah, a king of Judah. [7:1]

Q? During the days of Ahaz, which kings went up to Jerusalem in Judah to war against it?

A. Rezin the king of Syria and Pekah the son of Remaliah, king of Israel went up to war against Jerusalem. [7:1]

Q? How did Ahaz and his people react when they heard that Syria was allied with Ephraim?

A. The hearts of Ahaz and his people trembled when they heard this. [7:2]

Q? What task did Yahweh tell Isaiah to do?

A. Yahweh told Isaiah to go out with his son and meet Ahaz. [7:3]

Q? Who did Yahweh say Ahaz shouldn't be afraid of?

A. Yahweh's said Ahaz should not be afraid or intimidated by Rezin and Pekah. [7:3-4]

Q? What did Aram, Ephraim and the son of Remaliah plan to do?

A. These men planned evil against Ahaz and Judah. They planned to attack and terrify Judah, and set up the son of Tabeel as king. [7:5-6]

Q? What did Yahweh tell Ahaz about Ephraim?

A. Yahweh told Ahaz, "Within sixty-five years, Ephraim will be shattered and will no longer be a people. [7:8]"

Q? What does Yahweh tell Ahaz will happen if his faith isn't firm?

A. Ahaz will not remain secure unless his faith is firm. [7:9]

Q? What was Ahaz's response when the Lord told him to ask for a sign from Yahweh?

A. Ahab said, "I will not ask, nor will I test Yahweh." [7:12]

Q? What did Isaiah say Ahab was doing?

A. Isaiah said he was not only testing the patience of the people but he was also testing the patience of God. [7:13]

Q? Who did Isaiah tell Ahaz that Yahweh would bring against him?

A. Isaiah told Ahaz that Yahweh would bring the king of Assyria against him and his people. [7:17]

Q? What would the king of Assyria do?

A. The king of Assyria would shave Ahaz's head, legs and beard. [7:20]

Q? What would happen to the land?

A. The land would be filled with briars and thorns and it would be a place where sheep and cattle graze. [7:23-25]

Isaiah 8

Q? What did Yahweh tell Isaiah to do?

A. He told Isaiah to take a large tablet and write on it, 'Maher-shalal-hash-baz'. [8:1]

Q? Who were to be Yahweh's faithful witnesses?

A. Yahweh's witnesses were to be Uriah the priest and Zechariah the son of Jeberekiah. [8:2]

Q? Why did Yahweh tell Isaiah to name his son 'Maher-shalal-hash-baz'?

A. He was to be named 'Maher-shalal-hash-baz' because before he knew how to cry 'My father' and 'My mother,' the king of Assyria would come and carry away the riches of Damascus and the plunder of Samaria. [8:3-4]

Q? In what specific ways of the people was Isaiah warned not to walk?

A. Isaiah was warned not to call conspiracy anything that people called conspiracy and not to fear what they feared or be in awe of those things. [8:12]

Q? Who was Isaiah told to treat as holy and to fear?

A. Isaiah was told to fear and be in awe of Yahweh of Hosts and to treat him as holy. [8:13]

Q? What was Yahweh going to be to both houses of Israel and to the inhabitants of Jerusalem?

A. He was going to be a stone that makes people trip and a rock that makes people stumble to Israel, and a trap and snare to the inhabitants of Jerusalem. [8:14]

Q? What was Isaiah's testimony that was to be given to his disciples?

A. Isaiah's testimony was that he would wait for Yahweh and that Isaiah and his sons were given by Yahweh for signs and wonders in Israel. [8:16-18]

Q? According to Isaiah what were the people of Israel going to tell Isaiah's disciples?

A. They were going to tell Isaiah's disciples to consult with the mediums and magicians. [8:19]

Q? Who does Isaiah say the people should consult?

A. The people should consult their God. [8:19]

Q? To what does Isaiah command his disciples to pay attention?

A. They are commanded to pay attention to the law and the testimony. [8:20]

Q? What will the people of Israel do when they are greatly distressed and hungry and become angry?

A. They will turn their faces upward and curse their king and their God. [8:21]

Q? What will happen to the people of Israel?

A. They will be driven into a land of darkness. [8:22]

Isaiah 9

Q? What will happen to the one who was in anguish?

A. Her gloom will be dispelled. [9:1]

Q? What lands did God humiliate in earlier times?

A. God humiliated the land of Zebulun and the land of Naphtali. [9:1]

Q? What will God do to Zebulun and Naphtali in the later time?

A. He will make them glorious. [9:1]

Q? On whom has the light shone?

A. The light has shone on those who have lived in the land of the shadow of death. [9:2]

Q? What is the name of the one who will bear the rule on his shoulder?

A. His name will be called Wonderful Counselor, Mighty God, Everlasting Father, and Prince of Peace. [9:6]

Q? How will he rule?

A. He will rule with justice and with righteousness. [9:7]

Q? How long will he rule?

A. He will rule from this time onward and for evermore. [9:7]

Q? What did Israel say in pride and with an arrogant heart?

A. Israel says, “The bricks have fallen, but we will rebuild with chiseled stone; the sycamores have been cut down, but we will put cedars in their place.” [9:9-10]

Q? Who did Yahweh raise up against Israel?

A. Yahweh raised up Rezin, the Arameans and the Philistines against Israel. [9:11-12]

Q? Did the people turn to Yahweh?

A. The people did not turn to Yahweh or seek him. [9:13]

Q? Who were the “head” and “tail” that Yahweh was going to cut off in one day?

A. The leader and the noble man were the head; and the prophet that teaches lies was the tail. [9:15]

Q? Why didn’t the Lord have compassion on their fatherless and widows?

A. He didn’t have compassion on them because everyone was a godless evildoer and every mouth spoke foolish things. [9:17]

Q? What happened as a result of Yahweh’s overflowing anger?

A. Yahweh caused the land to be scorched and the people to become like fuel for the fire. [9:19]

Q? What happened to Manasseh, Ephraim and Judah?

A. Manasseh and Ephraim devoured each other and they both attacked Judah. [9:21]

Q? After all this did Yahweh’s anger subside?

A. No, Yahweh’s anger didn’t subside. His hand was still stretched out to strike Israel. [09:12,17,21]

Isaiah 10

Q? Who was the club of Yahweh's anger and the rod by whom Yahweh wielded his fury?

A. The Assyrian was the club of Yahweh's anger and the rod by whom he wielded his fury. [10:5]

Q? What did Yahweh order the Assyrian to do?

A. He ordered the Assyrian to take the spoil, take the prey and to trample Israel like mud in the streets. [10:6]

Q? What did the Assyrian intend?

A. It was in the Assyrian's heart to destroy and eliminate many nations. [10:7]

Q? What did the Lord say he would do when he finished his work on Mt. Zion and in Jerusalem?

A. The Lord said he would punish the speech of the arrogant heart of the king of Assyria and his prideful looks. [10:12]

Q? Why did the king of Assyria think he was successful?

A. The king of Assyria thought he was successful because of his strength, wisdom, and understanding. [10:13]

Q? What was the Lord God going to do among Assyria's elite warriors?

A. The Lord God was going to send emaciation among them. [10:16]

Q? What did Yahweh say he would consume in Assyria?

A. Yahweh said he would consumed the glory of his forest and of his fruitful land. [10:18]

Q? What would the remnant of Israel rely upon after they escape?

A. The remnant that escaped would no longer rely on him who struck them, but would indeed depend on Yahweh. [10:20]

Q? Why did the Lord God tell the people who lived in Zion not to fear the Assyrian?

A. He told them not to fear the Assyrian because in a very short time the Lord's anger against those in Zion would end and the Lord's anger would be toward Assyria's destruction. [10:24-25]

Q? What was to happen on the day when Yahweh would wield his whip against Assyria and on the day Yahweh would raise his rod over the sea to lift it up?

A. On that day the burden would be lifted from their shoulder and the yoke from off their neck. [10:27]

Isaiah 11

Q? What was going to come from the root of Jesse?

A. A shoot and a branch was to come from the root of Jesse. [11:1]

Q? What was going to rest on him?

A. The Spirit of Yahweh was to rest on him. [11:2]

Q? What will the Spirit of Yahweh give him?

A. The Spirit of Yahweh will give him wisdom and understanding, counsel and might, knowledge, and the fear of Yahweh. [11:2]

Q? What standard will he use to judge the poor and humble?

A. He will not judge by what his eyes see or his ears hear. He will judge with righteousness and decide fairly. [11:4]

Q? What will he do to the wicked?

A. He will slay them with the breath of his lips. [11:4]

Q? How will the animals act differently?

A. They will not hurt nor destroy on all his holy mountain. [11:9]

Q? Why will the animals not hurt or destroy?

A. The animals will not hurt nor destroy because the earth will be full of the knowledge of Yahweh. [11:9]

Q? On that day why will the Lord extend his hand?

A. He will extend his hand to recover the remnant of his people who remain in Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, and the islands of the sea. [11:11]

Q? What will happen to those who are hostile to Judah?

A. Those who are hostile to Judah will be cut off. [11:13]

Q? What will happen between Ephraim and Judah?

A. Ephraim will not envy Judah, and Judah will no longer be hostile to Ephraim. [11:13]

Q? What will Ephraim and Judah do together?

A. They will swoop down on the Philistine hills on the west and plunder the people of the east. They will also attack Edom and Moab.. [11:14]

Q? What will Yahweh do to the gulf of the sea of Egypt and the Euphrates River?

A. Yahweh will divide the gulf of the sea of Egypt and will divide the Euphrates river into seven streams. [11:15]

Q? Why will Yahweh divide the gulf of the sea of Egypt and divide the Euphrates river?

A. He will divide them so it can be crossed over in Sandals. [11:15]

Isaiah 12

Q? On that day, why will they give thanks to Yahweh?

A. They will give thanks because although Yahweh was angry with them, he turned his wrath away from them and he comforted them. [12:1]

Q? On that day what will people say Yahweh is to them?

A. The people will say Yahweh is their strength, their song, and their salvation. [12:1-2]

Q? Why will people be told to sing to Yahweh?

A. They will be told to sing to Yahweh for he has done glorious things and so that it will be known throughout the earth. [12:5]

Isaiah 13

Q? What message did Isaiah receive from Yahweh?

A. He received a declaration about Babylon. [13:1]

Q? What has Yahweh called his mighty men to do?

A. He has called them to execute his anger. [13:3]

Q? From where does Yahweh's army come?

A. They come from a far country, from way over the horizon. [13:5]

Q? What are Yahweh's instruments of judgement going to do?

A. They are going to destroy the whole land. [13:5]

Q? What will the people do when the land is destroyed?

A. Their hands will hang limp, and their hearts will melt; they will be terrified; pangs and sorrows will seize them. They will have looks of astonishment and their faces will be aflame. [13:7-8]

Q? What else will happen during the day of Yahweh?

A. The land will be made desolate and the sinners will be destroyed from it. The stars, constellations, sun and moon will not give their light; they will be darkened. [13:9-10]

Q? Will there be many men left?

A. No! Yahweh will make men more rare than fine gold. [13:12]

Q? Who is Yahweh going to stir up to attack the Babylonians?

A. Yahweh is going to stir up the Medes to attack the Babylonians. [13:17]

Q? What will happen to Babylon?

A. God will overthrow them like Sodom and Gomorrah and they will not be inhabited or lived in from generation to generation. [13:19-20]

Q? What will lie in Babylon?

A. Wild animals of the desert will lie there. [13:21]

Q? When will these things happen to Babylon?

A. Babylon's time is near and her days will not be delayed. [13:22]

Isaiah 14

Q? What will Yahweh do to Israel?

A. Yahweh will again choose Israel and restore them into their own land. [14:1]

Q? Will anyone else go with the Israelites back to their land?

A. Foreigners will join with them and attach themselves to the house of Jacob. [14:1]

Q? Who will bring the Israelites back to their own land?

A. The nations will bring them to their own place. [14:2]

Q? What will the house of Israel do to those nations that took Israel captive?

A. The house of Israel will take them as male and female servants. They will take captive those who had captured them and they will rule over their oppressors. [14:2]

Q? What will happen on the day that Yahweh gives Israel rest from their suffering, anguish, and hard labor?

A. They will sing a song taunting the king of Babylon. [14:3-4]

Q? What has happened to the oppressor?

A. The oppressor has come to an end. [14:4]

Q? What had the king of Babylon done?

A. He had struck the people in wrath with unceasing blows. He had ruled the nations in anger, with an attack that was unrestrained. [14:6]

Q? What will the dead kings of the earth say to the king of Babylon?

A. They will say, “You have become as weak as us...” and “Your pomp has been brought down to Sheol....” [14:10-11]

Q? What has happened to the son of the morning?

A. He has fallen from heaven and been cut down to the ground. [14:12]

Q? What did the son of the morning say in his heart?

A. He said he would exalt his throne above the stars of God and make himself like the Most High God. [14:13-14]

Q? Why will the king of Babylon not join the other kings of the nations in burial?

A. He will not join them because he destroyed his land and killed his people. [14:20]

Q? What is the declaration of Yahweh of Hosts against Babylon?

A. He declares, “I will rise up against them” and further, “I will cut off from Babylon name, descendant, and posterity.” [14:22]

Q? What has Yahweh of Host sworn concerning the Assyrian in Yahweh’s land?

A. He said he would break the Assyrian in his land and on his mountains trample him under foot. [14:25]

Q? What was the declaration against Philistia?

A. It was declared that Philistia should not rejoice, for Yahweh was going to kill Philistia’s root with famine that will put to death all Philistia’s survivors. [14:29-30]

Q? Who founded Zion?

A. Yahweh founded Zion. [14:32]

Q? What will the afflicted of Yahweh's people find in Zion?

A. The afflicted of Yahweh's people will find refuge in Zion. [14:32]

Isaiah 15

Q? Who is the declaration about?

A. The declaration is about Moab. [15:1]

Q? What will happen to Ar and Kir of Moab?

A. They will each be destroyed and laid waste in one night. [15:1]

Q? Where will Moab's fugitives go?

A. They will flee to Zoar and to Eglath Shelishiyah. [15:5]

Q? What has happened to the waters of Dimon and what will happen to Dimon?

A. The waters of Dimon are full of blood; but Yahweh will bring even more upon Dimon. [15:9]

Q? What will happen to those who escape from Moab and also those who remain in the land?

A. A lion will attack both those who escape from Moab and those who remain in Moab. [15:9]

Isaiah 16

Q? To whom are rams to be sent?

A. The rams are to be sent to the ruler of the land at the mount of the daughter of Zion. [16:1]

Q? To what are the women of Moab at the fords of the Arnon River compared?

A. They are like wandering birds or a scattered nest. [16:2]

Q? What is Judah supposed to do with the fugitives and refugees of Moab?

A. They are to hide and not betray the fugitives and let the refugees live among them; be a hiding place from the destroyer. [16:3-4]

Q? What will the one from David's tent who sits on the throne do?

A. He will judge as he seeks justice and does righteousness. [16:5]

Q? What will Moab accomplish when he enters his temple to pray?

A. Moab will accomplish nothing with his prayers. [16:12]

Q? What was going to happen to the glory of Moab?

A. Yahweh said the glory of Moab would disappear within three years. [16:14]

Q? How many from Moab will be left?

A. The remnant of Moab will be very few and insignificant. [16:14]

Isaiah 17

Q? What will happen to the city of Damascus?

A. It will no longer be a city, but will be a heap of ruins. [17:1]

Q? What will disappear from Ephraim?

A. Fortified cities will disappear from Ephraim. [17:3]

Q? What will happen to the glory of Jacob on that day?

A. The glory of Jacob will become thin and the fatness of his flesh will become lean on that day. [17:4]

Q? To whom will men look on that day?

A. Men will look toward their Maker and their eyes will look to the Holy One of Israel. [17:7]

Q? On that day what will their strong cities be like?

A. On that day their strong cities will be like the abandoned wooded slopes on the hill summits. [17:9]

Q? What will happen when the nations roar like the rushing of mighty waters?

A. God will rebuke the nations and they will flee away and be chased. [17:13]

Q? What is the portion of those who rob Israel?

A. Their portion will be to see terror in the evening and to be gone before the morning. [17:14]

Isaiah 18

Q? Where is the land of rustling wings?

A. The land of rustling wings is beyond the rivers of Ethiopia. [18:1]

Q? To whom does the land of the rustling of wings send ambassadors?

A. They send ambassadors to a nation tall and smooth, to a people feared, a nation strong and conquering, whose land the rivers divide. [18:2]

Q? When are the inhabitants of the world supposed to look and listen?

A. They are to look and listen when a signal is lifted up on the mountains and when the trumpet is blown. [18:3]

Q? What will Yahweh do before the harvest, when the blossoming is over?

A. Yahweh will cut off the sprigs with pruning hooks and he will cut down and take away the spreading branches. [18:5]

Q? What will happen when the birds summer on the branches and all the animals of the earth winter on them?

A. At that time tribute will be brought to Mount Zion for Yahweh from a people tall and smooth. [18:6-7]

Isaiah 19

Q? Who is the declaration in this chapter about?

A. This chapter is a declaration about Egypt. [19:1]

Q? Who will stir up the Egyptians?

A. Yahweh will stir up the Egyptians. [19:1-2]

Q? Who will the Egyptians be stirred up against?

A. They will be stirred up against each other. [19:2]

Q? Who will Yahweh cause to lead the Egyptians?

A. Yahweh will give the Egyptians into the hands of a harsh master, and a strong king will rule over them. [19:4]

Q? What will happen to the waters of Egypt?

A. The waters of the sea will dry up and the river will dry up and become empty. [19:5]

Q? What will happen to the cloth workers in Egypt?

A. The cloth workers will be crushed. [19:10]

Q? What has happened to the counsel of Pharaoh's counselors?

A. Their counsel has become senseless. [19:11]

Q? Why has the counsel of Pharaoh's counselors become senseless?

A. Their counsel has become senseless because Yahweh has mixed a spirit of distortion into Egypt's midst. [19:14]

Q? In that day what will the Egyptians be like?

A. In that day the Egyptians will be like women. They will tremble and fear. [19:16]

Q? In that day what will five cities in Egypt do?

A. They will swear allegiance to Yahweh of Hosts. [19:18]

Q? In that day what will be in the middle of the land of Egypt?

A. In that day there will be an altar to Yahweh in the middle of the land of Egypt. [19:19]

Q? In that day who will worship Yahweh together?

A. The Egyptians and the Assyrians will worship Yahweh together. [19:23]

Q? In that day who will be a blessing in the midst of the earth?

A. Israel, Egypt and Assyria will be a blessing in the midst of the earth. [19:24]

Isaiah 20

Q? What happened when Tartan came to Ashdod?

A. Tartan fought against Ashdod and took it. [20:1]

Q? Who sent Tartan to Ashdod?

A. Sargon the king of Assyria sent Tartan to Ashdod. [20:1]

Q? What did Yahweh tell Isaiah to do when Tartan took Ashdod?

A. Yahweh told Isaiah to remove his sackcloth and sandals and walk naked and barefoot. [20:2]

Q? Why was Isaiah told to walk naked?

A. This was to be a sign that the captives of Egypt and the exiles of Ethiopia were going to be lead away naked and barefoot by the king of Assyria. [20:3-4]

Q? What will happen to those who put their hope in Ethiopia and Egypt?

A. They will be dismayed and ashamed. [20:5-6]

Isaiah 21

Q? What kind of vision was given to Isaiah?

A. A distressing vision was given to him. [21:2]

Q? What is the vision about?

A. Isaiah's vision is about an attack on Elam and a siege of Media. [21:2]

Q? How did this vision affect Isaiah?

A. It gave Isaiah pain in his loins. He was bowed down and disturbed. His heart was pounding. He was shuddering and trembling. [21:3-4]

Q? What did the Lord say to Isaiah?

A. The Lord told Isaiah to post a watchman and have the watchman report what he sees. [21:6]

Q? What is the watchman to do when he sees a chariot, horsemen in pairs and riders on donkeys and camels?

A. Then the watchman must pay attention and be very alert. [21:7]

Q? When a charioteer comes, what does he call out?

A. He calls out, "Babylon has fallen, fallen, and all the carved figures of its gods are broken to the ground." [21:9]

Q? Who spends the night in the wilderness of Arabia?

A. Caravans of Dedanites spend the night there. [21:13]

Q? What are the caravans of Dedanites told to do?

A. They are told to bring water for the thirsty. [21:14]

Q? What are the inhabitants of the land of Tema told to do?

A. They are told to meet the fugitives with bread. [21:14]

Q? What did the Lord tell Isaiah about Kedar?

A. The Lord told Isaiah that within a year the glory of Kedar would end and only a few archers and warriors would remain. [21:16-17]

Isaiah 22

Q? What is the topic of chapter 22?

A. It is a declaration about the valley of vision. [22:1]

Q? What have all the people gone?

A. They have all gone up to the housetops. [22:1]

Q? What is happening in the city and town?

A. The city is noisy and the town full of revelry. [22:2]

Q? Did the dead die by the sword or in battle?

A. No the dead did not die by the sword or in battle. [22:2]

Q? What happened to their rulers?

A. Their rulers fled away together and were caught and captured together. [22:3]

Q? Why was Isaiah weeping bitterly?

A. He was weeping because of the destruction of the daughter of his people. [22:4]

Q? Who is taking up the quiver and shield against them?

A. Elam takes up the quiver and Kir lays the shield bare. [22:6]

Q? What will happen in Judah's choicest valleys?

A. Their valleys will be full of chariots. [22:7]

Q? What did God do with the protection of Jerusalem?

A. He took away their protection [22:8]

Q? What did Yahweh of Hosts call for on that day?

A. He called for weeping and mourning, for shaved heads and the wearing of sackcloth. [22:12]

Q? What did the people do instead of weeping and mourning?

A. The people celebrated and were glad. They killed cattle and sheep, eating meat and drinking wine. [22:12-13]

Q? Will the Lord forgive the people for their response?

A. The Lord will not forgive them even when they die. [22:14]

Q? What did Shebna, the administrator, do for himself?

A. Shebna had a grave hewn for himself in the rock as a resting place. [22:15-16]

Q? What did Yahweh say he would do to Shebna?

A. Yahweh said he would throw Shebna down, and remove him from his office and station. [22:17-19]

Q? Who was to take Shebna's place of authority?

A. Eliakim, the son of Hilkiyah was to take Shebna's place of authority. [22:20-21]

Q? On that day what will happen to the peg driven into a firm place?

A. The peg driven in a firm place will give way, break off and fall and the weight that was on it will be cut off. [22:25]

Isaiah 23

Q? About whom was the declaration in chapter 23 spoken?

A. The declaration in chapter 23 was about Tyre. [23:1]

Q? Why should the ships of Tarshish howl?

A. They should howl because they have neither home nor harbor. [23:1]

Q? What was the city of Tyre?

A. Tyre was the marketplace of nations. [23:3]

Q? What will Egypt do when they hear the report concerning Tyre?

A. Egypt will grieve when they hear the report about Tyre. [23:5]

Q? Who planned this against Tyre?

A. The Lord of Hosts planned this against Tyre. [23:8-9]

Q? Why has the Lord of Hosts planned this against Tyre?

A. He has planned this to dishonor her pride and all her glory, to shame all her honored ones of the earth. [23:9]

Q? How long will Tyre be forgotten?

A. In that day, Tyre will be forgotten for seventy years. [23:15]

Q? What will happen to Tyre after being forgotten for seventy years?

A. Yahweh will help Tyre, and she will return to her hire and prostitute herself with all the kingdoms on earth. [23:17]

Q? What will happen to the Tyre's profits and earnings?

A. Her profits and earnings will be reserved for Yahweh. [23:18]

Q? What will happen to Tyre's merchandise?

A. It will be for those who live in Yahweh's presence, for them to eat and have lasting clothing. [23:18]

Isaiah 24

Q? What is Yahweh about to do?

A. He is about to empty the earth, to devastate it, mar its surface and scatter its inhabitants. [24:1]

Q? How has the earth been polluted by its inhabitants?

A. The earth has been polluted because its inhabitants have transgressed the laws, violated the statutes and broken the everlasting covenant. [24:5]

Q? What happens to the inhabitants of the earth?

A. They will burn up and few people will be left. [24:6]

Q? What image does Isaiah use to show how it will be at that time on the whole earth among the nations?

A. He compares conditions on the earth at that time to how it is when an olive tree is beaten or as the gleanings when the grape harvest is done. [24:13]

Q? In the midst of all this calamity what will “they” do?

A. They will lift up their voices and shout the majesty oh Yahweh and will joyfully shout from the sea. [24:14]

Q? What is Isaiah’s response to the shouting and calls to glorify Yahweh, the God of Israel?

A. Isaiah responds by saying, ”I have wasted away, I have wasted away, woe is me! The treacherous have dealt treacherously; yes, the treacherous have dealt very treacherously. [24:16]

Q? On that day who will Yahweh punish?

A. Yahweh will punish the host of the high ones on high and the kings of the earth on the earth. [24:21]

Q? What will be the punishment for the host of the high ones on high and the kings of the earth on the earth?

A. They will be gathered together, prisoners in a pit and will be shut up in prison and after many days they will be sentenced. [24:22]

Q? Why will the moon be ashamed and the sun disgraced?

A. This will be because Yahweh of Hosts will reign on Mount Zion and in Jerusalem, and before his elders in glory. [24:23]

Isaiah 25

Q? Why did Isaiah exalt and praise Yahweh?

A. Isaiah exalted and praised Yahweh because Yahweh had done wonderful things, things planned long ago, in perfect faithfulness. [25:1]

Q? What wonderful things had Yahweh done?

A. Yahweh made the city a heap, a fortified city a ruin and a fortress of strangers into no city. [25:2]

Q? What will be the response after Yahweh makes the city a heap, etc.?

A. A strong people will glorify Yahweh and a city of ruthless nations will fear him. [25:3]

Q? What will Yahweh do for and to all peoples on that mountain?

A. He will make a feast of fat things for all peoples and he will destroy the coverings of all peoples, the web woven over all nations. [25:6-7]

Q? What will Yahweh swallow up, wipe away and take away from his people?

A. He will swallow up death, wipe away tears from all faces and he will take away the disgrace of His people. [25:8]

Q? What will be said on that day?

A. This will be said: "Look, this is our God: we have waited for him and he will save us. This is Yahweh; we have waited for him. We will be glad and rejoice in his salvation." [25:9]

Q? What is Moab's fate likened to?

A. Moab's fate is compared to straw that is trampled down in a pit filled with manure. [25:10]

Isaiah 26

Q? In that day where will this song be sung?

A. This song will be sung in the land of Judah. [26:1]

Q? How has God made the city strong?

A. He has made it strong by making salvation its walls and ramparts. [26:1]

Q? For whom will the gates of the city be opened?

A. The gates will be opened for the righteous nation that keeps faith. [26:2]

Q? Who should we trust in and for how long should we trust?

A. We should trust in Yahweh forever. [26:4]

Q? What will happen to those who live proudly; the fortified city?

A. Yahweh will lay them low; he will level the fortified city to the dust. It will be trampled down by the feet of the poor and the treading of the needy. [26:5-6]

Q? What is the desire of our soul?

A. The name and memory of Yahweh are the desire of our soul. [26:8]

Q? What happens when judgments come on the earth?

A. When judgments come the inhabitants of the world learn righteousness. [26:9]

Q? What will the wicked one do when he is shown favor?

A. He will not learn righteousness. [26:10]

Q? What has Yahweh done for Judah and what will he bring about for Judah?

A. Yahweh has accomplished all our works for us and will bring about peace for Judah. [26:12]

Q? What happened to the other lords who ruled over Judah?

A. They are dead, they will not live; they are deceased and will not rise. Yahweh came in judgment and destroyed them. [26:13-14]

Q? When did Judah look to Yahweh?

A. They looked to Yahweh when they were in trouble; when Yahweh disciplined them. [26:16]

Q? Why should the dwellers in the dust awake and sing for joy?

A. They should awake and sing for joy because the dead, they will live, they will arise. [26:19]

Q? Why are the people supposed to go into their rooms and shut their doors.

A. They are to do this so they can hide until the indignation has passed by. [26:20]

Q? What is Yahweh about to do?

A. He is about to come out of his place to punish the inhabitants of the earth for their iniquity. [26:21]

Isaiah 27

Q? On that day what will Yahweh do with his sword?

A. Yahweh will punish Leviathan the serpent, and he will kill the monster that is in the sea. [27:1]

Q? In that day what will Yahweh do with a vineyard of wine?

A. He will protect it, water it every moment and guard it day and night. [27:2-3]

Q? What will Yahweh do if the briars and thorns don't grasp his protection and make peace with him?

A. Yahweh will march against them and burn them altogether. [27:4-5]

Q? What will Jacob and Israel do in the coming day?

A. Jacob will take root; Israel will blossom and bud; and they will fill the surface of the ground with fruit. [27:6]

Q? What will be the full fruit of Jacob turning away from his sin?

A. He will make all the altar stones as chalk and pulverized, and no Asherim or incense altars will remain standing. [27:9]

Q? Why will the Maker of Israel not have compassion on them?

A. Because they are not a people of understanding Yahweh will not have compassion on them. [27:11]

Q? On that day how will the people of Israel be gathered?

A. They will be gathered one by one. [27:12]

Q? Who will worship Yahweh on the holy mountain in Jerusalem?

A. The perishing ones in the land of Assyria and the outcasts in the land of Egypt will worship Yahweh on the holy moutain in Jerusalem. [27:13]

Isaiah 28

Q? How is Ephraim characterized?

A. Ephraim is characterized as proud and as a drunkard. [28:1]

Q? What is happening to Ephraim's beauty?

A. Ephraim's beauty is fading. [28:1]

Q? To what is the Lord's mighty and strong one compared?

A. He is compared to a hail storm, a destroying storm, and a cloudburst of might and overwhelming. [28:2]

Q? What will the Lord's mighty and strong one do?

A. He will strike the earth with his hand. [28:2]

Q? What will the fading flower of Ephraim's glorious beauty be likened to?

A. It will be as the first ripe fig before the summer, that, when someone sees it, while it is yet in his hand, he gulps it down. [28:4]

Q? In that day what will Yahweh be for the remainder of his people?

A. Yahweh will be a beautiful crown and a diadem of beauty, a spirit of justice for him who sits in judgment, and strength for those who turn back their enemies at their gates. [28:5-6]

Q? Who reels with wine and staggers with strong drink?

A. The remainder of Yahweh's people, the priest and prophet. [28:7]

Q? What do the priest and prophet stagger and reel in?

A. They stagger in vision and reel in decision. [28:7]

Q? How will Yahweh speak to this people?

A. He will speak to them with a mocking lips and a foreign tongue. [28:11]

Q? What happened in the past when Yahweh spoke to them?

A. They would not listen. [28:12]

Q? Now what will be the result when this people hear the word of Yahweh?

A. They will go and fall backward and be broken, ensnared and captured. [28:13]

Q? What did the rulers of the people in Jerusalem say?

A. They said they that they had made a covenant with death and reached an agreement with Sheol that when judgment passes through it wouldn't reach them. They said they had made a lie their refuge and had hidden in falsehood. [28:15]

Q? What will the Lord Yahweh lay in Zion?

A. He will lay a foundation stone, a tried stone, a precious cornerstone, a sure foundation. [28:16]

Q? What happens if they believe in this foundation stone?

A. If they believe in this foundation stone they will not be ashamed. [28:16]

Q? What will happen to the refuge of lies and the hiding place?

A. Hail will sweep away the refuge of lies and the floodwaters will overwhelm the hiding place. [28:17]

Q? What will happen the covenant with death and the agreement with Sheol that the rulers of the people in Jerusalem have made?

A. That covenant and agreement will be dissolved and when the raging flood passes through they will be overwhelmed by it. [28:18]

Q? What does Isaiah say will be the consequences for mocking?

A. He warns them not to mock or their bonds will be tightened. [28:22]

Isaiah 29

Q? What is Ariel?

A. Ariel is the city where David encamped. [29:1]

Q? What will Yahweh do to Ariel?

A. He will besiege Ariel and she will be brought down. [29:3-4]

Q? How long will it take for Ariel to be brought down?

A. It will happen suddenly, in an instant. [29:5]

Q? Who will fight against Ariel and her stronghold?

A. A horde of all the nations will fight against Ariel. [29:7]

Q? What has Yahweh poured out on Ariel?

A. He has poured on them the spirit of deep sleep. [29:10]

Q? What does this pouring out of the spirit of deep sleep do to them?

A. It has closed the prophets and covered the seers. [29:10]

Q? What is the Lord's complaint against this people?

A. The Lord said, "This people draws near to me with their mouth and honor me with their lips, but their heart is far from me. Their honoring me is a commandment taught by men. [29:13]

Q? Since their hearts are far from the Lord and they don't honor him, what will the Lord do to them?

A. He will cause the wisdom of the wise men to perish and the understanding of the prudent men to disappear. [29:14]

Q? What is going to happen to Lebanon in just a little while?

A. Lebanon will be turned into a field and the field will become a forest. [29:17]

Q? On that day what will the deaf and blind do?

A. The deaf will hear the words of a book and the eyes of the blind will see out of deep darkness. [29:18]

Q? What will the oppressed and the poor among men do?

A. They will rejoice in Yahweh the Holy One of Israel. [29:19]

Q? What will happen to those who love to do evil?

A. They will be eliminated. [29:20]

Q? When will the house of Jacob honor Yahweh's name?

A. They will honor Yahweh's name when he sees his children in his midst, the work of Yahweh's hands. [29:23]

Q? What will happen to complainers and those who err in spirit?

A. The complainers will learn Knowledge and those who err in spirit will gain understanding. [29:24]

Isaiah 30

Q? What did Yahweh say the rebellious children do?

A. He said they make plans but not from him and make webs but not by his spirit, that they may add sin to sin. [30:1]

Q? Who do the rebellious children seek to protect them?

A. They seek protection from Pharaoh and take refuge in the shadow of Egypt. [30:2]

Q? What will Pharaoh's protection and Egypt's shade be to the rebellious children?

A. Pharaoh's protection will be their shame and Egypt's shade will be their humiliation. [30:3]

Q? How valuable is Egypt's help to the rebellious children?

A. Egypt's help is worthless. [30:7]

Q? Why does Yahweh want Isaiah to write it in their presence on a tablet, and inscribe it on a scroll?

A. Yahweh wants it to be preserved for the time to come as a testimony. [30:8]

Q? What do the rebellious people not hear?

A. They will not hear the instruction of Yahweh. [30:9]

Q? What do the rebellious children want to hear?

A. They want to hear smooth things and deceptive prophesies. [30:10]

Q? How does Yahweh say the rebellious children can be strong and be saved?

A. Yahweh says they can be saved by returning and resting, and in quietness and trust will be their strength. [30:15]

Q? What was the reply of the rebellious children to Yahweh?

A. They said, “No, we will flee on horses.” and, “We will ride on swift horses.”

Q? What is Yahweh’s response to the rebellious children’s statement about fleeing on horses and riding on swift horses?

A. Yahweh responds by telling the rebellious children they will flee and that those who pursue them will be swift. [30:16]

Q? How many did Yahweh say would flee at the threat of one?

A. Yahweh said one thousand would flee at the threat of one. [30:17]

Q? What is Yahweh waiting and ready to do?

A. He is waiting to be gracious to the rebellious children and to have mercy on them. [30:18]

Q? What happens to all those who wait for Yahweh?

A. They will be blessed. [30:18]

Q? Though Yahweh gives them the bread of adversity and the water of affliction what will their teacher not do anymore?

A. Their teacher will not hide himself anymore, but they will see him with their own eyes. [30:20]

Q? What will the rebellious children do with their carved figures and cast gold figures?

A. They will desecrate them and throw them away. [30:22]

Q? What will Yahweh do to his people after the day of the great slaughter when the towers fall?

A. Yahweh will bind up the breaking of his people and heal the bruises of his wounding them. [30:26]

Q? How will Yahweh manifest the splendor of his voice and show the motion of his arm?

A. He will manifest them in storming anger and flames of fire, with windstorm, rainstorm and hailstones. [30:30]

Q? Who will Yahweh's voice and motion of his arm be directed toward?

A. They will directed toward Assyria. For at the voice of Yahweh, Assyria will be shattered; he will strike them with a staff. [30:31]

Q? What will accompany every stroke of the appointed rod that Yahweh will lay on him?

A. The music of tambourines and harps will accompany every stroke as Yahweh battles and fights with Assyria. [30:32]

Q? What has been prepared for the king of Assyria?

A. A place of burning has been prepared for the king of Assyria. [30:33]

Q? What or who will kindle the fire prepared for the king of Assyria?

A. The breath of Yahweh will kindle it. [30:33]

Isaiah 31

Q? Why is woe pronounced on those who go down to Egypt for help?

A. Woe is pronounced on them because they trust in chariots and horsemen but are not concerned about the Holy One of Israel, nor do they seek Yahweh. [31:1]

Q? Who will Yahweh arise against?

A. He will arise against the evil house and against the helpers of those who commit sin. [31:2]

Q? What will happen to him who helps and him who is helped?

A. Both of them will perish together. [31:3]

Q? What will Yahweh do for Jerusalem?

A. He will protect, deliver and preserve it. [31:5]

Q? What does Isaiah tell the people of Israel to do?

A. He tells them to return to Yahweh from whom they have deeply turned away. [31:6]

Q? After Assyria falls by the sword, what will their young men be forced to do?

A. Assyria's young men will be forced to do hard labor. [31:8]

Isaiah 32

Q? What will a righteous king and just princes be like?

A. They will be like a shelter from the wind and a refuge from the storm, like streams of water in a dry place, like the shade of a great rock in a land of weariness. [32:2]

Q? What will the rash and the stutterer do when a king reigns in righteousness and princes rule with justice?

A. The rash will think carefully with understanding, and the stutterer will speak distinctly and with ease. The fool will no longer be called honorable, nor the deceiver be called principled. [32:4]

Q? What does the fool do?

A. He speaks folly, his heart plans evil godless actions and he speaks wrongly against Yahweh. [32:6]

Q? What does the deceiver do?

A. He uses evil methods. He devises wicked schemes to ruin the poor with lies. [32:7]

Q? What will happen to the honorable man?

A. The honorable man will stand because of his honorable actions. [32:8]

Q? Why were the women who were at ease told to listen to Isaiah's voice?

A. They were told to listen to Isaiah's voice because in a little more than a year their confidence would be broken, the grape harvest would fail, the ingathering would not come. [32:9-10]

Q? What was going to happen to the palace and the crowded city?

A. The palace was going to be forsaken and the crowded city deserted. [32:14]

Q? How long will the devastation last?

A. It will last until the Spirit is poured out from on high and the wilderness becomes a fruitful field and the fruitful field is considered a forest. [32:15]

Q? What will be the work and result of righteousness?

A. The work of righteousness will be peace and the result of righteousness, quietness and confidence forever. [32:17]

Q? Who is it that will be blessed?

A. Blessed are the ones who sow beside all streams and who send out their ox and ass to graze. [32:20]

Isaiah 33

Q? What will happen to the destroyer and the betrayer when they stop destroying and betraying?

A. The destroyer will be destroyed and the betrayer will be betrayed. [33:1]

Q? What happens when Yahweh arises?

A. The nations are scattered. [33:3]

Q? With what will Yahweh fill Zion?

A. He will fill Zion with justice and righteousness. [33:5]

Q? What will Yahweh be in their times?

A. In their times he will be the stability, abundance of salvation and wisdom and knowledge. [33:6]

Q? Why did their envoys cry and the diplomats weep bitterly?

A. They cried and wept because the highways were deserted; there were no more travelers. Treaties were broken, witnesses were despised and cities were disrespected. [33:8]

Q? What will be the result when Yahweh arises?

A. Yahweh will be lifted up and exalted. [33:10]

Q? What happens to those in Zion who conceive chaff, and give birth to stubble?

A. Their breath is a fire that will consume them. The peoples will be burned to lime. [33:11-12]

Q? What is the response of the sinners in Zion?

A. The sinners in Zion are afraid; trembling has seized the godless ones. [33:14]

Q? Who among those in Zion can dwell with the devouring fire and the everlasting burnings?

A. The ones who can dwell with this fire and burning are the ones who walk righteously and speak honestly; who despise the gain of oppression, who refuse to take a bribe, who do not plot violent crime and do not look on evil. [33:15]

Q? Where will he who walks righteously and speaks honestly make his home ?

A. He who walks righteously and speaks honestly will make his home on the heights. [33:15-16]

Q? Who is Yahweh and what will he do?

A. Yahweh is our judge, our lawgiver and our king; he will save us. [33:22]

Q? When the great spoil is divided who will be among those dragging it off?

A. Even the lame will drag off the spoil. [33:23]

Isaiah 34

Q? Who is supposed to come near, listen and pay attention?

A. The nations, the earth and all that fills it, the world and all things that come from it must come near, listen and pay attention. [34:1]

Q? Why must the nations, the earth and all that fills it, the world and all things that come from it come near, listen and pay attention?

A. They must do this because Yahweh is angry with all the nations and furious against all their armies. [34:2]

Q? What has Yahweh done to the nations and their armies?

A. He has completely destroyed them. He has delivered them to the slaughter. [34:2]

Q? What will happen to the stars and sky?

A. All the stars of the sky will fade away and the sky will be rolled up like a scroll; and all their stars will fade away. [34:4]

Q? What will Yahweh do after his sword has drunk its fill in heaven?

A. Then his sword will come down on Edom and on the people of his exclusive belonging in judgment. [34:5]

Q? What does Yahweh have in Bozrah and Edom?

A. Yahweh has a great sacrifice in Bozrah and a great slaughter in the land of Edom. [34:6]

Q? What will happen to the land of Edom?

A. Her streams will be turned to pitch and her dust into brimstone. She will become burning pitch. It will be a wasteland; no one will pass through it. [34:9-10]

Q? In general what will live in Edom?

A. Wild birds and animals will live in Edom. [34:11]

Q? How long will the birds and animals possess Edom?

A. They will possess it for ever; from generation to generation they will live there. [34:17]

Isaiah 35

Q? What will happen to the desert?

A. It will rejoice and blossom like the rose. [35:1]

Q? What will be given to the desert?

A. The glory of Lebanon will be given to it, the splendor of Carmel and Sharon. [35:2]

Q? What will the wilderness, the Arabah and the desert see?

A. They will see the glory of Yahweh, the splendor of our God. [35:2]

Q? Why should those with a fearful heart be strong and not fear?

A. Because their God is coming with vengeance, with the recompense of God. He will come and save them. [35:4]

Q? What are some of the things that will happen when their God comes?

A. The blind will see. The dead will hear. The lame man will leap. The mute will sing. There will be water in the Arabah and streams in the wilderness. The burning sand will become a pool and the thirsty ground springs of water. There will be reeds and rushes where jackals once lay. [35:5-7]

Q? What will be the name of the highway that will appear at that time?

A. A highway will be there called The Way of Holiness. [35:8]

Q? Who will and will not be on the highway?

A. The unclean will not travel it and no fool will go on it. No lion or ferocious beast will be on it. The highway will be for him who walks in the way of holiness. The redeemed will walk there. [35:8-9]

Q? What will happen to the ransomed of Yahweh when they return?

A. Everlasting joy will be on their heads; gladness and joy will overtake them; sorrow and sighing will flee away. [35:10]

Isaiah 36

Q? What happened in the fourteenth year of king Hezekiah?

A. Sennacherib, king of Assyria, marched against all the fortified cities of Judah and captured them. [36:1]

Q? Who did the king of Assyria send from Lachish to Jerusalem to Hezekiah?

A. The king of Assyria sent the Rabshakeh. [36:2]

Q? Where did the Rabshakeh stop?

A. He stopped at the conduit of the upper pool, on the highway to the washers field. [36:2]

Q? Who went out to meet the Rabshakeh?

A. Eliakim the son of Hilkiah, Shebna the scribe and Joah the recorder, the son of Asaph went out to meet the Rabshakeh. [36:3]

Q? Who did the Rabshakeh say that Pharaoh, king of Egypt, was to anyone who trusted in him?

A. The Rabshakeh said the Pharaoh was a splintered reed that if used as a walking stick would pierce your hand. [36:6]

Q? Who did the Rabshakeh say had told him to march against Judah and destroy it?

A. The Rabshakeh said that Yahweh had told him to march against Judah and destroy it. [36:10]

Q? What did the Rabshakeh say the king of Assyria would do if Hezekiah would make an agreement with the king of Assyria?

A. The Rabshakeh said the king of Assyria would give Hezekiah two thousand horses. [36:8]

Q? Why did Eliakim, Shebna and Joah ask the Rabshakeh to speak to them in Aramaic?

A. They did not want the people on the wall to hear and understand what was being said. [36:11-12]

Q? How did the Rabshakeh respond to the request for him to speak to Eliakim, Shebna and Joah in Aramaic?

A. He responded by standing and shouting in a loud voice in the Jew's language. [36:13]

Q? Briefly what did the Rabshakeh say were the words of the king of Assyria with regards to Hezekiah?

A. He said not to let Hezekiah deceive them because Hezekiah wouldn't be able to rescue them and he said not to trust in Yahweh. [36:13-15]

Q? What did the king of Assyria say would happen if the Jews would make peace with him and come out to him?

A. He said the Jews would eat from their own vine and from their own fig tree, and drink water from their own cistern, until he would come and take the Jews away to a land like their own land, a land of grain and new wine, a land of bread and vineyards. [36:16-17]

Q? What was the response to the Rabshekah's speech?

A. They remained silent and did not respond, for the king's order was, "Do not answer him". [36:21]

Q? What did Eliakim, Shebna and Joah do after the Rabshekah's speech?

A. They came to Hezekiah with their clothes torn and reported to Hezekiah the words of Rabshakeh. [36:22]

Isaiah 37

Q? What did Hezekiah do when he heard the report from Eliakim, Shebna and Joah?

A. Hezekiah tore his clothes, covered himself with sackcloth and went into the house of Yahweh. He also sent Eliakim, Shebna and the elders of the priests to Isaiah the prophet. [37:1-2]

Q? What did Hezekiah ask Isaiah to do?

A. He asked Isaiah to pray to Yahweh for the remnant that was still to be found there. [37:4]

Q? What message did Isaiah give to Hezekiah's servants to take back to Hezekiah?

A. Isaiah's message to Hezekiah was to not fear the words of the king of Assyria's servant, the Rabshakeh. Yahweh was going to put a spirit in The king of Assyria, and he would hear a report and go back to his own land and would be killed by the sword there. [37:6-7]

Q? After the king of Assyria heard that Tirhakah, king of Ethiopia, was coming out to fight against him, what message did the king of Assyria send to Hezekiah?

A. The king of Assyria told Hezekiah in a letter not to let God deceive Hezekiah by saying, Jerusalem would not be given over into the hand of the king of Assyria. [37:10]

Q? What did Hezekiah do after he received the letter from the king of Assyria and read it?

A. Hezekiah went up to the house of Yahweh and spread the letter out and prayed to Yahweh. [37:14-15]

Q? What did Hezekiah pray for Yahweh to do?

A. First, Hezekiah asked Yahweh to hear and listen and to open his eyes and see all the words in Sennacherib's letter. Second, Hezekiah asked Yahweh to save Jerusalem from Sennacherib's hand. [37:17, 20]

Q? What reason did Hezekiah give as motivation for God to save Jerusalem from Sennacherib?

A. Hezekiah wanted Yahweh to save Jerusalem from Sennacherib so that all the kingdoms of the earth may know that Yahweh alone is God.” [37:20]

Q? How did Yahweh respond to Hezekiah’s prayer?

A. Yahweh responded by sending a message to Hezekiah through Isaiah. [37:21]

Q? In Yahweh’s message to Hezekiah what did Yahweh say Sennacherib had done wrong?

A. Yahweh said Sennacherib had defied, blasphemed, exalted his voice and lifted up his eyes against the Holy one of Israel. [37:23]

Q? What did Yahweh determine long ago and work out in ancient times?

A. He determined and worked out that Sennacherib would reduce impregnable cities into heaps of ruins. [37:26]

Q? What else did Yahweh know about Sennacherib?

A. Yahweh knew when Sennacherib sat down, went out, came in, and his raging against Yahweh. [37:28]

Q? What was the result of Sennacherib’s raging against Yahweh?

A. Yahweh turned Sennacherib back the way he came. [37:29]

Q? What did Yahweh say about the king of Assyria concerning Jerusalem?

A. Yahweh said the king of Assyria would not enter Jerusalem or shoot an arrow there and that he would not confront it with a shield or build siege works against it. [37:33-34]

Q? What reason did Yahweh give for defending and saving Jerusalem?

A. He said he would defend and save Jerusalem for his own sake and for the sake of David his servant. [37:35]

Q? What did the angel of Yahweh do?

A. He went out and struck down 185,000 troops in the camp of the Assyrians. [37:36]

Q? What happened to Sennacherib after he departed and went home to Nineveh?

A. While he was worshiping in the house of Nisroch his god, his sons, Adrammelech and Sharezer, struck Sennacherib with the sword. [37:38]

Isaiah 38

Q? In those days what happened to Hezekiah?

A. He became very ill and neared death. [38:1]

Q? What did Isaiah tell Hezekiah?

A. Isaiah told Hezekiah, “Yahweh says, ‘Set your house in order, for you will die and not get well.’”. [38:1]

Q? What did Hezekiah do after receiving Yahweh’s message through Isaiah?

A. He prayed to Yahweh asking Yahweh to remember how he had faithfully walked before Yahweh with his whole heart and how he had done good in Yahweh’s sight. And Hezekiah wept loudly. [38:3]

Q? What did Yahweh tell Isaiah to say to Hezekiah?

A. He said to tell Hezekiah that he had heard Hezekiah’s prayer and his tears. Yahweh told Hezekiah he would add fifteen years to Hezekiah’s life and in addition he would rescue Hezekiah and Jerusalem from the king of Assyria and would defend Jerusalem. [38:5-6]

Q? What sign did Yahweh say he would give so that Hezekiah would know Yahweh would do what he had spoken?

A. Yahweh said he would cause the shadow on the stairs of Ahaz to go back ten steps. [38:8]

Q? In Hezekiah’s written prayer what did Hezekiah say would happen halfway through his life?

A. He said he would go through the gates of Sheol. [38:10]

Q? At the beginning of Hezekiah's written prayer what did he say concerning Yahweh?

A. Hezekiah said he would no longer see Yahweh in the land of the living. [38:11]

Q? What did Hezekiah say to the Lord concerning his sufferings and grief?

A. Hezekiah said the sufferings the Lord sent were good for him and that it was for Hezekiah's benefit that he experienced such grief. [38:16-17]

Q? What did Hezekiah say the Lord had done with his sins?

A. Hezekiah said the Lord had thrown all of Hezekiah's sins behind his back. [38:17]

Q? How was Hezekiah going to celebrate Yahweh saving him?

A. Hezekiah said they would celebrate with music all the days of their lives in the house of Yahweh. [38:20]

Q? What did Isaiah say to do so that Hezekiah would recover?

A. He said, "Let them take a cake of figs and lay it as plaster on the boil and he will recover. [38:21]"

Isaiah 39

Q? Who sent letters and a present to Hezekiah?

A. Merodach-baladan the son of Baladan, king of Babylon sent letters and a present to Hezekiah. [39:1]

Q? What did Hezekiah show to those who brought the letters and present from Merodach-baladan?

A. Hezekiah showed them his treasury—the silver, the gold, the spices, the precious oil, the storehouse of his weapons, and all that was found in his storehouses. Hezekiah showed them everything in his house and kingdom. [39:2]

Q? What did Isaiah ask Hezekiah?

A. He asked Hezekiah what the men had said to him, where they had come from, and what they had seen in Hezekiah's house. [39:3-4]

Q? What things did Isaiah say to Hezekiah would be taken to Babylon?

A. Yahweh told Hezekiah that all he and his ancestors had stored up until that day would be carried off to Babylon. [39:5-6]

Q? Why did Hezekiah think the word of Yahweh that Isaiah spoke was good?

A. He thought it was good because he thought there would be peace and stability in his days. [39:8]

Isaiah 40

Q? How does God say to comfort his people?

A. He says to comfort them by speaking tenderly to Jerusalem, telling her that her warfare has ended and her iniquity is pardoned and that she has received double from Yahweh's hand for all her sins. [40:2]

Q? What does a voice cry out?

A. It cries, "In the wilderness prepare the way of Yahweh; make straight in the Arabah a highway for our God." [40:3]

Q? What will happen to the land in Israel?

A. Every valley lifted up, every mountain and hill leveled, the rugged land made level and the rough places made into a plain. [40:4]

Q? To whom will the glory of Yahweh be revealed?

A. Yahweh's glory will be seen by all people together. [40:5]

Q? What will stand forever?

A. The word of our God will stand forever. [40:8]

Q? What good news was to be proclaimed to Jerusalem and the cities of Judah?

A. The good news was, "Here is your God!" [40:9]

Q? How does the Lord Yahweh come?

A. He comes as a victorious warrior. [40:10]

Q? What does Yahweh bring with him when he comes?

A. Yahweh brings his reward with him and his recompense goes before him. [40:10]

Q? What are the nations like to Yahweh?

A. The nations are like a drop in a bucket to Yahweh and are regarded like the dust on the scales. [40:15]

Q? Where does God sit?

A. God sits above the horizon of the earth. [40:22]

Q? What does God do to rulers?

A. God reduces rulers to nothing and makes the rulers of the earth insignificant. [40:23]

Q? What does Yahweh do with the stars?

A. He leads out their formations and calls them all by name and by the greatness of his might and the strength of his power, not one is missing. [40:26]

Q? Who is Yahweh, and what is he like?

A. Yahweh is the everlasting God, the creator of the ends of the earth. He does not get tired or weary and there is no limit to his understanding. [40:28]

Q? What does Yahweh do for the tired and weary?

A. Yahweh gives strength to the tired and renewed energy to the weary. [40:29]

Q? What will happen to those who wait on Yahweh?

A. Those who wait on Yahweh will renew their strength; they will soar with wings like eagles; they will run and not be weary; they will walk and not faint. [40:31]

Isaiah 41

Q? For what purpose does Yahweh say, “let us come near together”?

A. Yahweh says for them to come near together so that they may argue a dispute. [41:1]

Q? Who has called forth the generations from the beginning?

A. It is Yahweh who has done these things. [41:4]

Q? What is the response of the isles who have seen and are afraid and the ends of the earth that tremble?

A. Their response is to approach and come and they encourage one another to build an idol. [41:5-7]

Q? What does Yahweh call Israel?

A. Yahweh calls Israel his servant, the offspring of Abraham his friend and he calls Israel chosen. [41:8-9]

Q? What does Yahweh say he is doing for Israel?

A. Yahweh says he is bringing back Israel from the ends of the earth. [41:9]

Q? What does Yahweh tell Israel not to do and why?

A. Yahweh tells Israel not to fear for Yahweh is with them and to not be anxious because he is their God. [41:10]

Q? What further does Yahweh say he will do for Israel?

A. Yahweh says he will strengthen and help them and will uphold them with the right hand of his deserved victory. [41:10]

Q? What will happen to those who are angry with and oppose Israel?

A. They will be ashamed and disgraced and will be as nothing and will perish. [41:11]

Q? What will Israel do when they winnow those who war against them and contend with them?

A. Israel will rejoice in Yahweh, in the Holy One of Israel. [41:16]

Q? What will Yahweh do when the oppressed and needy look for water?

A. Yahweh says he will respond to their prayers by making streams flow down the slopes and making springs in the middle of the valleys, by making the desert into a pool of water and the dry land into springs of water. He will not forsake them. [41:17-18]

Q? What does Yahweh say to those who follow idols?

A. He says to present their case, bring forth their best arguments for their idols. [41:21]

Q? What evidence does Yahweh say those who follow idols should present so we can know if we can believe in them or not

A. For evidence Yahweh says to tell what will happen, and to tell of earlier predictions so we can reflect on them and know how they were fulfilled. [41:22]

Q? What is Yahweh's assessment of the idols and the people who choose them?

A. Yahweh says their idols are of nothing and their deeds are nothing; he who chooses them is abominable. [41:24]

Q? Who among those who worship idols decreed or declared that one would come from the north and would trample the rulers like mud, like a potter who is treading clay?

A. None of those who worship idols decreed it and no one heard them say anything. [41:25-26]

Q? What did Yahweh say concerning the one he raised up from the north?

A. He said first to Zion, 'Look here they are;' He sent a herald to Jerusalem. [41:27]

Q? In this chapter what are Yahweh's final words about those who follow idols?

A. Here are his words: "When I look, there is no one, not one among them who can give counsel, who, when I ask, can answer a word. Look all of them are nothing, and their deeds are nothing; their cast-poured figures are wind and emptiness. [41:28-29]"

Isaiah 42

Q? What does Yahweh say he has done for his servant?

A. Yahweh says he has chosen his servant, that he delights in him and that he has put his spirit upon him. [42:1]

Q? What does Yahweh's say his servant will bring to the nations?

A. Yahweh says his servant will faithfully bring forth justice to the nations. [42:1]

Q? What will Yahweh's servant not do to a crushed reed or a dimly burning wick?

A. Yahweh says his servant will not break a crushed reed or quench a dimly burning wick. [42:3]

Q? How does Yahweh describe himself?

A. He describes himself as the one who created the heavens and stretched them forth; who spread out the earth and gives life in it; who gives breath to the people on the earth and life to those who live on it. [42:5]

Q? What did Yahweh want his chosen servant to do for blind people and prisoners?

A. Yahweh wanted his servant to open the eyes of the blind, to release the prisoners from the dungeon, and from the house of confinement those who sit in darkness. [42:7]

Q? What does Yahweh say he will not share?

A. He says he will not share his glory with another nor his praise with carved idols. [42:8]

Q? How does Yahweh contrast himself with carved idols?

A. In contrast to carved idols, things came to pass when Yahweh declared them. [42:8-9]

Q? To further declare his glory what did Yahweh say he would do?

A. He said he was going to declare new events. He was going to tell about them before they occurred. [42:9]

Q? What will Yahweh do to his enemies?

A. He will show them his power. [42:13]

Q? What will Yahweh do for the blind?

A. He will bring the blind by a way they do not know; in paths that they do not know he will lead them. He will turn the darkness into light before them and make the crooked places straight and he will not abandon them. [42:16]

Q? What will happen to those who trust in idols and say to cast metal figures, "You are our gods"?

A. They will be turned back and completely put to shame. [42:17]

Q? What are the deaf and blind commanded to do?

A. The deaf are commanded to listen and the blind are commanded to look that they may see. [42:18]

Q? Why does Yahweh command them to listen and see?

A. He commands them to listen and see because although they saw many things, but did not comprehend; their ears were open but no one really heard. [42:20]

Q? What does Yahweh say is the peoples' condition?

A. Yahweh said the people were robbed and plundered; they were all trapped in pits, held captive in prisons; they had become plunder with none to deliver them. [42:22]

Q? Who gave Jacob over to the robber, and Israel to the looters?

A. It was Yahweh who gave them over. [42:24]

Q? Why did Yahweh give Jacob over to the robber and Israel to the looters?

A. Yahweh gave them over because they sinned against Yahweh in whose ways they refused to walk and whose law they refused to obey. [42:24]

Q? Did Israel realize who had inflicted them with the devastation of war and why he had done it?

A. No! It blazed around them, yet they did not realize it; it burned them, but they did not take it to heart. [42:25]

Isaiah 43

Q? In general what did Yahweh tell Jacob, Israel, to do?

A. He told Jacob, Israel, not to be afraid. [43:1]

Q? What did Yahweh say he would do for Israel to protect them?

A. Yahweh said rivers would not overwhelm Israel and that they wouldn't be harmed or burned by fire or flames. [43:2]

Q? What has Yahweh given in ransom and exchange for Israel?

A. He has given Egypt as ransom and Ethiopia and Seba in exchange for Israel. [43:3]

Q? What did Yahweh say he would do for Israel's offspring?

A. Yahweh said he would bring them from the east and gather them from the west. [43:5]

Q? Why did Yahweh predict the gathering of his sons and daughters from the east and the west and announce to them earlier events?

A. Yahweh did this so that they might know him, believe in him and understand that he is God. [43:10]

Q? Is there any other god or savior than Yahweh?

A. Before Yahweh no god was formed and there will be none after him. He is Yahweh and there is no savior but him. [43:10-11]

Q? Who can deliver us out of God's hand?

A. No one can deliver us from God's hand. [43:13]

Q? For whose sake did Yahweh send to Babylon and lead them all down as fugitives, turning the Babylonian's expressions of joy into songs of lamentation?

A. Yahweh did this for Israel's sake. [43:14]

Q? What former things had Yahweh done that he tells them not to remember or consider?

A. Yahweh had opened a way through the sea and a path in the mighty waters. He led out the chariot and horse, the army and the mighty host. They fell down together never to rise again. They were extinguished, quenched like a burning wick. [43:16-17]

Q? What new thing does Yahweh say he was about to do in the desert and in the wilderness?

A. Yahweh said he would make a road in the desert and a stream of water in the wilderness. [43:19]

Q? What did this people, Israel, whom Yahweh formed for himself fail to do for Yahweh?

A. Israel failed to call on Yahweh. They did not bring him any sheep as burnt offerings and they did not honor him with their sacrifices. [43:22-23]

Q? What did Israel do to Yahweh?

A. Israel burdened Yahweh with their sins and wearied him with their evil deeds. [43:24]

Q? Why does Yahweh blot out Israel's offenses and not remember their sins?

A. Yahweh does this for his own sake. [43:25]

Q? Why was Yahweh going to defile the officials of the sanctuary; handing Jacob over to the destructive ban and Israel to abusive humiliation?

A. Yahweh was doing this because their first father sinned and their spokesmen had transgressed against Yahweh. [43:27-28]

Isaiah 44

Q? Why did Yahweh tell Jacob he was going to pour out on Jacob's offspring?

A. Yahweh said he was going to pour out his spirit on their offspring. [44:3]

Q? How could someone prove to Yahweh that there was someone else like him; another god?

A. To prove that to Yahweh you would have to explain to him the events that occurred since Yahweh established his ancient people and they would have to declare the events to come. [44:7]

Q? What does Yahweh say concerning those who fashion idols?

A. Yahweh says they are nothing and that the things they delight in are worthless and they will be put to shame. [44:9]

Q? What will happen to the craftsmen and their associates who form a god or cast an idol?

A. Craftsmen and their associates who form a god or cast an idol will be put to shame. [44:11]

Q? How does a carpenter start to make an idol?

A. He cuts down cedar trees, or chooses a cyprus tree or an oak tree. [44:14]

Q? What does the man do with the wood from the tree he has cut down?

A. The man uses part of it for a fire and warms himself with it, bakes bread with it and roasts his meat over it and with part of it he makes an idol, a god, and bows down to it. [44:15-16]

Q? Because those who make and worship idols are without understanding or knowledge and their eyes are blind and their hearts are unperceiving, what two questions do they not ask themselves?

A. First, they don't ask themselves if they should make the other part of the wood into something disgusting to worship. Second, they don't ask themselves if it is reasonable to bow down to a block or wood. [44:19]

Q? Why are Jacob and Israel told to think about Yahweh as the only God and idols as nothing ?

A. They are to remember these things because Yahweh formed them, they are his servants and he will not forget them. Also Yahweh has blotted out their sins and rebellious deeds. [44:21-22]

Q? Why are the heavens, the mountains, the forest and every tree commanded to sing?

A. They are commanded to sing because Yahweh has redeemed Jacob and will show his glory in Israel. [44:23]

Q? What does Yahweh do to omens and to those who read them?

A. Yahweh frustrates the omens of the empty talkers and disgraces those who read omens. [44:25]

Q? What does Yahweh do for his servant and messengers?

A. Yahweh fulfills the declarations of his servant and brings to pass the counsel of his messengers. [44:26]

Q? What did Yahweh say about Jerusalem and the cities of Judah?

A. He said that Jerusalem would be inhabited and the cities of Judah would be built again and that he would raise up her waste places. [44:26]

Q? What did Yahweh say about Cyrus and what he would do?

A. Yahweh said of Cyrus, “He is my shepherd, he will do my every wish—he will decree about Jerusalem, ‘Let her be rebuilt,’ and about the temple, ‘Let your foundations be laid.’” [44:28]

Isaiah 45

Q? In this chapter, who is the Lord's anointed?

A. In this chapter, Yahweh says Cyrus is his anointed. [45:1]

Q? Why does Yahweh hold Cyrus' hand?

A. Yahweh holds Cyrus' hand in order to subdue nations before him, to disarm kings, and to open the doors before him, so that gates remain open. [45:1]

Q? Why will Yahweh go before Cyrus and level the mountains, break in pieces the doors of bronze, cut in pieces their iron bars and give him treasures of darkness and riches hidden away?

A. Yahweh will do these things so that Cyrus will know that it is Yahweh the God of Israel who called him. [45:3]

Q? For whose sake has Yahweh called Cyrus by his name?

A. Yahweh has done this for Jacob his servants sake and Israel his chosen [45:4]

Q? Did Cyrus know Yahweh?

A. No, Cyrus did not know Yahweh. [45:4-5]

Q? Is there is any other God besides Yahweh?

A. No, there is no other God except Yahweh. [45:5,6,14,18,21,22]

Q? Who formed the light and created darkness and who brings peace and creates disaster?

A. Yahweh is the one who does all these things. [45:7]

Q? Who created salvation?

A. Yahweh created salvation. [45:8]

Q? To what thing does Yahweh compare someone who argues with his maker?

A. He compares someone who argues with his maker to clay that says to the potter, “What are you doing?” or, ‘What you were making—did you have no hands when you did it?’ [45:9]

Q? What will Cyrus do for Yahweh?

A. He will build Yahweh’s city; he will let Yahweh’s exiled people go home and not for price nor bribe. [45:13]

Q? Who will walk in humiliation?

A. Those who carve idols will walk in humiliation. [45:16]

Q? How long will Israel’s salvation last?

A. Yahweh will save Israel with a everlasting salvation. [45:17]

Q? Why did Yahweh design the earth?

A. He designed it to be inhabited. [45:18]

Q? Who has no knowledge?

A. Those who carry carved images and pray to gods who cannot save, have no knowledge. [45:20]

Q? Who does Yahweh swear by?

A. Yahweh swears by himself. [45:23]

Q? What will every tongue swear?

A. Every tongue will swear saying, "In Yahweh alone are deliverance and strength." [45:24]

Q? What will happen with all the descendants of Israel?

A. In Yahweh all the descendants of Israel will be justified; they will take pride in him. [45:25]

Isaiah 46

Q? What are Bel and Nebo?

A. They are idols. [46:1]

Q? Who carries Bel and Nebo?

A. Bel and Nebo are carried by animals. [46:1]

Q? Who carried the house of Jacob?

A. Yahweh carried the house of Jacob. [46:3]

Q? How long has Yahweh carried the house of Jacob and how long will he carry them?

A. Yahweh carried them before their birth and will carry them even until their hair is gray. [46:3-4]

Q? What do people do with gold and silver?

A. The people hire a metalsmith and he takes their gold and silver and make it into a god. [46:6]

Q? Can that god save answer them or save them?

A. No it cannot answer nor save anyone from his trouble. [46:7]

Q? To whom can Yahweh be compared? Who is like him?

A. Yahweh is God and there is no other. There is no one like him. [46:9]

Q? What sets Yahweh, God, apart from idols?

A. Yahweh is set apart by the fact that he announces the end from the beginning, and announces beforehand what has not yet happened. [46:10]

Q? What is Yahweh doing for the stubborn people, who are far from doing what is right?

A. Yahweh is bringing his righteousness near. He will give deliverance to Zion and his beauty to Israel. [46:12-13]

Isaiah 47

Q? Who will no longer be called dainty and delicate?

A. The virgin daughter of Babylon, the daughter of the Chaldeans, will no longer be called dainty and delicate. [47:1]

Q? What will the daughter of the Chaldeans no longer be called?

A. The daughter of the Chaldeans will no longer be called Queen of kingdoms. [47:5]

Q? Why was Yahweh upset with the Chaldeans?

A. Yahweh was upset with the Chaldeans because although Yahweh gave his people into the Chaldean's hands, they showed Yahweh's people no mercy and placed a very heavy yoke on the old people. [47:6]

Q? What will happen to the daughter of the Chaldeans in a moment in one day?

A. The daughter of the Chaldeans will suffer loss of children and widowhood in a moment in one day. [47:9]

Q? What has the daughter of the Chaldeans trusted in?

A. She has trusted in her wickedness. [47:10]

Q? What did not ward off the disaster and destruction that was coming on the daughters of the Chaldeans?

A. The incantations of the daughters of the Chaldeans was not able to ward off the disaster and destruction that was coming on them. [47:11]

Q? What will happen to those who chart the heavens and look at the stars, those who declare the new moons?

A. The men who chart the heavens and look at the stars and those who declare the new moons are the ones who will be like stubble. The fire will burn them up.. [47:14]

Q? Who would save the daughter of the Chaldeans?

A. There was no one to save them. [47:15]

Isaiah 48

Q? What is the House of Jacob called and from whom do they descend?

A. They are called Israel and they are descended from Judah. [48:1]

Q? What is Israel doing insincerely and in unrighteousness?

A. Israel is swearing by the name of Yahweh and invoking the God of Israel insincerely and in unrighteousness. [48:1]

Q? What did Yahweh do, knowing that Israel was obstinate?

A. He declared things from long ago and made them known, he suddenly did them and they came to pass. [48:3-4]

Q? By declaring these things to Israel before hand what did Yahweh hope to prevent?

A. Yahweh wanted prevent Israel from saying, "My idol has done them," or "my carved figure, or my cast metal figure has ordained these things." [48:5]

Q? Why will Yahweh defer his anger and hold back from destroying Israel?

A. He will do this for the sake of his own name. [48:9]

Q? How did Yahweh purify Israel?

A. He purified them in the furnace of affliction. [48:10]

Q? Who did Yahweh summon and for what purpose?

A. Yahweh summoned his ally to accomplish his purpose against Babylon. [48:14-15]

Q? What would have happened if Israel had obeyed Yahweh's commandments?

A. If they had obeyed their peace and prosperity would have flowed like a river and their deliverance like the waves of the sea. Their descendants would have been as numerous as the sand and the children from the womb like its grains. Their name would not have been cut off nor blotted out from before him.

Q? What announcement is to be made to go to the ends of the earth?

A. The announcement is, "Yahweh has redeemed his servant Jacob". [48:20]

Q? Who did Yahweh say would receive no peace?

A. Yahweh said there was no peace for the wicked. [48:22]

Isaiah 49

Q? What did Yahweh do for his servant Israel?

A. Yahweh called him by name from birth. He made Israel's mouth like a sharp sword and hid Israel in the shadow of his hand; he made Israel into a polished arrow; in his quiver Yahweh hid him. [49:1-2]

Q? What is Yahweh going to do through Israel?

A. Yahweh is going to show his glory through Israel. [49:3]

Q? What is Israel trusting Yahweh for?

A. Israel says his justice is with Yahweh and his reward is with his God. [49:4]

Q? What is Israel's job as Yahweh's servant?

A. His job is to restore Jacob again to Yahweh and to gather Israel to him. [49:5]

Q? What is too small a thing for Yahweh's servant?

A. It is too small a thing to be Yahweh's servant to reestablish the tribes of Jacob, and to restore the survivors of Israel. [49:6]

Q? What further will Yahweh do for his servant?

A. He will make his servant a light to the gentiles that his servant may be Yahweh's salvation to the ends of the earth. [49:6]

Q? What will happen to the one who is despised, abhorred by the nations, a slave of rulers?

A. Kings will see him and arise, and princes will see him and bow down. [49:7]

Q? When will Yahweh help and answer his servant?

A. At a time Yahweh decides to show his favor he will answer his servant, and in a day of salvation Yahweh will protect his servant. [49:8]

Q? For what purpose is Yahweh's servant given as a covenant for the people?

A. He is given as a covenant for the people to rebuild the land, to reassign the desolate inheritance. [49:8]

Q? Who will lead the prisoners?

A. He who has mercy on the prisoners will lead them. [49:10]

Q? Why are the heavens, earth and mountains supposed to sing and be joyful?

A. They are to sing and be joyful because Yahweh comforts his people, and will have compassion on his afflicted. [49:13]

Q? What was Yahweh's answer to Zion when they complained; "Yahweh has forsaken me, and the Lord has forgotten me."?

A. Yahweh's answer to Zion was, "Can a woman forget her baby, nursing at her breast, so she does not have compassion on the son she has borne? Yes, they may forget, but I will not forget you. [49:14-15]

Q? What does Yahweh offer as proof of his concern for Zion?

A. Yahweh states his proof as follows: "Look, I have inscribed your name on my palms; your walls are continually before me. Your children are hurrying back, while those who destroyed you are departing. Look around and see, they are all gathering and coming to you. [49:16-18]

Q? What will the children born during the time of Zion's bereavement say?

A. They will say, "The place is too cramped for us, make room for us, so we may live here. [49:20]"

Q? What will Zion ask herself?

A. She will ask, "Who has borne these children for me?" and "Who has raised these children?" and finally, "...where did these come from?" [49:21]"

Q? Who will bring Zion's sons and daughters back?

A. The peoples of the nations will bring them back. [49:22]"

Q? Can the spoils be taken from the warrior or captives be rescued from a tyrant?

A. Yes, the captives will be taken away from the warrior and spoils will be rescued; for Yahweh will oppose Zion's adversary and save her children. [49:24-25]"

Q? What will Yahweh do to Zion's oppressors?

A. He will feed their oppressors with their own flesh. [49:26]"

Q? What will all mankind know?

A. They will know that Yahweh is Zion's savior and redeemer, the mighty one of Jacob. [49:26]"

Isaiah 50

Q? Why was Zion sold and her mother sent away?

A. Zion was sold because of her sins, and because of her rebellion, her mother was sent away. [50:1]

Q? What happens at Yahweh's rebuke?

A. At Yahweh's rebuke the sea dries up and he makes the rivers a desert. Yahweh clothes the sky with darkness and cover it with sackcloth. [50:2-3]

Q? What has Yahweh given to his servant?

A. He has given his servant a tongue as one of those who is taught. [50:4]

Q? What did Yahweh's servant do with the tongue Yahweh gave him?

A. Yahweh's servant spoke a sustaining word to the weary one. [50:4]

Q? Because he was not rebellious and did not turn away backward, what did Yahweh's servant do?

A. Yahweh's servant gave his back to those who beat him and his cheeks to those who plucked out his beard; He did not hide his face from acts of shame and spitting. [50:5-6]

Q? Why does Yahweh's servant say he is not disgraced?

A. The servant says he is not disgraced because the Lord Yahweh will help him. [50:7]

Q? What will happen to those who accuse Yahweh's servant and declare him guilty?

A. His accusers will all wear out like a garment; the moth will eat them up. [50:9]

Q? What should the one who fears Yahweh, who obeys the voice of his servant and the one who walks in deep darkness without light, do?

A. He should trust in the name of Yahweh and lean on his God. [50:10]

Q? What will Yahweh's servant do to all who kindle a fire, who gird on flames?

A. Yahweh's servant will cause them to lie down in a place of pain. [50:11]

Isaiah 51

Q? What did Yahweh say those who pursue righteousness should look to?

A. Yahweh said to look at the rock from which you were chiseled and to the quarry from which you were cut. [51:1]

Q? What did Yahweh do to Abraham?

A. Yahweh called him, blessed him and made him many. [51:2]

Q? What will happen to the heavens, the earth and its inhabitants?

A. The heavens will vanish away like smoke, the earth will wear out like a garment; and its inhabitants will die like flies. [51:6]

Q? What will continue forever and never stop working?

A. Yahweh's righteousness will continue forever and his righteousness will never stop working. [51:6]

Q? To whom is this statement directed to: "Do not fear the insult of men, nor be disheartened by their abuse...?"

A. That statement is directed to those who know what is right and the people who have Yahweh's law in their heart. [51:7]

Q? Who crushed the sea monster, dried up the sea and made the depths of the sea into a way for the redeemed to pass through?

A. The arm of Yahweh did these things. [51:9-10]

Q? What will overtake and what will flee away from the ransomed of Yahweh when they return and come to Zion?

A. Joy will overtake them and sorrow and mourning will flee away. [51:11]

Q? What will Yahweh do for the one who is bent down?

A. Yahweh will hurry to release him. [51:14]

Q? What did Jerusalem drink from the hand of Yahweh?

A. They drank the cup of Yahweh's anger; they drank the bowl, the cup of staggering. [51:17]

Q? Who among all the son's of Jerusalem has been born to guide her?

A. There is no one among all the sons she has born to guide her. [51:18]

Q? After Yahweh takes away the cup of staggering from Jerusalem who will he give it to?

A. He will put it into the hand of Jerusalem's tormentors. [51:23]

Isaiah 52

Q? What will never again happen to Jerusalem?

A. Never again will the uncircumcised or the unclean enter Jerusalem. [52:1]

Q? Who had recently oppressed Jerusalem?

A. Assyria had recently oppressed them. [52:4]

Q? In that day why will Yahweh's people know Yahweh's name?

A. They will know Yahweh's name because his name is slandered continually all the day. [52:5-6]

Q? Who will see Yahweh's return to Zion?

A. Every eye of Zion's watchmen will see Yahweh's return to Zion. [52:8]

Q? Why should the ruins of Jerusalem break forth into joyful singing together?

A. They should do this because Yahweh has comforted his people; he has redeemed Jerusalem. Yahweh has bared his holy arm in the sight of all the nations. [52:9-10]

Q? What are those who carry the vessels of Yahweh to do?

A. They are to leave, touch nothing unclean and purify themselves. [52:11]

Q? Why do Yahweh's people not need to be in a rush or panic when they leave?

A. They don't need to be in a rush or panic because Yahweh will go before them and the God of Israel will be their rearguard. [52:12]

Q? What will Yahweh's servant do?

A. He will deal wisely and be successful; he will be exalted and lifted high, and will be very exalted. [52:13]

Q? What happened to the appearance of Yahweh's servant?

A. His appearance was disfigured from human appearance. [52:14]

Q? What will kings do because of Yahweh's servant?

A. Kings will close their mouths because of him. [52:15]

Isaiah 53

Q? How did Yahweh's servant grow up?

A. He grew up before Yahweh like a sapling, and like a sprout out of parched earth. [53:2]

Q? What did Yahweh's servant look like?

A. He had no remarkable appearance or splendor; when we saw him, there was no beauty to attract us to him. [53:2]

Q? How was Yahweh's servant received by people?

A. He was despised and rejected by people and considered insignificant. [53:3]

Q? What did Yahweh's servant do for us?

A. He bore our sicknesses and carried our sorrows. [53:4]

Q? Why was Yahweh's servant pierced and crushed?

A. He was pierced for our rebellious deeds and crushed because of our sins. [53:5]

Q? What did the servant's punishment and wounds do for us?

A. His punishment brought us peace and his wounds healed us. [53:5]

Q? How are we like sheep?

A. We are like sheep because we have all gone astray; we have each turned to his own way. [53:6]

Q? What methods were used to condemn Yahweh's servant?

A. Coercion and judgment were the methods used to condemn him. [53:8]

Q? Why was Yahweh's servant cut off from the land of the living?

A. He was cut off because of the offense of his people. [53:8]

Q? Had Yahweh's servant done anything wrong?

A. No. He had done no violence nor had there been any deceit in his mouth. [53:9]

Q? Why was it Yahweh's will to crush his servant?

A. It was Yahweh's will so that Yahweh's purpose might be accomplished through him. [53:10]

Q? Why will Yahweh give his servant his portion among the multitudes?

A. Yahweh will give his servant his portion because he poured out his soul to death and was numbered with the transgressors. He bore the sins of many and made intercession for the transgressions. [53:12]

Isaiah 54

Q? Why does Yahweh say the barren woman should sing?

A. He says she should sing, for the children of the desolate one are more than the children of the married woman. [54:1]

Q? What will the descendants of Zion do?

A. They will conquer nations and resettle desolate cities. [54:3]

Q? Who is Zion's husband?

A. Yahweh of Hosts, Zion's maker, is their husband. [54:5]

Q? What did Yahweh do to Israel?

A. He abandoned her for a short time. [54:7]

Q? What will Yahweh do for Israel?

A. With great compassion Yahweh will gather them. [54:7]

Q? What did Yahweh swear concerning Israel?

A. He swore he would no longer be angry with them or rebuke them. [54:9]

Q? What will not be shaken and what will not depart from Israel?

A. Yahweh's covenant of peace with Israel will not be shaken and his covenant faithfulness will not depart from Israel. [54:10]

Q? What will Israel no longer experience?

A. Israel will no longer experience persecution. [54:14]

Q? What will happen to anyone who stirs up trouble for Israel?

A. Anyone who stirs up trouble for Israel will fall in defeat. [54:15]

Q? What will happen to everyone who accuses Israel?

A. Israel will condemn them. [54:17]

Isaiah 55

Q? What are those who have no money told to buy?

A. They are told to buy wine and milk without money and without cost. [55:1]

Q? What are those who thirst told to eat?

A. They are told to eat what is good. [55:2]

Q? Who has Yahweh placed as a witness to the nations and a leader and commander to the peoples?

A. Yahweh has placed David in that position. [55:3-4]

Q? Why will a nation that did not know Israel run to them?

A. They will run to Israel because Yahweh their God, the Holy One of Israel has glorified them. [55:5]

Q? When should Israel seek and call upon Yahweh?

A. They should seek him while he may be found; call upon him while he is nearby. [55:6]

Q? What are the wicked and the man of sin to do?

A. Let the wicked leave his path, and the man of sin his thoughts. [55:7]

Q? What will Yahweh do for the one who returns to him?

A. Yahweh will pity him and will abound in forgiving him. [55:7]

Q? Why are Yahweh's thoughts and ways not Israel's thoughts and ways?

A. This is so because as the heavens are higher than the earth so are Yahweh's ways higher than their ways and Yahweh's thought than Israel's thoughts. [55:8-9]

Q? What will happen to the words that go from Yahweh's mouth?

A. They will accomplish that which Yahweh wishes and it will succeed in that for which he sent it. [55:11]

Q? What is the everlasting sign that will not be cut off?

A. This is the sign: Israel will go out in joy and be led along peacefully. the mountains and the hills will break out in joyful shouts before them. All the trees of the fields will clap their hands. Instead of the thorn bushes, evergreens will grow and instead of the brier, the myrtle tree will grow. [55:12-13]

Isaiah 56

Q? Why did Yahweh say to observe what is right and do what is just?

A. He said this because his deliverance is near and his vindication is about to be revealed. [56:1-2]

Q? What shouldn't the foreigner and eunuch who have become followers of Yahweh not say?

A. The foreigner should not say, "Yahweh will certainly exclude me from his people" and the eunuch should not say, "See, I am a dry tree." [56:3]

Q? What will Yahweh do for eunuchs who observe Yahweh's sabbaths, choose what pleases him, and hold fast Yahweh's covenant?

A. Yahweh will set up a monument for him, in Yahweh's house and within his walls, that is better than of sons and of daughters. [56:4-5]

Q? What will Yahweh do for foreigners who join themselves to Yahweh to serve him, who worship him and love his name, who observe the sabbath and keep from defiling it, and who hold fast Yahweh's covenant?

A. Yahweh will bring them to his holy mountain and make them joyful in his house of prayer; their burnt offerings and sacrifices will be accepted on Yahweh's altar. [56:6-7]

Q? Who is compared to a dumb dog?

A. Their watchmen are compared to dumb dogs. [56:10]

Q? What have their watchmen and shepherds done?

A. They have all turned to their own way, each one covetous for unjust gain. [56:11]

Isaiah 57

Q? What does no one consider or understand about the righteous when they perish?

A. They don't consider or understand that the righteous are gathered away from evil and enter into peace. [57:1-2]

Q? Who is merrily mocking and opening the mouth and sticking out the tongue?

A. The sons of the sorceress, the children of the adulterer and the woman who has prostituted herself do these things. [57:3-4]

Q? What else did these who were called children of rebellion and children of deceit do?

A. They had sex under the oaks, under every green tree. They killed their children in the dry riverbeds, under the rocky overhangs. [57:5]

Q? What are the objects of their devotion?

A. Some of the smooth things of the river valley are the objects of their devotion. [57:6]

Q? What did these rebellious and deceitful ones do concerning Yahweh?

A. They deserted Yahweh. [57:8]

Q? What will Yahweh tell these wicked and rebellious ones when they cry out?

A. Yahweh will tell them to let their collection of idols deliver them. [57:13]

Q? What will happen to these wicked and rebellious ones?

A. The wind will carry them all away, a breath will carry them all away. [57:13]

Q? What will happen to the ones who take refuge in Yahweh?

A. They will inherit the land and take possession of Yahweh's holy mountain. [57:13]

Q? Who will dwell with Yahweh in the exalted and holy place?

A. The ones who are of a crushed and humble spirit will dwell with Yahweh there. [57:15]

Q? What would happen if Yahweh accused man forever?

A. The man's spirit would faint before Yahweh. [57:16]

Q? Why was Yahweh angry with man?

A. Yahweh was angry with man because of his violent gain. [57:17]

Q? Even though Yahweh has seen man's ways, what is Yahweh going to do for man?

A. Yahweh said he would heal him. [57:18-19]

Q? Who has no peace?

A. The wicked one has no peace. [57:21]

Isaiah 58

Q? What did Yahweh command the house of Jacob to be confronted with?

A. He commanded the house of Jacob to be confronted with their rebellion and sins. [58:1]

Q? How did the house of Jacob seek Yahweh?

A. They sought him like a nation that practiced righteousness and did not abandon the law of their God. [58:2]

Q? What was the complaint the house of Jacob made to Yahweh concerning them humbling themselves and fasting?

A. Their complaint to Yahweh was that when they fasted and humbled themselves Yahweh didn't see it or notice. [58:3]

Q? What did Yahweh say the house of Jacob did on the day of their fast?

A. Yahweh said that on the day of their fast they find their own pleasure and oppress all their laborers. [58:3]

Q? What did Yahweh say was not the reason the house of Jacob was fasting?

A. Yahweh said the house of Jacob was not fasting to make their voice heard above. [58:4]

Q? What is the fast that Yahweh chooses?

A. The fast that Yahweh chooses is to release wicked bonds, to undo the ropes of the yoke, to set the crushed ones free, to break every yoke, to break their bread with the hungry, to bring the poor and homeless into their houses, to clothe the naked and to not hide themselves from their own relatives. [58:6-7]

Q? What would Yahweh do if the house of Jacob took away from among themselves the yoke, the accusing finger, and the speech of wickedness, if they provided for the hungry and satisfied the need of the distressed?

A. If they would do these things then their light would rise in the darkness, and their darkness would be like the noonday. . [58:9-10]

Isaiah 59

Q? Can Yahweh save us? Does he hear us?

A. Yahweh's hand is not so short that it cannot save; nor his ear so dull, that it cannot hear. [59:1]

Q? Why didn't Yahweh hear or save the house of Jacob?

A. Their sinful acts separated them from their God and their sins made Yahweh hide his face from them and from hearing them. [59:2]

Q? What are some of the sins the house of Jacob committed that separated them from Yahweh?

A. Some of the sins that separated them from Yahweh were: They stained their hands with blood. They lied and spoke maliciously. They were malicious and untruthful. They conceived trouble. [59:3-4]

Q? What happens to those who travel crooked paths?

A. Those who travel crooked paths do not know peace. [59:8]

Q? What happened to him who turned away from evil?

A. He made himself a victim. [59:15]

Q? What displeased Yahweh?

A. It displeased Yahweh when he saw there was no justice. [59:15]

Q? What did Yahweh do when he saw there was no one to intervene?

A. When Yahweh saw there was no one to intervene, his own arm brought salvation for him. [59:16]

Q? Then what did Yahweh do?

A. He put on righteousness as a breastplate and a helmet of salvation upon his head. He clothed himself with garments of vengeance and wore zeal as a mantle. He repayed them for what they had done, angry judgment to his adversaries, vengeance to his enemies, to the islands punishment as their reward. [59:17-18]

Q? What will be the result of Yahweh repaying them for what they had done?

A. They will fear the name of Yahweh from the west, and his glory from the sun's rising. [59:19]

Q? Who will a redeemer come to?

A. A redeemer will come to Zion and to those who turn from their rebellious deeds in Jacob. [59:20]

Q? What is Yahweh's covenant with them?

A. This is the covenant: Yahweh's spirit who is upon you, and my words which I have put in your mouth, will not leave your mouth, or go out of the mouth of your children, or go out of the mouth of your children's children from this time and forever. [59:21]

Isaiah 60

Q? Though darkness will cover the earth, what will Yahweh do for Israel?

A. Yahweh will arise upon them and his glory will be seen on them. [60:2]

Q? Who will come to Israel's light?

A. Nations and kings will come to their light. [60:3]

Q? Why will Israel look and be radiant and their heart rejoice and overflow?

A. This will be because the abundance of the sea will be poured out to them, the wealth of the nations will come to them. [60:5]

Q? Who leads in bringing Israel's sons from afar?

A. The ships of Tarshish lead. [60:9]

Q? Who will rebuild the city of Yahweh and who will serve them?

A. Sons of foreigners will rebuild their walls and kings will serve them. [60:10]

Q? Why will the gates of the city remain open continually?

A. They will remain open so that the wealth of the nations may be brought in. [60:11]

Q? What will happen to those nations and kingdoms who will not serve them?

A. Those nations and kingdoms will perish; they will be completely destroyed. [60:12]

Q? What will Yahweh make the City of Yahweh to be?

A. He will make her to be a thing of pride forever, a joy from generation to generation. [60:15]

Q? What will no longer be heard in the land of Zion?

A. Violence will no longer be heard in their land, or devastation nor shattering within their borders. [60:18]

Q? What will give light to the land?

A. Yahweh will be their everlasting light. [60:19-20]

Q? For how long will Yahweh's people possess the land?

A. They will take possession of the land for all time. [60:21]

Q? How long will it take for Yahweh to accomplish these things?

A. Yahweh will swiftly accomplish these things when the time comes. [60:22]

Isaiah 61

Q? Why is the spirit of the Lord Yahweh upon him?

A. The spirit is upon him because Yahweh has annointed him. [61:1]

Q? What has Yahweh anointed him to do?

A. Yahweh has anointed him to proclaim good news to the humble. [61:1]

Q? What are the first three things Yahweh sent him to do?

A. Yahweh has sent him to heal the brokenhearted, to proclaim liberty to the captives, to open the prison to those who are bound. [61:1]

Q? What will foreigners do in Zion?

A. They will stand and feed the flocks of those in Zion and the sons of foreigners will work their fields and vineyards. [61:5]

Q? What will those in Zion be called?

A. They will be called priests of Yahweh; servants of God. [61:6]

Q? What does Yahweh love and what does he hate?

A. Yahweh loves justice and hates robbery and violent injustice. [61:8]

Q? What has Yahweh done for him?

A. Yahweh has clothed him with garments of salvation and with the robe of righteousness. [61:10]

Q? What will the Lord Yahweh cause to sprout up in front of all the nations

A. He will cause righteousness and praise to sprout up in front of all the nations. [61:11]

Isaiah 62

Q? Who will see Zion's righteousness and glory?

A. The nations will see Zion's righteousness and all kings will see her glory. [62:1]

Q? What will no longer be said of Zion and her land?

A. Zion will no longer be called "Abandoned" and her land will no longer be called "Desolate". [62:4]

Q? Why will Zion be called "My delight is in her" and Zion's land "Married"?

A. She will be called those things because Yahweh delights in her and her land will be married. [62:4]

Q? Why have watchmen been put on the walls of Jerusalem?

A. They are put there to keep reminding Yahweh, allowing him no rest until he reestablishes Jerusalem and makes it a praise on earth. [62:6-7]

Q? What has Yahweh sworn by his right hand and by the arm of his strength?

A. He has sworn that he will no longer give Jerusalem's grain as food for their enemies, and foreigners won't drink her new wine. [62:8]

Q? What does Yahweh announce to the ends of the earth?

A. This is Yahweh's announcement: "Say to the daughter of Zion, 'Look, your savior is coming! See, his reward is with him, and his reward goes before him.'" [62:11]

Isaiah 63

Q? What is the one who comes from Edom wearing and how does he come?

A. He is wearing red royal clothing and he comes marching confidently. [63:1]

Q? Why is the one from Edom marching so confidently?

A. He is marching confidently because of his great strength. [63:1]

Q? What does this one from Edom say about himself?

A. He says he speaks righteousness and that he is powerfully able to save. [63:1]

Q? What was this one from Edom looking forward to?

A. He was looking forward to the day of vengeance, and the year for his redemption had arrived. [63:4]

Q? Was there anyone there to help this one from Edom?

A. No. He looked but there was no one to help. [63:5]

Q? What did this one from Edom do to the peoples?

A. He trampled down the peoples in his anger and made them drunk in his wrath and he splashed their blood on the earth. [63:6]

Q? Why and how has Yahweh shown compassion to the house of Israel?

A. He has shown them compassion because of his mercy and with many deeds of covenant faithfulness. [63:7]

Q? What happened in the ancient times when Yahweh's people suffered?

A. When the house of Israel suffered, Yahweh suffered. [63:9]

Q? In the ancient times, who saved Israel?

A. The messenger of his presence saved them in the ancient times. [63:9]

Q? Why did he become their enemy?

A. He became their enemy because they rebelled and grieved his Holy Spirit. [63:10]

Q? What has been Yahweh's name from ancient times?

A. His name from ancient times has been "Our Redeemer". [63:16]

Q? What was the complaint or question of the house of Israel to Yahweh?

A. Their question and complaint was, "Yahweh, why do you make us wander from your ways and harden our hearts, so we do not obey you?" [63:17]

Isaiah 64

Q? What would happen if Yahweh's name was known by his adversaries?

A. The nations would tremble at his presence. [64:2]

Q? Since ancient times has anyone heard or perceived of any God besides Yahweh, who does things for those who wait for him?

A. No, no one has heard or perceived of any God who does things for those who wait for him. [64:4]

Q? What are all of Israel's righteous deeds like?

A. They are like a menstrual rag. [64:6]

Q? Why were there none who called on Yahweh's name, who made an effort to take hold of him?

A. This was so because Yahweh hid his face from them and handed them over to their sins. [64:7]

Q? What does the writer compare Yahweh and the people of Israel to?

A. Yahweh is compared to a potter and the people of Israel are compared to clay. [64:8]

Q? What have Yahweh's holy cities become?

A. Yahweh's holy cities have become a wilderness and Jerusalem a desolation. [64:10]

Q? What are the two questions the writer has for Yahweh?

A. The two questions are, "How can you still hold back, Yahweh?" and "How can you remain silent and continue to humiliate us?" [64:12]

Isaiah 65

Q? What did Yahweh want from those who did not ask and did not seek?

A. He wanted to be sought out and found by those who did not ask and did not seek. [65:1]

Q? What have these stubborn people walk after?

A. They have walked after their own thoughts and plans. [65:2]

Q? What are some of the ways these people have been a continual offense to Yahweh?

A. They are a continual offense to Yahweh because they offer sacrifices in gardens and burn incense on brick tiles. They sit among the graves and keep watch all night and eat pork with the broth of foul meat in their dishes. [65:3-4]

Q? What did and what will Yahweh do to these stubborn people?

A. He has paid them back and will repay them for their own sins and the sins of their fathers. [65:6-7]

Q? What will Yahweh do for his chosen ones?

A. They will possess the land. [65:9]

Q? What will Yahweh do to those who abandon Yahweh?

A. He will destine them for the sword and they will all bow down to the slaughter. [65:12]

Q? What will happen to Yahweh's servants?

A. They will eat, drink, rejoice and shout with joy. [65:13-14]

Q? What else will happen to those who abandon Yahweh?

A. They will be hungry and thirsty. They will be put to shame and cry because of the pain of the heart and wail because of the crushing of the spirit. [65:13-14]

Q? What is Yahweh going to create?

A. Yahweh is going to create new heavens and a new earth. [65:17]

Q? What will be the response of Yahweh's servants to the new heavens and new earth?

A. They will be glad and rejoice forever in what Yahweh is about to create. [65:18]

Q? What will the people do in the new Jerusalem?

A. They will build houses and inhabit them, and they will plant vineyards and eat their fruit. [65:21]

Q? How many days will the people live?

A. They will live long lives like unto the days of trees. [65:22]

Q? In the new heavens and new earth when will Yahweh hear and answer his people?

A. While they are still speaking Yahweh will hear them, and before they call he will answer them. [65:24]

Q? What will be different about the animals on all Yahweh's holy mountain?

A. The animals will no longer hurt or destroy one another. The wolf and the lamb will graze together, and the lion will eat straw like the ox. [65:25]

Isaiah 66

Q? Who made heaven and earth?

A. Yahweh made all these things with his own hand. [66:2]

Q? Of what kind of man does Yahweh approve?

A. Yahweh approves of men who are broken and contrite in spirit and tremble at his word. [66:2]

Q? What examples does Isaiah give to show man's hypocrisy?

A. Yahweh says a man who slaughters an ox also murders a man. One who sacrifices a lamb also breaks a dog's neck. He who offers a grain offering offers swine's blood and he who offers a memorial of incense also blessed wickedness. [66:3]

Q? What do the brothers of those who tremble at the word of Yahweh do to them?

A. Their brothers hate and exclude those who tremble at the word of Yahweh. [66:5]

Q? What is the sound that came from the city and the temple?

A. It was the sound of battle tumult coming from the city, the sound of Yahweh paying back his enemies. [66:6]

Q? Why should all who love Jerusalem rejoice with her and be glad for her?

A. We should rejoice with Jerusalem and be glad for her, for you will nurse and be satisfied; with her breasts you will be comforted; for you will drink to the full and be delighted with the abundance of her glory. [66:10-11]

Q? What is Yahweh about to spread over Jerusalem?

A. Yahweh is about to spread prosperity over Jerusalem like a river, and the riches of the nations like an overflowing stream. [66:12]

Q? What will Yahweh use to execute judgment on mankind?

A. He will use fire and his sword. [66:16]

Q? Why will Yahweh gather all nations and languages?

A. Yahweh will gather all nations and languages so they may come and see his glory and so that some of those who survive can return to their nations to proclaim Yahweh's glory among the nations. [66:18-19]

Q? Who will be given as an offering to Yahweh?

A. The brothers of Israel from out of all the nations will be given as an offering to Yahweh. [66:20]

Q? What will the people do month to month and sabbath to sabbath?

A. All people will come and bow down to Yahweh month to month and sabbath to sabbath. [66:23]

Q? What will happen to the dead bodies of the men who have rebelled against Yahweh?

A. Worms will eat them and fire will consume them. [66:24]

translationWords

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.

acacia**Definition:**

The term “acacia” is the name of a common shrub or tree growing in the land of Canaan in ancient times; it is still plentiful in that region today.

- The orange-brown wood of the acacia tree is very hard and durable, making it a useful material for building things.
- This wood is highly resistant to decay because it is very dense so that it keeps out water, and it has natural preservatives that keep insects from destroying it.
- In the Bible, acacia wood was used to build the tabernacle and the ark of the covenant.

(See: [How to Translate Unknowns](#))

(See also: [ark of the covenant](#), [ark of the covenant decrees](#), [ark of Yahweh](#), [tabernacle](#))

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

acquit

Definition:

The term “acquit” means to formally declare someone to be not guilty of an unlawful or immoral behavior he was accused of.

- This term is sometimes used in the Bible to talk about forgiving sinners.
- Often the context is about wrongly acquitting people who are wicked and rebel against God.
- This could be translated as, “declare innocent” or “judge to be not guilty.”

(See also: [forgive](#), [forgiveness](#), [guilt](#), [guilty](#), [sin](#), [sinful](#), [sinner](#), [sinning](#))

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

Ahaz

Definition:

Ahaz was a wicked king who ruled over the kingdom of Judah from 732 BC to 716 BC. This was about 140 years before the time when many people in Israel and Judah were taken as captives to Babylonia.

- While he was ruling Judah, Ahaz had an altar built for worshiping the false gods of the Assyrians, which caused the people to turn away from the one true God, Yahweh.
- King Ahaz was 20 years old when he started to rule over Judah, and he ruled for 16 years.

(Translation suggestions: [How to Translate Names](#))

(See also: [Babylon](#), [Babylonian](#))

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.

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

ambassador, representative

Definition:

An ambassador is a person who is chosen to officially represent his country in relating to foreign nations. It is also used in a figurative sense and is sometimes translated more generally as “representative.”

- An ambassador or representative gives people messages from the person or government that sent him.
- The more general term “representative” refers to someone who has been given the authority to act and speak on behalf of the person he he is representing.
- The apostle Paul taught that Christians are Christ’s “ambassadors” or “representatives” since they represent Christ in this world and teach others his message.
- Depending on the context, this term could be translated as, “official representative” or “appointed messenger” or “chosen representative” or “God’s appointed representative.”
- A “delegation of ambassadors” could be translated as “some official messengers” or “group of appointed representatives” or “official party of people to speak for all people.”

(See: [How to Translate Unknowns](#))

(See: [messenger](#) other)

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

Amoz

Facts:

Amoz was the father of the prophet Isaiah.

- The only times he is mentioned in the Bible is for identifying Isaiah as the “son of Amoz.”
- This name is different from the name of the prophet Amos and should be spelled differently.

(Translation suggestions: [How to Translate Names](#))

(See: [Amos](#), [Isaiah](#))

Bible References:

Waiting

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

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](#), [prophecy](#), [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

Arabah

Facts:

The Old Testament term “Arabah” often refers to a very large desert and plains region that includes the valley surrounding the Jordan River and extends south to the northern tip of the Red Sea.

- The Israelites traveled through this desert region on their journey from Egypt to the land of Canaan.
- The “Sea of the Arabah” could also be translated as, “sea located in the Arabah desert region.” This sea is often referred to as the “Salt Sea” or the “Dead Sea.”
- The term “arabah” can also be a general reference to any desert region.

(Translation suggestions: [Translate Names](#))

(See also: [desert](#), [wilderness](#), [Red Sea](#), [Sea of Reeds](#), [Jordan River](#), [Canaan](#), [Canaanite](#), [Salt Sea](#), [Dead Sea](#), [Egypt](#), [Egyptian](#))

Bible References:

Waiting

Arabia, Arabian

Facts:

Arabia is the largest peninsula in the world, covering nearly 3,000,000 square kilometers. It is located southeast of Israel, and is bordered by the Red Sea, the Arabian Sea, and the Persian Gulf.

- The term “Arabian” is used to refer to someone who lives in Arabia or to something that is connected with Arabia.
- The earliest people to live in Arabia were grandchildren of Shem. Other early inhabitants of Arabia included Abraham’s son Ishmael and his descendants, as well as descendants of Esau.
- The desert region where the Israelites wandered for 40 years was located in Arabia.
- After becoming a believer in Jesus, the apostle Paul spent a few years in the desert of Arabia.
- In his letter to the Christians in Galatia, Paul mentioned that Mt Sinai was located in Arabia.

(Translation suggestions: [How to Translate Names](#))

(See: [Esau](#), [Galatia](#), [Ishmael](#), [Shem](#), [Sinai](#), [Mount Sinai](#))

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

Ararat

Facts:

In the Bible, “Ararat” is the name given to a land, a kingdom, and a mountain range.

- The “land of Ararat” was probably located in what is now the northeastern part of the country of Turkey.
- Ararat is most well-known as the name of the mountains that Noah’s ark came to rest on after the waters of the great flood began to recede.
- In modern times, a mountain called “Mount Ararat” is often thought to be the location of the “mountains of Ararat” in the Bible.

(Translation suggestions: [How to Translate Names](#))

(See also: [ark](#), [Noah](#))

Bible References:

Waiting

archer

Definition:

The term “archer” refers to a man who is skilled at using a bow and arrow as a weapon.

- In the Bible, an archer is usually a soldier who uses a bow and arrow to fight in an army.
- Archers were an important part of the Assyrian military force.
- Some languages might have a term for this such as, “bow-man.”

(See also: [Assyria](#), [Assyrian](#), [Assyrian Empire](#))

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

Ashdod, Azotus

Facts:

Ashdod was one of the five most important cities of the Philistines. It was located in southwestern Canaan near the Mediterranean Sea, halfway between the cities of Gaza and Joppa.

- The temple of the Philistine's false god Dagon was located in Ashdod.
- God severely punished the people of Ashdod when the Philistines stole the ark of the covenant and put it in the pagan temple at Ashdod.
- The Greek name for this city was Azotus. It was one of the cities where the evangelist, Philip preached the gospel.

(Translation suggestions: [How to Translate Names](#))

(See also: [ark of the covenant](#), [ark of the covenant decrees](#), [ark of Yahweh](#), [Ekron](#), [Gath](#), [Gaza](#), [Joppa](#), [Philip, the evangelist](#), [Philistines](#))

Bible References:

Waiting

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Asherah, Asherah poles, Ashtoreth

Definition:

Asherah was the name of a goddess that was worshiped by Canaanite people groups during Old Testament times. “Ashtoreth” may be another name for “Asherah,” or it could be the name of a different goddess that was very similar.

- The term “Asherah poles” refers to carved wooden images or carved trees that were made to represent this goddess.
- Asherah poles were often set up near altars of the false god Baal, who was thought of as Asherah’s husband. Some people groups worshiped Baal as the sun god and Asherah or Ashtoreth as the moon goddess.
- God commanded the Israelites to destroy all the carved images of Asherah.
- Some Israelite leaders such as Gideon, King Asa, and King Josiah obeyed God and led the people in destroying these idols.
- But other Israelite leaders such as King Solomon, King Manasseh, and King Ahab did not get rid of the Asherah poles and influenced the people to worship these idols.

(See also: [idol](#), [idolatrous](#), [Baal](#), [Gideon](#), [image](#), [carved image](#), [carved figure](#), [cast metal figure](#), [Solomon](#))

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

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

atonement, atone**Definition:**

The terms “atone” and “atonement” refer to how God provided a sacrifice to pay for people’s sins and to appease his wrath for sin.

- In Old Testament times, God allowed temporary atonement to be made for the sins of the Israelites by the offering of a blood sacrifice, which involved killing an animal.
- As recorded in the New Testament, Christ’s death on the cross is the only true and permanent atonement for sin.
- When Jesus died, he took the punishment that people deserved because of their sin. He paid the atonement price with his sacrificial death.

Translation Suggestions:

- The term “atone” could be translated by a word or phrase that means, “pay for” or “provide payment for” or “cause someone’s sins to be forgiven” or “make amends for a crime.”
- Ways to translate “atonement” could include, “payment” or “sacrifice to pay for sin” or “providing the means of forgiveness.”
- Make sure the translation of this term does not refer to payment of money.

(See also: [atonement lid](#), [forgive](#), [forgiveness](#), [propitiation](#), [reconcile](#), [reconciliation](#), [redeem](#), [redemption](#), [redeemer](#))

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**.

banquet

Definition:

A banquet is large, formal meal that usually includes several food courses.

- In ancient times, kings often served banquet meals to entertain political leaders and other important guests.
- This could also be translated as, “elaborate meal” or “important feast” or “multi-course meal.”

Bible References:

Waiting

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

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

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: 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

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

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

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

breastplate, breastpiece

Definition:

The term “breastplate” refers to a piece of armor covering the front of the chest to protect a soldier during battle. The term “breastpiece” refers to a special piece of clothing that the Israelite high priest wore over the front part of his chest.

- A “breastplate” used by a soldier could be made of wood, metal, or animal skin. It was made to prevent arrows, spears, or swords from piercing the chest of the soldier.
- The “breastpiece” worn by the Israelite high priest was made of cloth and had valuable gems attached to it. The priest wore this when he was performing his duties of service to God in the temple.
- Other ways to translate the term “breastplate” could include, “metal protective chest covering” or “armor piece protecting the chest.”
- The term “breastpiece” could be translated with a word that means, “priestly clothing covering the chest” or “priestly garment piece” or “front piece of priest’s clothing.”

(See also: [armor](#), [high priest](#), [Israel](#), [Israelites](#), [nation of Israel](#), [pierce](#), [priest](#), [priesthood](#), [temple](#), [warrior](#), [soldier](#))

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

bride**Definition:**

A bride is the woman in a wedding ceremony who is getting married to her husband, the bridegroom.

- The term “bride” is used as a metaphor for believers in Jesus, the Church.
- Jesus is metaphorically called the “bridegroom” for the Church. (See: [Metaphor](#))

(See also: [bridegroom](#), [church](#), [Church](#))

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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camel

Definition:

A camel is a large, four legged animal with one or two humps on its back. (See: [How to Translate Unknowns](#))

- In Bible times, the camel was the largest animal found in Israel and the surrounding regions.
- The camel was used mainly for carrying people and burdens.
- Some people groups also used camels for food, but not the Israelites because God had said that camels were unclean and were not to be eaten.
- Camels were valuable because they could move swiftly in the sand and could live without food and water for several weeks at a time.

(See also: [burden](#), [unclean](#))

Bible References:

Waiting

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

Carmel, Mount Carmel

Facts:

“Mount Carmel” refers to a mountain range that was located along the coast of the Mediterranean Sea just north of the Plain of Sharon. Its highest peak is 546 meters high.

- There was also a town called “Carmel” located in Judah, south of the Salt Sea.
- The wealthy landowner Nabal and his wife Abigail lived near the town of Carmel where David and his men helped guard Nabal’s sheep shearers.
- On Mount Carmel, Elijah challenged the prophets of Baal to a contest in order to prove that Yahweh is the only true God.
- To make it clear that this wasn’t just a single mountain, “Mount Carmel” could be translated as, “mountain on the Carmel mountain range” or “Carmel mountain range.”

(Translation suggestions: [How to Translate Names](#))

(See also: [Baal](#), [Elijah](#), [Judah](#), [Salt Sea](#), [Dead Sea](#))

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

Chaldea, Chaldean

Facts:

Chaldea was a region in the southern part of Mesopotamia or Babylonia. The people who lived in this region were called Chaldeans.

- The city of Ur, where Abraham was from, was located in Chaldea. It is often referred to as “Ur of the Chaldeans.”
- King Nebuchadnezzar was one of several Chaldeans who became kings over Babylonia.
- After many years, around 600 BC, the term “Chaldean” came to mean “Babylonian.”
- In the book of Daniel, the term “Chaldean” also refers to a special class of men who were highly educated and studied the stars.

(Translation suggestions: [How to Translate Names](#))

(See also: [Abraham](#), [Babylon](#), [Shinar](#), [Ur](#))

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

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**.

citizen

Definition:

A citizen is someone who lives in a specific city, country, or kingdom. It especially refers to someone who is recognized officially as being a legal resident of that place.

- Depending on the context, this could also be translated as “inhabitant” or “official resident.”
- A citizen could live in a region that is part of a larger kingdom or empire that is governed by a king, emperor, or other ruler. For example, Paul was a citizen of the Roman Empire, which consisted of many different provinces; Paul lived in one of those provinces.
- In a figurative sense, believers in Jesus are called “citizens” of heaven in the sense that they will live there some day. Like a citizen of a country, Christians belong to God’s kingdom.

(See: [kingdom](#), [Paul](#), [Saul](#), [province](#), [provincial](#), [Rome](#), [Roman](#)

Bible References:

Waiting

city of David

Facts:

The term “city of David” is another name for both Jerusalem and Bethlehem.

- Jerusalem is where David lived while he ruled Israel.
- Bethlehem is where David was born.

(Translation suggestions: [How to Translate Names](#))

(See also: [David](#), [Bethlehem](#), [Ephrathah](#), [Jerusalem](#))

Bible References:

Waiting

clean, cleanse

Definition:

The term “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

commander, command

Definition:

the term “commander” refers to a leader of an army who is responsible for leading and commanding a certain group of soldiers.

- To “command” an army means to lead and be in charge of the army.
- A commander could be in charge of a small group of soldiers or a large group, such as a thousand men.
- This term is also used to refer to Yahweh as the commander of angel armies.
- Other ways to translate “commander” could include, “leader” or “captain” or “officer.”
- The term “to command” an army could be translated as “to lead” or “to be in charge of.”

(See also: [command](#), [to command](#), [commandment](#), [ruler](#), [rulers](#), [rule](#), [centurion](#))

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

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

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

consecrate

Definition:

To consecrate means to dedicate something or someone to serve God. The person or object that is consecrated is considered holy and set apart for God.

- The meaning of this term is similar to “sanctify” or “to make holy,” but with the added meaning of formally setting apart someone for service to God.
- Things that were consecrated to God included animals to be sacrificed, the altar of burnt offering, and the tabernacle.
- People who were consecrated to God included the priests, the people of Israel, and the oldest male child.
- Sometimes the word “consecrate” has a meaning that is similar to “purify,” especially when it pertains to preparing people or things for God’s service so that they will be cleansed and acceptable to him.

Translation Suggestions:

- Ways to translate “consecrate” could include, “set apart for God’s service” or “purify for service to God.”
- Also consider how the terms “holy” and “sanctify” are translated.

(See also: [holy](#), [holiness](#), [pure](#), [purify](#), [purification](#), [sanctify](#), [sanctification](#))

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

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

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, un failing 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

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

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.

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

cypress

Definition:

The term “cypress” refers to a kind of fir tree that was plentiful in the regions where people lived in Bible times, especially countries bordering the Mediterranean Sea.

- Cyprus and Lebanon are two places that are specifically mentioned in the Bible as having many cypress trees.
- The wood that Noah used to build the ark may have been cypress.
- Because cypress wood is sturdy and long-lasting, it was used by ancient peoples for building boats and other structures.

(See also: [ark](#), [Cyprus](#), [fir](#), [Lebanon](#))

Bible References:

Waiting

Cyprus

Facts:

Cyprus is an island in the Mediterranean Sea, about 64 kilometers south of the modern-day country of Turkey.

- Barnabas was from Cyprus so it is probable that his cousin John Mark was also from there.
- Paul and Barnabas preached together on the island of Cyprus at the beginning of their first missionary journey. John Mark came along to help them on that trip.
- Later on, Barnabas and Mark visited Cyprus again.
- In the Old Testament, Cyprus is mentioned as being a rich source of cypress trees.

(Translation suggestions: [How to Translate Names](#))

(See also: [Barnabas](#), [John Mark](#), [the sea](#), [the Great Sea](#), [the western sea](#), [Mediterranean Sea](#))

Bible References:

Waiting

Cyrus

Facts:

Cyrus was a Persian king who founded the Persian empire in about 550 BC, through military conquest. In history he was also known as Cyrus the Great.

- King Cyrus conquered the city of Babylon, which led to the release of the Israelites who had been kept in exile there.
- Cyrus was known for his tolerant attitude toward the people of the nations he conquered. His kindness toward the Jews led to the rebuilding of the Jerusalem temple after the exile.
- Cyrus was reigning during the time when Daniel, Ezra, and Nehemiah were living.

(Translation suggestions: [Translate Names](#))

(See also: [Daniel](#), [Darius](#), [Ezra](#), [Nehemiah](#), [Persia](#), [Persians](#))

Bible References:

Waiting

Damascus

Facts:

Damascus is the capital city of the country of Syria. It is still in the same location as it was in Bible times.

- Damascus is one of the oldest, continuously inhabited cities in the world.
- During the time of Abraham, Damascus was the capital of the Aram kingdom (located in what is now Syria).
- Throughout the Old Testament, there are many references to the interactions between the inhabitants of Damascus and the people of Israel.
- Several biblical prophecies predict the destruction of Damascus. These prophecies may have been fulfilled when Assyria destroyed the city during Old Testament times, or there may be also be a future. more complete destruction of this city.
- In the New Testament, the Pharisee Saul (later known as Paul) was on his way to arrest Christians in the city of Damascus when Jesus confronted him and caused him to become a believer.

(Translation suggestions: [How to Translate Names](#))

(See also: [Aram](#), [Aramean](#), [Aramaic](#), [Assyria](#), [Assyrian](#), [Assyrian Empire](#), [believer](#), [Syria](#))

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

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

{{tag>publish review}}

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

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

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.

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

devastate, devastation**Definition:**

The term “devastated” or “devastation” refers to having one’s property or land ruined or destroyed. It also often includes destroying or capturing the people living on that land.

- This refers to a very severe and complete destruction.
- For example, the city of Sodom was devastated by God as punishment for the sins of the people living there.
- The term “devastation” can also include causing great emotional grief resulting from the punishment or destruction.

Translation Suggestions

- The term “devastate” could be translated as “completely destroy” or “completely ruin.”
- Depending on the context, “devastation” could be translated as “complete destruction” or “total ruin” or “overwhelming grief” or “disaster.”

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

disciple

Definition:

The term “disciple” refers to a person who spends much time with a teacher, learning from that teacher’s character and teaching.

- The people who followed Jesus around, listening to his teachings and obeying them, were called his “disciples.”
- John the Baptist also had disciples.
- During Jesus’ ministry, there were many disciples who followed him and heard his teachings.
- Jesus chose twelve disciples to be his closest followers; these men became known as his “apostles.”
- Jesus’ twelve apostles continued to be known as his “disciples” or “the twelve.”
- Just before Jesus went up to heaven, he commanded his disciples to teach other people about how to become Jesus’ disciples, too.
- Anyone who believes in Jesus and obeys his teachings is called a disciple of Jesus.

Translation Suggestions:

- The term “disciple” could be translated by a word or phrase that means “follower” or “student” or “pupil” or “learner.”
- Make sure that the translation of this term does not refer only to a student who learns in a classroom.
- The translation of this term should also be different from the translation of “apostle.”

(See also: [apostle](#), [apostleship](#), [believer](#), [Jesus](#), [Jesus Christ](#), [Christ Jesus](#), [John \(the Baptist\)](#), [the twelve](#), [the eleven](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[30-08]** He (Jesus) gave the pieces to his **disciples** to give to the people. The **disciples** kept passing out the food, and it never ran out!
- **[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.
- **[38-11]** Then Jesus went with his **disciples** to a place called Gethsemane. Jesus told his **disciples** to pray that they would not enter into temptation.

- **[42-10]** Jesus said to his **disciples**, "All authority in heaven and on earth has been given to me. 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."

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

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

divorce

Definition:

A divorce is the legal act of ending a marriage. The term “to divorce” means to formally and legally separate from one’s spouse in order to end the marriage.

- The literal meaning of the word for “to divorce” is “to send away” or “to formally separate from.” Other languages may have similar expressions to refer to divorce.
- A “certificate of divorce” could be translated as, a “paper stating that the marriage has ended.”

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

doorpost

Definition:

The “doorpost” is a vertical beam on either side of a door, which supports the top of the door frame.

- Just before God helped the Israelites escape from Egypt, he instructed them to kill a lamb and put its blood on their doorposts.
- In the Old Testament, a slave who desired to serve his master the rest of his life would place his ear on the doorpost of his master’s house to have a nail hammered through his ear into the doorpost.
- This could also be translated as “wooden post on either side of a door” or “sides of a wooden doorframe” or “wood beams on the sides of a doorway.”

(See also: [Egypt](#), [Egyptian](#), [Passover](#))

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

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

Eden, garden of Eden

Facts:

In ancient times, Eden was a region that had a garden where God placed the first man and woman to live.

- The garden where Adam and Eve lived was only part of Eden.
- The exact location of the region of Eden is not certain, but the Tigris and Euphrates Rivers were flowing through it.
- The word “Eden” comes from a Hebrew word meaning “to take great delight in.”

(Translation suggestions: [How to Translate Names](#))

(See also: [Adam](#), [Euphrates River](#), [Eve](#))

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**.

Elam

Facts:

Elam was a son of Shem and a grandson of Noah.

- The descendants of Elam were called “Elamites” and they lived in a region was also called “Elam.”
- The region of Elam was located to the southeast of the Tigris River, in what is now western Iran.

(Translation suggestions: [How to Translate Names](#))

(See also: [Noah](#), [Shem](#))

Bible References:

Waiting

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

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 translated 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](#), [twelve tribes of Israel](#))

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

eunuch

Definition:

Usually the term “eunuch” refers to a man who has been castrated. The term later became a general term to refer to any government official, even those without the deformity.

- Jesus said that some eunuchs were born that way, perhaps because of damaged sex organs or because of not being able to function sexually. Others chose to live like eunuchs in a celibate lifestyle.
- In ancient times, eunuchs were often kings’ servants who were set as guards over the women’s quarters.
- Some eunuchs were important government officials, such as the Ethiopian eunuch who met the apostle Philip in the desert.

(See also: [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

faith

Definition:

In general, the term “faith” refers to a belief, trust or confidence in someone or something.

- To “have faith” in someone is to believe that what he says and does is true and trustworthy.
- To “have faith in Jesus” means to believe all of God’s teachings about Jesus. It especially means that people trust in Jesus and his sacrifice to cleanse them from their sin and to rescue them from the punishment they deserve because of their sin.
- True faith or belief in Jesus will cause a person to produce good spiritual fruits or behaviors because the Holy Spirit is living in him.
- Sometimes “faith” refers generally to all the teachings about Jesus, as in the expression, “the truths of the faith.”
- In contexts such as “keep the faith” or “abandon the faith,” the term “faith” refers to the state or condition of believing all the teachings about Jesus.

Translation Suggestions:

- In some contexts, “faith” can be translated as “belief” or “conviction” or “confidence” or “trust.”
- For some languages these terms will be translated using forms of the verb “believe.” (See: [Abstract Nouns](#))
- The expression, “keep the faith” could be translated by, “keep believing in Jesus” or “continue to believe in Jesus.”
- The sentence, “they must keep hold of the deep truths of the faith” could be translated by, “they must keep believing all the true things about Jesus that they have been taught.”
- The expression, “my true son in the faith” could be translated by something like, “who is like a son to me because I taught him to believe in Jesus” or “my true spiritual son, who believes in Jesus.”

(See also: [believe](#), [believe in](#), [belief](#), [faithful](#), [faithfulness](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[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.”
- **[31-07]** Then he (Jesus) said to Peter, “You man of little **faith**, why did you doubt?”
- **[32-16]** Jesus said to her, “Your **faith** has healed you. Go in peace.”

- **[38-09]** Then Jesus said to Peter, "Satan wants to have all of you, but I have prayed for you, Peter, that your **faith** will not fail.

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**.

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

festival

Definition:

In general, a festival is a celebration held by a community of people.

- The word for “festival” in the Old Testament literally means “appointed time.”
- The festivals celebrated by the Israelites were specially appointed times or seasons that God had commanded them to observe.
- In some English translations, the word “feast” is used instead of festival because the celebrations included having a large meal together.
- There were several main festivals that the Israelites celebrated every year:
 - Passover
 - Festival of Unleavened Bread
 - Firstfruits
 - Festival of Weeks (Pentecost)
 - Festival of Trumpets
 - Day of Atonement
 - Festival of Shelters
- The purpose of these festivals was to thank God and to remember the amazing things he had done to rescue, protect, and provide for his people.

(See also: [feast](#))

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

fishermen, fishers

Definition:

Fishermen are men who catch fish from the water as a means of earning money. In the New Testament, the fishermen used large nets to catch fish. The term “fishers” is another name for fishermen.

- Peter and other apostles worked as fishermen before being called by Jesus.
- Since the land of Israel was near water, the Bible has many references to fish and fishermen.
- This term could be translated with a phrase such as, “men who catch fish” or “men who earn money by catching fish.”

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 “kin-folk” 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

flute, pipe

Definition:

In Bible times, pipes were musical instruments made of bone or wood with holes to allow the sound to come out. A flute was a kind of pipe.

- Most pipes had reeds made out of a kind of thick grass that vibrated as air was blown over it.
- A pipe without any reeds was often called a “flute.”
- A shepherd played a pipe to calm his flocks of sheep.
- Pipes and flutes were used for playing sad or joyful music.

(See also: [flock](#), [shepherd](#))

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

frankincense

Definition:

Frankincense is a fragrant spice made from tree resin. It is used to make perfumes and incense.

- In Bible times, frankincense was an important spice used to prepare dead bodies for burial.
- This spice is also valuable for its healing and calming qualities.
- When learned men came from an eastern country to visit baby Jesus in Bethlehem, frankincense was one of the three gifts they brought him.

(See also: [Bethlehem](#), [Ephrathah](#), [learned men](#), [astrologers](#))

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

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](#), [grape](#)[Holy 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](#), [prophecy](#), [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.”

Galilee, Galilean

Facts:

Galilee the most northern region of Israel, just north of Samaria. A “Galilean” was a person who lived in Galilee.

- Galilee, Samaria, and Judea were the three main provinces of Israel during New Testament times.
- Galilee is bordered on the east by a large lake called the “Sea of Galilee.”
- Jesus grew up and lived in the town of Nazareth in Galilee.
- Most of the miracles and teachings of Jesus took place in the region of Galilee.

(See also: [Nazareth](#), [Nazarene](#), [Samaria](#), [Samaritan](#), [Sea of Galilee](#), [Sea of Chinnereth](#), [Lake of Genesaret](#), [Sea of Tiberias](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[21-10]** The prophet Isaiah said the Messiah would live in **Galilee**, comfort broken-hearted people, and proclaim freedom to captives and release to prisoners.
- **[26-01]** After overcoming Satan’s temptations, Jesus returned in the power of the Holy Spirit to the region of **Galilee** where he lived.
- **[39-06]** Finally, the people said, “We know that you were with Jesus because you both are from **Galilee**.”
- **[41-06]** Then the angel told the women, “Go and tell the disciples, ‘Jesus has risen from the dead and he will go to **Galilee** ahead of you.’”

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

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

Gentile

Facts:

The term “Gentile” refers to anyone who is not a Jew. Gentiles are people who are not descendants of Jacob.

- In the Bible, the term “uncircumcised” is also used figuratively to refer to Gentiles because many of them did not circumcise their male children as the Israelites did.
- Because God chose the Jews to be his special people, they thought of the Gentiles as outsiders who could never be God’s people.
- The Jews were also called “Israelites” or “Hebrews” at different times in history. They referred to everyone else as a “Gentile.”
- Gentile could also be translated as “not a Jew” or “non-Jewish” or “not an Israelite” (Old Testament) or “non-Jew.”
- Traditionally, Jews would not eat with Gentiles or associate with them, which at first caused problems within the early church.

(See also: [Israel](#), [Israelites](#), [nation of Israel](#), [Jacob](#), [Israel](#), [Jew](#), [Jewish](#))

Bible References:

Waiting

Gibeon, Gibeonite

Facts:

Gibeon was a city that was located about 13 kilometers northwest of Jerusalem. The people living in Gibeon were the Gibeonites.

- When the Gibeonites heard about how the Israelites had destroyed the cities of Jericho and Ai, they were afraid.
- So the Gibeonites came to the leaders of Israel at Gilgal and pretended to be people from a far-away country.
- The Israelite leaders were deceived and made an agreement with the Gibeonites that they would protect them and not destroy them.

(See also: [Gilgal](#), [Jericho](#), [Jerusalem](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[15-06]** But one of the Canaanite people groups, called the **Gibeonites**, lied to Joshua and said they were from a place far from Canaan.
- **[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]** So Joshua gathered the Israelite army and they marched all night to reach the **Gibeonites**.

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

glean, gleaning

Definition:

The term “glean” means to go through a field or orchard to pick up whatever grain or fruit the harvesters have left behind.

- God told the Israelites to let the widows, poor people, and foreigners glean the leftover grain in order to provide food for themselves.
- Sometimes the owner of the field would allow the gleaners to go directly behind the harvesters to glean, which enabled them to glean much more of the grain.
- A clear example of how this worked is in the story of Ruth, who was generously allowed to glean among the harvesters in the fields of her relative Boaz.
- Other ways to translate “glean” can be, “pick up” or “gather” or “collect.”

(See also: [Boaz](#), [grain](#), [harvest](#), [Ruth](#))

Bible References:

Waiting

glorify

Definition:

The term “glorify” means to show or tell how great and important something or someone is. It literally means “give glory.”

- People can glorify God by telling about the wonderful things he has done.
- They can also glorify God by living in a way that honors him and shows how great and magnificent he is.
- When the Bible says that God glorifies himself, it means that he reveals to people his amazing greatness, often through miracles.
- God the Father will glorify God the Son by revealing to people the Son’s perfection, splendor, and greatness.
- Everyone who believes in Christ will be glorified with him. When they are raised to life, they will be changed to reflect his glory and to display his grace to all creation.

Translation Suggestions:

- This term could also be translated as, “give glory to” or “bring glory to” or “cause to appear great.”
- The phrase “glorify God” could also be translated as “praise God” or “talk about God’s greatness” or “show how great God is” or “honor God (by obeying him).”
- The term “be glorified” could also be translated as, “be shown to be very great” or “be praised” or “be exalted.”

(See also: [exalt](#), [exaltation](#), [glory](#), [glorious](#), [obey](#), [obedient](#), [obedience](#), [praise](#))

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?”

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.

God the Father, heavenly Father, Father

Facts:

The terms, “God the Father” and “heavenly Father” refer to Yahweh, the one true God. This term also occurs as “Father,” especially when Jesus is referring to him.

- God exists as God the Father, God the Son, and God the Holy Spirit. Each one is fully God, and yet they are only one God. This is a mystery that mere humans cannot fully understand.
- God the Father sent God the Son (Jesus) into the world and he sends the Holy Spirit to his people.
- Anyone who believes in God the Son becomes a child of God the Father, and God the Holy Spirit comes to live in that person. This is another mystery that human beings cannot fully understand.

Translation Suggestions:

- In the phrase “God the Father,” it is best to translate “Father” with the same word that the language naturally uses to refer to a human father.
- The term “heavenly Father” could be translated by “Father who lives in heaven” or “Father God who lives in heaven” or “God our Father from heaven.”
- Usually “Father” is capitalized, to show that this refers to God.

(Translation suggestions: [How to Translate Names](#))

(See also: [father](#), [forefather](#), [God](#), [heaven](#), [sky](#), [heavens](#), [heavenly](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [Jesus](#), [Jesus Christ](#), [Christ Jesus](#), [Son of God](#), [the Son](#), [Son](#))

Bible References:

Waiting

Examples from the Bible stories:

- [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.
- [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.”
- [40-07] Then Jesus cried out, “It is finished! **Father**, I give my spirit into your hands.”
- [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.”
- [43-08] “Jesus is now exalted to the right hand of **God the Father**.”

- **[50-10]**”Then the righteous ones will shine like the sun in the kingdom of **God their Father.**”

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

Gomorrah

Facts:

Gomorrah was a city located in a fertile valley, near Sodom where Abraham's nephew Lot chose to live.

- The exact location of Gomorrah and Sodom is unknown, but there are indications that they may have been located directly south of the Salt Sea, near the Valley of Siddim.
- There were many kings at war in the region where Sodom and Gomorrah were located.
- When Lot's family got captured in a conflict between Sodom and other cities, Abraham and his men rescued them.
- Not long after that, Sodom and Gomorrah were destroyed by God because of the wickedness of the people who lived there.

(Translation suggestions: [How to Translate Names](#))

(See also: , [Abraham](#), [Abram](#) , [Babylon](#), [Babylonian](#), [Lot](#), [Salt Sea](#), [Dead Sea](#), [Sodom](#))

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.
- The 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

grain offering

Definition:

A grain offering was a gift of wheat or barley flour offered to God, often after a burnt offering.

- The grain used for the grain offering had to be finely ground up. Sometimes it was cooked before being offered, but other times it was left uncooked.
- Oil and salt were added to the grain flour, but no yeast or honey was permitted.
- Part of the grain offering was burned up and part of it was eaten by the priests.

(See also: [burnt offering](#), [offering by fire](#), [guilt offering](#) , [sacrifice](#), [offering](#), [sin offering](#))

Bible References:

Waiting

grape

Definition:

A grape is a small, round, smooth-skinned berry fruit that grows in clusters on vines. The juice of grapes is used in making wine.

- There are different colors of grapes, such as light green, purple, or red.
- Individual grapes can be around one to three centimeters in size.
- People grow grapes in gardens called vineyards. These normally consist of long rows of vines.
- Grapes were a very important food during Bible times and having vineyards was a sign of wealth.
- In order to keep grapes from rotting, people would often dry them. Dried grapes are called “raisins” and they were used to make raisin cakes.
- Jesus told a parable about a grape vineyard to teach his disciples about God’s kingdom.

(See also: [vine](#), [vineyard](#), [wine](#), [wineskin](#), [new wine](#))

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](#), [iniquity](#)[punish](#), [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

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

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. This 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.

Hezekiah

Definition:

Hezekiah was the 13th king over the kingdom of Judah. He was a king who trusted and obeyed God.

- Unlike his father Ahaz who had been an evil king, King Hezekiah was a good king who destroyed all the places of idol worship in Judah.
- One time when Hezekiah got very sick and almost died, he earnestly prayed that God would spare his life. God healed him and allowed him to live 15 more years.
- As a sign to Hezekiah that this would happen, God did a miracle and caused time to move backwards.
- God also answered Hezekiah's prayer to save his people from King Sennacherib of Assyria, who was attacking them.

(See also: [Ahaz](#), [Assyria](#), [Assyrian](#), [Assyrian Empire](#), [idol](#), [idolatrous](#), [Judah](#), [Sennacherib](#))

Bible References:

Waiting

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

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 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

hope

Definition:

The term “hope” refers to expecting and strongly desiring something to happen. It 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~~

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

household

Definition:

The term “household” refers to all the people who live together in a house, including family members and any servants they have.

- If someone manages a household, this would involve directing the servants as well as taking care of the property.
- Sometimes “household” can refer figuratively to the whole family line of someone, especially his descendants.

(See also: [house](#))

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 worshipping **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

intercede, intercession

Definition:

The terms “intercede” and “intercession” refer to making requests to someone on behalf of another person. In the Bible this usually refers to praying for other people.

- The expressions “make intercession for” and “intercede for” mean to make requests to God for the benefit of other people.
- The Bible teaches that the Holy Spirit intercedes for us, that is, he prays to God for us.
- A person intercedes for other people by making requests for them to someone in authority.

Translation Suggestions:

- Other ways to translate “intercede” could include, “plead for” or “urge (someone) to do something (for someone else).”
- The noun “intercessions” could be translated as “appeals” or “requests” or “urgent prayers.”
- The phrase “make intercession for” could be translated as, “make requests for the benefit of” or “make an appeal on behalf of” or “ask God to help” or “appeal to God to bless” (someone).

(See also: [pray](#), [prayer](#))

Bible References:

Waiting

Isaiah

Facts:

Isaiah was a prophet of God who prophesied during the reigns of four kings of Judah: Uzziah, Jotham, Ahaz, and Hezekiah.

- He lived in Jerusalem during the time when the Assyrians were attacking the city, during the reign of Hezekiah.
- The Old Testament book of Isaiah is one of the major books of the Bible.
- Isaiah wrote many prophecies that came true while he was still living.
- Isaiah is especially known for the prophecies he wrote about the Messiah that came true 700 years later when Jesus was living on earth.
- Jesus and his disciples quoted Isaiah's prophecies to teach people about the Messiah.

(Translation suggestions: [How to Translate Names](#))

(See also: [Ahaz](#), [Assyria](#), [Assyrian](#), [Assyrian Empire](#), [Christ](#), [Messiah](#), [Hezekiah](#), [Jotham](#), [Judah](#), [kingdom of Judah](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#), [Uzziah](#), [Azariah](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[21-09]** The prophet **Isaiah** prophesied that the Messiah would be born from a virgin.
- **[21-10]** The prophet **Isaiah** said the Messiah would live in Galilee, comfort broken-hearted people, and proclaim freedom to captives and release to prisoners.
- **[21-11]** The prophet **Isaiah** also prophesied that the Messiah would be hated without reason and rejected.
- **[21-12]** **Isaiah** prophesied that people would spit on, mock, and beat the Messiah.
- **[26-02]** They handed him (Jesus) the scroll of the prophet **Isaiah** so that he would read from it. Jesus opened up the scroll and read part of it to the people.
- **[45-08]** When Philip approached the chariot, he heard the Ethiopian reading from what the prophet **Isaiah** wrote.
- **[45-10]** Philip explained to the Ethiopian that **Isaiah** was writing about Jesus.

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.”

I, Yahweh; me, Yahweh

Definition:

Many times in the Old Testament, when God is speaking about himself, he uses his name instead of a pronoun.

- For example, instead of saying, “Honor me,” he says, “Honor Yahweh.”
- To make it clear that God is the one talking about himself, the ULB often translates this by adding a pronoun such as in, “Honor me, Yahweh” or “I, Yahweh say.”
- By adding the pronoun “I” or “me,” the ULB indicates to the reader that God is the speaker.

Translation Suggestions:

- Some translators may decide it is natural and clear in their language to simply follow the literal text and use “Yahweh” with no pronoun added.
- Some may decide to use a pronoun with Yahweh only a few times at the beginning of a portion of text, but then omit the pronoun in the rest of that section. An ULB example of this is Deuteronomy 5:9-16.
- It is best if possible to keep the name Yahweh where it literally occurs in the text, but some translations may decide to use only a pronoun in some places, to make the text more natural and clear.
- This is a summary of possible ways to translate “Yahweh” when God is talking:
 - “Yahweh” (literal)
 - “I, Yahweh” (or “me, Yahweh”)
 - “I” (or “me”)
 - Introduce the quote with something like, “This is what Yahweh says.”
- Another option would be to only add the pronoun occasionally, but not at every occurrence.
- The translation of this phrase should sound natural in the language and should make it clear that Yahweh is talking about himself.

(See also: [Yahweh](#))

Bible References:

Waiting

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.

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

Jew, Jewish, Jews

Facts:

Jews are people who are descendants of Abraham's grandson, Jacob. The word "Jew" comes from the word "Judah."

- People began to call the Israelites "Jews" after they returned to Judah from their exile in Babylon.
- Jesus the Messiah was Jewish. However, the Jewish religious leaders rejected Jesus and demanded that he be killed.
- Often the phrase "the Jews" refers to the leaders of the Jews, not all the Jewish people. In those contexts, some translations add "leaders of" to make this clear.

(See also: [Abraham](#), [Abram](#), [Jacob](#), [Israel](#), [Israel](#), [Israelites](#), [nation of Israel](#), [Babylon](#), [Babylonian](#), [Jewish leaders](#), [Jewish authorities](#), [religious leaders](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[20-11]** The Israelites were now called **Jews** and most of them had lived their whole lives in Babylon.
- **[20-12]** So, after seventy years in exile, a small group of **Jews** returned to the city of Jerusalem in Judah.
- **[37-10]** Many of the **Jews** believed in Jesus because of this miracle.
- **[37-11]** But the religious leaders of the **Jews** were jealous, so they gathered together to plan how they could kill Jesus and Lazarus.
- **[40-02]** Pilate commanded that they write, "King of the **Jews**" on a sign and put it on the cross above Jesus' head.
- **[46-06]** Right away, Saul began preaching to the **Jews** in Damascus, saying, "Jesus is the Son of God!"

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 Genesaret](#), [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**.

Jotham

Definition:

In the Old Testament, there are three men with the name Jotham.

- One man named Jotham was the youngest son of Gideon. Jotham helped defeat his older brother Abimelech, who had killed all the rest of their brothers.
- Another man named Jotham was a king over Judah for sixteen years following the death of his father Uzziah (Azariah).
- Like his father, King Jotham obeyed God and was a good king.
- However, he did not remove the places of idol worship and this caused the people of Judah to later turn away from God again.
- Jotham is also one of the ancestors listed in the genealogy of Jesus Christ in the book of Matthew.

(See also: [Abimelech](#), [Ahaz](#), [Gideon](#), [Uzziah](#), [Azariah](#))

Bible References:

Waiting

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.

justify, justification

Definition:

The terms “justify” and “justification” refer to causing a guilty person to be righteous. Only God can truly justify people.

- When God justifies people, he forgives their sins and makes it as though they have no sin. He justifies sinners who repent and trust in Jesus to save them from their sins.
- “Justification” refers to what God does when he forgives a person’s sins and declares that person to be righteous in his sight.

Translation Suggestions:

- Other ways to translate “justify” could include, “declare (someone) to be righteous” or “cause (someone) to be righteous.”
- The term “justification” could be translated as, “being declared righteous” or “becoming righteous” or “causing people to be righteous.”
- The phrase “resulting in justification” could be translated as, “so that God justified many people” or “which resulted in God causing people to be righteous.”
- The phrase “for our justification” could be translated as, “in order that we could be made righteous by God.”

(See also: [forgive](#), [forgiveness](#), [guilt](#), [guilty](#), [righteous](#), [righteousness](#))

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!

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

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

last day, last days, latter days

Definition:

The term “last days” or “latter days” refers generally to the time period at the end of the current age.

- This time period will be an unknown length of time.
- The “last days” are a time of judgment upon those who have turned away from God.

Translation Suggestions:

- The term, “last days” can also be translated as “final days” or “end times.”
- In some contexts, this could be translated as, “end of the world” or “when this world ends.”

(See also: [day of the Lord](#), [day of Yahweh](#), [judge](#), [judgment](#), [turn](#), [turn away](#), [turn back](#), [world](#), [worldly](#))

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

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

letter, epistle

Definition:

A letter is a written message sent to a person or group of persons who are usually a distance away from the writer. An epistle is a special type of letter, often written in a more formal style, for a special purpose, such as teaching.

- In New Testament times, epistles and other types of letters were written on parchment made from animal skins or on papyrus made from plant fibers.
- The New Testament epistles from Paul, John, James, Jude, and Peter are letters of instruction that they wrote to encourage, exhort, and teach the early Christians in various cities throughout the Roman Empire.
- Ways to translate this term could include, “written message” or “written down words” or “writing.”

(See also: [encourage](#), [encouragement](#), [exhort](#), [exhortation](#), [teach](#), [teaching](#), [teacher](#), [taught](#))

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

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

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

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

magic, magician

Definition:

The term “magic” refers to the practice of using supernatural power that does not come from God. A “magician” is someone who practices magic.

- In Egypt, when God did miraculous things through Moses, the Egyptian pharaoh’s magicians were able to do some of the same things, but their power did not come from God.
- Magic often involves casting spells or repeating certain words in order to make something supernatural happen.
- God commands his people to not do any of these practices of magic or divination.
- A sorcerer is a type of magician, usually one who uses magic to do harm to others.

(See also: [divination](#), [diviner](#), [soothsaying](#), [soothsayer](#), [Egypt](#), [Egyptian](#), [Pharaoh](#), [king of Egypt](#), [power](#), [powers](#), [sorcery](#), [sorcerer](#), [witchcraft](#))

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

Maker

Facts:

In general, a “maker” is someone who creates or makes things.

- In the Bible, the term “Maker” is sometimes used as a name or title for Yahweh, because he created everything.
- Usually this term is combined with “his” or “my” or “your.”

Translation Suggestions:

- The term “Maker” can be translated as “the Creator” or “God who creates” or “the One who made everything.”
- The phrase “his Maker” could also be translated as “the One who created him” or “God, who created him.”
- The phrases “your Maker” and “my Maker” could be translated in a similar way.

(See: [How to Translate Names](#))

(See also: [create](#), [creation](#), [Creator](#), [Yahweh](#))

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

Medes, Media

Facts:

Media was an ancient empire located east of Assyria and Babylonia, and north of Elam and Persia. The people who lived in the empire of Media were called “Medes.”

- The Media empire covered parts of what are present-day Turkey, Iran, Syria, Iraq and Afghanistan.
- The Medes were closely associated with the Persians and the two empires joined forces to conquer the Babylonian empire.
- Babylonia was invaded by Darius the Mede during the time that the prophet Daniel was living there.

(Translation suggestions: [How to Translate Names](#))

(See also: [Assyria](#), [Assyrian](#), [Assyrian Empire](#), [Babylon](#), [Babylonian](#), [Cyrus](#), [Daniel](#), [Darius](#), [Elam](#), [Persia](#), [Persians](#))

Bible References:

Waiting

memorial, memorial offering

Definition:

The term “memorial” refers to an action or object that causes someone or something to be remembered.

- This word is also used as an adjective to describe something that is to remind them of something, as in a “memorial offering,” a “memorial portion” of a sacrifice or “memorial stones.”
- In the Old Testament memorial offerings were made so the Israelites would remember what God had done for them.
- God told the Israelite priests to wear special clothing that had memorial stones. These stones had the names of the twelve tribes of Israel engraved on them. These were perhaps to remind them of God’s faithfulness to them.
- In the New Testament, God honored a man named Cornelius because of his charitable deeds for the poor. These deeds were said to be a “memorial” before God.

Translation Suggestions:

- This could also be translated as, “lasting reminder.”
- A “memorial stone” could be translated as, a “stone to remind them (of something).”

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.’”

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, Moabites

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 "Moabites" 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.”

Molech, Moloch

Facts:

Molech was the name of one of the false gods that the Canaanites worshiped. Other spellings are “Moloch” and “Molek.”

- People who worshiped Molech sacrificed their children to him by means of fire.
- Some of the Israelites also worshiped Molech instead of the one true God, Yahweh. They followed the evil practices of Molech worshipers, including sacrificing their children.

(Translation suggestions: [How to Translate Names](#))

(See also: [Canaan](#), [Canaanite](#), [evil](#), [wicked](#), [wickedness](#), [false god](#), [foreign god](#), [god](#), [goddess](#), [God](#), [idol](#), [idolatrous](#), [sacrifice](#), [offering](#), [true](#), [truth](#), [come true](#), [worship](#), [Yahweh](#))

Bible References:

Waiting

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

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

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

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

Nile River, River of Egypt

Facts:

The Nile is a very long and wide river in northeastern Africa. It is especially well-known as the main river of Egypt.

- The Nile River flows north through Egypt and into the Mediterranean Sea.
- Crops grow well in the fertile land on either side of the Nile River.
- Most Egyptians live near the Nile River since it is an important source of water and food crops.
- The Israelites lived in the land of Goshen which was very fertile because it was located along the Nile River.
- When Moses was a baby, his parents placed him in a basket among the reeds of the Nile to hide him from Pharaoh's men.

(Translation suggestions: [How to Translate Names](#))

(See: [Egypt](#), [Egyptian](#), [Goshen](#), [Moses](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[08-04]** Egypt was a large, powerful country located along the **Nile River**.
- **[09-04]** Pharaoh saw that the Israelites were having many babies, so he ordered his people to kill all Israelite baby boys by throwing them into the **Nile River**.
- **[09-06]** When the boy's parents could no longer hide him, they put him in a floating basket among the reeds along the edge of the **Nile River** in order to save him from being killed.
- **[10-03]** God turned the **Nile River** into blood, but Pharaoh still would not let the Israelites go.

Nineveh, Ninevite

Facts:

Nineveh was the capital city of Assyria. A “Ninevite” was a person who lived in Nineveh.

- God sent the prophet Jonah to warn the Ninevites to turn from their wicked ways. The people repented and God did not destroy them.
- The Assyrians later stopped serving God. They conquered the kingdom of Israel and carried the people away to Nineveh.

(Translation suggestions: [How to Translate Names](#))

(See also: [Assyria](#), [Assyrian](#), [Assyrian Empire](#), [Jonah](#), [repent](#), [repentance](#), [turn](#), [turn away](#), [turn back](#))

Bible References:

Waiting

Noah

Facts:

Noah was a man who lived over 4,000 years ago, at the time when God sent a worldwide flood to destroy all the evil people in the world. God told Noah to build a gigantic boat in which he and his family could live while the flood waters covered the earth.

- Noah was a righteous man who obeyed God in everything.
- When God told Noah how to build the gigantic boat, Noah built it exactly the way God told him to.
- Inside the boat, Noah and his family were kept safe and later their children and grandchildren filled the earth with people again.
- Everyone born since the time of the flood is a descendant of Noah.

(Translation suggestions: [How to Translate Names](#))

(See also: [descendant](#), [descended from](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[03-02]** But **Noah** found favor with God.
- **[03-04]** **Noah** obeyed God. He and his three sons built the boat just the way God had told them.
- **[03-13]** Two months later God said to **Noah**, “You and your family and all the animals may leave the boat now. Have many children and grandchildren and fill the earth.” So **Noah** and his family came out of the boat.

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

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

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

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

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.” or “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.”

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.

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

Phoenicia

Facts:

In ancient times, Phoenicia was a wealthy nation located in Canaan along the coast of the Mediterranean Sea, north of Israel.

- Phoenicia occupied an area of land that was in the western region of what is the present-day country of Lebanon.
- In New Testament times, the capital of Phoenicia was Tyre. Another important Phoenician city was Sidon.
- Phoenicians were well-known for their woodworking skills using their country's plentiful cedar trees, for their production of a costly purple dye, and for their ability to travel and trade by sea. They were also highly-skilled boat builders.
- One of the earliest alphabets was created by the Phoenician people. Their alphabet was widely used because of their contact with many people groups through trading.

(Translation suggestions: [How to Translate Names](#))

(See also: [cedar](#), [israel](#), [purple](#), [Sidon](#), [Sidonians](#), [Tyre](#), [Tyrians](#))

Bible References:

Waiting

pig, swine, pork

Definition:

A pig is a type of four-legged, hoofed animal that is raised for meat. Its meat is called “pork.” The general term for pigs and related animals is “swine.”

- God told the Israelites not to eat pig meat and to consider it unclean. Jews today still view pigs as unclean and do not eat pork.
- Pigs are raised on farms to be sold to other people for their meat.
- There is a kind of swine that is not raised on farms but rather lives out in the wild; it is called a “wild boar.” Wild boars have tusks and are considered to be very dangerous animals.
- Sometimes large pigs are referred to as “hogs.”

(See: [How to Translate Unknowns](#))

(See also: [unclean](#))

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

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.

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

profit, profitable**Definition:**

In general, the terms “profit” and “profitable” refer to gaining something good through doing certain actions or behaviors.

refers to something good that is gained. Something is “profitable” to someone if it brings them good things or if it helps them bring about good things for other people.

- More specifically, the term “profit” often refers to money that is gained from doing business. A business is “profitable” if it gains more money than it spends.
- Actions are profitable if they bring about good things for people.
- 2 Timothy 3:16 says that all Scripture is “profitable” for correcting and training people in righteousness. This means that the Bible’s teachings are helpful and useful for teaching people to live according to God’s will.

Translation Suggestions:

- Depending on the context, the term “profit” could also be translated as “benefit” or “help” or “gain.”
- The term “profitable” could be translated as “useful” or “beneficial” or “helpful.”
- To “profit from” something could be translated as “benefit from” or “gain money from” or “receive help from.”
- In the context of a business, “profit” could be translated with a word or phrase that means, “money gained” or “surplus of money” or “extra money.”

Bible References:

Waiting

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.
-

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.”

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.

Ramah

Facts:

Ramah was an ancient Israelite city located about 8 km from Jerusalem. It was in the region where the tribe of Benjamin lived.

- Ramah was where Rachel died after giving birth to Benjamin.
- When the Israelites were taken captive to Babylon, they were first brought to Ramah before moving to Babylon.
- Ramah was the home of Samuel's mother and father.

(Translation suggestions: [How to Translate Names](#))

(See also: [Babylon](#), [Babylonian](#), [Benjamin](#), [Rachel](#), [Samuel](#), [twelve tribes of Israel](#))

Bible References:

Waiting

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.

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

remnant**Definition:**

The term “remnant” literally refers to people or things that are “remaining” or “leftover” from a larger amount or group.

- Often a “remnant” refers to people who survive a life-threatening situation or who remain faithful to God while undergoing persecution.
- Isaiah referred to a group of Jews as being a remnant who survived attacks from outsiders and lived to return to the Promised Land in Canaan.
- Paul talks about there being a “remnant” of people who were chosen by God to receive his grace.
- The term “remnant” implies that there were other people who did not remain faithful or who did not survive or who were not chosen.

Translation Suggestions:

- A phrase such as, “the remnant of this people” could be translated as “the rest of these people” or “the people who remain faithful” or “the people who are left.”
- The “whole remnant of people” could be translated by “all the rest of the people” or “the remaining people.”

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

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

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” 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 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

sacred**Definition:**

Term “sacred” describes something that relates to worshiping God or to the pagan worship of false gods.

- In the Old Testament, often the term “sacred” is used to describe the stone pillars and other objects used in the worship of false gods. This could also be translated as “religious.”
- “Sacred songs” or “sacred music” refer to music that is sung or played for God’s glory. This could be translated as “music for worshiping Yahweh” or “songs that praise God.”
- The phrase “sacred duties” refers to the “religious duties” or “rituals” that a priest performs to lead people in worshiping God. It could also refer to the rituals performed by a pagan priest to worship a false god.

(See also: [holy](#), [holiness](#), [consecrate](#), [priest](#), [priesthood](#)))

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 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.

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

Samaria, Samaritan

Facts:

Samaria was the name of a city and its surrounding region in the northern part of Israel. The region was located between the Plain of Sharon on the west and the Jordan River on the east.

- In the Old Testament, Samaria was the capital city of the northern kingdom of Israel. Later the region surrounding it was also called Samaria.
- When the Assyrians conquered the northern kingdom of Israel, they captured the city of Samaria and forced most of the northern Israelites to leave the region and moved them far away to different cities in Assyria.
- The Assyrians also brought many foreigners into the region of Samaria to replace the Israelites who had been moved.
- Some of the Israelites who remained in that region married the foreigners who had moved there, and their descendants were called Samaritans.
- The Jews despised the Samaritans because they were only partly Jewish and because their ancestors had worshiped pagan gods.
- In New Testament times, the region of Samaria was bordered by the region of Galilee on the north and the region of Judea on the south.

(See also: [Assyria](#), [Assyrian](#), [Assyrian Empire](#), [Galilee](#), [Galilean](#), [Judea](#), [Sharon](#), [Plain of Sharon](#), [kingdom of Israel](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[20-04]** Then the Assyrians brought foreigners to live in the land where the kingdom of Israel had been. The foreigners rebuilt the destroyed cities and married the Israelites who were left there. The descendants of the Israelites who married foreigners were called **Samaritans**.
- **[27-08]** "The next person to walk down that road was a **Samaritan**. (**Samaritans** were the descendants of Jews who had married people from other nations. **Samaritans** and Jews hated each other.)"
- **[27-09]** "The **Samaritan** then lifted the man onto his own donkey and took him to a roadside inn where he took care of him."
- **[45-07]** He (Philip) went to **Samaria** where he preached about Jesus and many people were saved.

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

sandal**Definition:**

A sandal is a simple flat-soled shoe held onto the foot with straps around the foot or ankle. Sandals are worn by both men and women.

- A sandal was sometimes used to confirm a legal transaction, such as the selling of property by one man taking off a sandal and giving it to the other.
- Removing one's shoes or sandals was also a sign of respect and reverence, especially in God's presence.
- John said that he was not worthy to even untie Jesus' sandals, which would have been the task of a lowly servant or slave.

Bible References:

Waiting

Sarah, Sarai

Facts:

- Sarah was Abraham's wife.
- Her name was originally "Sarai," but God changed it to "Sarah."
- Sarah gave birth to the son God had promised to give her and Abraham.

(Translation suggestions: [How to Translate Names](#))

(See also: [Abraham](#), [Abram](#), [Isaac](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[05-01]** "So Abram's wife, **Sarai**, said to him, "Since God has not allowed me to have children and now I am too old to have children, here is my servant, Hagar. Marry her also so she can have a child for me."
- **[05-04]** "Your wife, **Sarai**, will have a son—he will be the son of promise."
- **[05-04]** "God also changed **Sarai's** name to **Sarah**, which means "princess."
- **[05-05]** "About a year later, when Abraham was 100 years old and **Sarah** was 90, **Sarah** gave birth to Abraham's son. They named him Isaac as God had told them to do."

Satan, devil, evil one

Facts:

The devil is a spirit being that God created, but he rebelled against God and became God's enemy. The devil is also called "Satan" and "the evil one."

- The devil hates God and all that God created, because he wants to take the place of God and be worshiped as God.
- Satan tempts people to rebel against God.
- God sent his Son, Jesus to rescue people from Satan's control.
- The name "Satan" means "adversary" or "enemy."
- The word "devil" means "accuser."

Translation Suggestions:

- The word "devil" could also be translated as "the accuser" or "the evil one" or "the king of evil spirits" or "the chief evil spirit."
- "Satan" can be translated as "Opponent" or "Adversary" or some other name that shows that he is the devil.
- These terms should be translated differently from demon and evil spirit.
- Consider how these terms are translated in a local or national language. (See: [How to Translate Unknowns](#))

(Translation suggestions: [How to Translate Names](#))

(See also: [demon](#), [evil spirit](#), [unclean spirit](#), [evil](#), [wicked](#), [wickedness](#), [kingdom of God](#), [kingdom of heaven](#), [tempt](#), [temptation](#),)

Bible References:

Waiting

Examples from the Bible stories:

- **[21-01]** The snake who deceived Eve was **Satan**. The promise meant that the Messiah who would come would defeat **Satan** completely.
- **[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."
- **[25-08]** Jesus did not give in to **Satan's** temptations, so **Satan** left him.
- **[33-06]** So Jesus explained, "The seed is the word of God. The path is a person who hears God's word, but does not understand it, and the **devil** takes the word from him."
- **[38-07]** After Judas took the bread, **Satan** entered into him.

- **[48-04]** God promised that one of Eve's descendants would crush **Satan's** head, and **Satan** would wound his heel. 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.
- **[49-15]** God has taken you out of **Satan's** kingdom of darkness and put you into God's kingdom of light.
- **[50-09]** "The weeds represent the people who belong to the **evil one**. The enemy who planted the weeds represents the **devil**."
- **[50-10]** "When the world ends, the angels will gather together all the people who belong to the **devil** and throw them into a raging fire, where they will cry and grind their teeth in terrible suffering."
- **[50-15]** When Jesus returns, he will completely destroy **Satan** and his kingdom. He will throw **Satan** into hell where he will burn forever, along with everyone who chose to follow him rather than to obey God.

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 symbolized 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

scribe, expert in the Jewish law

Definition:

Scribes were officials who were responsible to write or copy important government or religious documents by hand. Another name for a Jewish scribe was “expert in Jewish law.”

- Scribes were responsible for copying and preserving the books of the Old Testament.
- They also copied, preserved, and interpreted religious opinions and commentary on the law of God.
- At times, scribes were important government officials.
- Important biblical scribes include Baruch and Ezra.
- In the New Testament, the term “scribes” is also translated as “teachers of the Law.”
- In the New Testament, scribes were usually part of the religious group called the “Pharisees” and the two groups are frequently mentioned together.

(See also: [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#), [Pharisee](#))

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

seal, to seal

Definition:

To seal an object means to keep it closed with something that makes it impossible to open without breaking the seal.

- Often a seal is marked with a design to show who it belongs to.
- Melted wax was used to seal letters or other documents that needed to be protected. When the wax cooled and hardened, the letter could not be opened without breaking the wax seal.
- A seal was put on the stone in front of Jesus' grave in order to keep anyone from moving the stone.
- Paul figuratively refers to the Holy Spirit as a "seal" showing that our salvation is secure.

(See also: [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [tomb](#), [grave](#), [burial place](#))

Bible References:

Waiting

seed

Definition:

A seed is the part of a plant that gets planted in the ground to reproduce more of the same kind of plant. It also has several figurative meanings.

- The term “seed” is used figuratively and euphemistically to refer to the tiny cells inside a man or woman that combine to cause a baby to grow inside the woman.
- Related to this, “seed” is also used to refer to a person’s offspring or descendants.
- This word often has a plural meaning, referring to more than one seed grain or more than one descendant.
- In the parable of the farmer planting seeds, Jesus compared seeds to the Word of God being planted in people’s hearts in order to produce good spiritual fruit.
- The apostle Paul also uses the term “seed” to refer to the Word of God.

Translation Suggestions:

- For a literal seed, it is best to use the literal term for “seed” that is used in the target language for what a farmer plants in his field.
- The literal term should also be used in contexts where it refers figuratively to God’s Word.
- For the figurative use that refers to people who are of the same family line, it may be more clear to use the word “descendant” or “descendants” instead of seed. Some languages may have a word that means “children and grandchildren.”
- For a man or woman’s “seed,” consider how the target expresses this in a way that will not offend or embarrass people. (See: [euphemism](#))

(See also: [descendant](#), [offspring](#))

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

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

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

Sharon, Plain of Sharon

Facts:

Sharon was the name of a flat, fertile area of land along the coast of the Mediterranean Sea, south of Mount Carmel. It is also known as the “Plain of Sharon.”

- Several cities mentioned in the Bible were located on the Plain of Sharon, including Joppa, Lydda, and Caesarea.
- This could be translated as “the plain called Sharon” or “Sharon Plain.”
- People who lived in the region of Sharon were called “Sharonites.”

(Translation suggestions: [How to Translate Names](#))

(See also: [Caesarea](#), [Caesarea Philippi](#), [Carmel](#), [Mount Carmel](#), [Joppa](#), [the sea](#), [the Great Sea](#), [the western sea](#), [Mediterranean Sea](#))

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

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

Shinar

Facts:

Shinar means “country of two rivers” and was the name of a plain or region in southern Mesopotamia.

- Shinar later became known as “Chaldea” and then, “Babylonia.”
- Ancient peoples living in the city of Babel in the Plain of Shinar built a tall tower to try to make themselves great.
- Generations later, the Jewish patriarch Abraham lived in the city of Ur in this region, which by that time was called “Chaldea.”

(Translation suggestions: [How to Translate Names](#))

(See also: [Abraham](#), [Abram](#), [Babel](#), [Babylon](#), [Babylonian](#), [Chaldea](#), [Chaldean](#), [Mesopotamia](#), [Aram Naharaim](#), [patriarchs](#), [Ur](#))

Bible References:

Waiting

Sidon, Sidonians

Facts:

Sidon was the oldest son of Canaan. There is also a Canaanite city called Sidon, probably named after Canaan's son.

- The city of Sidon was located northwest of Israel on the coast of the Mediterranean Sea in a region that is now part of the present-day country of Lebanon.
- The “Sidonians” were a Phoenician people group who lived in ancient Sidon and the region surrounding it.
- In the Bible, Sidon is closely associated with the city of Tyre, and both cities were known for their wealth and the immoral behavior of their people.

(Translation suggestions: [How to Translate Names](#))

(See also: [Canaan](#), [Canaanite](#), [Noah](#), [Phoenicia](#), [the sea](#), [the Great Sea](#), [the western sea](#), [Mediterranean Sea](#), [Tyre](#), [Tyrians](#))

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

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 “rebellious 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 **sinner**s 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**.

slay, slain

Definition:

The term “slay” means to kill a person or animal. Often it means to kill in a forceful or violent way.

- When referring to an animal or to a large number of people, the term “slaughter” is another term that is often used.
- The word “kill” could also be used to translated this term.
- The phrase “the slain” could also be translated as “the slain people” or “the people who were killed.”

(See also: [slaughter](#))

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

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

Sodom

Definition:

Sodom was a city in the southern part of Canaan where Abraham's nephew Lot lived with his wife and children.

- The land of the region surrounding Sodom was very well-watered and fertile, so that is where Lot chose to live when he first settled in Caanan.
- The exact location of this city is not known because Sodom and the nearby city of Gomorrah were completely destroyed by God as punishment for the evil things the people there were doing.
- The most significant sin that the people of Sodom and Gomorrah were practicing was homosexuality.

(See also: [Canaan](#), [Canaanite](#), [Gomorrah](#))

Bible References:

Waiting

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.

sorcery, sorcerer, witchcraft

Definition:

“Sorcery” or “witchcraft” refers to using magic, which involves doing powerful things through the help of evil spirits. A “sorcerer” is someone who does these powerful, magical things.

- The use of magic and sorcery can involve both beneficial things (such as healing someone) and harmful things (such as putting a curse on someone). But all kinds of sorcery are wrong, because they use the power of evil spirits.
- In the Bible, God says that the use of sorcery is as evil as other terrible sins (such as adultery, worshiping idols, and child sacrifice).
- The terms “sorcery” and “witchcraft” could also be translated as, “evil spirit power” or “casting spells.”
- Possible ways to translated “sorcerer” could include, “worker of magic” or “person who casts spells” or “person who does miracles using evil spirit power.”
- Note that “sorcery” has a different meaning than the term “divination,” which refers to attempting to contact the spirit world.

(See also: [adultery](#), [adulterous](#), [adulterer](#), [adulteress](#), [demon](#), [evil spirit](#), [unclean spirit](#), [divination](#), [diviner](#), [soothsaying](#), [soothsayer](#), [idol](#), [idolatrous](#), [magic](#), [magician](#), [sacrifice](#), [offering](#), [worship](#))

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

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

strong drink

Definition:

The term “strong drink” refers to drinks that have been fermented and have alcohol in them.

- Alcoholic drinks are made from either grain or fruit and have undergone a process of fermentation.
- Kinds of “strong drink” include grape wine, palm wine, beer, and apple cider. In the Bible, grape wine is the most frequently mentioned strong drink.
- Priests and anyone who took a special vow such as the “Nazirite vow” were not permitted to drink fermented drinks.
- This term could also be translated as, “fermented drink” or “alcoholic drink.”

(See also: [grape](#), [Nazirite](#), [Nazirite vow](#), [vow](#), [wine](#), [wineskin](#), [new wine](#))

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](#), [sinning](#) on 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

stumbling block, stone of stumbling

Definition:

The term “stumbling block” or “stone of stumbling” refers to a physical object that causes a person to trip and fall.

- In the New Testament, this word literally referred to a stick or other object that would trigger a trap or snare to snap shut on an animal that stumbled over it.
- A figurative stumbling block is anything that causes a person to fail in a moral or spiritual sense.
- Also figuratively, a “stumbling block” or “stone of stumbling” can be something that prevents someone from having faith in Jesus or that causes someone to not grow spiritually.
- Often it is sin that is like a stumbling block to oneself or to others.
- Sometimes God places a stumbling block in the way of people who are rebelling against him.

Translation Suggestions:

- If a language has a term for an object that triggers a trap, that word could be used to translate this term.
- This term could also be translated as, “stone that causes stumbling” or “something that causes someone to not believe” or “obstacle that causes doubt” or “obstacle to faith” or “something that causes someone to sin.”

(See: [stumble](#), [sin](#), [sinful](#), [sinner](#), [sinning](#))

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.

sulfur

Definition:

Sulfur is a yellow-colored substance that becomes a burning liquid when it is set on fire.

- Sulfur also has a very strong smell that is like the odor of rotten eggs.
- In the Bible, burning sulfur is a symbol of God's judgment on ungodly and rebellious people.
- During the time of Lot, God rained down fire and sulfur on the evil cities of Sodom and Gomorrah.
- In some English Bible versions, sulfur is referred to as "brimstone," which literally means "burning stone."

Translation Suggestions:

- Possible translations of this term could include, "yellow stone that burns" or "burning yellowish rock."

(See: [Gomorrah](#), [judge](#), [judgment](#), [Lot](#), [rebel](#), [rebellious](#), [rebellion](#), [Sodom](#), [ungodly](#), [godless](#), [ungodliness](#), [godlessness](#))

Bible References:

Waiting

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

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

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

tenth, tithe

Definition:

The terms “tenth” and “tithe” refer to “ten percent” or “one-out-of-ten portion” of one’s money, crops, livestock, or other possessions that is given to God.

- In the Old Testament, God instructed the Israelites to set aside a tenth of their belongings to give as an offering of thanksgiving to him.
- This offering was used to support the Levite tribe of Israel who served the Israelites as priests and caretakers of the tabernacle and later, the temple.
- In the New Testament, God does not require giving a tithe, but instead he instructs believers to generously and cheerfully help people in need and support the work of Christian ministry.
- This could also be translated as “one-tenth” or “one out of ten.”

(See also: [believer](#), [Israel](#), [Israelites](#), [nation of Israel](#), [Levite](#), [Levi](#), [livestock](#), [Melchizedek](#), [minister](#), [ministry](#), [sacrifice](#), [offering tabernacle](#), [temple](#))

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

thorn, thistle

Facts:

Thorn bushes and thistles are plants that have prickly branches or flowers. These plants do not produce fruit or anything else that is useful.

- A “thorn” is a hard, sharp growth on the branch or stem of a plant. A “thornbush” is a type of small tree or shrub that has many thorns on its branches.
- A “thistle” is a plant with prickly stems and leaves. Often the flowers are purple.
- Thorn and thistle plants multiply quickly and can cause nearby plants or crops to not be able to grow. This is a picture of how sin keeps a person from producing good spiritual fruit.
- A crown made of twisted thorn branches was placed on Jesus’ head before he was crucified.
- If possible, these terms should be translated by the names of two different plants or bushes that are known in the language area.

(See also: [crown](#), [to crown](#), [fruit](#), [fruitful](#), [spirit](#), [spiritual](#))

Bible References:

Waiting

thresh, threshing

Definition:

The terms “thresh” and “threshing” refer to the first part of the process of separating wheat grain from the rest of the wheat plant.

- Threshing the wheat plant loosens the grain from the straw and the chaff. Afterwards the grain is “winnowed” to completely separate the grain from all unwanted materials, leaving only the part the grain that can be eaten.
- In Bible times, a “threshing floor” was a large flat rock or an area of packed-down dirt, giving a hard, level surface to crush the grain stalks and remove the grain.
- A “threshing cart” or “threshing wheel” was sometimes used to crush the grain and help separate it from the straw and chaff.
- A “threshing sledge” or “threshing board” was also used for separating grain. It was made of wooden boards that had sharp metal spikes on the end.

(See also: [chaff](#), [grain](#), [winnow](#), [sift](#))

Bible References:

Waiting

threshold

Definition:

The term “threshold” refers to the bottom part of a doorway or the part of a building that is just inside the door.

- Sometimes a threshold is a strip of wood or stone that must be stepped over in order to enter a room or building.
- Both a gate and the opening to a tent can also have a threshold.
- This term should be translated with a term in the project language that refers to the place at the very entrance to a home that a person steps across.
- If there is no term for this, “threshold” could also be translated as, “doorway” or “opening” or “entranceway,” depending on the context.

(See also: [gate](#), [gate bar](#), [tent](#))

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

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

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 transgress” 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

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.

tunic

Definition:

In the Bible, the term “tunic” refers to a garment that was worn next to the skin, under other clothing.

- A tunic reached from the shoulders down to the waist or knees and was usually worn with a belt. Tunics worn by wealthy people sometimes had sleeves and reached to the ankles.
- Tunics were made of leather, haircloth, wool, or linen, and were worn by both men and women.
- A tunic was normally worn under a longer over-garment, such as a toga or outer robe. In warmer weather a tunic was sometimes worn with no outer garment.
- This term could be translated as “long shirt” or “long undergarment” or “shirt-like garment.” It could also be written in a similar way to “tunic,” with a note to explain what kind of clothing it was.

(See: [How to Translate Unknowns](#))

(See Also: [robe](#))

Bible References:

Waiting

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, when 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

uncircumcised, uncircumcision

Definition:

The terms “uncircumcised” and “uncircumcision” refer to a male who has not been physically circumcised. These terms are also used figuratively.

- Egypt was a nation that also required circumcision. So when God talks about Egypt being defeated by the “uncircumcised,” he is referring to people whom the Egyptians despised for not being circumcised.
- The Bible refers to people who have an “uncircumcised heart” or who are “uncircumcised in heart.” This is a figurative way of saying that these people are not God’s people, and are stubbornly disobedient to him.

Translation Suggestions:

- If a word for circumcision is used or known in the language, “uncircumcised” could be translated as “not circumcised.”
- The expression, “the uncircumcision” could be translated as “people who are not circumcised” or “people who do not belong to God,” depending on the context.
- Other ways to translate figurative senses of this term could include, “not God’s people” or “rebellious like those who don’t belong to God” or “people who have no sign of belonging to God.”
- The expression “uncircumcised in heart” could be translated as, “stubbornly rebellious” or “refusing to believe.” However, if possible it is best to keep the expression or a similar one since spiritual circumcision is an important concept.

(See also: [Abraham](#), [Abram](#), [circumcise](#), [circumcision](#))

Bible References:

Waiting

unclean

Definition:

In the Bible, the term “unclean” is used figuratively to refer to things that God declared to be unfit for his people to touch, eat, or sacrifice.

- God gave the Israelites instructions about which animals were “clean” and which ones were “unclean.” The unclean animals were not permitted to be used for eating or for sacrifice.
- People with certain skin diseases were said to be “unclean” until they were healed.
- If the Israelites touched something “unclean,” they themselves would be considered unclean for a certain period of time.
- Obeying God’s commands about not touching or eating unclean things kept the Israelites set apart for God’s service.
- This physical and ritual uncleanness was also symbolic of moral uncleanness.
- In another figurative sense, an “unclean spirit” refers to an evil spirit.

Translation Suggestions:

- The term “unclean” could also be translated as “not clean” or “unfit in God’s eyes” or “physically unclean” or “defiled.”
- When referring to a demon as an unclean spirit, “unclean” could be translated as “evil” or “defiled.”
- The translation of this term should allow for spiritual uncleanness. It should be able to refer to anything that God declared as unfit for touching, eating, or sacrifice.

(See also: [clean](#), [cleanse](#), [defile](#), [be defiled](#), [demon](#), [evil spirit](#), [unclean spirit](#), [holy](#), [holiness](#), [sacrifice](#), [offering](#), [unholy](#))

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

Uzziah, Azariah

Facts:

Uzziah became king of Judah at the age of 16 and reigned 52 years, which was an unusually long reign. Uzziah was also known as “Azariah.”

- King Uzziah was well-known for his organized and skilled military. He had towers built to protect the city and had specially-designed weapons of war mounted on them to hurl arrows and large stones.
- As long as Uzziah served the Lord, he prospered. Toward the end of his reign, however, he became proud and he disobeyed the Lord by burning incense in the temple, which only the priest was permitted to do.
- Because of this sin, Uzziah became sick with leprosy and had to live separately from other people until the end of his reign.

(Translation suggestions: [How to Translate Names](#))

(See also: [Judah](#), [kingdom of Judah](#), [king](#), [leprosy](#), [leper](#), [leprous](#), [reign](#), [watchtower](#), [tower](#))

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

veil

Definition:

The term “veil” usually refers to a thin piece of cloth that is used as a head covering, to cover the head or face so that it cannot be seen.

- Moses covered his face with a veil after he had been in the presence of Yahweh, so that the brightness of his face would be hidden from the people.
- In the Bible, women wore a veil to cover their head, and often their face as well, when they were in public or in the presence of men.
- The verb “to veil” means to cover something with a veil.
- In some English versions, the word “veil” is used to refer to the thick curtain that covered the entrance into the most holy place. But “curtain” is a more accurate term in that context, since it refers to a heavy, thick piece of cloth.

Translation Suggestions

- The term “veil” could also be translated as, “thin, cloth covering” or “cloth covering” or “head covering.”
- In some cultures, there may already be a term for a veil for women. It may be necessary to find a different word when it is used for Moses.

(See also: [Moses](#))

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

waste, wasteland**Definition:**

To waste something means to carelessly throw it away or to use it unwisely. Something that is a “wasteland” or a “waste” refers to land or a city that has been destroyed so that nothing lives in it anymore.

- The term “waste away” is an expression that means to become more and more sick or ruined. A person who is wasting away usually becomes very thin due to illness or lack of food.
- To “lay waste” a city or land means to destroy it.
- Another word for a “wasteland” could be “desert” or “wilderness.” But a wasteland also implies that people used to live there and the land used to have trees and plants that produced food.

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

well, cistern

Definition:

The terms “well” and “cistern” refer to two different kinds of sources for water in Bible times.

- A well is a deep hole dug into the ground so that underground water can flow into it.
- A cistern is a deep hole dug into rock that was used as a holding tank for collecting rain water.
- Cisterns were usually dug into rock and sealed with plaster to keep the water in. A “broken cistern” happened when the plaster became cracked so that the water leaked out.
- Cisterns were often located in the courtyard area of people’s homes to catch the rainwater that would run off the roof.
- Wells were often located where they could be accessed by several families or a whole community.
- Because water was very important for both people and livestock, the right to use a well was often a cause of strife and conflict.
- Both wells and cisterns were usually covered with a large stone to prevent anything falling in it. Often there was a rope with a bucket or pot attached to it to bring the water up to the surface.
- Sometimes a dry cistern was used as a place to imprison someone, such as happened to Joseph and Jeremiah.

Translation Suggestions:

- Ways to translate “well” could include, “deep water hole” or “deep hole for spring water” or “deep hole for drawing water.”
- The term “cistern” could be translated as “stone water pit” or “deep and narrow pit for water” or “underground tank for holding water.”
- These terms are similar in meaning. The main difference is that a well continually receives water from underground springs, whereas a cistern is a holding tank for water that usually comes from rain.

(See also: [courtyard](#), [court](#), [Jeremiah](#), [Joseph \(OT\)](#), [prison](#), [prisoner](#), [imprison](#), [strife](#))

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

winepress

Definition:

During Bible times, a “winepress” was a large container or open place where the juice of grapes was extracted in order to make wine.

- In Israel, winepresses were usually large, wide basins that were dug out of solid rock. Clusters of grapes were put on the flat bottom of the hole and people trampled the grapes with their feet to get the grape juice to flow out.
- Usually a winepress had two levels, with the grapes being trampled in the top level so that the juice would run down into the lower level where it could be collected.
- The term “winepress” is also used figuratively in the Bible as a picture of God’s wrath being poured out on wicked people. (See: [Metaphor](#))

(See also: [grape](#), [wrath](#), [fury](#))

Bible References:

Waiting

winnow, sift**Definition:**

The terms “winnow” and “sift” mean to separate grain from unwanted materials. In the Bible, both words are also used in a figurative sense to refer to separating or dividing people.

- To “winnow” means to separate grain from the unwanted parts of the plant by tossing both the grain and chaff into the air, allowing the wind to blow the chaff away.
- The word “sift” refers to shaking the winnowed grain in a sieve to get rid of any remaining unwanted materials, such as dirt or stones.
- In the Old Testament, “winnow” and “sift” are used figuratively to describe hardship that separates the righteous people from the unrighteous people.
- Jesus also used the term “sift” in this figurative way when he was telling Simon Peter about how he and the other disciples would be tested in their faith.
- To translate these terms, use the words or phrases in the project language that refer to these activities; possible translations might be, “shaking” or “fanning.” If winnowing or sifting are not known, then these terms could be translated by a term that refers to a different method of separating grain from chaff or dirt, or by describing this process.

(See: [How to Translate Unknowns](#))

(See also: [chaff](#), [grain](#))

Bible References:

Waiting

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

wolf, wolves, wild dogs

Definition:

A wolf is a fierce, meat-eating animal that is similar to a wild dog.

- Wolves usually hunt in groups and stalk their prey in a clever and stealthy manner.
- In the Bible, the term “wolves” is used figuratively to refer to false teachers or false prophets who destroy believers, who are compared to sheep. False teaching causes people to believe wrong things that bring harm to them.
- This comparison is based on the fact that sheep are especially vulnerable to being attacked and eaten by wolves, because they are weak and cannot defend themselves.

Translation Suggestion

- This term could be translated as “wild dog” or “wild animal.”
- Other names for wild dogs could be “jackal” or “coyote.”
- When used figuratively to refer to people, this could be translated as, “evil people who harm people like animals that attack sheep.”

(See also: [believer](#), [evil](#), [wicked](#), [wickedness](#), [false prophet](#), [sheep](#), [ram](#), [ewe](#), [teach](#), [teaching](#), [teacher](#), [taught](#))

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.

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

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

yoke

Definition:

A yoke is a piece of wood or metal attached to two or more animals to connect them for the purpose of pulling a plow or a cart. There are also several figurative meanings for this term.

- The term “yoke” is used figuratively to refer to something that joins people for the purpose of working together, such as in serving Jesus.
- Paul used the term “yokefellow” to refer to someone who was serving Christ as he was. This could also be translated as “fellow worker” or “fellow servant” or “coworker.”
- The term “yoke” is also often used figuratively to refer to a heavy load that someone has to carry, such as when being oppressed by slavery or persecution.
- In most contexts, it is best to translate this term literally, using the local term for a yoke that is used for farming.
- Other ways to translate the figurative use of this term could be, “oppressive burden” or “heavy load” or “bond,” depending on the context.

(See also: [bind](#), [bond](#), [bound](#), [burden](#), [oppress](#), [oppression](#), [oppressor](#), [persecute](#), [persecution](#), [servant](#), [slave](#), [slavery](#))

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*."

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 one 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 *unpunished* (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 “*unhappy*,” “*impossible*,” and “*useless*.” 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 *unpunished* (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 emphasizes 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 *unfruitful*. (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 cannot feel sympathy for our weaknesses** (Hebrews 4:15 ULB)
 - “For we have a high priest who can feel sympathy for our weaknesses”
 - **so that they may *not* be *unfruitful*** (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 *unpunished*** (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 *sinner*s in *the assembly* of the righteous** (Psalm 1:5)
 - "the wicked will not stand in the judgment, and *sinner*s 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”

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*

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/jlbY2ikNtHU>).

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/2K2gFIPMFVk>).

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, "*Prophecy! 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 prophecy, 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 **parallelism** 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](#)

Predictive Past

This page answers the question: What is the predictive past?

In order to understand this page, it would be good to read

- [Figures of Speech](#)
- [Verbs](#)

Description

The predictive past is a figure of speech that uses the past tense to refer to things that will happen in the future. This is sometimes done in prophecy to show that the event will certainly happen. It is also called the prophetic perfect.

Therefore my people have gone into captivity for lack of understanding;
their leaders go hungry, and their masses have nothing to drink. (Isaiah 5:13 ULB)

In the example above, the people of Israel had not yet gone into captivity, but God spoke of their going into captivity as if it had already happened because he had decided that they certainly would go into captivity.

Reason this is a translation issue: Readers who are not aware of the past tense being used in prophecy to refer to future events may find it confusing.

Examples from the Bible

Now all the entrances to Jericho were closed because of the army of Israel. No one went out and no one came in. Yahweh said to Joshua, "See, I have handed over to you Jericho, its king, and its trained soldiers." (Joshua 6:1-2 ULB)

For to us a child has been born, to us a son has been given;
and the rule will be on his shoulder; (Isaiah 9:6 ULB)

In the examples above God spoke of things that would happen in the future as if they had already happened.

And about these people also Enoch, the seventh in line from Adam, foretold, saying,
"Look, the Lord came with tens of thousands of his holy ones, (Jude 1:14 ULB)

Enoch was speaking of something that would happen in the future, but he used the past tense when he said "the Lord came."

Translation Strategies

If the past tense would be natural and give the right meaning in your language, consider using it. If not, here is another option.

1. Use the future tense to refer to future events.
2. If it refers to something in the immediate future use a form that would show that.
3. Some languages may use the present tense to show that something will happen very soon.

Examples of Translation Strategies Applied

1. Use the future tense to refer to future events.

- **For to us a child has been born, to us a son has been given;** (Isaiah 9:6a ULB)

- "For to us a child will be born, to us a son will be given;

2. If it refers to something that would happen very soon, use a form that shows that.

- **Yahweh said to Joshua, "See, I have handed over to you Jericho, its king, and its trained soldiers."** (Joshua 6:2 ULB)

- Yahweh said to Joshua, "See, I am about to hand over to you Jericho, its king, and its trained soldiers."

3. Some languages may use the present tense to show that something will happen very soon.

- **Yahweh said to Joshua, "See, I have handed over to you Jericho, its king, and its trained soldiers."** (Joshua 6:2 ULB)

- Yahweh said to Joshua, "See, I am handing over to you Jericho, its king, and its trained soldiers."

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*

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 woman 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?”*

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 lightning. But from the context we can understand from the verses before it that just as lightning 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 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' - Dual/Plural

This answers the question: How do I know if the word 'you' is dual or plural?

In order to understand this topic, it would be good to read:

- *Forms of You*
- *Pronouns*
- *Parts of Speech*

Some languages have a **singular** form of “you” for when the word “you” refers to just one person, and a **plural** form for when the word “you” refers to more than one person. Some languages also have a **dual** form of “you” for when the word “you” refers to only two people. Translators who speak one of these languages will always need to know what the speaker meant so they can choose the right word for “you” in their language.

Description

Some languages have a **singular** form of “you” for when the word “you” refers to just one person, and a **plural** form for when the word “you” refers to more than one person. Some languages also have a **dual** form of “you” for when the word “you” refers to only two people. Other languages, such as English, have only one form, which people use regardless of how many people it refers to.

The Bible was first written in the Hebrew, Aramaic, and Greek languages. These languages all have a singular form of “you” and a plural form of “you.” When we read the Bible in those languages, the pronouns show us whether the word “you” refers to one person or more than one. However, they do not show us whether it refers to only two people or more than two people. When the pronouns do not show us how many people the word “you” refers to, we need to look at the context to see who the speaker was referring to.

Reasons this is a Translation Issue

- Translators who speak a language that has distinct singular, dual, and plural forms of “you” will always need to know what the speaker meant so they can choose the right word for “you” in their language.
- Many languages also have different forms of the verb depending on whether the subject is singular or plural. So even if there is no pronoun meaning “you,” translators of these languages will need to know if the speaker was referring to one person or more than one.

Often the context will make it clear whether the word “you” refers to one person or more than one. If you look at the other pronouns in the sentence, they will help you know the number of people who were being spoken to.

Examples from the Bible

James and John, the sons of Zebedee, came up to him and said, "Teacher, we want you to do for us whatever we ask you." He [Jesus] said to them, "What do you want me to do for you?" (Mark 10:35-36 ULB)

Jesus is asking the **two**, James and John, what they want him to do for them. If the target language has a **dual** form of "you," it would be appropriate to use it here. If the target language does not have a dual form, then the plural form would be appropriate.

... and Jesus sent out two of his disciples and said to them, "Go into the village opposite us. As soon as you enter it, you will find a colt that has never been ridden. Untie it and bring it to me." (Mark 11:1-2 ULB)

The context makes it clear that Jesus is addressing **two** persons. If the target language has a **dual** form of "you," it would be appropriate to use it here. If the target language does not have a dual form, then the plural form would be appropriate.

James, a servant of God and of the Lord Jesus Christ, to the twelve tribes of the Dispersion, greetings. Consider it all joy, my brothers, when you experience various troubles, knowing that the testing of your faith works endurance. (James 1:1-3 ULB)

James wrote this letter to many people, so the word "you" refers to many people. If the target language has a **plural** form of "you," it would be appropriate to use it here.

Strategies for finding out how many people "you" refers to

1. Look at the notes to see if they tell whether "you" refers to one person or more than one person.
2. Look at the UDB to see if it says anything that would show you whether the word "you" refers to one person or more than one person.
3. If you have a Bible that is written in a language that distinguishes "you" singular from "you" plural, see which form of "you" that Bible has in that sentence.
4. Look at the context to see who the speaker was talking to and who responded.

Also watch the video for computer (see <http://youtu.be/cPtjzJ2Advk>) or the tablet/phone (see <http://youtu.be/AVITfDEk8nc>).

Next we recommend you learn about:

- *Forms of 'You' - Singular*

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*

Forms of 'You' - Singular

This answers the question: How do I know if the word 'you' is singular?

In order to understand this topic, it would be good to read:

- [Parts of Speech](#)
- [Forms of You](#)
- [Pronouns](#)

Some languages have a **singular** form of “you” for when the word “you” refers to just one person, and a **plural** form for when the word “you” refers to more than one person. Translators who speak one of these languages will always need to know what the speaker meant so they can choose the right word for “you” in their language.

Description

Some languages have a **singular** form of “you” for when the word “you” refers to just one person, and a **plural** form for when the word “you” refers to more than one person. Other languages, such as English, have only one form, which people use regardless of how many people it refers to.

The Bible was first written in the Hebrew, Aramaic, and Greek languages. These languages all have both a singular form of “you” and a plural form of “you.” When we read the Bible in those languages, the pronouns show us whether the word “you” refers to one person or more than one. When we read the Bible in a language that does not have different forms of you, we need to look at the context to see who the speaker was referring to.

Reason this is a Translation Issue

- Translators who speak a language that has distinct singular and plural forms of “you” will always need to know what the speaker meant so they can choose the right word for “you” in their language.
- Many languages also have different forms of the verb depending on whether the subject is singular or plural. So even if there is no pronoun meaning “you”, translators of these languages will need to know if the speaker was referring to one person or more than one.

Often the context will make it clear whether the word “you” refers to one person or more than one. If you look at the other pronouns in the sentence, they will help you know the number of people who were being spoken to. Sometimes Greek and Hebrew speakers used “you” singular even though they were speaking to a group of people. See [Forms of 'You' - Singular to a Crowd](#)

Examples from the Bible

The ruler said, “All these things I have obeyed from the time I was a youth.” When Jesus heard that, he said to him, “One thing *you* still lack. *You* must sell all that you

have and distribute it to the poor, and *you* will have treasure in heaven—and come, follow me.” (Luke 18:21, 22 ULB)

The ruler was speaking about just himself when he said “I.” This shows us that when Jesus said “you” he was referring only to the ruler. So languages that have singular and plural forms of “you” would have the singular form here.

The angel said to him, “Dress *yourself* and put on *your* sandals.” Peter did so. The angel said to him, “Put on *your* outer garment and follow me.” So Peter followed the angel and went out. (Acts 12:8, ULB)

The context makes it clear that the angel was speaking to one person and that only one person did what the the angel commanded. So languages that have singular and plural forms of “you” would have the singular form here for “yourself” and “your”. Also, if verbs have different forms for singular and plural subjects, the verbs “dress” and “put on” will need the form for “you” singular.

To Titus, a true son in our common faith. ... For this purpose I left *you* in Crete, that *you* might set in order things not yet complete, and ordain elders in every city as I directed *you*. ... But *you*, say what agrees with healthy doctrine. (Titus 1:4,5; 2:1 ULB)

Paul wrote this letter to one person, Titus. Most of the time the word “you” in this letter refers only to Titus.

Strategies for finding out how many people “you” refers to

1. Look at the notes to see if they tell whether “you” refers to one person or more than one person.
2. Look at the UDB to see if it says anything that would show you whether the word “you” refers to one person or more than one person.
3. If you have a Bible that is written in a language that distinguishes “you” singular from “you” plural, see which form of “you” that Bible has in that sentence.
4. Look at the context to see who the speaker was talking to and who responded.

Also watch the video for computer (see <http://youtu.be/cPtjzJ2Advk>) or tablet/phone (see <http://youtu.be/AVITfDEk8nc>).

Next we recommend you learn about:

- *Forms of 'You' - Dual/Plural*

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](#)

Biblical Volume

This answers the question: How can I translate the measures of volume that are in the Bible?

In order to understand this topic, it would be good to read:

- *Decimal Numbers*

Description

The following terms are the most common units of volume used in the Bible to state how much a certain container could hold. The containers and measurements are given for both liquids (such as wine) and dry solids (such as grain).

Type	Original Measure	Liters
Dry	omer	2 liters
Dry	ephah	22 liters
Dry	homer	220 liters
Dry	kor	220 liters
Dry	seah	7.7 liters
Dry	letheke	114.8 liters
Liquid	metrete	40 liters
Liquid	bath	22 liters
Liquid	hin	3.7 liters
Liquid	kab	1.23 liters
Liquid	log	0.31 liters

Translation Principles

- The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.
- Using modern measures can help readers understand the text more easily.
- Whatever measures you use, it would be good, if possible, to tell about the other kinds of measures in the text or a footnote.

Translation Strategies

1. Use the measurements from the ULB. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULB. (See: [Copy or Borrow Words](#))
2. Use the metric measurements given in the UDB. The translators of the UDB have already figured how to represent the amounts in the metric system.

3. Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.
4. Use the measurements from the ULB and include measurements that your people know in the text or a note.
5. Use measurements that your people know, and include the measurements from the ULB in the text or in a note.

Translation Strategies Applied

The strategies are all applied to Isaiah 5:10 below.

- **For four hectares of vineyard will yield only one bath, and one homer of seed will yield only an ephah.** (Isaiah 5:10 ULB)

1. Use the measurements from the ULB. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULB. (See: [Copy or Borrow Words](#))

- "For four hectares of vineyard will yield only one *bat*, and one *homer* of seed will yield only an *efa*."

2. Use the measurements given in the UDB. Usually they are metric measurements. The translators of the UDB have already figured how to represent the amounts in the metric system.

- "For four hectares of vineyard will yield only *twenty-two liters*, and *ten baskets* of seed will yield only *one basket*."
 - "For four hectares of vineyard will yield only *twenty-two liters* and *220 liters* of seed will yield only *twenty-two liters*."

3. Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.

- "For four hectares of vineyard will yield only six gallons, and *six and a half bushels* of seed will yield only twenty quarts."

4. Use the measurements from the ULB and include measurements that your people know in the text or a note. The following shows both measurements in the text.

- "For four hectares of vineyard will yield only *one bath (six gallons)*, and *one homer (six and a half bushels)* of seed will yield only *an ephah (twenty quarts)*."

5. Use measurements that your people know, and include the measurements from the ULB in the text or in a note. The following shows the ULB measurements in footnotes.

- "For four hectares of vineyard will yield only twenty-two liters¹, and 220 liters² of seed will yield only twenty-two liters²." The footnotes would look like:

- ^[1]one bath
- ^[2]one home
- ^[3]one ephah

When the unit of measure is implied

Sometimes the Hebrew does not specify a particular unit of volume but only uses a number. In these cases, many English versions, including the ULB and UDB, add the word “measure.”

- **whenever anyone came to the grainery for *twenty measures* of grain, there were only *ten*, and whenever someone came to the wine vat to draw out *fifty measures* of wine, there were only *twenty*.** (Haggai 2:16 ULB)

Translation Strategies

1. Translate literally by using the number without a unit.
2. Use a generic word like “measure” or “quantity” or “amount.”
3. Use the name of an appropriate container, such as “basket” for grain or “jar” for wine.
4. Use a unit of measure that you are already using in your translation.

Translation Strategies Applied

The strategies are all applied to Haggai 2:16 below.

- **whenever anyone came to the grainery for *twenty measures* of grain, there were only *ten*, and whenever someone came to the wine vat to draw out *fifty measures* of wine, there were only *twenty*.** (Haggai 2:16 ULB)

1. Translate literally by using the number without a unit.
 - “whenever anyone came to the grainery for *twenty* of grain, there were only *ten*, and whenever someone came to the wine vat to draw out *fifty* of wine, there were only *twenty*.”
2. Use a generic word like “measure” or “quantity” or “amount.”
 - “whenever anyone came to the grainery for *twenty amounts* of grain, there were only *ten*, and whenever someone came to the wine vat to draw out *fifty amounts* of wine, there were only *twenty*.”
3. Use the name of an appropriate container, such as “basket” for grain or “jar” for wine.
 - “whenever anyone came to the grainery for *twenty baskets* of grain, there were only *ten*, and whenever someone came to the wine vat to draw out *fifty jars* of wine, there were only *twenty*.”
4. Use a unit of measure that you are already using in your translation.

- "whenever anyone came to the grainery for *twenty liters* of grain, there were only *ten liters*, and whenever someone came to the wine vat to draw out *fifty liters* of wine, there were only *twenty liters*."

Next we recommend you learn about:

- *Fractions*
- *Making Assumed Knowledge and Implicit Information Explicit*

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*

Ordinal Numbers

This answers the question: What are ordinal numbers and how can I translate them?

In order to understand this topic, it would be good to read:

- *Numbers*

Ordinal numbers are used in the Bible mainly to tell the position of something in a list.

He gave to the church *first* apostles, *second* prophets, *third* teachers, then those who do powerful deeds (1 Corinthians 12:28 ULB)

This is a list of workers that God gave to the church in their order.

Description

Ordinal numbers are used in the Bible mainly to tell the position of something in a list.

He gave to the church *first* apostles, *second* prophets, *third* teachers, then those who do powerful deeds (1 Corinthians 12:28 ULB)

This is a list of workers that God gave to the church in their order.

Ordinal Numbers in English

Most ordinal numbers in English simply have “-th” added to the end.

Numeral	Number	Ordinal Number
4	four	fourth
10	ten	tenth
100	one hundred	one hundredth
1,000	one thousand	one thousandth

Some ordinal numbers in English do not follow that pattern.

Numeral	Number	Ordinal Number
1	one	first
2	two	second
3	three	third
5	five	fifth
12	twelve	twelfth

Reason this is a translation issue: Some languages do not have special numbers for showing the

order of items in a list. There are different ways to deal with this.

Examples from the Bible

The *first* lot went to Jehoiarib, the *second* to Jedaiah, the *third* to Harim, the *fourth* to Seorim, ... the *twenty-third* to Delaiah, and the *twenty-fourth* to Maaziah. (1 Chronicles 24:7-18 ULB)

People tossed lots and one went to each of these people in the order given.

You must place in it four rows of precious stones. The *first* row must have a ruby, a topaz, and a garnet. The *second* row must have an emerald, a sapphire, and a diamond. The *third* row must have a jacinth, an agate, and an amethyst. The *fourth* row must have a beryl, and an onyx, and a jasper. They must be mounted in gold settings. (Exodus 28:17-20 ULB)

This describes four rows of stones. The first row is probably be the top row, and the fourth row is probably the bottom row.

Translation Strategies

If your language has ordinal numbers and using them would give the right meaning, consider using them. If not, here are some strategies to consider:

1. Use “one” with the first item and “another” or “the next” with the rest.
2. Tell the total number of items and then list them or the things associated with them.

Examples of Translation Strategies Applied

1. Tell the total number of items, and use “one” with the first item and “another” or “the next” with the rest.

- **The first lot went to Jehoiarib, the second to Jedaiah, the third to Harim, the fourth to Seorim, ... the twenty-third to Delaiah, and the twenty-fourth to Maaziah.** (1 Chronicles 24:7-18 ULB)
 - ”There were *twenty-four* lots. *One lot* went to Jehoiarib, *another* to Jedaiah, *another* to Harim,... *another* to Delaiah, *and the last* went to Maaziah.”
 - ”There were *twenty-four* lots. *One lot* went to Jehoiarib, *the next* to Jedaiah, *the next* to Harim,... *the next* to Delaiah, *and the last* went to Maaziah.”
- **A river went out of Eden to water the garden. From there it divided and became *four* rivers. The name of *the first* is Pishon. It is the one which flows throughout the whole land of Havilah, where there is gold. The gold of that land is good. There is also bdellium and the onyx stone there. The name of *the second* river is Gihon. This one flows**

throughout the whole land of Cush. The name of *the third* river is Tigris, which flows east of Asshur. *The fourth* river is the Euphrates.(Genesis 2:10-14 ULB)

- "A river went out of Eden to water the garden. From there it divided and became *four* rivers. The name of *one* is Pishon. It is the one which flows throughout the whole land of Havilah, where there is gold. The gold of that land is good. There is also bdellium and the onyx stone there. The name of *the next* river is Gihon. This one flows throughout the whole land of Cush. The name of *the next* river is Tigris, which flows east of Asshur. The *last* river is the Euphrates."

2. Tell the total number of items and then list them or the things associated with them.

- **The first lot went to Jehoiarib, the second to Jedaiah, the third to Harim, the fourth to Seorim, ... the twenty-third to Delaiah, and the twenty-fourth to Maaziah.** (1 Chronicles 24:7-18 ULB)

- "They cast *twenty-four* lots. The lots went to Jerhoiarib, Jedaiah, Harim, Seorim, ... Delaiah, and Maaziah."

Next we recommend you learn about:

- *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.”

Textual Variants

This answers the question: Why does the ULB have missing or added verses, and should I translate them?

In order to understand this topic, it would be good to read:

- *Choosing a Source Text*
- *Original Manuscripts*

Thousands of years ago, people wrote the books of the Bible. Other people then copied them by hand and translated them. Sometimes the copiers added sentences by mistake or because they wanted to explain something. Modern Bibles are translations of the old copies. Some modern Bibles have some of these sentences that were added. In the ULB, these added sentences are usually written in footnotes.

Description

Thousands of years ago, people wrote the books of the Bible. Other people copied them by hand and translated them. They did this work very carefully, and over the years many people made thousands of copies. However people who looked at them later saw that there were small differences between them. Some copiers accidentally left out some words, and some mistook a word for another that looked like it. Occasionally they added words or even whole sentences, either by accident, or because they wanted to explain something.

Bible scholars have read many old copies and compared them with each other. For each place in the Bible where there was a difference, they have figured out which wordings are most likely correct. The translators of the ULB based the ULB on wordings that scholars say are most likely correct. Because people who use the ULB may have access to Bibles that are based on other copies, the ULB translators included footnotes that tell about some of the differences between them.

Translators are encouraged to translate the text in the ULB and to write about added sentences in footnotes, as is done in the ULB. However, if the local church really wants those sentences to be included in the main text, translators may put them in the text and include a footnote about them.

Examples from the Bible

Matthew 18:10-11 ULB has a footnote about verse 11.

¹⁰See that you do not despise any of these little ones. For I say to you that in heaven their angels always look on the face of my Father who is in heaven. ¹¹[1]

[1] Many authorities, some ancient, insert v. 11. *For the Son of Man came to save that which was lost.*

John 7:53-8:11 is not in the best earliest manuscripts. It has been included in the ULB, but it is marked off with square brackets ([]) at the beginning and end, and there is a footnote after verse 11.

⁵³[Then every man went to his own house.... ¹¹She said, “No one, Lord.” Jesus said, “Neither do I condemn you. Go your way; from now on sin no more.”]^[2]

^[2]The best earliest manuscripts do not have John 7:35-8:11

Translation Strategies

When there is a textual variant, you may choose to follow the ULB or another version that you have access to.

1. Translate the verses that the ULB does and include the footnote that the ULB provides.
2. Translate the verses as another version does, and change the footnote so that it fits this situation.

Examples of Translation Strategies Applied

The translation strategies are applied to Mark 7:15-16 ULB, which has a footnote about verse 16.

- ¹⁴He called the crowd again and said to them, “Listen to me, all of you, and understand. ¹⁵There is nothing from outside of a person that can defile him when it enters into him. It is what comes out of the person that defiles him.” ¹⁶[¹

- ^[1]Many ancient authorities insert v. 16. *If any man has ears to hear, let him hear.*

1. Translate the verses that the ULB does and include the footnote that the ULB provides.

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- ^[1]Many ancient authorities insert verse 16. *If any man has ears to hear, let him hear.*

2. Translate the verses as another version does, and change the footnote so that it fits this situation.

- ¹⁴He called the crowd again and said to them, “Listen to me, all of you, and understand. ¹⁵There is nothing from outside of a person that can defile him when it enters into him. It is what comes out of the person that defiles him. ¹⁶If any man has ears to hear, let him hear.” ^[1]

- ^[1]Some ancient authorities do not have verse 16.

Next we recommend you learn about:

- *Chapter and Verse Numbers*

- *Original Manuscripts*
- *Terms to Know*
- *The Original and Source Languages*

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*

Background Information

This answers the question: What is background information, and how can I show that some information is background information?

In order to understand this topic, it would be good to read:

- *Order of Events*
- *Writing Styles*

When people tell a story, they normally tell the events in the order that they happened. Sometimes a writer may give some background information to help his listeners understand the story. The background information might be about things that happened before the events he has already told about, or it might explain something in the story, or it might be about something that would happen much later in the story. The story teller and translator need to tell the story in a way that people will know whether an event is background information and will be able to understand what order the events happened in.

Description

Every story has a storyline. The storyline tells a series of events mostly in the time order that the events happened. It is full of action verbs that moves the reader along the storyline. Occasionally an author may take a break from the storyline to share something of interest. This break is called **background information**. The underlined sentences in the story below are all background information.

Peter and John went on a hunting trip because *their village was going to have a a feast the next day. Peter was the best hunter in the village. He once killed three wild pigs in one day!* They walked for hours through low bushes until they found a wild pig. They shot the pig and killed it. Then they tied up its legs with some rope *they had brought with them*, and carried it home on a pole. When they brought it to the village, Peter's cousin saw the pig and realized that *it was his own pig. Peter had mistakenly killed his cousin's pig.*

Often background information uses "be" verbs like "was" and "were", rather than action verbs. Examples of these are "Peter *was* the best hunter in the village" and "*it was* his own pig."

Sometimes a storyteller makes a break in the story to tell about something that had happened earlier or something that would happen much later. Examples of these are "their village was going to have a a feast the next day" and "He once killed three wild pigs in one day," "that they had brought with them," and "Peter had mistakenly killed his cousins's pig."

A writer may use background information

- to help their listeners be interested in the story.
- to help their listeners understand something in the story.
- to help the listeners understand why something is important in the story.

- to tell the setting of a story. Setting includes:
 - where the story takes place.
 - when the story takes place.
 - who is present when the story begins.
 - what is happening when the story begins.

Reasons this is a translation issue

- Translators need to know whether or not the events in the Bible happened in the same order that they are told.
- Translators will need to translate the story in a way that their own readers will understand the order of events.

Examples from the Bible

Hagar gave birth to Abram's son, and Abram named his son, whom Hagar bore, Ishmael. Abram *was* eighty-six years old when Hagar bore Ishmael to Abram. (Genesis 16:16 ULB)

The first sentence tells about two events. Hagar gave birth and Abraham named his son. The second sentence is background information about how old Abram was when those things happened.

Now Jesus himself, when he began to teach, *was* about thirty years of age. He *was* the son (as was supposed) of Joseph, the son of Heli. (Luke 3:23 ULB)

The verses before this tell about when Jesus was baptized. This sentence introduces background information about Jesus' age and ancestors. The story starts up again in chapter 4 where it tells about Jesus going to the wilderness.

Now it happened on a Sabbath that Jesus was going through the grain fields and his disciples were picking the heads of grain, rubbing them between their hands, and eating the grain. But some of the Pharisees said... (Luke 6:1-2a ULB)

These verses give the setting of the story. The events took place in a grain field on the Sabbath day. Jesus, his disciples, and some Pharisees were there, and Jesus' disciples were picking heads of grain and eating them. The main action in the story starts with the sentence "But some of the Pharisees said."

Translation Strategies

To keep translations clear and natural you will need to study the grammar and punctuation of your language. Observe how your language presents background information in writings. Follow those same grammar rules when you translate.

1. Use your language's way of showing that certain information is background information.

2. Reorder the information so that that earlier events are mentioned first. (This is not always possible when the background information is very long.)

Examples of Translation Strategies applied

1. Use your language's way of showing that certain information is background information. The examples below explain how this was done in the ULB English translations.

- **Now Jesus himself, when he began to teach, was about thirty years of age. He was the son (as was supposed) of Joseph, the son of Heli.** (Luke 3:23 ULB)- English uses the word “now” to show that there is some kind of change in the story. The verb “was” shows that it is background information.
- **With many other exhortations also, he preached good news to the people. John also rebuked Herod the tetrarch *for marrying his brother's wife, Herodias, and for all the other evil things that Herod had done.* But then Herod did another very evil thing. He had John locked up in prison.** (Luke 3:18-20 ULB) The underlined phrases happened before John rebuked Herod. In English, the helping verb “had” in “had done” shows that Herod did those things before John rebuked him.

2. Reorder the information so that that earlier events are mentioned first.

- **Hagar gave birth to Abram's son, and Abram named his son, whom Hagar bore, Ishmael. Abram was eighty-six years old when Hagar bore Ishmael to Abram.** (Genesis 16:16 ULB)
 - “When Abram was eighty-six years old, Hagar gave birth to his son, and Abram named his son Ishmael.”
- **John also rebuked Herod the tetrarch *for marrying his brother's wife, Herodias, and for all the other evil things that Herod had done.* But then Herod did another very evil thing. He had John locked up in prison.** (Luke 3:18-20) - The translation below reorders John's rebuke and Herod's actions.
 - “Now Herod the tetrarch married his brother's wife, Herodias, and he did many other evil things, so John rebuked him. But then Herod did another very evil thing. He had John locked up in prison.”

Next we recommend you learn about:

- *Connecting Words*
- *Introduction of a New Event*

Introduction of a New Event

This answers the question: How do we introduce a new event in a story?

In order to understand this topic, it would be good to read:

- *Writing Styles*
- *Order of Events*

When people tell a story or when they start a new part of a story, they often put certain information at the beginning, such as who the story is about, when it happened, and where it happened. They may have certain ways of telling these things. For your translation to sound natural you may need to follow those ways.

Description

When people tell a story, they tell about an event or a series of events. Often they put certain information at the beginning of the story, such as who the story is about, when it happened, and where it happened. New events in a story might involve new people, new times, and new places. In some languages people also tell if they saw the event or heard about it from someone else.

When your people tell about events, what information do they give at the beginning? Is there a certain order that they put it in? You may need to change how and in what order new information is introduced at the beginning of a new event in order for your translation to sound natural in your language.

Here are some examples of how some events are introduced in the books of Matthew and Luke.

In the days of Herod, king of Judea, there was a certain priest named Zechariah, from the division of Abijah. His wife was from the daughters of Aaron, and her name was Elizabeth. (Luke 1:5 ULB)

The verses above introduce a story about Zechariah. The first underlined phrase tells when it happened, and the next two underlined phrase introduce the main people.

One day while Zechariah was performing his duties as a priest before God in the order of his division, the priests followed their custom and chose him by lot to enter the temple of the Lord and burn incense. (Luke 1:8-9 ULB)

Like 1:5-7 tell about Zechariah and Elizabeth being old and not having any children. The phrase *One day* helps to introduces the first event in this story.

The birth of Jesus Christ happened in the following way. His mother Mary was engaged to marry Joseph, but before they came together, she was found to be pregnant by the Holy Spirit. (Matthew 1:18 ULB)

The underlined sentence above makes it explicit that a story about Jesus is being introduced. The story will tell about how the birth of Jesus happened.

After Jesus was born in Bethlehem of Judea in the days of Herod the king, learned men from the east arrived in Jerusalem saying,... (Matthew 2:1 ULB)

The underlined phrase above shows that the events concerning the learned men happened *after* Jesus was born.

In those days John the Baptist came preaching in the wilderness of Judea saying, ... (Matthew 3:1-2 ULB)

The underlined phrase above shows that John the Baptist came preaching around the time of the previous events. It is probably very general and refers to when Jesus lived in Nazareth.

Then Jesus came from Galilee to the Jordan River to be baptized by John. (Matthew 3:13 ULB)

The word “then” shows that Jesus came to the Jordan River some time after the events in the previous verses.

Examples from the Bible

Now there was a Pharisee whose name was Nicodemus, a member of the Jewish Council. This man came to Jesus at night time (John 3:1-2 ULB)

The author first introduced the new person and then told about what he did and when he did. In some languages it might be more natural to tell about the time first.

⁶Noah was six hundred years old when the flood came upon the earth. ⁷Noah, his sons, his wife, and his sons’ wives went into the ark together because of the waters of the flood. (Genesis 7:6,7 ULB)

Verse 6 is a summary of the events that happen in the rest of the chapter. Chapter 6 already told about how God told Noah that there would be a flood, and how Noah prepared for it. This sentence introduces the part of the story that tells about Noah and his family and the animals going into the ship, the rain starting, and the rain flooding the earth. Some languages might need to make it clear that this simply introduces the event. The people went into the ship before the flood came.

Translation Strategies

If the information given at the beginning of a new event is clear and natural to your readers, consider translating it as it is in the ULB or UDB. If not, consider one of these strategies.

1. Put the information that introduces the event in the order that your people put it.
2. If readers would expect certain information but it is not in the Bible, consider using an indefinite word or phrase such as: another time, someone.
3. If the introduction is a summary of the whole event, use your language’s way of showing that it is a summary.
4. If it would be strange in the target language to give a summary of the event at the beginning, show that the event would actually happen later in the story.

Examples of Translation Strategies Applied

1. Put the information that introduces the event in the order that your people put it.

- **Now there was a Pharisee whose name was Nicodemus, a member of the Jewish Council. This man came to Jesus at night time and said to him ...** (John 3:1,2)
 - “There was a man whose name was Nicodemus. He was a Pharisee and a member of the Jewish Council. One night he came to Jesus and said...”
 - “One night a man named Nicodemus, who was a Pharisee and a member of the Jewish Council, came to Jesus and said ...”
- **As he passed by, he saw Levi the son of Alpheus, who was sitting at the tax collecting place, and he said to him ...** (Mark 2:14 ULB)
 - “As he passed by, *Levi the son of Alpheus was sitting* at the tax collecting place. Jesus saw him and and said to him ...”
 - “As he passed by, *there was a man sitting* at the tax collecting place. His name was Levi, and he was the son of Alpheus. Jesus saw him and said to him ...”
 - “As he passed by, *there was a tax collector* sitting at the tax collecting place. His name was Levi, and he was the son of Alpheus. Jesus saw him and said to him ...”

2. If readers would expect certain information but it is not in the Bible, consider using an indefinite word or phrase such as: another time, someone.

- **Noah was six hundred years old when the flood came upon the earth.** (Genesis 7:6 ULB) - If people expect to be told something about when the new event happened, the phrase “after that” can help them see that it happened after the events already mentioned.
 - “*After that*, when Noah was six hundred years old, the flood came upon the earth.”
- **Again he began to teach beside the lake.** (Mark 4:1 ULB) - In chapter 3 Jesus was teaching at someone’s house. Readers may need to be told that this new event happened at another time, or that Jesus actually went to the lake.
 - “*Another time* Jesus began to teach people again beside the lake.”
 - “Jesus went to the lake and began to teach people again there.”

3. If the introduction is a summary of the whole event, use your language’s way of showing that it is a summary. This is one way that it can be done in English.

- **Noah was six hundred years old when the flood came upon the earth.** (Genesis 7:6 ULB)
 - “*Now this is what happened when* Noah was six hundred years old and the flood came upon the earth.”

4. If it would be strange in the target language to give a summary of the event at the beginning, show that the event would actually happen later in the story.

- **Noah was six hundred years old when the flood came upon the earth. Noah, his sons, his wife, and his sons' wives went into the ark together because of the waters of the flood.** (Genesis 7:6 ULB)
 - *"Now this is what happened when Noah was six hundred years old. Noah, his sons, his wife, and his sons' wives went into the ark together because God had said that the waters of the flood would come."*

Next we recommend you learn about:

- *Background Information*
- *Introduction of New and Old Participants*

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 stars. 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.