Jeremiah

translationNotes

v8

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Table of Contents

Copyrights & Licensing **1**
translationNotes **31**
Introduction to Jeremiah 31
Jeremiah 01 General Notes 34
Jeremiah 1:1-3 35
Jeremiah 1:4-6 38
Jeremiah 1:7-8 40
Jeremiah 1:9-10 42
Jeremiah 1:11-12 44
Jeremiah 1:13-14 46
Jeremiah 1:15-16 48
Jeremiah 1:17-19 50
Jeremiah 02 General Notes 52
Jeremiah 2:1-3 53
Jeremiah 2:4-6 56
Jeremiah 2:7-8 59
Jeremiah 2:9-11 62
Jeremiah 2:12-13 65
Jeremiah 2:14-17 67
Jeremiah 2:18-19 70
Jeremiah 2:20-22 72
Jeremiah 2:23-25 75
Jeremiah 2:26-28 78
Jeremiah 2:29-31 81
Jeremiah 2:32-34 84
Jeremiah 2:35-37 87
Jeremiah 03 General Notes 90
Jeremiah 3:1-2 91
Jeremiah 3:3-5 95
Jeremiah 3:6-7 97
Jeremiah 3:8-10 99
Jeremiah 3:11-12 101
Jeremiah 3:13-15 103
Jeremiah 3:16 106
Jeremiah 3:17-18 107
Jeremiah 3:19-20 109
Jeremiah 3:21-22 111
Jeremiah 3:23-25 113
Jeremiah 04 General Notes 116
Jeremiah 4:1-3 117
Jeremiah 4:4-6 120

Jeremiah 4:7-8 . . . 123
Jeremiah 4:9-10 . . . 125
Jeremiah 4:11-12 . . . 127
Jeremiah 4:13-15 . . . 129
Jeremiah 4:16-18 . . . 132
Jeremiah 4:19-20 . . . 134
Jeremiah 4:21-22 . . . 136
Jeremiah 4:23-26 . . . 138
Jeremiah 4:27-29 . . . 140
Jeremiah 4:30-31 . . . 142
Jeremiah 05 General Notes . . . 145
Jeremiah 5:1-3 . . . 146
Jeremiah 5:4-6 . . . 149
Jeremiah 5:7-9 . . . 152
Jeremiah 5:10-13 . . . 155
Jeremiah 5:14-15 . . . 158
Jeremiah 5:16-17 . . . 161
Jeremiah 5:18-19 . . . 164
Jeremiah 5:20-22 . . . 166
Jeremiah 5:23-25 . . . 169
Jeremiah 5:26-29 . . . 171
Jeremiah 5:30-31 . . . 174
Jeremiah 06 General Notes . . . 176
Jeremiah 6:1-3 . . . 177
Jeremiah 6:4-5 . . . 180
Jeremiah 6:6-8 . . . 182
Jeremiah 6:9-10 . . . 185
Jeremiah 6:11-12 . . . 187
Jeremiah 6:13-15 . . . 190
Jeremiah 6:16-19 . . . 193
Jeremiah 6:20-22 . . . 197
Jeremiah 6:23-24 . . . 200
Jeremiah 6:25-26 . . . 202
Jeremiah 6:27-30 . . . 204
Jeremiah 07 General Notes . . . 207
Jeremiah 7:1-2 . . . 208
Jeremiah 7:3-4 . . . 209
Jeremiah 7:5-7 . . . 211
Jeremiah 7:8-11 . . . 213
Jeremiah 7:12-15 . . . 216
Jeremiah 7:16-18 . . . 218
Jeremiah 7:19-20 . . . 220
Jeremiah 7:21-23 . . . 222

Jeremiah 7:24-26 224
Jeremiah 7:27-28 226
Jeremiah 7:29-30 228
Jeremiah 7:31-32 230
Jeremiah 7:33-34 233
Jeremiah 08 General Notes 235
Jeremiah 8:1-3 236
Jeremiah 8:4-5 239
Jeremiah 8:6-7 241
Jeremiah 8:8-10 244
Jeremiah 8:11-13 247
Jeremiah 8:14-15 250
Jeremiah 8:16-17 252
Jeremiah 8:18-19 255
Jeremiah 8:20-22 257
Jeremiah 09 General Notes 259
Jeremiah 9:1-3 260
Jeremiah 9:4-6 263
Jeremiah 9:7-9 265
Jeremiah 9:10-12 268
Jeremiah 9:13-14 271
Jeremiah 9:15-16 273
Jeremiah 9:17-18 275
Jeremiah 9:19-20 277
Jeremiah 9:21-22 279
Jeremiah 9:23-24 281
Jeremiah 9:25 283
Jeremiah 10 General Notes 285
Jeremiah 10:1-2 286
Jeremiah 10:3-5 288
Jeremiah 10:6-7 290
Jeremiah 10:8-10 292
Jeremiah 10:11-13 295
Jeremiah 10:14-16 297
Jeremiah 10:17-18 299
Jeremiah 10:19-20 301
Jeremiah 10:21-22 303
Jeremiah 10:23-25 305
Jeremiah 11 General Notes 307
Jeremiah 11:1-2 308
Jeremiah 11:3-5 309
Jeremiah 11:6-8 311
Jeremiah 11:9-10 313

Jeremiah 11:11-13 315
Jeremiah 11:14-16 317
Jeremiah 11:17 319
Jeremiah 11:18-20 321
Jeremiah 11:21-23 324
Jeremiah 12 General Notes 326
Jeremiah 12:1-2 327
Jeremiah 12:3-4 329
Jeremiah 12:5-6 331
Jeremiah 12:7-9 333
Jeremiah 12:10-11 336
Jeremiah 12:12-13 338
Jeremiah 12:14-15 340
Jeremiah 12:16-17 342
Jeremiah 13 General Notes 344
Jeremiah 13:1-5 345
Jeremiah 13:6-7 347
Jeremiah 13:8-11 348
Jeremiah 13:12-14 351
Jeremiah 13:15-17 354
Jeremiah 13:18-19 356
Jeremiah 13:20-21 358
Jeremiah 13:22-24 360
Jeremiah 13:25-27 362
Jeremiah 14 General Notes 364
Jeremiah 14:1-3 365
Jeremiah 14:4-6 368
Jeremiah 14:7-9 370
Jeremiah 14:10-12 373
Jeremiah 14:13-14 375
Jeremiah 14:15-16 377
Jeremiah 14:17-18 379
Jeremiah 14:19-20 381
Jeremiah 14:21-22 383
Jeremiah 15 General Notes 385
Jeremiah 15:1-2 386
Jeremiah 15:3-4 388
Jeremiah 15:5-7 390
Jeremiah 15:8-9 393
Jeremiah 15:10-12 396
Jeremiah 15:13-14 399
Jeremiah 15:15-16 401
Jeremiah 15:17-18 403

Jeremiah 15:19-21 405
Jeremiah 16 General Notes 408
Jeremiah 16:1-4 409
Jeremiah 16:5-6 411
Jeremiah 16:7-9 413
Jeremiah 16:10-11 415
Jeremiah 16:12-13 417
Jeremiah 16:14-15 419
Jeremiah 16:16-18 421
Jeremiah 16:19-21 423
Jeremiah 17 General Notes 426
Jeremiah 17:1-2 427
Jeremiah 17:3-4 429
Jeremiah 17:5-6 431
Jeremiah 17:7-8 433
Jeremiah 17:9-11 435
Jeremiah 17:12-14 438
Jeremiah 17:15-16 441
Jeremiah 17:17-18 443
Jeremiah 17:19-20 445
Jeremiah 17:21-23 446
Jeremiah 17:24-25 448
Jeremiah 17:26-27 450
Jeremiah 18 General Notes 452
Jeremiah 18:1-4 453
Jeremiah 18:5-8 455
Jeremiah 18:9-10 457
Jeremiah 18:11-12 458
Jeremiah 18:13-14 460
Jeremiah 18:15-17 462
Jeremiah 18:18-20 465
Jeremiah 18:21-23 468
Jeremiah 19 General Notes 471
Jeremiah 19:1-3 472
Jeremiah 19:4-5 474
Jeremiah 19:6-9 476
Jeremiah 19:10-11 479
Jeremiah 19:12-13 481
Jeremiah 19:14-15 483
Jeremiah 20 General Notes 485
Jeremiah 20:1-2 486
Jeremiah 20:3-4 488
Jeremiah 20:5-6 490

Jeremiah 20:7-9 492
Jeremiah 20:10-11 495
Jeremiah 20:12-13 497
Jeremiah 20:14-15 499
Jeremiah 20:16-18 501
Jeremiah 21 General Notes 503
Jeremiah 21:1-2 504
Jeremiah 21:3-5 506
Jeremiah 21:6-7 508
Jeremiah 21:8-10 510
Jeremiah 21:11-12 512
Jeremiah 21:13-14 514
Jeremiah 22 General Notes 516
Jeremiah 22:1-3 517
Jeremiah 22:4-5 520
Jeremiah 22:6-7 522
Jeremiah 22:8-9 524
Jeremiah 22:10 525
Jeremiah 22:11-12 527
Jeremiah 22:13-14 528
Jeremiah 22:15-16 530
Jeremiah 22:17-19 532
Jeremiah 22:20-21 535
Jeremiah 22:22-23 537
Jeremiah 22:24-26 539
Jeremiah 22:27-28 541
Jeremiah 22:29-30 543
Jeremiah 23 General Notes 545
Jeremiah 23:1-2 546
Jeremiah 23:3-4 548
Jeremiah 23:5-6 550
Jeremiah 23:7-8 553
Jeremiah 23:9-10 555
Jeremiah 23:11-12 558
Jeremiah 23:13-15 560
Jeremiah 23:16-18 563
Jeremiah 23:19-20 566
Jeremiah 23:21-22 568
Jeremiah 23:23-24 570
Jeremiah 23:25-27 572
Jeremiah 23:28-30 574
Jeremiah 23:31-32 576
Jeremiah 23:33-34 578

Jeremiah 23:35-36 580
Jeremiah 23:37-40 582
Jeremiah 24 General Notes 584
Jeremiah 24:1-3 585
Jeremiah 24:4-7 587
Jeremiah 24:8-10 589
Jeremiah 25 General Notes 591
Jeremiah 25:1-2 592
Jeremiah 25:3-4 594
Jeremiah 25:5-6 595
Jeremiah 25:7-9 597
Jeremiah 25:10-11 599
Jeremiah 25:12-14 601
Jeremiah 25:15-16 603
Jeremiah 25:17-18 605
Jeremiah 25:19-21 607
Jeremiah 25:22-23 609
Jeremiah 25:24-26 611
Jeremiah 25:27-29 613
Jeremiah 25:30-31 615
Jeremiah 25:32-33 618
Jeremiah 25:34-36 620
Jeremiah 25:37-38 622
Jeremiah 26 General Notes 624
Jeremiah 26:1-3 625
Jeremiah 26:4-6 627
Jeremiah 26:7-9 629
Jeremiah 26:10-12 631
Jeremiah 26:13-15 633
Jeremiah 26:16-17 635
Jeremiah 26:18-19 636
Jeremiah 26:20-21 639
Jeremiah 26:22-24 641
Jeremiah 27 General Notes 643
Jeremiah 27:1-4 644
Jeremiah 27:5-7 646
Jeremiah 27:8 648
Jeremiah 27:9-11 650
Jeremiah 27:12-13 652
Jeremiah 27:14-15 654
Jeremiah 27:16-18 656
Jeremiah 27:19-20 658
Jeremiah 27:21-22 660

Jeremiah 28 General Notes 662
Jeremiah 28:1-2 663
Jeremiah 28:3-4 665
Jeremiah 28:5-7 667
Jeremiah 28:8-9 668
Jeremiah 28:10-11 670
Jeremiah 28:12-14 672
Jeremiah 28:15-17 674
Jeremiah 29 General Notes 676
Jeremiah 29:1-3 677
Jeremiah 29:4-5 679
Jeremiah 29:6-7 681
Jeremiah 29:8-9 682
Jeremiah 29:10-11 684
Jeremiah 29:12-14 686
Jeremiah 29:15-17 688
Jeremiah 29:18-19 690
Jeremiah 29:20-21 692
Jeremiah 29:22-23 694
Jeremiah 29:24-26 696
Jeremiah 29:27-29 698
Jeremiah 29:30-32 700
Jeremiah 30 General Notes 702
Jeremiah 30:1-3 703
Jeremiah 30:4-5 705
Jeremiah 30:6-7 706
Jeremiah 30:8-9 708
Jeremiah 30:10-11 710
Jeremiah 30:12-13 713
Jeremiah 30:14-15 714
Jeremiah 30:16-17 716
Jeremiah 30:18-19 718
Jeremiah 30:20-22 720
Jeremiah 30:23-24 722
Jeremiah 31 General Notes 724
Jeremiah 31:1-3 725
Jeremiah 31:4-6 727
Jeremiah 31:7 729
Jeremiah 31:8-9 731
Jeremiah 31:10-11 733
Jeremiah 31:12 735
Jeremiah 31:13-14 737
Jeremiah 31:15 739

Jeremiah 31:16-17 741
Jeremiah 31:18-20 743
Jeremiah 31:21-22 746
Jeremiah 31:23-26 748
Jeremiah 31:27-28 750
Jeremiah 31:29-30 752
Jeremiah 31:31-32 754
Jeremiah 31:33-34 756
Jeremiah 31:35-36 758
Jeremiah 31:37 760
Jeremiah 31:38-40 762
Jeremiah 32 General Notes 764
Jeremiah 32:1-2 765
Jeremiah 32:3-5 767
Jeremiah 32:6-7 769
Jeremiah 32:8-9 771
Jeremiah 32:10-12 773
Jeremiah 32:13-15 775
Jeremiah 32:16-18 777
Jeremiah 32:19-21 779
Jeremiah 32:22-23 781
Jeremiah 32:24-25 783
Jeremiah 32:26-28 785
Jeremiah 32:29-30 787
Jeremiah 32:31-32 789
Jeremiah 32:33-35 791
Jeremiah 32:36-37 793
Jeremiah 32:38-40 795
Jeremiah 32:41-42 797
Jeremiah 32:43-44 799
Jeremiah 33 General Notes 801
Jeremiah 33:1-3 802
Jeremiah 33:4-5 804
Jeremiah 33:6-9 806
Jeremiah 33:10-11 808
Jeremiah 33:12-13 810
Jeremiah 33:14-16 812
Jeremiah 33:17-18 815
Jeremiah 33:19-22 817
Jeremiah 33:23-24 819
Jeremiah 33:25-26 821
Jeremiah 34 General Notes 823
Jeremiah 34:1-3 824

Jeremiah 34:4-5 826
Jeremiah 34:6-7 828
Jeremiah 34:8-9 829
Jeremiah 34:10-11 830
Jeremiah 34:12-14 831
Jeremiah 34:15-16 833
Jeremiah 34:17-18 835
Jeremiah 34:20-22 837
Jeremiah 35 General Notes 839
Jeremiah 35:1-2 840
Jeremiah 35:3-4 842
Jeremiah 35:5-7 843
Jeremiah 35:8-11 845
Jeremiah 35:12-14 847
Jeremiah 35:15-16 849
Jeremiah 35:17 850
Jeremiah 35:18-19 851
Jeremiah 36 General Notes 853
Jeremiah 36:1-3 854
Jeremiah 36:4-6 857
Jeremiah 36:7-8 859
Jeremiah 36:9-10 861
Jeremiah 36:11-12 863
Jeremiah 36:13-15 865
Jeremiah 36:16-19 867
Jeremiah 36:20-22 869
Jeremiah 36:23-24 871
Jeremiah 36:25-26 873
Jeremiah 36:27-29 875
Jeremiah 36:30-31 877
Jeremiah 36:32 879
Jeremiah 37 General Notes 881
Jeremiah 37:1-2 882
Jeremiah 37:3-5 884
Jeremiah 37:6-8 886
Jeremiah 37:9-10 888
Jeremiah 37:11-13 889
Jeremiah 37:14-15 891
Jeremiah 37:16-17 893
Jeremiah 37:18-20 895
Jeremiah 37:21 897
Jeremiah 38 General Notes 899
Jeremiah 38:1-3 900

Jeremiah 38:4-5 . . . 902
Jeremiah 38:6 . . . 904
Jeremiah 38:7-9 . . . 905
Jeremiah 38:10-11 . . . 907
Jeremiah 38:12-13 . . . 908
Jeremiah 38:14-16 . . . 909
Jeremiah 38:17-18 . . . 911
Jeremiah 38:19 . . . 913
Jeremiah 38:20-21 . . . 914
Jeremiah 38:22-23 . . . 915
Jeremiah 38:24-26 . . . 917
Jeremiah 38:27-28 . . . 918
Jeremiah 39 General Notes . . . 920
Jeremiah 39:1-3 . . . 921
Jeremiah 39:4-5 . . . 923
Jeremiah 39:6-7 . . . 925
Jeremiah 39:8-10 . . . 926
Jeremiah 39:11-14 . . . 928
Jeremiah 39:15-16 . . . 930
Jeremiah 39:17-18 . . . 932
Jeremiah 40 General Notes . . . 934
Jeremiah 40:1-2 . . . 935
Jeremiah 40:3-4 . . . 937
Jeremiah 40:5-6 . . . 939
Jeremiah 40:7-8 . . . 941
Jeremiah 40:9-10 . . . 943
Jeremiah 40:11-12 . . . 945
Jeremiah 40:13-14 . . . 947
Jeremiah 40:15-16 . . . 949
Jeremiah 41 General Notes . . . 952
Jeremiah 41:1-3 . . . 953
Jeremiah 41:4-5 . . . 955
Jeremiah 41:6-7 . . . 957
Jeremiah 41:8-9 . . . 959
Jeremiah 41:10 . . . 961
Jeremiah 41:11-12 . . . 962
Jeremiah 41:13-14 . . . 963
Jeremiah 41:15-16 . . . 964
Jeremiah 41:17-18 . . . 966
Jeremiah 42 General Notes . . . 968
Jeremiah 42:1-3 . . . 969
Jeremiah 42:4-6 . . . 971
Jeremiah 42:7-10 . . . 973

Jeremiah 42:11-12 975
Jeremiah 42:13-14 977
Jeremiah 42:15-17 978
Jeremiah 42:18-19 980
Jeremiah 42:20-22 982
Jeremiah 43 General Notes 984
Jeremiah 43:1-3 985
Jeremiah 43:4-7 987
Jeremiah 43:8-10 989
Jeremiah 43:11-13 991
Jeremiah 44 General Notes 994
Jeremiah 44:1-3 995
Jeremiah 44:4-6 998
Jeremiah 44:7-8 1000
Jeremiah 44:9-10 1002
Jeremiah 44:11-12 1004
Jeremiah 44:13-14 1006
Jeremiah 44:15-17 1007
Jeremiah 44:18-19 1009
Jeremiah 44:20-21 1011
Jeremiah 44:22-23 1012
Jeremiah 44:24-25 1014
Jeremiah 44:26-28 1016
Jeremiah 44:29-30 1018
Jeremiah 45 General Notes 1020
Jeremiah 45:1-3 1021
Jeremiah 45:4-5 1023
Jeremiah 46 General Notes 1025
Jeremiah 46:1-4 1026
Jeremiah 46:5-6 1029
Jeremiah 46:7-9 1031
Jeremiah 46:10 1034
Jeremiah 46:11-12 1036
Jeremiah 46:13-14 1038
Jeremiah 46:15-17 1040
Jeremiah 46:18-19 1042
Jeremiah 46:20-22 1044
Jeremiah 46:23-24 1046
Jeremiah 46:25-26 1048
Jeremiah 46:27-28 1050
Jeremiah 47 General Notes 1052
Jeremiah 47:1-2 1053
Jeremiah 47:3-4 1055

Jeremiah 47:5-7 1057
Jeremiah 48 General Notes 1060
Jeremiah 48:1-2 1061
Jeremiah 48:3-5 1064
Jeremiah 48:6-7 1066
Jeremiah 48:8-10 1068
Jeremiah 48:11-12 1070
Jeremiah 48:13-14 1072
Jeremiah 48:15-17 1074
Jeremiah 48:18-20 1076
Jeremiah 48:21-25 1078
Jeremiah 48:26-27 1080
Jeremiah 48:28-29 1082
Jeremiah 48:30-32 1084
Jeremiah 48:33 1087
Jeremiah 48:34-35 1089
Jeremiah 48:36-37 1091
Jeremiah 48:38-39 1093
Jeremiah 48:40-41 1095
Jeremiah 48:42-44 1097
Jeremiah 48:45 1099
Jeremiah 48:46-47 1101
Jeremiah 49 General Notes 1103
Jeremiah 49:1-2 1104
Jeremiah 49:3-4 1107
Jeremiah 49:5-6 1110
Jeremiah 49:7-8 1112
Jeremiah 49:9-11 1114
Jeremiah 49:12-13 1116
Jeremiah 49:14-15 1118
Jeremiah 49:16 1120
Jeremiah 49:17-18 1122
Jeremiah 49:19 1124
Jeremiah 49:20 1126
Jeremiah 49:21-22 1128
Jeremiah 49:23-25 1130
Jeremiah 49:26-27 1133
Jeremiah 49:28-29 1135
Jeremiah 49:30-31 1137
Jeremiah 49:32-33 1139
Jeremiah 49:34-36 1141
Jeremiah 49:37-39 1144
Jeremiah 50 General Notes 1147

Jeremiah 50:1-2 1148
Jeremiah 50:3-5 1150
Jeremiah 50:6-7 1153
Jeremiah 50:8-10 1155
Jeremiah 50:11-13 1158
Jeremiah 50:14-15 1161
Jeremiah 50:16 1163
Jeremiah 50:17-18 1165
Jeremiah 50:19-20 1168
Jeremiah 50:21-22 1170
Jeremiah 50:23-24 1172
Jeremiah 50:25-26 1174
Jeremiah 50:27-28 1176
Jeremiah 50:29-30 1178
Jeremiah 50:31-32 1180
Jeremiah 50:33-34 1182
Jeremiah 50:35-37 1184
Jeremiah 50:38-40 1186
Jeremiah 50:41-42 1189
Jeremiah 50:43 1191
Jeremiah 50:44 1193
Jeremiah 50:45-46 1195
Jeremiah 51 General Notes 1197
Jeremiah 51:1-2 1198
Jeremiah 51:3-4 1200
Jeremiah 51:5-6 1201
Jeremiah 51:7-8 1203
Jeremiah 51:9-10 1205
Jeremiah 51:11-12 1207
Jeremiah 51:13-14 1209
Jeremiah 51:15-16 1211
Jeremiah 51:17-19 1213
Jeremiah 51:20-21 1216
Jeremiah 51:22-23 1218
Jeremiah 51:24 1220
Jeremiah 51:25-26 1221
Jeremiah 51:27-28 1223
Jeremiah 51:29 1225
Jeremiah 51:30-32 1227
Jeremiah 51:33 1229
Jeremiah 51:34-35 1231
Jeremiah 51:36-37 1233
Jeremiah 51:38-40 1235

Jeremiah 51:41-42 . . . 1237
Jeremiah 51:43-44 . . . 1239
Jeremiah 51:45-46 . . . 1241
Jeremiah 51:47-49 . . . 1243
Jeremiah 51:50-51 . . . 1245
Jeremiah 51:52-53 . . . 1247
Jeremiah 51:54-56 . . . 1249
Jeremiah 51:57-58 . . . 1251
Jeremiah 51:59-60 . . . 1253
Jeremiah 51:61-62 . . . 1255
Jeremiah 51:63-64 . . . 1256
Jeremiah 52 General Notes . . . 1257
Jeremiah 52:1-3 . . . 1258
Jeremiah 52:4-5 . . . 1260
Jeremiah 52:6-8 . . . 1262
Jeremiah 52:9-11 . . . 1264
Jeremiah 52:12-14 . . . 1266
Jeremiah 52:15-16 . . . 1268
Jeremiah 52:17-19 . . . 1269
Jeremiah 52:20-21 . . . 1271
Jeremiah 52:22-23 . . . 1272
Jeremiah 52:24-25 . . . 1273
Jeremiah 52:26-27 . . . 1274
Jeremiah 52:28-30 . . . 1275
Jeremiah 52:31 . . . 1276
Jeremiah 52:32-34 . . . 1278
translationQuestions . . . 1279
Jeremiah 1 . . . 1279
Jeremiah 2 . . . 1281
Jeremiah 3 . . . 1283
Jeremiah 4 . . . 1285
Jeremiah 5 . . . 1287
Jeremiah 6 . . . 1289
Jeremiah 7 . . . 1291
Jeremiah 8 . . . 1294
Jeremiah 9 . . . 1296
Jeremiah 10 . . . 1299
Jeremiah 11 . . . 1301
Jeremiah 12 . . . 1303
Jeremiah 13 . . . 1305
Jeremiah 14 . . . 1307
Jeremiah 15 . . . 1309
Jeremiah 16 . . . 1311

Jeremiah 17 . . . 1313
Jeremiah 18 . . . 1315
Jeremiah 19 . . . 1317
Jeremiah 20 . . . 1318
Jeremiah 21 . . . 1320
Jeremiah 22 . . . 1322
Jeremiah 23 . . . 1325
Jeremiah 24 . . . 1329
Jeremiah 25 . . . 1330
Jeremiah 26 . . . 1334
Jeremiah 27 . . . 1337
Jeremiah 28 . . . 1339
Jeremiah 29 . . . 1341
Jeremiah 30 . . . 1344
Jeremiah 31 . . . 1346
Jeremiah 32 . . . 1350
Jeremiah 33 . . . 1354
Jeremiah 34 . . . 1357
Jeremiah 35 . . . 1359
Jeremiah 36 . . . 1361
Jeremiah 37 . . . 1364
Jeremiah 38 . . . 1366
Jeremiah 39 . . . 1369
Jeremiah 40 . . . 1371
Jeremiah 41 . . . 1373
Jeremiah 42 . . . 1376
Jeremiah 43 . . . 1378
Jeremiah 44 . . . 1380
Jeremiah 45 . . . 1383
Jeremiah 46 . . . 1384
Jeremiah 47 . . . 1387
Jeremiah 48 . . . 1388
Jeremiah 49 . . . 1393
Jeremiah 50 . . . 1398
Jeremiah 51 . . . 1403
Jeremiah 52 . . . 1410
translationWords . . . 1414
abomination, abominable . . . 1414
Abraham, Abram . . . 1416
accuse, accusation, accuser . . . 1418
acknowledge . . . 1419
adultery, adulterous, adulterer, adulteress, adulterers, adulteresses . . . 1420
adversary, enemy . . . 1422

afflict, affliction 1424
Ahab 1426
Ai 1427
alarm, alarmed 1428
altar, altars 1429
ambassador, representative 1430
Ammon, Ammonites, Ammonitess 1431
ancestor, father, forefather 1432
angry, anger 1434
anguish 1436
appoint, appoints, appointed 1437
Arabah 1438
Arabia, Arabian 1439
Aram, Aramean, Aramaic 1440
Ararat 1441
archer 1442
ark of the covenant, ark of Yahweh 1443
armor 1444
arrogant 1445
Asa 1446
ash, ashes, dust 1447
Ashdod, Azotus 1448
Asherah, Asherah poles, Ashtoreth 1449
Ashkelon 1450
assembly, assemble 1451
assign, assigned 1453
Assyria, Assyrian, Assyrian Empire 1454
avenge, revenge, vengeance 1455
ax 1457
Azariah 1458
Baal 1459
Baasha 1461
Babylon, Babylonian 1462
banquet 1465
barley 1466
barren 1467
Baruch 1468
Bashan 1469
beast 1470
beg, beggar 1472
believe, believes, believed, belief 1473
beloved 1475
Benjamin 1476

Bethel 1477
Bethlehem, Ephrathah 1478
betray, betrayer 1479
bind, bond, bound 1481
blameless 1483
bless, blessed, blessing 1484
blood 1486
blot out, wipe out 1488
body, bodies 1489
bow and arrow 1491
bow, bow down 1492
bread 1494
bride 1495
bridegroom 1496
bronze 1497
brother, brothers 1498
burden 1500
burnt offering, offering by fire 1501
bury, buried, burial 1502
call, calls, calling, called 1504
camel 1506
captive, captivity 1507
Carmel, Mount Carmel 1509
cast out, drive out, throw out 1510
cedar 1511
chaff 1512
Chaldea, Chaldean 1513
chariot 1515
chief 1516
children, child 1517
chosen one, chosen ones, choose, chosen people, Chosen One, elect 1519
circumcise, circumcised, circumcision 1521
clan 1523
clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes . . . 1524
comfort, comforter 1526
command, commands, commanded, commandment, commandments 1528
commander 1530
commit, committed, commitment 1531
companion 1532
compassion, compassionate 1533
confidence, confident 1535
confirm, confirmation 1536
consume 1537

corrupt, corruption . . . 1539
council . . . 1540
counsel, counselor, advice, advisor . . . 1541
courtyard, court . . . 1542
covenant faithfulness, covenant loyalty, loving kindness, unfailing love . . . 1544
covenant, covenants . . . 1545
cow, calf, bull, cattle . . . 1547
create, creation, Creator . . . 1549
creature . . . 1551
crown, to crown . . . 1552
curse, cursed, curses, cursing . . . 1554
Cush . . . 1556
cut off . . . 1557
Damascus . . . 1558
Dan . . . 1559
darkness . . . 1560
daughter of Zion . . . 1562
David . . . 1563
day . . . 1565
death, die, dead . . . 1567
deceive, deceit, deception, deceptive . . . 1570
declare, declaration . . . 1572
decree . . . 1575
defile, be defiled . . . 1576
delight . . . 1578
descendant, descended from . . . 1579
desert, wilderness . . . 1581
desolate, desolation . . . 1583
destiny, destine, destined . . . 1585
destroyer . . . 1587
detestable, detest . . . 1588
devastate, devastation . . . 1589
devour . . . 1591
disciple, disciples . . . 1592
discipline, disciplines, disciplined, self-discipline . . . 1594
dishonor, dishonorable . . . 1595
divination, diviner, soothsaying, soothsayer . . . 1596
divorce . . . 1597
donkey, mule . . . 1598
dove, pigeon . . . 1599
dream . . . 1600
drink offering . . . 1602
drunk, drunkard . . . 1603

dung, manure 1604
eagle 1605
earth, earthly 1606
Edom, Edomite, Idumea 1608
Egypt, Egyptian 1609
Ekron 1611
Elam 1612
elder 1613
endure, endurance 1614
enslave, in bondage 1616
Ephraim 1617
Esau 1618
eunuch, eunuchs 1619
Euphrates River 1620
everlasting, eternal, eternity 1621
evil, wicked, wickedness 1623
evildoer 1626
exile, the Exile 1627
face 1629
faith 1631
faithful, faithfulness 1633
faithless, faithlessness 1635
false prophet 1637
family 1638
famine 1639
fast 1641
favor, favors, favorable, favoritism 1643
fear, fears, afraid 1645
feast 1647
fig 1648
fire 1649
firstborn 1651
firstfruits 1653
fishermen, fishers 1654
flesh 1655
flock, herd 1657
flood 1659
flute, pipe 1661
fool, fools, foolish, folly 1662
foreigner, foreign, alien 1664
forever 1666
forgive, forgives, forgiven, forgiveness 1668
forsake, forsakes, forsaken, forsook 1670

foundation, founded 1672
fountain, spring 1674
frankincense 1675
free, freedom, liberty 1676
fruit, fruitful 1678
fulfill, fulfilled 1680
furnace 1682
Gad 1683
gate, gate bar 1684
Gaza 1686
generation 1687
Gibeon, Gibeonite 1689
gift, gifts 1690
Gilead 1692
glean, gleaning 1693
glory, glorious 1694
goat, kid 1696
God 1697
god, gods, goddess 1701
gold 1703
Gomorrah 1704
good, goodness 1705
governor, govern, proconsul, government 1708
grace, gracious 1710
grain 1711
grain offering 1712
grape 1713
guilt, guilty 1714
Hamath, Lebo Hamath, Hamathites 1716
Hananiah 1717
hand, right hand, to hand over 1718
hard, hardness, harden 1721
harvest 1723
head 1725
heal, cure 1727
heart, hearts 1729
heaven, sky, skies, heavens, heavenly 1731
Hebrew, Hebrews 1733
Hezekiah 1734
high places 1735
high priest 1736
Holy One 1738
holy place 1739

holy, holiness 1741
honey, honeycomb 1743
honor, honors, to honor 1744
hoof, hoofed, hooves 1746
hope, hoped, hopes 1747
horn, horns 1749
horror, horrified 1750
horse 1751
house 1752
house of God, Yahweh's house 1754
humble, humbles, humbled, humility 1756
idol, idolatrous 1757
image, carved image, carved figure, cast metal figure 1759
incense 1761
inherit, inheritance, heritage, heir 1762
iniquity, iniquities 1764
innocent 1766
intercede, intercededs, intercession 1768
Isaac 1769
Israel, Israelites 1771
Jacob, Israel 1774
Jehoiachin 1776
Jehoiakim 1777
Jeremiah 1779
Jericho 1782
Jerusalem 1783
Job 1786
Jonathan 1787
Jordan River, Jordan 1788
Josiah 1790
joy, joyful 1792
Judah 1794
Judah, kingdom of Judah 1796
Judea 1799
judge 1801
judge, judges, judgment, judgments 1802
just, justice, justly 1804
king 1806
kingdom 1810
kingdom of Israel 1812
know, knowledge, make known 1814
labor pains, in labor 1816
labor, laborer 1817

lamb, Lamb of God 1818
lament, laments, lamentation 1820
lampstand 1822
last day, last days, latter days 1823
law, law of Moses, God's law, law of Yahweh 1824
law, principle 1826
Lebanon 1827
Levite, Levi 1828
life, live, lived, lives, living, alive 1829
light 1833
like, likeness 1835
lion 1837
locust 1838
Lord 1839
Lord Yahweh, Yahweh God 1841
lord, lords, master, masters, sir, Sir, Sirs 1843
love, loves, loving, loved 1845
lover 1848
majesty 1849
Manasseh 1850
Medes, Media 1851
mercy, merciful 1852
messenger 1854
Micah 1855
mighty, might 1856
mind 1858
miracle, miracles, wonder, wonders, sign, signs 1860
Mizpah 1862
Moab, Moabite, Moabitess 1863
mock, ridicule, scoff at, mocker 1864
Molech, Moloch 1866
Moses 1867
mourn, mourning 1869
name, names, named 1871
nation 1873
Nebuchadnezzar 1876
Negev 1878
Nehemiah 1879
neighbor 1880
new covenant 1882
Nile River, River of Egypt, the Nile 1884
noble, nobleman 1885
oath, swear, swear by 1886

obey, obedient, obedience 1888
offspring 1890
oil 1891
olive 1892
oppress, oppression, oppressor 1893
palace 1895
pardon 1896
patient, patience 1897
peace, peaceful 1898
people group, peoples, the people, a people 1900
people of God, my people 1903
perish, perished, perishing, perishable 1905
Pharaoh, king of Egypt 1907
Philistines 1909
pillar, column 1910
pit 1911
plague 1912
plead, pleading, plea 1914
plow 1915
pomegranate 1916
possess, possession 1917
power, powers 1919
praise 1921
pray, prayer, prayers, prayed 1923
precious 1925
prey, to prey on 1926
priest, priests, priesthood 1927
prince, princess 1930
prison, prisoner, imprison 1932
proclaim, proclamation 1934
profane 1936
profit, profitable 1937
promise, promises, promised 1938
Promised Land 1940
prophet, prophets, prophecy, prophesy, seer, prophetess 1942
prosper, prosperity, prosperous 1946
prostitute, harlot, whore 1947
proud, pride, prideful 1948
proverb 1950
punish, punishment 1951
pure, purify, purification 1953
queen 1955
quench 1956

Rabbah 1957
Rachel 1958
rage 1959
raise, raises, raised, rise, risen, arise, arose 1960
Ramah 1963
ransom, ransomed 1964
rebel, rebellious, rebellion 1966
rebuke 1968
receive 1969
redeem, redeems, redemption, redeemer 1971
reed, reeds 1973
refuge, shelter 1974
reign 1976
reject 1977
rejoice 1979
remnant 1980
repent, repents, repented, repentance 1982
report 1984
reproach 1985
rest 1986
restore, restores, restored, restoration 1988
return 1990
reveal, reveals, revealed, revelation 1991
reward 1993
righteous, righteousness 1995
rod 1997
royal 1998
ruin, ruins 1999
ruler, rule 2001
run, running 2002
Sabbath 2003
sackcloth 2005
sacrifice, offering 2006
Salt Sea, Dead Sea 2008
salvation 2009
Samaria, Samaritan 2010
Samuel 2012
save, saves, saved, safe 2013
Savior, savior 2015
scribe, scribes 2016
scroll 2018
Sea of Reeds, Red Sea 2020
seal, to seal 2021

seed, semen 2022
seek, sought 2024
seize 2025
send, send out, sent 2026
serpent, snake, viper 2028
servant, slave, slavery 2029
serve, service 2031
set apart 2033
shadow 2034
shame, shameful, ashamed 2035
Sheba 2037
Shechem 2038
sheep, ram, ewe 2039
shepherd, to shepherd 2041
shield 2043
Shiloh 2044
Sidon, Sidonians 2045
siege, besiege, besieged, besieger 2046
sign, signs, proof, reminder 2047
silver 2049
sin, sins, sinned, sinful, sinner, sinning 2050
skull 2053
slander, slanderer 2054
slaughter 2055
sleep, asleep, fall asleep 2057
snare, trap 2058
snow 2059
Sodom 2060
Solomon 2061
son, sons 2063
sorcery, sorcerer, witchcraft 2065
sow, sower, plant 2066
spear 2068
spirit, spirits, spiritual 2069
staff 2071
statute, statutes 2072
stiff-necked, stubborn 2073
stone, stones, stoning 2074
storehouse 2075
strength, strengthen 2076
strife 2078
stronghold, fortress, fortified 2079
stumble 2081

stumbling block, stone of stumbling 2083
suffer, suffering 2084
suffer, suffering 2086
sword 2088
Tarshish 2091
temple 2092
tent 2094
terror, terrify 2095
test, tests, tested 2097
testimony, testify 2099
thief, thieves, robber 2101
thresh, threshing 2102
throne 2103
time 2105
tomb, grave, burial place 2106
tongue 2108
torment 2110
transgress, transgresses, transgression 2111
tremble 2112
tribe 2113
trouble, troubles, troubled 2114
true, truth, truths 2116
trumpet 2119
trust, trusts, trusted, trustworthy, trustworthiness 2120
turn, turn away, turn back 2122
Tyre, Tyrians 2125
uncircumcised, uncircumcision 2126
unclean 2128
understand, understanding 2130
unfaithful, unfaithfulness 2131
ungodly, godless, ungodliness, godlessness 2132
unjust, unjustly, injustice 2133
unprofitable 2134
unrighteous, unrighteousness 2135
vain, vanity 2136
veil 2137
vine 2138
vineyard 2139
virgin 2140
vision 2141
voice 2142
vow, vows, vowed 2144
walk, walks, walked, walking 2145

warrior, soldier . . . 2147
waste, wasteland . . . 2148
watch, watchman . . . 2149
watchtower, tower . . . 2150
water, waters . . . 2151
well, cistern . . . 2153
wheat . . . 2155
wine, wineskin, new wine . . . 2156
winepress . . . 2158
winnow, sift . . . 2159
wise, wisdom . . . 2160
witness, witnesses, eyewitness, eyewitnesses . . . 2162
woe . . . 2164
womb . . . 2166
word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures . . . 2167
word, words . . . 2170
works, deeds, work, acts . . . 2173
worship . . . 2175
worthy, worth, unworthy, worthless . . . 2177
wrath, fury . . . 2179
written . . . 2181
wrong, mistreat, hurt . . . 2182
Yahweh . . . 2183
Yahweh of hosts, God of hosts, host of, Lord of hosts . . . 2188
year . . . 2191
yoke . . . 2193
Zedekiah . . . 2194
Zephaniah . . . 2196
Zion, Mount Zion . . . 2197
translationAcademy . . . 2199
Abstract Nouns . . . 2199
Active or Passive . . . 2204
Apostrophe . . . 2213
Assumed Knowledge and Implicit Information . . . 2215
Background Information . . . 2221
Biblical Distance . . . 2224
Biblical Money . . . 2227
Connecting Words . . . 2229
Direct and Indirect Quotations . . . 2232
Double Negatives . . . 2234
Doublet . . . 2237
Ellipsis . . . 2241
Euphemism . . . 2244

Exclamations 2246
Exclusive and Inclusive “We” 2249
First, Second, or Third Person 2251
Forms of You 2257
Generic Noun Phrases 2259
Go and Come 2261
Hebrew Months 2264
Hendiadys 2267
How to Translate Names 2269
Hyperbole and Generalization 2276
Hypothetical Situations 2280
Idiom 2283
Imperatives - Other Uses 2289
Irony 2292
Merism 2295
Metaphor 2297
Metonymy 2315
Nominal Adjectives 2327
Numbers 2329
Order of Events 2332
Ordinal Numbers 2334
Parallelism 2337
Personification 2342
Poetry 2345
Predictive Past 2349
Pronouns 2351
Proverbs 2353
Reflexive Pronouns 2356
Rhetorical Question 2359
Simile 2366
Symbolic Action 2371
Synecdoche 2374
Translate Unknowns 2377
When Masculine Words Include Women 2380

translationNotes

Introduction to Jeremiah

Part 1: General Introduction

===Outline of the Book of Jeremiah===

1. Yahweh calls Jeremiah to be a prophet
    - The situation in which Jeremiah will work (1:1–13)
    - Yahweh promises to protect him (1:17–19)
2. The message that Jeremiah is to proclaim
    - Spiritual adultery (2:1–6:30)
    - Yahweh rejects his people (6:1–30)
    - Idolatry and rejecting the law of God (7:1–10:16)
    - Jeremiah stands between Yahweh and his people (11:1–20:19)
    - Jeremiah's confrontations with his people (21:1–29:32)
3. Yahweh promises to restore Judah
    - Yahweh will bring the people of Judah back to their land (30:1–24)
    - Yahweh will create a new covenant with them (31:1–40)
    - The people will come back (32:1–44)
    - Kings descended from David will rule again (33:1–26)
4. The suffering of Jeremiah
    - Before Yahweh punishes Judah (34:1–36:32)
    - While Yahweh punishes Judah (37:1–39:18)
    - After Yahweh punishes Judah (40:1–45:5)
5. Jeremiah's messages to the Gentiles
    - Egypt (46:1–28)
    - Philistia (47:1–28)
    - Moab (48:1–47)
    - Ammon (49:1–6)
    - Edom (49:1–22)
    - Damascus (49:23–27)
    - Kedar (49:28–33)
    - Elam (49:34–39)
    - Babylonia (50:1–51:64)
6. The capture and destruction of Jerusalem (52:1–34)

What is the Book of Jeremiah about?

Jeremiah's account begins about 626 BC. After the death of King Josiah, many groups of people in Israel opposed Jeremiah. Some of these wanted to depend on Egypt to protect the nation. Others were idol worshipers, who hated Jeremiah for denouncing their gods. (See: god, gods, goddess)

During the reign of King Jehoiakim, Jeremiah proclaimed his prophecies about the temple of Yahweh. King Jehoiakim received some of these prophecies in writing and burned the document. The next king, Zedekiah, imprisoned Jeremiah when he called for the king to surrender to Babylon.

When Nebuchadnezzar, king of Babylonia, began conquering the region (he invaded Judah in 597 BC and finally captured Jerusalem in 587 BC), he offered Jeremiah housing and money if he would go to Babylon. However, Jeremiah remained in Jerusalem to help the few Jews who were left there.

Shortly after that, Gedaliah, whom Nebuchadnezzar had chosen to be governor over Judah, was murdered. Some Jewish rebels captured Jeremiah and took him to Egypt. Those rebels went to Egypt for protection rather than to live under Nebuchadnezzar's rule. Jeremiah may have died soon after being taken to Egypt, but not before he prophesied that the Babylonians would invade and conquer Egypt.

How should the title of this book be translated?

"The Book of Jeremiah" may also be called the "The Book about Jeremiah" or "What the Prophet Jeremiah said." (See: How to Translate Names)

Who wrote the Book of Jeremiah?

This book contains prophecies spoken by Jeremiah, who was a priest and a prophet living in Judah. According to the witness of the book itself, some of its prophecies had been written down earlier and put into the hands of King Jehoiakim, who burned the document.

Part 2: Important Religious and Cultural Concepts

What is the New Covenant that is presented in the Book of Jeremiah?

Jeremiah 31 introduced a "new covenant" between Yahweh and Israel. This covenant would be "written" on the hearts of the people, that is, God would create a heartfelt attachment between the people and their God. (See: new covenant)

What relationship do Jeremiah's prophecies have to the other nations besides Israel?

While much of the Old Testament prior to this time is concerned only with the nation of Israel, Jeremiah began to focus on God's judgment on the other nations of the world. Judgment must also come upon these other nations because of their sin. (See: judge, judges, judgment, judgments and sin, sins, sinned, sinful, sinner, sinning)

Part 3: Important Translation Issues

Is the Book of Jeremiah arranged in chronological order?

No, Jeremiah has many instances where it is clearly out of chronological order. Instead, the various prophecies appear to be topically arranged.

Why does the Book of Jeremiah refer to this prophet as "he" or "him"?

There are many instances in the book where the author refers to Jeremiah as "Jeremiah" or "he." This is unusual if Jeremiah wrote the book. The reason this occurs is perhaps because Baruch, Jeremiah's secretary, wrote down some parts of the book. Translators should keep the words "Jeremiah" and "he" and not try to smooth over this issue.

Jeremiah 01 General Notes

Structure and formatting

Some translations prefer to set apart quotations. The ULB and many other English translations indent the lines of 1:4-10, which is an extended quotation.

Special concepts in this chapter

Jeremiah appointed as prophet

God chose Jeremiah to be his prophet and although many powerful people would be against him, God promised to protect him. This chapter emphasizes that Jeremiah was chosen by God to be his prophet. (See: appoint, appoints, appointed, prophet, prophets, prophecy, prophesy, seer, prophetess, chosen one, chosen ones, choose, chosen people, Chosen One, elect and promise, promises, promised)

Northern kingdom

This was not a reference to the northern kingdom of Israel; it had already been conquered. It was a reference to a kingdom located north of Judah, that is, to Babylon. The Babylonian armies would attack Judah and conquer it.

Opposition

The people were supposed to listen to God's prophet. When he prophesied, they should have repented. Instead, they persecuted Jeremiah. (See: repent, repents, repented, repentance)

Links:

- **Jeremiah 01:01 Notes**
- **Jeremiah intro**

Jeremiah 1:1-3

UDB:

[1] This is the message of Jeremiah son of Hilkiah, who wrote this. He was a priest, from the town of Anathoth in the area where the tribe of Benjamin lives. [2] Yahweh started to give him these messages when Josiah had been ruling Judah for almost thirteen years. [3] Yahweh continued to give him messages when Josiah's son Jehoiakim was the king, and he continued to do that until Zedekiah had been the king of Judah for almost eleven years. It was in the fifth month of that year that the people of Jerusalem were exiled to Babylonia.

ULB:

[1] These are the words of Jeremiah son of Hilkiah, one of the priests at Anathoth in the land of Benjamin. [2] The word of Yahweh came to him in the days of Josiah son of Amon, king of Judah, in the thirteenth year of his reign. [3] It also came in the days of Jehoiakim son of Josiah, king of Judah, until the fifth month of the eleventh year of Zedekiah son of Josiah, king of Judah, when the people of Jerusalem were taken away as prisoners.

translationNotes

Jeremiah son of Hilkiah, one of the priests

"Jeremiah son of Hilkiah. Jeremiah was one of the priests"

Hilkiah

This is the name of a man. (See: How to Translate Names)

Anathoth

This is the name of a town. (See: How to Translate Names)

the land of Benjamin

"the land that belongs to the tribe of Benjamin"

The word of Yahweh came to him

This idiom is used to announce that God gave messages to him. AT: "Yahweh gave messages to him" or "Yahweh spoke to Jeremiah" (See: Idiom)

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.

in the days of Josiah son of Amon, king of Judah

Here "in the days of" is an idiom that refers to the time when a king reigned. AT: "when Josiah son of Amon was king of Judah" (See: Idiom)

the thirteenth ... the eleventh

(See: Ordinal Numbers)

Amon

This is the name of a man. (See: How to Translate Names)

his reign

"Josiah's reign"

It also came

"The word of Yahweh also came"

in the days of Jehoiakim son of Josiah, king of Judah

Here "in the days of" is an idiom that refers to the time when a king reigned. AT: "when Johoiakim son of Josiah was king of Judah" (See: Idiom)

the fifth month

This is the fifth month of the Hebrew calendar. It is during the last part of July and the first part of August on Western calendars. (See: Hebrew Months and Ordinal Numbers)

of Zedekiah

This refers to the rule of Zedekiah. This can be stated explicitly. AT: "of the reign of Zedekiah" (See: Assumed Knowledge and Implicit Information)

when the people of Jerusalem were taken away as prisoners

This can be stated in active form. It can be stated clearly that they were taken to Babylon. AT: "when the army of Babylon took the people of Jerusalem away as prisoners" or "when the army of Babylon took the people of Jerusalem as prisoners to Babylon" (See: Active or Passive and Assumed Knowledge and Implicit Information)

translationWords

- word, words
- Jeremiah
- priest, priests, priesthood
- Benjamin
- word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures
- Yahweh
- day
- Josiah
- king
- Judah, kingdom of Judah
- year
- reign
- Jehoiakim
- Zedekiah
- people group, peoples, the people, a people
- Jerusalem
- prison, prisoner, imprison

Links:

- Introduction to Jeremiah
- Jeremiah 01 General Notes
- Jeremiah 1 translationQuestions

Jeremiah 1:4-6

UDB:

[4] One day Yahweh gave me this message,

[5] "I knew you before I finished forming you in your mother's womb.

I set you apart for my honor before you were born,

and I appointed you to be my prophet for all the nations."

[6] I replied, "O, Yahweh my God, do you not see that I am not qualified to speak for you? I am very young!"

ULB:

[4] The word of Yahweh came to me, saying,

[5] "Before I formed you in the womb, I chose you;

before you came out from the womb I set you apart; I made you a prophet to the nations."

[6] "Ah, Lord Yahweh!" I said, "I do not know how to speak, for I am too young."

translationNotes

The word of Yahweh came to me, saying

This idiom is used to introduce a special message from God. AT: "Yahweh gave me a message. He said" or "Yahweh spoke this message to me" (See: Idiom)

formed

"developed" or "shaped"

before you came out from the womb

This can also be expressed without referring to the womb. AT: "before you were born"

Ah, Lord Yahweh

Here "Ah" shows Jeremiah's fear of doing what God has said.

I do not know how to speak

Jeremiah may have been exaggerating to show his fear of speaking in public. AT: "I do not know how to speak in public" or "I do not know how to make announcements to people" (See: Hyperbole and Generalization)

translationWords

- womb
- set apart
- prophet, prophets, prophecy, prophesy, seer, prophetess
- nation
- Lord Yahweh, Yahweh God

Links:

- Introduction to Jeremiah
- Jeremiah 01 General Notes
- Jeremiah 1 translationQuestions

Jeremiah 1:7-8

UDB:

[7] Yahweh replied, "Do not say that you are too young, because you must go to everyone to whom I will send you, and you must tell them everything that I tell you to say. [8] And you must not be afraid of the people to whom you will speak, because I will protect you from being harmed by them. This will surely happen because I, Yahweh, have said it!"

ULB:

[7] But Yahweh said to me,

"Do not say, 'I am too young.' You must go everywhere I send you,

and you must say whatever I command you!

[8] Do not be afraid of them, for I am with you to rescue you—this is Yahweh's declaration."

translationNotes

Do not be afraid of them

"Do not be afraid of the people I will send you to speak to"

this is Yahweh's declaration

The word "this" refers to what Yahweh just said in verses 7 and 8.

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

translationWords

- Yahweh
- send, send out, sent
- command, commands, commanded, commandment, commandments
- fear, fears, afraid
- declare, declaration

Links:

- Introduction to Jeremiah
- Jeremiah 01 General Notes
- Jeremiah 1 translationQuestions

Jeremiah 1:9-10

UDB:

[9] Then it was as though Yahweh touched my mouth and said, "Listen to me! I have put my message into your mouth. [10] Today I am appointing you to warn nations and kingdoms. You will tell them that I will completely destroy and get rid of some of them and that I will establish others and cause them to be prosperous."

ULB:

[9] Then Yahweh reached out with his hand, touched my mouth, and said to me, "Now, I have placed my word in your mouth.

[10] I am appointing you today over nations and over kingdoms,

to uproot and break down, to destroy and overthrow, to build and plant."

translationNotes

Then Yahweh reached out with his hand, touched my mouth

Possible meanings are 1) this is a metaphor representing Yahweh giving Jeremiah special authority to speak. AT: "Then it was as though Yahweh touched my mouth" or 2) Jeremiah was seeing a vision and Yahweh actually did this as a symbolic act of giving Jeremiah authority to speak. AT: "Then Yahweh touched my mouth with his hand" (See: Metaphor and Symbolic Action)

I have placed my word in your mouth

This phrase represents giving Jeremiah his message. AT: "I have given you my message for you to speak to the people" or "I have enabled you to tell the people my message" (See: Metaphor)

I am appointing you ... to uproot and break down, to destroy and overthrow, to build and plant

Jeremiah would do these things to various nations by saying that they would happen.

to uproot and break down, to destroy and overthrow, to build and plant

He would uproot, break down, destroy and overthrow some nations, and he would build and plant other nations.

to uproot

God speaks of Jeremiah destroying the nations by what he says as if the nations were plants and he were to pull them up out of the ground. (See: Metaphor)

to destroy and overthrow

Jeremiah uses these words, which mean almost the same thing, to show that this will certainly happen. (See: Doublet)

to build and plant

God speaks of Jeremiah causing nations to become strong as if they were a building and he would build them, and as if they were plants and he would plant them. (See: Metaphor)

translationWords

- hand, right hand, to hand over
- word, words
- appoint, appoints, appointed
- nation
- kingdom

Links:

- Introduction to Jeremiah
- Jeremiah 01 General Notes
- Jeremiah 1 translationQuestions

Jeremiah 1:11-12

UDB:

[11] Then Yahweh showed something to me, and said, “Jeremiah, what do you see?”

I replied, “I see a branch from an almond tree.”

[12] Yahweh said, “That is correct. And because the word for ‘almond’ resembles the word for ‘watching’, it means that I am watching what will happen, and I will make certain that what I have said to you about destroying nations will happen.”

ULB:

[11] The word of Yahweh came to me, saying, “What do you see, Jeremiah?” I said, “I see an almond branch.” [12] Yahweh said to me, “You have seen well, for I am watching over my word to carry it out.”

translationNotes

The word of Yahweh came to me, saying,

This idiom is used to introduce a special message from God. See how you translated this in Jeremiah 1:4. AT: “Yahweh gave me a message. He said,” or “Yahweh spoke this message to me:” (See: Idiom)

I see an almond branch

Yahweh shows Jeremiah a spiritual vision.

an almond branch

An almond tree is a kind of nut tree. (See: Translate Unknowns)

I am watching over my word to carry it out

This represents guaranteeing that he will do what he has said. AT: “I am remembering my word to carry it out” or “I guarantee that I will do what I have said” (See: Metaphor)

for I am watching over my word

The Hebrew words for “almond” and “watch over” sound almost the same. God wants Jeremiah to remember that God will make his word succeed.

translationWords

- word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures
- watch, watchman

Links:

- Introduction to Jeremiah
- Jeremiah 01 General Notes
- Jeremiah 1 translationQuestions

Jeremiah 1:13-14

UDB:

[13] Then Yahweh spoke to me again and said, “What do you see now?”

I replied, “I see a pot full of boiling water. It is in the north, tipping toward me.”

[14] Yahweh replied, ”Yes! It means that from the north great trouble will spread over this land, like boiling water pouring from a pot.

ULB:

[13] The word of Yahweh came to me a second time, saying, “What do you see?” I said, “I see a heated pot, whose surface is churning, tipping away from the north.” [14] Yahweh said to me, ”Disaster will be opened up out of the north on all who live in this land.

translationNotes

The word of Yahweh came to me a second time, saying

The idiom “The word of Yahweh came to” is used to introduce a special message from God. See how you translated a similar phrase in Jeremiah 1:4, and make any changes as needed. AT: “Yahweh gave me a message a second time. He said” or “Yahweh spoke this second message to me” (See: Idiom)

whose surface is churning

The surface refers to the surface of the water in the pot. Jeremiah could see the water boiling. AT: “whose water is boiling” (See: Metonymy)

tipping away from the north

This means that it was tipping toward the south, where Jeremiah was in Judah.

Disaster will be opened up out of the north

“Disaster will be let loose from the north.” This represents God causing disaster to come from the north to the south. AT: “Disaster will come from the north” or “I will send disaster from the north” (See: Metaphor)

translationWords

- life, live, lived, lives, living, alive

Links:

- Introduction to Jeremiah
- Jeremiah 01 General Notes
- Jeremiah 1 translationQuestions

Jeremiah 1:15-16

UDB:

[15] Listen to what I say:

I am summoning the armies of the kingdoms that are north of Judah to come to Jerusalem.

Their kings will set up their thrones at the gates of this city to indicate that they are now the kings of Judah.

Their armies will attack and break down the walls of this city, and they will do the same thing to all the other towns in Judah.

[16] I will punish my people because of all the evil things that they have done;

they have abandoned me and they offer offerings of worship to false gods.

They worship idols that they have made with their own hands!

ULB:

[15] For I am calling all the tribes of the northern kingdoms, declares Yahweh. They will come, and everyone will set his throne at the entrance of the gates of Jerusalem, against all the walls that surround it, and against all the cities of Judah. [16] I will pronounce sentence against them for all their evil in forsaking me, in burning incense to other gods, and in worshiping what they made with their own hands.

translationNotes

Connecting Statement:

Yahweh continues speaking to Jeremiah about the disaster that would come from the north.

everyone

This generalization refers to the kings of the northern kingdoms. AT: “every king” or “all of the northern kings” (See: Hyperbole and Generalization)

will set his throne at the entrance of the gates of Jerusalem

Possible meanings are 1) this represents ruling over Jerusalem. AT: “will rule at the gates of Jerusalem” or 2) this represents judging Jerusalem. AT: “will judge Jerusalem” (See: Metaphor)

against all the walls that surround it

Setting their thrones “against all the walls that surround it” represents commanding their armies to destroy the walls surrounding Jerusalem. AT: “and they will command their armies to destroy the walls surrounding Judah” (See: Metonymy)

against all the cities of Judah

Setting their thrones "against all the cities of Judah" represents commanding their armies to destroy all the cities of Judah. (See: Metonymy)

I will pronounce sentence against them

"I will announce how I will punish them"

I will pronounce sentence against them

"I will pronounce sentence against the people of Judah"

worshiping what they made with their own hands

Since the people had made the idols with their own hands, they should have known that the idols are not worthy of worship.

translationWords

- call, calls, calling, called
- tribe
- throne
- gate, gate bar
- evil, wicked, wickedness
- forsake, forsakes, forsaken, forsook
- incense
- god, gods, goddess
- worship

Links:

- Introduction to Jeremiah
- Jeremiah 01 General Notes
- Jeremiah 1 translationQuestions

Jeremiah 1:17-19

UDB:

[17] So, get up and put on your clothes to get ready for action! Then go to the people of Judah and tell them everything that I tell you to say. Do not be afraid of them, because if you are afraid of them, I will punish you as an example right in front of them! [18] But listen! I will cause you to be strong, like a city that has strong walls around it. You will be as strong as an iron pillar or a bronze wall. Even the royal officials, the priests, and the general populace will not be able to defeat you. [19] They will oppose you, but they will not be able to defeat you, because I will be with you and will protect you. That will surely happen because I, Yahweh, have said it!"

ULB:

[17] Get yourself ready! Stand up and say to them whatever I command you. Do not be shattered before them, or I will shatter you before them! [18] Behold! Today I have made you a fortified city, an iron pillar, and bronze walls against the whole land—against the kings of Judah, its officials, its priests, and the people of the land. [19] They will fight against you, but they will not defeat you, for I will be with you to rescue you—this is Yahweh's declaration."

translationNotes

Connecting Statement:

Yahweh continues speaking to Jeremiah.

Do not be shattered ... I will shatter you

Here "be shattered" represents being extremely afraid, and "shatter" represents causing Jeremiah to be extremely afraid. AT: "Do not be terrified ... I will terrify you" (See: Metaphor)

Behold!

"Pay attention!"

Today I have made you a fortified city, an iron pillar, and bronze walls against the whole land

Being strong like these things represents being confident and unchanging in saying what God had told him to say. AT: "I have made you strong against the whole land like a fortified city, an iron pillar, and bronze walls" (See: Metaphor)

iron ... bronze

These were the strongest materials known at that time. (See: Metaphor)

the whole land

This represents all the people of the land. (See: Metonymy)

They will fight against you

This refers to the people of Judah.

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

translationWords

- command, commands, commanded, commandment, commandments
- pillar, column
- bronze

Links:

- Introduction to Jeremiah
- Jeremiah 01 General Notes
- Jeremiah 1 translationQuestions

Jeremiah 02 General Notes

Structure and formatting

Some translations prefer to set apart quotations. The ULB and many other English translations indent the lines of 2:1-31, which is an extended quotation.

The prophecy revealed to Jeremiah is recorded in 2:1-3:5. Despite covering more than one chapter, this should be seen as one unit. (See: prophet, prophets, prophecy, prophesy, seer, prophetess and reveal, reveals, revealed, revelation)

Special concepts in this chapter

The people refuse to learn

The people worshiped other gods, particularly the fertility gods of Baal and Ashtoreth. Even when the nation was punished, the people did not learn. (See: god, gods, goddess)

Important figures of speech in this chapter

Metaphor

Israel is compared to a female camel or a wild donkey for being unstable and lustful. (See: Metaphor)

Links:

- **Jeremiah 02:01 Notes**

Jeremiah 2:1-3

UDB:

[1] Yahweh gave me another message [2] to proclaim to everyone in Jerusalem. He said that I should tell them this,

"I, Yahweh, remember in your favor that you followed me and trusted in our covenant long ago.

You tried to please me like a bride tries to please her husband;

You loved me,

and you followed me through the desert.

[3] At that time you Israelites were set apart to me;

you belonged to me like the first part of the harvests belong to me.

I promised to punish all those who harmed you, my people,

and send disasters on them.

This is the way it will always be since I, Yahweh, said that it would happen."

ULB:

[1] The word of Yahweh came to me, saying,

[2] "Go and proclaim in the hearing of Jerusalem. Say, 'Yahweh says this:

I have called to mind on your behalf the covenant faithfulness in your youthfulness, your love at the time when we were engaged,

when you went after me in the wilderness, the land that was not sown.

[3] Israel was set apart to Yahweh, the firstfruits of his harvest!

All who ate from the firstfruits were held guilty; disaster came upon them—this is Yahweh's declaration.'"

translationNotes

The word of Yahweh came to me, saying,

This idiom is used to introduce a special message from God. See how you translated this in Jeremiah 1:4. AT: "Yahweh gave me a message. He said," or "Yahweh spoke this message to me:" (See: Idiom)

Go and proclaim in the hearing of Jerusalem

"Go and speak where the people in Jerusalem can hear you"

I have called to mind on your behalf

"I remember about you"

the covenant faithfulness in your youthfulness, your love

The abstract nouns "faithfulness," "youthfulness" and "love" can be expressed with the adjectives "faithful" and "young," and the verb "love." AT: "how, when you were young, you were faithful to our covenant, and how you loved me" (See: Abstract Nouns)

when we were engaged

God speaks of his relationship with the people of Israel as though they had been engaged to be married. AT: "when we first agreed that we would marry each other" (See: Metaphor)

the land that was not sown

This can be expressed in active form. AT: "the land where no one had sown seed" or "the land where no food was growing" (See: Active or Passive)

the firstfruits of his harvest

God speaks of Israel as if they were an offering dedicated to God. AT: "like the firstfruits of his harvest" (See: Metaphor)

All who ate from the firstfruits were held guilty

God speaks of those who attacked Israel as if they were eating the offering that was set apart for God. AT: "All who attacked Israel were held guilty like people who ate from the first fruits of his harvest" (See: Metaphor)

disaster came upon them

The phrase "came upon them" is a metaphor for happened to them. AT: "Disasters happened to them" or "I made terrible things happen to them" (See: Metaphor)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

translationWords

- word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures
- proclaim, proclamation
- Jerusalem
- Yahweh
- mind
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- love, loves, loving, loved
- time
- desert, wilderness
- sow, sower, plant
- Israel, Israelites
- set apart
- firstfruits
- harvest
- sin, sins, sinned, sinful, sinner, sinning
- declare, declaration

Links:

- Introduction to Jeremiah
- Jeremiah 02 General Notes
- Jeremiah 2 translationQuestions

Jeremiah 2:4-6

UDB:

[4] Listen to what Yahweh says, descendants of Jacob, all you people of Israel. You must listen to what Yahweh says.

[5] He says,

"What sin did I commit that caused your ancestors to turn far away from me?

They worshiped worthless idols,

and they themselves became worthless.

[6] They should have said,

'We need Yahweh. He is the one who brought us safely out of Egypt

and led us through a desert plain where there were a lot of pits.

We need Yahweh. He is the one who led us

where there was no water and where it was very dangerous,

through a land where no one lives or even travels.'

ULB:

[4] Hear the word of Yahweh, house of Jacob, all you clans of the house of Israel.

[5] Yahweh says this, "What did your fathers find wrong with me, that they went far from following me?

That they went after useless idols and became useless themselves?

[6] They did not say, 'Where is Yahweh, who brought us up from the land of Egypt?

Where is Yahweh, who led us to the wilderness, into the land of the Arabah and pits,

in a land of drought and deep darkness,

a land through which no one passes and where no one lives?'

translationNotes

house of Jacob and every family in the house of Israel

Jacob and Israel were two names for one man, and these two phrases refer to the same group of people. AT: "all you descendants of Jacob" (See: Parallelism)

house of Jacob

The word "house" is a metonym for the family that lives in the house. In this case it refers to Jacob's descendants. AT: "descendants of Jacob" (See: Metonymy)

the house of Israel

The word "house" is a metonym for the family that lives in the house. In this case it refers to Israel's descendants, who had become the nation of Israel. AT: "the Israelites" or "the Israelite people group" (See: Metonymy)

What did your fathers find wrong with me, that they went far from following me? That they went after useless idols and became useless themselves?

Yahweh uses these questions to say that since he has done no wrong, his people should not have rejected him and worshiped idols. AT: "I did nothing wrong to your forefathers, so they should not have gone far from following me, and they should not have gone after useless idols. By doing that they themselves have become useless!" (See: Rhetorical Question)

they went far from following me

This represents rejecting God and refusing to be loyal to him. AT: "they rejected me" (See: Metaphor)

they went after useless idols

This represents choosing to be loyal to idols and worship them. AT: "they worshiped useless idols" (See: Metaphor)

useless

"worthless"

They did not say

It is implied that they should have said what follows. AT: "They should have said" (See: Assumed Knowledge and Implicit Information)

Where is Yahweh, who brought us ... Egypt?

This rhetorical question would have been used to show the people's need of Yahweh. AT: "We need Yahweh. He is the one who brought us ... Egypt." (See: Rhetorical Question)

Where is Yahweh, who led us ... lives?

This rhetorical question would have been used to show the people's need of Yahweh. AT: "We need Yahweh. He is the one who led us ... lives." (See: Rhetorical Question)

a land of drought and deep darkness

A "land of drought" is a land that does not have enough water. Here "deep darkness" is a metaphor for danger. AT: "a dangerous land where there is not enough water" (See: Metaphor)

translationWords

- word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures
- house
- Jacob, Israel
- family
- ancestor, father, forefather
- idol, idolatrous
- Egypt, Egyptian
- desert, wilderness
- Arabah
- pit
- darkness
- life, live, lived, lives, living, alive

Links:

- Introduction to Jeremiah
- Jeremiah 02 General Notes
- Jeremiah 2 translationQuestions

Jeremiah 2:7-8

UDB:

[7] But when I, Yahweh, brought you into a very fertile land,
in order that you could enjoy all the fruit and other good things that you would harvest,
you caused the land that I promised to give to you to be unfit for me
and to become disgusting to me.
[8] Your priests also did not ask
if I was still with them.
Those who teach God's laws are not faithful to me themselves!
And your leaders have rebelled against me.
Your prophets gave you messages from their god Baal,
and they worship worthless idols.

ULB:

[7] But I brought you to the land of Carmel, to eat its fruit and other good things!
Yet when you came, you defiled my land, you made my inheritance an abomination!
[8] The priest did not say, 'Where is Yahweh?' and the experts in the law did not care about me!
The shepherds transgressed against me. The prophets prophesied for Baal and walked after unprofitable things.

translationNotes

you defiled my land, you made my inheritance an abomination!

These two phrases mean the same thing. AT: "you sinned and made the land I gave you disgusting to me!" (See: Parallelism)

you defiled my land

Here "defiled" represents making the land unacceptable to God. They did this by sinning against him there when they worshiped idols. AT: "by sinning, you made my land no good" (See: Metaphor)

you made my inheritance an abomination

"you made my inheritance disgusting by your sin" or "by sinning, you made my inheritance repulsive"

my inheritance

Possible meanings are 1) God is speaking of his land as if he had inherited it. AT: “my land” or 2) God is speaking of the land he gave to Israel as if he had given it to them as an inheritance. AT: “the land I gave you” or “the land I gave you as an inheritance” (See: Metaphor)

Where is Yahweh?

This question would have shown that they wanted to obey Yahweh. AT: “We need to obey Yahweh!” (See: Rhetorical Question)

did not care about me

“were not committed to me” or “rejected me”

The shepherds transgressed against me

The leaders are spoken of as if they were shepherds and the people who followed them were sheep. AT: “Their leaders sinned against me” (See: Metaphor)

walked after unprofitable things

Here “walked after” represents obeying or worshiping. AT: “obeyed unprofitable things” or “worshiped unprofitable things” (See: Metaphor)

unprofitable things

Unprofitable things are things that cannot help a person. Here it refers to idols.

translationWords

- Carmel, Mount Carmel
- fruit, fruitful
- defile, be defiled
- inherit, inheritance, heritage, heir
- abomination, abominable
- priest, priests, priesthood
- scribe, scribes
- law, law of Moses, God’s law, law of Yahweh
- shepherd, to shepherd
- transgress, transgresses, transgression
- prophet, prophets, prophecy, prophesy, seer, prophetess
- Baal
- walk, walks, walked, walking
- unprofitable

Links:

- Introduction to Jeremiah
- Jeremiah 02 General Notes
- Jeremiah 2 translationQuestions

Jeremiah 2:9-11

UDB:

9 So I, Yahweh, will accuse you in court.

In future years, I will also bring your children and your grandchildren to trial!

That will happen because I, Yahweh, have said that it will happen.

10 If you go west to the island of Cyprus,

or if you go east to Kedar land,

and if you ask people in those places,

they will tell you that no people from their countries have ever done the wicked things that you people have done!

11 No people of any nation have ever abandoned their gods that they thought were glorious

and started to worship gods that are not really gods,

but you people have abandoned me, your glorious God,

and are worshiping gods that are useless.

ULB:

9 So I will still accuse you—this is Yahweh's declaration—and I will accuse your sons' sons.

10 For cross over to the coasts of Kittim and look. Send messengers out to Kedar and find out

and see if there has ever before been anything like this.

11 Has a nation exchanged gods, even though they were not gods?

But my people have exchanged their glory for what cannot help them. [1] , some ancient copies have .

2:11 [1]Instead of *their glory my glory*

translationNotes

So I will still accuse you

Yahweh is speaking to the people of Israel.

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

your sons' sons

"your future generations"

cross over to the coasts of Kittim

Kittim was an island west of Israel. Today it is called Cyprus. It represented all the lands far to the west of Israel. AT: "go west across the ocean to Kittim" (See: How to Translate Names)

Send messengers out to Kedar

Kedar is the name of a land far to the east of Israel. AT: "Send messengers far east to the land of Kedar" (See: How to Translate Names)

Has a nation exchanged gods ... gods?

God uses this question to tell the people of Israel that other nations continue to worship their own gods. They do not change and worship other gods. AT: "You will see that no nation has ever exchanged gods ... gods." (See: Rhetorical Question)

But my people have exchanged their glory for what cannot help them

Here God speaks as though he were not speaking directly to his people. AT: "But you, my people, have exchanged me, your glorious God, for what cannot help you" (See: First, Second, or Third Person)

their glory

This expression refers to God himself, who is glorious. AT: "their glorious God" or "me, your glorious God" (See: Metonymy)

for what cannot help

Here false gods are spoken of in terms of what they cannot do. AT: "for false gods, which cannot help" or "for gods who cannot help" (See: Metonymy)

translationWords

- accuse, accusation, accuser
- son, sons
- send, send out, sent
- messenger
- nation
- god, gods, goddess
- people of God, my people
- glory, glorious

Links:

- Introduction to Jeremiah
- Jeremiah 02 General Notes
- Jeremiah 2 translationQuestions

Jeremiah 2:12-13

UDB:

[12] It is as though everything in the sky is dismayed about what you have done;
it is as though they tremble and are very horrified. I, Yahweh, see and declare this to you.
[13] You, my people, have done two evil things:
you have rejected me, the one who is like a fountain where you can obtain fresh water,
and you are worshiping gods that are like pits in the ground
that are cracked and which are not able to hold any water.

ULB:

[12] Shudder, heavens, because of this! Be shocked and horrified—this is Yahweh's declaration.
[13] For my people have committed two evils against me: They have abandoned the springs of living waters,
and they have dug out cisterns for themselves,
broken cisterns that cannot hold water.

translationNotes

Shudder, heavens, because of this! Be shocked and horrified

Yahweh turns and talks to the heavens as if they were there listening to him. God says this to express that what Israel has done is terrible. (See: Apostrophe)

Shudder, heavens, because of this! Be shocked and horrified

Possible meanings are 1) God speaks to the creatures in the heavens or 2) God speaks to the heavens themselves as if they were people. (See: Personification)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

have abandoned the springs of living waters

God speaks of himself as if he were springs of living waters. AT: "have abandoned me, their springs of living waters" or "have abandoned me, who is like springs of living water" (See: Metaphor)

have dug out cisterns for themselves

God speaks of false gods as if they were cisterns that people dig in order to get water. AT: “have gone to false gods, which are like cisterns they have dug for themselves” (See: Metaphor)

cisterns

“deep holes for storing water”

translationWords

- heaven, sky, skies, heavens, heavenly
- horror, horrified
- commit, committed, commitment
- evil, wicked, wickedness
- fountain, spring
- well, cistern
- water, waters

Links:

- Introduction to Jeremiah
- Jeremiah 02 General Notes
- Jeremiah 2 translationQuestions

Jeremiah 2:14-17

UDB:

14 You Israelite people, you were certainly not slaves when you were born;
so why were you captured by your enemies?
15 Your enemies roared like lions,
and they destroyed your land.
Now your towns have been burned,
and no one lives in them.
16 Soldiers from Memphis and Tahpenes, cities in Egypt, have defeated you
and shaved your heads to show that you are their slaves.
17 But it is because you abandoned me, Yahweh your God,
that these disasters have happened to you, since I had been leading your to safety.

ULB:

14 Is Israel a slave? Was he born in his master's home? So why has he become plunder?
15 Young lions roared against him. They made a lot of noise and made his land a horror.
His cities are destroyed without any inhabitants.
16 Also, the people of Memphis and Tahpanhes will shave your skull.
17 Did you not do this to yourselves
when you abandoned Yahweh your God, while he was leading you along the way?

translationNotes

Is Israel a slave? Was he born in his master's home? So why has he become plunder?

Though Yahweh was speaking to the people of Israel, he used the third person as though he were talking to someone else about Israel. AT: "Israel, are you a slave? Were you born at home? So why have you become plunder?" (See: First, Second, or Third Person)

Is Israel a slave? Was he born in his master's home?

Yahweh uses these questions to tell why Israel should not have become plunder. AT: "Israel is not a slave. Israel was not born at home." (See: Rhetorical Question)

Was he born in his master's home

Here "born in his master's home" is metonym for being born into slavery. AT: "Was he born a slave" (See: Metonymy)

So why has he become plunder?

Yahweh uses this question to indicate that Israel should not have become plunder. AT: "So he should not have become plunder." (See: Rhetorical Question)

So why has he become plunder

Here "become plunder" represents being attacked and taken as captives to another country. AT: "So why has Israel been taken away as captives" or "So why have Israel's enemies taken Israel away as captives" (See: Metaphor)

Young lions roared against him. They made a lot of noise

God speaks of Israel's enemies attacking Israel as if the enemies were lions roaring and attacking Israel. (See: Metaphor)

made his land a horror

This represents destroying the land in such a way that people will feel horror when they see it. AT: "destroyed Israel's land" (See: Metonymy)

Young lions roared

A roar is a loud sound that a wild animal makes when it attacks.

His cities are destroyed without any inhabitants

This can be stated in active form. AT: "They have destroyed Israel's cities and now no one lives in them" (See: Active or Passive)

inhabitants

people who live in a certain place

Memphis and Tahpanhes

These are the names of two cities in Egypt. (See: How to Translate Names)

will shave your skull

The Egyptians shaved the head of their slaves to mark them as slaves.

will shave your skull

Some versions interpret the Hebrew text as “have cracked your skull.”

Did you not do this to yourselves when you abandoned Yahweh your God, while he was leading you along the way?

Yahweh uses this question to remind Israel that it is their own fault that their enemies attacked them. AT: “You caused this yourselves by abandoning Yahweh your God while he was leading you along the way.” (See: Rhetorical Question)

translationWords

- Israel, Israelites
- servant, slave, slavery
- lion
- skull
- God

Links:

- Introduction to Jeremiah
- Jeremiah 02 General Notes
- Jeremiah 2 translationQuestions

Jeremiah 2:18-19

UDB:

[18] So why are you trying to make an alliance with the rulers of Egypt who live near the Shihor?

Why are you trying to make an alliance with the rulers of Assyria who live near the Euphrates River?

[19] It is because you have been very wicked that I will punish you.

It is because you have turned away from me that I will condemn you.

When I do that, you will realize that bitter and evil things will happen to you because you have forsaken me, Yahweh, your God,

and you no longer have an awesome respect for me.

That will certainly happen because I, the Lord, Yahweh, commander of the angel armies in heaven, have said it.

ULB:

[18] So now, why take the road to Egypt and drink the waters of Shihor?

Why take the road to Assyria and drink the waters of the Euphrates River?

[19] Your wickedness rebukes you, and your faithlessness punishes you. So think about it and understand that it is wicked and bitter

when you forsake Yahweh your God, and have no fear of me—this is the declaration of Lord Yahweh of hosts.

translationNotes

So now, why take the road to Egypt and drink the waters of Shihor? Why take the road to Assyria and drink the waters of the Euphrates River?

Yahweh uses these questions to remind his people that it does not do any good to ask Egypt and Assyria to help them. AT: “It does not help you to go to Egypt and drink from the waters of the Shihor River, or to go to Assyria and drink from the waters of the Euphrates River.” (See: Rhetorical Question)

why take the road to Egypt and drink the waters of Shihor ... Why take the road to Assyria and drink the waters of the Euphrates River

These are a metaphor for asking the Egyptian and Assyrian armies to help them. AT: “why ask the Egyptians to help you ... Why ask the Assyrians to help you” (See: Metaphor)

Shihor

This is the name of a stream associated with Egypt. It may have been a branch of the Nile River. Some versions call it the Nile. AT: “the Shihor Stream” or “the Shihor River” or “the Nile River” (See: How to Translate Names)

Your wickedness rebukes you, and your faithlessness punishes you

Both of these phrases mean that their punishment is the result of their wicked behavior. AT: “Because you have been wicked and unfaithful, I will punish you” (See: Personification and Parallelism)

it is wicked and bitter

Here the word “bitter” describes “wicked.” AT: “it is bitterly wicked” or “it is extremely wicked” (See: Hendiadys)

translationWords

- Egypt, Egyptian
- Assyria, Assyrian, Assyrian Empire
- Euphrates River
- evil, wicked, wickedness
- rebuke
- faithless, faithlessness
- punish, punishment
- Lord Yahweh, Yahweh God
- Yahweh of hosts, God of hosts, host of, Lord of hosts

Links:

- Introduction to Jeremiah
- Jeremiah 02 General Notes
- Jeremiah 2 translationQuestions

Jeremiah 2:20-22

UDB:

[20] Long ago, you stopped obeying me and you would not allow me to lead you.

You refused to worship me, even though I saved you from being slaves.

Instead, you worship idols that are under trees on the top of every hill.

You love and worship those idols instead of me just like an unfaithful man loves a prostitute instead of his wife.

[21] It is as though you were the best grapevine that I could plant,

and I planted you so you would grow from the very best seed.

So how could you change yourself from the best grapevine into becoming like a vine that is disgusting and rotten?

[22] Your guilt from your sins is like very bad stains on a cloth,

and you cannot get rid of those stains even by using very strong soap.

This is true because I, Yahweh, have said it.

ULB:

[20] For I broke your yoke that you had in ancient days; I tore your fetters off you. Still you said,

'I will not serve!' since you bowed down on every high hill and beneath every leafy tree, you adulterer.

[21] I planted you as a choice vine, completely from pure seed.

How then have you have changed yourself into a corrupt, worthless vine?

[22] For even if you clean yourself in the river or wash with strong soap,

your iniquity is a stain before me—this is the declaration of the Lord Yahweh.

translationNotes

For I broke your yoke that you had in ancient days; I tore your fetters off you. Still you said, 'I will not serve!'

Here "broke your yoke" and "tore your fetters off you" are metaphors for setting them free from slavery. The people of Israel had been slaves in Egypt. AT: "Long ago I released you from slavery, but still you refused to worship me!" (See: Metaphor)

fetters

chains used to restrain a person or an animal

since you bowed down on every high hill and beneath every leafy tree, you adulterer

What they bowed down to can be stated clearly. Here "adulterer" is a metaphor for someone who is unfaithful to God. AT: "You bowed down to idols and worshiped them instead of me, like an adulterous wife who is unfaithful to her husband" (See: Metaphor)

beneath

below

I planted you as a choice vine, completely from pure seed

God speaks of making his people into a great nation in Canaan as if they were the seed of a grapevine that he had planted. AT: "I, Yahweh, started you with a very good beginning, like a farmer who uses excellent seed to plant the best kind of vine" (See: Metaphor)

a choice vine

"a vine of very good quality"

completely from pure seed

Here "pure seed" is the best seed that has not been mixed with seed that is not good. AT: "that grew from excellent seed"

How then have you have changed yourself into a corrupt, worthless vine?

God uses this question to rebuke his people for changing and becoming like a corrupt worthless vine. AT: "But you have changed yourself into a corrupt, worthless vine!" (See: Rhetorical Question)

your iniquity is a stain before me

Something that is unacceptable to God is spoken of as being unclean. Here "stain" represents the constant reminder of Israel's sin. AT: "I see your sin like a stain" or "your sin is like a stain; your guilt remains" (See: Metaphor)

this is the declaration of the Lord Yahweh

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated a similar phrase in Jeremiah 1:8. AT: "this is what the Lord Yahweh has declared" or "this is what I, the Lord Yahweh, have declared" (See: First, Second, or Third Person)

translationWords

- yoke
- serve, service
- bow, bow down
- adultery, adulterous, adulterer, adulteress, adulterers, adulteresses
- vine
- true, truth, truths
- seed, semen
- foreigner, foreign, alien
- clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes
- iniquity, iniquities

Links:

- Introduction to Jeremiah
- Jeremiah 02 General Notes
- Jeremiah 2 translationQuestions

Jeremiah 2:23-25

UDB:

[23] You say that you have not sinned.

You claim to be acceptable to God

and that you have not worshiped the images of Baal.

But think about the disgusting things that you do very eagerly in Hinnom Valley outside Jerusalem.

You are like desperate female camels running here and there to find male camels to mate with.

[24] You are like wild female donkeys that live in the desert.

They sniff the air to find where the male donkeys are,

and there is no one who can restrain their lust.

The male donkeys that want to mate with them only wear themselves out chasing after them;

because at mating time they find them easily.

[25] You constantly run here and there to find idols to worship, with the result that your sandals are worn out,

and your throats have become dry.

I told you to stop doing that but you said that you could not stop,

and you said that you loved those foreign gods

and had to worship them!

ULB:

[23] How can you say, 'I am not defiled! I have not walked after the Baals'?

Look at what you did in the valleys! Consider what you have done—you are a swift female camel running here and there,

[24] a wild donkey accustomed to the wilderness, in her heat sniffing the wind!

Who can restrain her lust? None of the males need wear themselves out pursuing her; at mating time they will find her.

[25] You must restrain your feet from becoming bare and your throat from being thirsty!

But you have said, 'It is hopeless! No, I love strangers and go after them!'

translationNotes

How can you say, 'I ... have not walked after the Baals'?

God uses this question to rebuke his people for saying that they have not worshiped the Baals. AT: "You lie when you say, 'I ... have not walked after the Baals.' (See: Rhetorical Question)

walked after

This is a metaphor for serving or worshiping. (See: Metaphor)

you are a swift female camel running here and there

God speaks of Israel worshiping other gods as if they were like a female camel running in different directions looking for a male camel to mate with. AT: "You are like a swift female camel running back and forth looking for a male camel to mate with" (See: Metaphor)

swift

"fast" or "quick"

a wild donkey accustomed to the wilderness, in her heat sniffing the wind

God speaks of Israel worshiping other gods as if they were a wild female donkey running to find male donkeys. AT: "You are like a young female donkey that lives in the desert. When she wants to mate she is out of control and constantly sniffs the breeze to find a mate" (See: Metaphor)

in her heat

This phrase is an idiom referring to the time when a female donkey wants to mate with male donkeys. AT: "when she wants to mate" (See: Idiom)

Who can restrain her lust?

This question is used to emphasize that no one can control a female donkey when she is wants to mate with a male donkey. AT: "No one can turn her around when she wants to mate." (See: Rhetorical Question)

You must restrain your feet from becoming bare and your throat from being thirsty!

God speaks of Israel wanting to worship other gods as if they were running around in the desert looking for those gods. AT: "I have told you to stop running here and there chasing after false gods, because all that it does is wear out your sandals and make you very thirsty" (See: Metaphor)

It is hopeless

"There is no hope for us to restrain ourselves." This implies that they cannot stop themselves from running after other gods. AT: "We cannot stop ourselves" (See: Assumed Knowledge and Implicit Information)

No, I love strangers and go after them!

Here "strangers" represents foreign gods, and "go after them" represents worshiping them. AT: "We must follow after foreign gods and worship them!"' (See: Metaphor)

translationWords

- defile, be defiled
- Baal
- understand, understanding
- camel
- donkey, mule
- desert, wilderness
- love, loves, loving, loved

Links:

- Introduction to Jeremiah
- Jeremiah 02 General Notes
- Jeremiah 2 translationQuestions

Jeremiah 2:26-28

UDB:

[26] A robber is disgraced when he is caught.

And all of you, including your kings and priests and prophets, are similarly disgraced.

[27] You call a piece of wood that is carved to become a sacred idol, your 'father,'

and you call a stone that you have set up, your 'mother.'

You have rejected me

but when you experience troubles,

you call for me to rescue you!

[28] Why do you not shout to the gods that you made?

Why do you not plead with them to rescue you

when you experience disasters?

For you have as many gods as you have cities and towns in Judah!

ULB:

[26] Like the shame of a thief when he is found, so the house of Israel will be ashamed—

they, their kings, their princes, and their priests and prophets!

[27] These are the ones who say to the tree, 'You are my father,' and to the stone, 'You gave birth to me.'

For their back faces me and not their faces. Nevertheless, they say in the time of troubles, 'Arise and save us!'

[28] Yet where are the gods that you made for yourselves? Let them arise if they wish to save you in your time of troubles,

for your idols equal your cities in number, Judah!

translationNotes

the house of Israel

The word "house" is a metonym for the family that lives in the house. In this case it refers to Israel's descendants. See how you translated this in Jeremiah 2:4. AT: "the Israelites" or "the Israelite people group" (See: Metonymy)

when he is found

This idiom means that someone discovers that the person's actions. This can be stated in active form. AT: "when someone finds him" or "when people know that he has stolen things" (See: Idiom and Active or Passive)

they, their kings, their princes, and their priests and prophets

This list shows that everyone belonging to Israel will be ashamed.

These are the ones who say to the tree, 'You are my father,' and to the stone, 'You gave birth to me.'

Here "tree" and "stone" represent idols carved from wood and stone. These words emphasize that the idol was made of ordinary things and is not worthy of worship. AT: "These people are the ones who say to a carved piece of wood, 'You are my father,' and to a carved stone, 'You gave birth to me.' " (See: Metonymy)

their back faces me and not their faces

"their backs are toward me; their faces are not toward me." This represents them rejecting God. AT: "they have turned away from me" or "they have turned their backs toward me and not their faces" or "they have completely rejected me" (See: Metaphor)

Arise and save us

It can be made clear that they say this to Yahweh. "Yahweh, come and save us" (See: Assumed Knowledge and Implicit Information)

Yet where are the gods that you made for yourselves?

With this question God implies that people should ask the gods they worship to help them. He uses this irony to show that he is angry that they worship other gods. AT: "You should ask the gods you made to help you." or "You do not ask the gods you made to help you." (See: Rhetorical Question and Irony)

Let them arise if they wish to save you in your time of troubles

God implies that false gods should help the people who worship them. He knows that false gods cannot help people. When he said this he was using irony to show that he was angry that his people worshiped false gods. AT: "You do not ask them because know you that they cannot save you in your time of troubles" (See: Irony)

translationWords

- shame, shameful, ashamed
- thief, thieves, robber
- house
- king
- prince, princess
- priest, priests, priesthood
- prophet, prophets, prophecy, prophesy, seer, prophetess
- ancestor, father, forefather
- stone, stones, stoning
- face
- trouble, troubles, troubled
- raise, raises, raised, rise, risen, arise, arose
- save, saves, saved, safe
- idol, idolatrous
- Judah, kingdom of Judah

Links:

- Introduction to Jeremiah
- Jeremiah 02 General Notes
- Jeremiah 2 translationQuestions

Jeremiah 2:29-31

UDB:

[29] You complain that it was wrong for me not to have rescued you,

but you have all rebelled against me, Yahweh, the one who is speaking to you right now.

[30] I punished some of you,

but you did not learn anything from my doing that.

Instead you have killed many of the prophets that I sent to you,

like fierce lions kill other animals.

[31] You people of Israel, pay attention to what I say.

I have certainly never abandoned you in a desert;

I have never left you in a very dark land.

So, why do you, my people, say that you are free from my control

and that you will not return to worship me anymore?

ULB:

[29] So why do you accuse me of doing wrong? All of you have sinned against me—this is Yahweh's declaration.

[30] I have punished your people in vain. They would not accept discipline.

Your sword has devoured your prophets like a destructive lion!

[31] You who belong to this generation! Pay attention to my word, the word of Yahweh! Have I been a wilderness to Israel?

Or a land of deep darkness? Why would my people say, 'Let us wander around, we will not go to you anymore'?

translationNotes

So why do you accuse me of doing wrong? All of you have sinned against me

God uses this question to rebuke the people of Israel for accusing him of doing wrong. AT: "Israel, you claim that I was wrong when I did not rescue you when you called on me, even though you continue to sin against me" (See: Rhetorical Question and Assumed Knowledge and Implicit Information)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

They would not accept discipline

Here "accept discipline" represents learning from discipline. AT: "They refused to learn from discipline" or "When I disciplined them, they refused to learn to obey me" (See: Metaphor)

Your sword has devoured your prophets like a destructive lion

God speaks of the people of Israel killing the prophets as if their sword were a lion that ate the prophets. AT: "You have killed the prophets brutally with your sword like a destructive lion" (See: Metaphor)

destructive

capable of causing a very large amount of damage

You who belong to this generation! Pay attention to my word, the word of Yahweh

The phrase "this generation" refers to the people who lived when Jeremiah lived. AT: "You who live today, pay attention to what I, Yahweh, say to you"

Have I been a wilderness to Israel? Or a land of deep darkness?

Here "a wilderness" and "a land of deep darkness" are metaphors for danger. God uses this question to rebuke the Israelites for behaving as though he had been dangerous. AT: "You act as though I have been like a wilderness or a land of deep darkness to you" (See: Metaphor and Rhetorical Question)

Why would my people say, 'Let us wander around, we will not go to you anymore'?

God uses this question to rebuke his people for saying this. AT: "You my people say 'We can go where we want to go and not worship Yahweh anymore.' " (See: Rhetorical Question)

wander

move around or go to different places usually without any particular purpose or direction

translationWords

- accuse, accusation, accuser
- sin, sins, sinned, sinful, sinner, sinning
- punish, punishment
- vain, vanity
- discipline, disciplines, disciplined, self-discipline
- sword
- devour
- lion
- generation
- word, words
- word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures
- Israel, Israelites
- people of God, my people

Links:

- Introduction to Jeremiah
- Jeremiah 02 General Notes
- Jeremiah 2 translationQuestions

Jeremiah 2:32-34

UDB:

[32] A young woman would certainly never forget to wear her jewelry,

and a bride would never forget to wear her wedding dress,

but you my people have forgotten me for many years.

[33] You know how to easily find gods from other countries whom you can love.

You can find them more easily than a prostitute can find men to sleep with. You could teach her about infidelity!

[34] You also have the blood of poor people on your clothes; the very people you have murdered;

people who were innocent! You did not catch them robbing you!

ULB:

[32] Will a virgin forget her jewelry, a bride her veils?

Yet my people have forgotten me for days without number!

[33] How well you make your way to look for love.

You have even taught your ways to wicked women.

[34] The blood that was the life of innocent, poor people has been found on your clothes.

These people were not discovered in acts of burglary.

translationNotes

Will a virgin forget her jewelry, a bride her veils

The words “will” and “forget” are understood to be part of the second phrase also. AT: “Will a virgin forget her jewelry, and will a bride forget her veils” (See: Ellipsis)

Will a virgin forget her jewelry, a bride her veils?

God uses this question to introduce the idea of remembering things that are important to someone. AT: “You know that a virgin would never forget to put on her jewelry, and a bride would never forget to put on her veils.” (See: Rhetorical Question)

days without number

“a very long time”

How well you make your way to look for love

God appears to be praising his people for looking for love, but this is irony. He was showing that he was angry with them for being unfaithful to him. (See: Irony)

to look for love

God speaks of his people worshiping other gods as if they were a woman who is unfaithful to her husband and is looking for other men to love her. (See: Metaphor)

You have even taught your ways to wicked women

God speaks of how unfaithful his people are to him as though they were even teaching prostitutes how to be unfaithful to their husbands and find other men to be their lovers. (See: Irony)

The blood that was the life of innocent, poor people has been found on your clothes

Blood on their clothes was evidence that they had killed people. AT: "The blood of innocent, poor people on your clothes shows that you are guilty of killing them" or "You are guilty of killing poor and innocent people" (See: Assumed Knowledge and Implicit Information)

The blood that was the life

"The blood that represents the life"

These people were not discovered in acts of burglary

If they found people in an act of burglary, this might have been an excuse for killing them. But the people that they murdered were innocent. This can be translated in active form. AT: "You did not discover these people stealing things" or "But you killed them even though they were not even stealing anything" (See: Active or Passive)

translationWords

- virgin
- bride
- veil
- love, loves, loving, loved
- evil, wicked, wickedness
- blood
- innocent

Links:

- Introduction to Jeremiah
- Jeremiah 02 General Notes
- Jeremiah 2 translationQuestions

Jeremiah 2:35-37

UDB:

[35] Yet you say, 'I have done nothing wrong!
I am sure that Yahweh will not be angry with me for much longer.'
But I will punish you severely
for claiming that you have not sinned.
[36] Previously you requested the army of Assyria to help you,
but they were not able to help you.
Now you have requested the army of Egypt to help you,
but they will not be able to help you, either.
[37] They will capture you, and you will be their prisoners,
very ashamed with your hands on your heads.
That will happen because Yahweh has rejected those nations that you are relying on,
and they will not be able to help you at all."

ULB:

[35] Yet you say, 'I am innocent; surely his anger has turned away from me.'
But look! I will bring down judgment on you because you say, 'I have not sinned.'
[36] Why do you treat so very lightly this change in your ways?
You will also be disappointed by Egypt, just as you were by Assyria.
[37] You will also go out from there dejected, with your hands on your head,
for Yahweh has rejected the ones whom you trusted, so you will not be helped by them."

translationNotes

surely his anger has turned away from me

Here anger is spoken of as if it were a person that could turn away from Israel. Its turning represents Yahweh's stopping be angry with Israel. AT: "surely Yahweh has stopped being angry with me" (See: Personification)

I will bring down judgment on you

Here "judgment" represents punishment. AT: "I will punish you" (See: Metonymy)

Why do you treat so very lightly this change in your ways?

Yahweh is scolding the Israelites because they changed from one kingdom to another for help but did not rely on God for help. (See: Rhetorical Question and Assumed Knowledge and Implicit Information)

lightly

without care or concern

You will also be disappointed by Egypt

This can be stated in active form. AT: “Egypt will also disappoint you”

You will also be disappointed by Egypt

The people of Israel will be sad because the army of Egypt will not be able protect them. AT: “You will be disappointed when Egypt does not protect you” (See: Assumed Knowledge and Implicit Information)

just as you were by Assyria

The word “disappointed” is understood from the previous phrase. This can be stated in active form. AT: “just as you were disappointed by Assyria” or “just as Assyria disappointed you” (See: Ellipsis)

You will also go out from there

“You will go out from Egypt”

with your hands on your head

This is a symbol of shame. (See: Symbolic Action)

so you will not be helped by them

This can be stated in active form. AT: “so they will not help you” (See: Active or Passive)

translationWords

- blameless
- Yahweh
- angry, anger
- turn, turn away, turn back
- judge, judges, judgment, judgments
- Egypt, Egyptian

- Assyria, Assyrian, Assyrian Empire
- reject

Links:

- Introduction to Jeremiah
- Jeremiah 02 General Notes
- Jeremiah 2 translationQuestions

Jeremiah 03 General Notes

Structure and formatting

Some translations prefer to set apart quotations. The ULB and many other English translations indent the lines of 3:1-5, 12-17, 19-25, which are extended quotations.

The prophecy revealed to Jeremiah is recorded in 2:1-3:5. Despite covering more than one chapter, this should be seen as one unit. The same is true for 3:19-4:3. (See: prophet, prophets, prophecy, prophesy, seer, prophetess and reveal, reveals, revealed, revelation)

Special concepts in this chapter

Judah told to repent

If Judah repents, God will bring the people back from the captivity into which he is going to send them. In this book, "Israel" serves as another name Judah because the northern kingdom of Israel no longer exists. The people group formed by these ten tribes had been scattered among the other nations by the Assyrians, who had conquered them. (See: repent, repents, repented, repentance)

Adultery

Judah's faithlessness to God is often pictured as adultery. This is a common image in Scripture. When Judah does not worship God, their nation is spoken of as if it were a woman unfaithful to her husband. (See: adultery, adulterous, adulterer, adulteress, adulterers, adulteresses)

Links:

- **Jeremiah 03:01 Notes**

Jeremiah 3:1-2

UDB:

[1] "People know that if a man divorces his wife and then she marries another man,

her first husband certainly must not take her back again to be his wife again.

She would be ceremonially unclean and she has broken the law of Yahweh.

This nation is like this woman.

But you have more idols than prostitutes have men whom they have slept with!

So, why should I accept you if you return to me? it is Yahweh who says this.

[2] "Look up at the barren hilltops.

On every hilltop you have given yourselves to the idols

in the way a prostitute gives herself to her lovers.

You sat along the roadsides like an Arab nomad who is always waiting in the desert for someone to come;

but you are waiting to have sex with those who pass by.

Your unfaithfulness is the worship of idols,

and your prostitution is just like your idol worship.

The whole land is made unacceptable to Yahweh,

and your worship of idols is your prostitution and your wickedness is what made you unclean.

ULB:

[1] "If a man divorces his wife and she goes from him and becomes another man's wife,

will he return to her again? Would that land not be greatly polluted?

You have lived as a prostitute who has many lovers; and would you return to me?—this is Yahweh's declaration.

[2] Lift up your eyes to the barren heights and look! Is there any place where you have not had illicit sex?

By the roadsides you sat waiting for your lovers, as an Arab in the wilderness.

You have polluted the land with your prostitution and wickedness.

translationNotes

General Information:

Yahweh continues speaking. This is part of the prophecy that he starts revealing to Jeremiah in Jeremiah 2:1.

will he return to her again?

God uses this question to remind the people that a man would never return to his wife if another man marries her. This question can be translated as a statement. AT: "he would not return to her again." (See: Rhetorical Question)

Would that land not be greatly polluted?

God uses this question to remind the people that a married man would not return to his wife if she married another man, because he knows that the land would become ceremonially unclean. This question can be translated as a statement. AT: "He knows that if he did, the land would be greatly polluted." (See: Rhetorical Question)

greatly polluted

This is a metaphor for being terribly unacceptable to God. AT: "completely unacceptable to God" (See: Metaphor)

You have lived as a prostitute who has many lovers

God speaks of Israel worshiping many idols as being like a woman having sex with many men. AT: "You have given your love and trust to idols the way a prostitute gives her body to men who are not her husband" (See: Simile)

and would you return to me?

God uses this question to show the Israelites that because they worshiped idols, they should not think that God would allow them to return to him. This question can be translated as a statement. AT: "yet now you want to return to me!" or "yet you think that I should allow you to come back to me!" (See: Rhetorical Question)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

Lift up your eyes

Here “your eyes” represents looking at something. AT: “Look up” (See: Metonymy)

Is there any place where you have not had illicit sex?

God speaks of Israel worshiping idols as if they were a woman who had sex with many different men. He uses this question to tell the Israelites that he knows that they have worshiped idols everywhere. This question can be translated as a statement. AT: “There is no place where you have not had illicit sex!” or “As a whore sleeps with many men, you have worshiped your idols everywhere!” (See: Metaphor and Rhetorical Question)

By the roadsides you sat waiting for your lovers

God speaks of his people being eager to worship any idol as being like a prostitute waiting by the road for any man to come along. AT: “Like a prostitutes waiting at the roadside for her lovers, you were eager to worship any idol you learned about” (See: Metaphor)

as an Arab in the wilderness

God speaks of his people being eager to worship any idol as being like someone in the wilderness waiting for anyone to come along so he could rob them. AT: “like an Arab in the wilderness waiting for people he might rob” (See: Simile)

an Arab in the wilderness

An Arab is a person from Arabia. Some Arabs lived as nomads in the desert and would rob others who came near them. AT: “a nomad in the wilderness” or “a robber in the wilderness” (See: How to Translate Names and Translate Unknowns)

translationWords

- divorce
- prostitute, harlot, whore
- lover
- Yahweh
- barren
- desert, wilderness
- evil, wicked, wickedness

Links:

- Introduction to Jeremiah
- Jeremiah 03 General Notes

- Jeremiah 3 translationQuestions

Jeremiah 3:3-5

UDB:

[3] That is why I have not sent you any rain at the times of the year when you needed it.

But you are like prostitutes

who are not at all ashamed for what they have done.

[4] Now each of you says to me, 'You are my father!

You have loved me ever since I was young!

[5] So surely you will not be angry with me forever!'

You promised you would not obey me, and you did what you said!

And you sinned over and over again!

But you will not quit sinning!"

ULB:

[3] So the spring rains were withheld and the late rains did not come.

But your face is arrogant, like a promiscuous woman's face. You refuse to feel shame.

[4] Have you not just now called to me: 'My father! My closest friend even from my youth!

[5] Will he always be angry? Will he always keep his wrath to the end?'

Look! This is what you have said, but you do all the evil you can!"

translationNotes

So the spring rains were withheld

This can be stated in active form. AT: "So I withheld the spring rains from you" or "So I prevented the spring rains from falling" (See: Active or Passive)

But your face is arrogant

The arrogance showing on a person's face is spoken of as if the face itself were arrogant. AT: "But the expression on your face shows that you arrogant" (See: Metonymy)

a promiscuous woman

a woman who sleeps with many men

Have you not just now called to me: 'My father ... end?'

God uses this question to rebuke his people for calling out to him and saying these things. This question can be translated as a statement. AT: "You call out to me: 'My father ... end?'" (See: Rhetorical Question)

Will he always be angry? Will he always keep his wrath to the end?

These questions express the people's hope that God will not be angry with them forever. They can be translated as statements. AT: "Surely he will not always be angry with me to the end." or "Surely you will not be angry with us forever." (See: Rhetorical Question)

Look!

"pay attention" or "listen"

translationWords

- face
- arrogant
- shame, shameful, ashamed
- angry, anger

Links:

- Introduction to Jeremiah
- Jeremiah 03 General Notes
- Jeremiah 3 translationQuestions

Jeremiah 3:6-7

UDB:

[6] One day when Josiah was the king of Judah, Yahweh said to me, "Have you seen what the people of Israel have done? They have turned away from me, like a woman who has abandoned her husband and sleeps with other men. They have gone up on every hilltop and under every shady tree and worshiped idols there. [7] I thought that they would return to me, but they did not. And their brothers, the people of Judah, were watching all of this.

ULB:

[6] Then Yahweh said to me in the days of Josiah the king, "Do you see what faithless Israel has done? She has gone up every high hill and under every leafy tree, and there she has acted like a prostitute. [7] I said, 'After she does all these things, she will return to me,' but she did not return. Then her faithless sister Judah saw these things.

translationNotes

Do you see what faithless Israel has done?

God uses this question to draw Jeremiah's attention to Israel's faithlessness. It can be translated as a command or a statement. AT: "See how faithless Israel is to me." or "You see how faithless Israel is to me." (See: Rhetorical Question)

She has gone up

The people of Israel are spoken of as if Israel were a woman. AT: "Israel's people have gone up" or "They have gone up" (See: Metaphor)

every high hill and under every leafy tree

The tops of hills and under shade trees were common places for people to worship idols. The word "every" is used as a generalization to show that the people were worshiping idols in many different places. (See: Hyperbole and Generalization)

she has acted like a prostitute

God speaks as of Israel worshiping idols as if she were a woman having sex with many men. AT: (See: Simile)

her faithless sister Judah saw

God speaks of Israel and Judah as if they were sisters. AT: "the people of Judah, who also did not obey me, saw" (See: Metaphor)

translationWords

- Josiah
- king
- faithless, faithlessness
- kingdom of Israel
- high places
- Judah, kingdom of Judah

Links:

- Introduction to Jeremiah
- Jeremiah 03 General Notes
- Jeremiah 3 translationQuestions

Jeremiah 3:8-10

UDB:

[8] So I sent the people of Israel away to other countries, as a man writes a note saying that he is divorcing his wife and then sends her away because she has committed adultery. But I realized that, just as the people of Israel, the people of Judah were not at all afraid of me. Instead, they acted just as the people of Israel had done. They also turned away from me and began worshiping idols, just as women who leave their husbands and go to other men. [9] They did not care that worshiping idols offended me, so they have made the entire land unacceptable to me by worshiping idols of wood and stone. [10] The people of Judah have pretended to return to me, but they have not been sincere. This is true because I, Yahweh, have said it."

ULB:

[8] So I saw that, in the same way that faithless Israel had committed adultery and I had sent her away and had given a bill of divorce against her, her faithless sister Judah did not fear; she also went out and acted like a prostitute. [9] Her prostitution was nothing to her; she defiled the land, and she committed adultery with stones and trees. [10] Then after all of this, her faithless sister Judah returned to me, not with all her heart, but with a lie—this is Yahweh's declaration."

translationNotes

General Information:

Yahweh continues to speak of Israel and Judah being unfaithful to him as if they were two sisters who were unfaithful wives.

bill of divorce

Something that a man writes to certify that he has divorced his wife.

Her prostitution was nothing to her

Here prostitution being "nothing" represents Judah not caring about it. AT: "She did not care about her prostitution" or "She was not ashamed of her prostitution"

she defiled the land

Here "defiled" represents making the land unacceptable to God. They did this by sinning against him there when they worshiped idols. AT: "she made my land no good" (See: Metaphor)

she committed adultery with stones and trees

Here “stones” and “trees” represent the stone and wood material that was used to create idols. The people’s idol worship is spoken of as if they were committing adultery. (See: Metonymy and Metaphor)

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: First, Second, or Third Person)

translationWords

- adultery, adulterous, adulterer, adulteress, adulterers, adulteresses
- divorce
- fear, fears, afraid
- prostitute, harlot, whore
- defile, be defiled
- heart, hearts

Links:

- Introduction to Jeremiah
- Jeremiah 03 General Notes
- Jeremiah 3 translationQuestions

Jeremiah 3:11-12

UDB:

[11] Then Yahweh said to me, "Jeremiah, the people of Israel have turned away from me, but what the people of Judah have done is worse. [12] So go and tell this to the people of Israel,

'Yahweh says this to you Israelite people who have turned away from him:

I am merciful.

I will not continue to be angry with you forever.

So return to me.

ULB:

[11] Then Yahweh said to me, "Faithless Israel has been more righteous than faithless Judah! [12] Go and proclaim these words to the north. Say,

'Return, faithless Israel!—this is Yahweh's declaration—I will not always be angry with you.

Since I am faithful—this is Yahweh's declaration—I will not stay angry forever.

translationNotes

Faithless Israel has been more righteous than faithless Judah!

By calling Israel "more righteous" than Judah, God emphasizes that Judah is very guilty. AT: "Israel has been unfaithful to me, but Judah is even more guilty than Israel"

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

Go and proclaim these words to the north

Here the north represents the people of Israel who had been taken north to Assyria. AT: "Go and proclaim these words to the people of Israel" (See: Metonymy)

translationWords

- righteous, righteousness
- word, words
- faithful, faithfulness

Links:

- Introduction to Jeremiah
- Jeremiah 03 General Notes
- Jeremiah 3 translationQuestions

Jeremiah 3:13-15

UDB:

[13] But you must admit that you are guilty,
and that you have rebelled against me, Yahweh, your God,
that you have worshiped idols under big trees everywhere,
and you have not obeyed me.
You have turned away from me.
[14] But you belong to me,
so come back to me, my children!
If you do, I will take you, one from each city and two from each clan,
and bring you back to Jerusalem.
[15] If you do that, I will appoint for you leaders with whom I am pleased
who will guide you well because they will know and understand what pleases me.

ULB:

[13] Acknowledge your iniquity, for you have transgressed against Yahweh your God;
you have shared your ways with strangers under every leafy tree!
For you have not listened to my voice!—this is Yahweh's declaration.
[14] Return, faithless people!—this is Yawheh's declaration—I am your husband!
I will take you, one from a city and two from a family, and I will bring you to Zion! [15] I will give you shepherds after my heart, and they will shepherd you with knowledge and insight.

translationNotes

Acknowledge your iniquity

"Admit how you have sinned." God was speaking to Israel.

you have shared your ways with strangers under every leafy tree!

The word "strangers" refers to foreign gods. God speaks of Israel worshiping foreign gods as if Israel were a woman who was having sex with strangers. (See: Metaphor)

under every leafy tree

People would worship idols under trees. The word “every” is a generalization used to show that the people of Israel worshiped many gods under many different trees. (See: Hyperbole and Generalization)

you have not listened to my voice

Here “listened” represents obeying, and “my voice” represents what God has said. AT: “you have not obeyed what I have said” (See: Metonymy)

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: First, Second, or Third Person)

I am your husband

God speaks of Israel belonging to him as if he were Israel’s husband. AT: “you belong to me as a wife belongs to her husband” (See: Metaphor)

I will give you shepherds … they will shepherd you

Here God speaks of leaders as if they were shepherds and the people they led were sheep. AT: “I will give you leaders … they will lead you” (See: Metaphor)

shepherds after my heart

Here “heart” represents Yahweh’s desire or will. The phrase “after my heart” is an idiom that describes people who do God’s will. AT: “shepherds who do my will” or “shepherds who do what I want” (See: Metonymy and Idiom)

translationWords

- acknowledge
- iniquity, iniquities
- transgress, transgresses, transgression
- God
- voice
- people of God, my people
- Zion, Mount Zion
- shepherd, to shepherd
- know, knowledge, make known

Links:

- Introduction to Jeremiah
- Jeremiah 03 General Notes
- Jeremiah 3 translationQuestions

Jeremiah 3:16

UDB:

16 And when you become very numerous in your land,
you will not need to talk about the Sacred Chest that contained the Ten Commandments.
You will not think about it,
and you will not want to make a new one.'

ULB:

16 Then it will happen that you will increase and bear fruit in the land in those days—this is Yahweh's declaration-they will no longer say, "The ark of the covenant of Yahweh!" This matter will no longer come up in their hearts or be remembered; it will not be missed, and another one will not be made.'

translationNotes

you will increase and bear fruit

The word "you" refers to the people of Israel. The phrase "bear fruit" is a metaphor for having many descendants. AT: "you will increase greatly in number" (See: Metaphor and Doublet)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

This matter will no longer come up in their hearts

Here "come up in their hearts" represents thinking about it. AT: "They will no longer think of this matter" (See: Metonymy)

translationWords

- ark of the covenant, ark of Yahweh

Links:

- Introduction to Jeremiah
- Jeremiah 03 General Notes
- Jeremiah 3 translationQuestions

Jeremiah 3:17-18

UDB:

[17] At that time people will say that my throne is in Jerusalem.

People from all nations will come there to worship me,

and they will no longer stubbornly do the evil things that they desire in their inner beings.

[18] At that time you people of Israel and Judah will return from being exiled in lands to the north.

You will return to the land that I gave to your ancestors to belong to them forever.

ULB:

[17] In that time they will proclaim about Jerusalem, 'This is Yahweh's throne,' and all the other nations will gather at Jerusalem in Yahweh's name. They will no longer walk in the stubbornness of their wicked hearts.

[18] In those days, the house of Judah will walk with the house of Israel. They will come together from the land of the north to the land that I gave your ancestors as an inheritance.

translationNotes

This is Yahweh's throne

Here "Yahweh's throne" represents the place from where Yahweh rules. AT: "This is from where Yahweh rules" (See: Metonymy)

They will no longer walk in the stubbornness of their wicked hearts

Yahweh speaks of people's actions as if the people were walking along a path. Here the word "hearts" represents their minds or wills. AT: "They will no longer stubbornly do the wicked things that they want to do" (See: Metaphor and Metonymy)

the house of Judah will walk with the house of Israel

Here "walk with" represents being united. AT: "the people of Judah will be united with the people of Israel" (See: Metaphor)

the house of Judah

The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Judah, which included the descendants of Judah and Benjamin. AT: "Judah" or "the kingdom of Judah" or "the people of Judah" (See: Metonymy)

the house of Israel

The word “house” is a metonym for the family that lives in the house. In this case it refers to the kingdom of Israel. AT: “Israel” or “the kingdom of Israel” or “the people of Israel” (See: Metonymy)

the land that I gave your ancestors as an inheritance

God speaks of giving them the land to possess forever as if it were an inheritance. AT: “the land that I gave to your ancestors so that it would belong to their descendants forever” (See: Metaphor)

translationWords

- Jerusalem
- throne
- nation
- name, names, named
- walk, walks, walked, walking
- stiff-necked, stubborn
- house
- inherit, inheritance, heritage, heir

Links:

- Introduction to Jeremiah
- Jeremiah 03 General Notes
- Jeremiah 3 translationQuestions

Jeremiah 3:19-20

UDB:

[19] You people of Israel, I wanted to accept you to be my children.

I wanted to give you this delightful land.

It is a land more desirable than the land of any other nation!

I wanted you to call me your father,

and I wanted you to never stop honoring me.

[20] But you have abandoned me like women who have abandoned their husbands."

That is what Yahweh said, and I told it to the people of Israel.

ULB:

[19] As for me, I said, 'How I want to honor you as my son and give you a pleasant land,

an inheritance more beautiful than what is in any other nation!' I would have said, 'You will call me "my father".'

I would have said that you would not turn from following me.

[20] But like a woman faithless to her husband,

you have betrayed me, house of Israel—this is Yahweh's declaration."

translationNotes

As for me

the word "me" refers to Yahweh

How I want to honor you ... nation

This is an exclamation that expresses God's desire. AT: "I want so much to honor you ... nation" (See: Exclamations)

I want to honor you as my son

God speaks of Israel as if Israel were his son. (See: Simile)

But like a woman faithless to her husband, you have betrayed me

God speaks of Israel being unfaithful to him as if she were an unfaithful wife. (See: Simile)

an inheritance more beautiful

God speaks of the land he wanted to give to Israel as if it were an inheritance. (See: Metaphor)

house of Israel

The word “house” is a metonym for the family that lives in the house. In this case it refers to the kingdom of Israel. See how you translated this in Jeremiah 3:18. AT: “Israel” or “kingdom of Israel” or “people of Israel” (See: Metonymy)

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: First, Second, or Third Person)

translationWords

- honor, honors, to honor
- ancestor, father, forefather
- turn, turn away, turn back
- betray, betrayer

Links:

- Introduction to Jeremiah
- Jeremiah 03 General Notes
- Jeremiah 3 translationQuestions

Jeremiah 3:21-22

UDB:

[21] Then God said, "People will hear a noise on the barren hilltops.
It will be the noise made by people weeping and pleading for God to be merciful to them.
They will be admitting that they have forgotten Yahweh their God,
and that they turned away from behaving as God wanted them to.
[22] You Israelite people, come back to me!
If you do that, I will cause you to never turn away from me again."
The people will reply, "We are returning to you,
because you are Yahweh, our God.

ULB:

[21] A voice is heard on the plains, the weeping and pleading of the people of Israel!
For they have changed their ways; they have forgotten Yahweh their God.
[22] "Return, faithless people! I will heal you of treachery!"
"Behold! We will come to you, for you are Yahweh our God!

translationNotes

A voice is heard

This can be stated in active form. AT: "People hear a noise" (See: Active or Passive)

the weeping and pleading of the people of Israel

"the people of Israel crying and begging loudly"

they have forgotten Yahweh their God

Here "have forgotten" represents neglecting or ignoring. AT: "They have ignored Yahweh their God" (See: Metaphor)

I will heal you of treachery!

Possible meanings are 1) "heal you of treachery" represents causing Israel to stop being unfaithful to God. AT: "I will cause you to stop being unfaithful to me" or 2) "heal you of treachery" represents forgiving Israel for being unfaithful. AT: "I will forgive your treachery" (See: Metaphor)

treachery

“unfaithfulness”

Behold! We will come to you

It is understood that this is what the people of Israel will say. AT: “The people will reply, ’Behold! We will come to you” or “You will say ”Behold! We will come to you” (See: Ellipsis)

Behold!

“Indeed.” The word “behold” here adds emphasis to what follows.

translationWords

- plead, pleading, plea
- heal, cure

Links:

- Introduction to Jeremiah
- Jeremiah 03 General Notes
- Jeremiah 3 translationQuestions

Jeremiah 3:23-25

UDB:

[23] When we worshiped idols on the mountains, we did not get any help.

Even though we shouted very loudly in our worship, every promise we believed turned out to be lies and only lies.

We now know that trusting in Yahweh our God is the only way Israel will be rescued!

[24] From the time when we were young, the shameful god Baal has taken away from us everything that our ancestors worked hard to acquire.

He has taken away their flocks of sheep and herds of cattle, their sons and their daughters.

[25] So, now we should lie down feeling very ashamed,

because we and our ancestors have sinned against Yahweh our God,

and we have never obeyed him."

ULB:

[23] Surely lies come from the hills, a confusing noise from the mountains;

surely Yahweh our God is the salvation of Israel.

[24] Yet shameful idols have consumed what our ancestors have worked for—

their flocks and cattle, their sons and daughters!

[25] Let us lie down in shame. May our shame cover us, for we have sinned against Yahweh our God!

We ourselves and our ancestors, from the time of our youthfulness to this present day, have not listened to the voice of Yahweh our God!"

translationNotes

Surely lies come from the hills

Here "the hills" represent the people's worship of false gods on the hills. The people now realize that those false gods could not guide and help them. AT: "The false gods that we worshiped on the hills could not guide us" (See: Metonymy)

a confusing noise from the mountains

People made a lot of noise on the hills and mountains when they worshiped false gods. AT: "We made a confusing noise on the mountains while we worshiped them, but they did not help us" (See: Assumed Knowledge and Implicit Information)

surely Yahweh our God is the salvation of Israel

"surely Yahweh our God is the savior of Israel" or "surely Yahweh our God is the only one who can save Israel"

shameful idols have consumed what our ancestors have worked for

This represents the people of Israel losing many of their possessions because they offered them to the idols. (See: Metaphor)

their flocks and cattle, their sons and daughters

This is a list of animals and people that the people of Israel had killed and offered to the idols.

Let us lie down in shame. May our shame cover us

These phrases share similar meanings and emphasize that the people are fully aware of their shameful behavior. AT: "Let us be completely humiliated" (See: Parallelism)

May our shame cover us

Being fully aware of their shame is spoken of as if shame were covering them like a blanket or a garment. (See: Metaphor)

from the time of our youthfulness

Possible meanings are that 1) "the time of our youthfulness" refers to when each person was young. AT: "from when we were young" or 2) "the time of our youthfulness" is a metaphor that refers to when Israel was first becoming a nation. AT: "from when we were first becoming a nation" (See: Metaphor)

have not listened to the voice of Yahweh our God

Here "listened" represents obeying, and "the voice of Yahweh" represents what Yahweh has said. AT: "have not obeyed what Yahweh our God has said" (See: Metonymy)

translationWords

- salvation
- idol, idolatrous
- consume
- works, deeds, work, acts
- flock, herd
- cow, calf, bull, cattle
- sin, sins, sinned, sinful, sinner, sinning
- voice

Links:

- Introduction to Jeremiah
- Jeremiah 03 General Notes
- Jeremiah 3 translationQuestions

Jeremiah 04 General Notes

Structure and formatting

Some translations prefer to set apart quotations. The ULB and many other English translations indent the lines of 4:1-3, 4-9, which are extended quotations.

The prophecy revealed to Jeremiah is recorded in 3:19-4:3. Despite covering more than one chapter, this should be seen as one unit. (See: prophet, prophets, prophecy, prophesy, seer, prophetess and reveal, reveals, revealed, revelation)

Special concepts in this chapter

Yahweh's punishment

This chapter prophecies Yahweh's punishment on Judah. This should bring Judah to repentance, but it does not. It is also intended to make the nations fear the power of Yahweh and make them desire to worship him. (See: repent, repents, repented, repentance and fear, fears, afraid)

Links:

- **Jeremiah 04:01 Notes**

Jeremiah 4:1-3

UDB:

[1] Yahweh says, "You Israelite people, if you come back to anyone, it should be to me.
If you get rid of those detestable idols,
if you do not go away from me again,
[2] and if you declare, 'Just as surely as Yahweh lives,'
when you take your oaths,
and if you are truthful, just, and righteous,
then the people in the other nations of the world
will ask me to bless them as I have blessed you,
and they will all come and honor me."
[3] This is what Yahweh says to the people of Jerusalem and the other cities in Judah,
"Cause your inner beings to be ready to receive my messages
like farmers plow up hard ground in order that they can plant seed in it.
Just as farmers do not waste good seed by sowing seeds among thorny plants,
I do not want to waste my time telling you messages that you are not ready to receive.

ULB:

[1] "If you return, Israel—this is Yahweh's declaration—then it should be to me that you return.
If you remove your detestable things from before me and do not wander from me again,
[2] You must be truthful, just, and righteous when you swear, 'As Yahweh lives.'
Then the nations will bless themselves in him, and in him they will glory."
[3] For Yahweh says this to each person in Judah and Jerusalem:
'Plow your own ground,
and do not sow among thorns.

translationNotes

If you return, Israel

Here "return" is a metaphor for changing who they worship, and Israel is a metonym representing the people of Israel. The people had been worshiping idols rather than Yahweh. AT: "If you will come back, people of Israel" or "If you will change who you worship, people of Israel" (See: Metonymy and Metaphor)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

then it should be to me that you return

Possible meanings are that 1) this is a command that emphasizes who they should return to. AT: "then come back to me" or "then worship me" 1) this is a repetition of the first phrase, which expresses a condition. AT: "if you will come back to me" or "if you will start worshiping me again" (See: Metonymy and Idiom)

If you remove your detestable things from before me

Here "detestable things" refers to idols, which God hates. AT: "If you remove your disgusting idols from my presence" (See: Metonymy)

do not wander from me again

Here "wander" is a metaphor for being unfaithful. AT: "if you remain faithful to me" (See: Metaphor)

As Yahweh lives

"As surely as Yahweh is alive." The people use this expression to show that what they say next is certainly true. This is a way of making a solemn promise. AT: "I solemnly swear" (See: Idiom)

the nations will bless themselves in him

Here "the nations" is a metonym for people of other nations. The word "him" refers to Yahweh. Since Yahweh is speaking, it can also be translated as "me." AT: "people of other nations will bless themselves in me" (See: Metonymy and First, Second, or Third Person)

the nations will bless themselves in him

Here "bless themselves in him" is a metonym for asking Yahweh to bless them. AT: "the people of the nations will ask Yahweh to bless them" (See: Metonymy)

in him they will glory

The word "him" refers to Yahweh. Since Yahweh is speaking, "him" can also be translated as "me." AT: "they will boast in me" or "they will praise me" (See: First, Second, or Third Person)

Plow your own ground, and do not sow among thorns

Yahweh tells the people to prepare their lives like a farmer prepares the ground for planting. (See: Metaphor)

translationWords

- return
- kingdom of Israel
- Yahweh
- declare, declaration
- oath, swear, swear by
- true, truth, truths
- just, justice, justly
- righteous, righteousness
- nation
- bless, blessed, blessing
- glory, glorious
- Judah, kingdom of Judah
- Jerusalem
- sow, sower, plant

Links:

- Introduction to Jeremiah
- Jeremiah 04 General Notes
- Jeremiah 4 translationQuestions

Jeremiah 4:4-6

UDB:

[4] Show that your inner beings and your minds are devoted to me.
If you do not do that, my being angry with you
because of all the sins that you have committed
will be like a fire that will be impossible to extinguish.
[5] Declare this to all the people in Jerusalem and the rest of Judea;
blow the trumpets everywhere in the land to warn the people.
Tell them that they should flee to
the cities that have high walls around them.
[6] Shout to the people of Jerusalem
and run away now. Do not delay,
because I am about to bring a terrible disaster upon you
that will come from the north.

ULB:

[4] Circumcise yourselves to Yahweh,
and remove the foreskins of your heart,
men of Judah and inhabitants of Jerusalem, or else my fury will break out like fire,
and burn with no one to quench it,
because of the wickedness of your deeds.
[5] Report in Judah and let it be heard in Jerusalem.
Say, “Blow the trumpet in the land.”
Proclaim, “Gather together. Let us go to the fortified cities.”
[6] Lift up the signal flag and point it toward Zion,
and run for safety!
Do not stay, for I am bringing disaster
from the north and a great collapse.

translationNotes

Circumcise yourselves to Yahweh, and remove the foreskins of your heart

Yahweh describes the people's devotion to him in terms of the physical sign of covenant. AT: "Dedicate yourselves completely to Yahweh" (See: Metaphor)

Circumcise yourselves ... remove the foreskins of your heart

These two phrases mean basically the same thing. Together they emphasize the command. (See: Parallelism)

my fury will break out like fire, and burn with no one to quench it

Yahweh speaks of becoming extremely angry as if his anger were fire. AT: "my anger will burn like a fire and no one will be able to stop it" or "I will be extremely angry, and no one will be able to stop me" (See: Simile)

fury

"great anger"

Report in Judah and let it be heard in Jerusalem

These phrases mean basically the same thing. Together they emphasize the command. (See: Parallelism)

let it be heard in Jerusalem

This can be stated in active form. AT: "cause the people in Jerusalem to hear it" (See: Active or Passive)

Blow the trumpet in the land

The trumpet would warn the people that their enemies were coming to attack them.

Let us go to the fortified cities

They would go to the fortified cities for protection from their enemies.

disaster ... a great collapse

These words mean basically the same thing. The phrase "a great collapse" defines what the "disaster" will be. (See: Doublet)

for I am bringing disaster from the north and a great collapse

This represents God sending an army from the north to cause disaster and destruction in Judah. AT: “for I will cause an army from the north to come and destroy you” (See: Metaphor)

from the north

This represents an enemy army that would come from the north. (See: Metonymy)

translationWords

- circumcise, circumcised, circumcision
- heart, hearts
- fire
- quench
- evil, wicked, wickedness
- works, deeds, work, acts
- report
- trumpet
- proclaim, proclamation
- Zion, Mount Zion

Links:

- Introduction to Jeremiah
- Jeremiah 04 General Notes
- Jeremiah 4 translationQuestions

Jeremiah 4:7-8

UDB:

[7] An army that has destroyed many nations will attack you
like a lion that comes out of its den to attack other animals.
The soldiers of that army
are already marching toward your land.
They will destroy your cities and leave them without any people still living in them.
[8] So, put on rough clothes
and weep and beat your breasts
to show that you are very sorry for what you have done,
because Yahweh is still very angry with us.

ULB:

[7] A lion is coming out from his thicket
and someone who will destroy nations is setting out.
He is leaving his place to bring horror to your land,
to turn your cities into ruins, where no one will live.
[8] Because of this, wrap yourself in sackcloth, lament and wail.
For the force of Yahweh's anger has not turned away from us.

translationNotes

A lion is coming

God speaks of a powerful army as if it were a fierce lion. AT: "A powerful and merciless army approaches" (See: Metaphor)

thicket

a set of bushes that grew closely together

someone who will destroy nations

Here "someone" represents a king and his army. (See: Synecdoche)

is setting out

This idiom refers to starting to move. AT: “is starting to march” (See: Idiom)

to bring horror to your land

This represents destroying the land, which would cause people who see it to be horrified. AT: “to destroy your land” (See: Metonymy)

wrap yourself in sackcloth

People would wear sackcloth to show that they were very sad. In this context it would be to show that they were very sorry for the bad things they had done. AT: “put on the clothes that show you are mourning” (See: Symbolic Action)

wail

cry loudly

For the force of Yahweh’s anger has not turned away from us

Anger is spoken of as if it were a living thing that could turn away from people. Here “Yahweh’s anger has not turned away from us” means that Yahweh is still very angry with the people. AT: “For Yahweh is still very angry with us” (See: Metaphor)

translationWords

- lion
- ruin, ruins
- life, live, lived, lives, living, alive
- sackcloth
- lament, laments, lamentation
- angry, anger
- turn, turn away, turn back

Links:

- Introduction to Jeremiah
- Jeremiah 04 General Notes
- Jeremiah 4 translationQuestions

Jeremiah 4:9-10

UDB:

[9] Yahweh declares that at the time when Yahweh punishes you, the king of Judah and all his officials will be very afraid.

The priests and the prophets will be terrified."

[10] Then I replied, "Yahweh my God, you completely deceived the people by telling them that there would be peace in Jerusalem, but now our enemies are ready to slaughter us with their swords!"

ULB:

[9] Then it will happen in that day—this is Yahweh's declaration—that the hearts of the king and his officials will die. The priests will be appalled, and the prophets will be horrified.'" [10] So I said, "Ah! Lord Yahweh. Surely you have completely deceived this people and Jerusalem by saying, 'There will be peace for you.' Yet the sword is striking against their life."

translationNotes

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

the hearts of the king and his officials will die

Here "hearts" represent courage. Also "the hearts ... will die" represents losing courage and being afraid. AT: "the king and his officials will stop being courageous" or "the king and his officials will be terrified" (See: Metonymy and Metaphor)

the sword is striking against their life

Here enemies being ready to kill people is spoken of as if the sword was a person striking at people. AT: "our enemies are ready to slaughter us with their swords" (See: Personification)

translationWords

- king
- death, die, dead
- priest, priests, priesthood
- prophet, prophets, prophecy, prophesy, seer, prophetess

- Lord Yahweh, Yahweh God
- deceive, deceit, deception, deceptive
- people group, peoples, the people, a people
- peace, peaceful
- sword

Links:

- Introduction to Jeremiah
- Jeremiah 04 General Notes
- Jeremiah 4 translationQuestions

Jeremiah 4:11-12

UDB:

11 When that happens, Yahweh will say to the people of Jerusalem,

”A huge army will come to attack you.

They will not be like a gentle breeze that separates the wheat from the chaff.

They will be like a very hot wind that blows in from the desert.

12 They will be like a strong blast that I will send.

Now I am declaring that I will punish you.”

ULB:

11 In that time it will be said of this people and Jerusalem, ”A burning wind from the plains of the desert will make its way to the daughter of my people. It will not winnow or cleanse them. 12 A wind far stronger than that will come at my command, and I will now pass sentence against them.

translationNotes

it will be said

This can be stated in active form. AT: “Yahweh will say” (See: Active or Passive)

burning wind from the plains ... wind far stronger

Here a “burning wind” represents a fierce and merciless enemy. (See: Metaphor)

will make its way

“will travel” or “will rush”

the daughter of my people

Yahweh shows his love for his people by speaking of them as a daughter. AT: “my people, who are like a daughter to me” or “my dear people” (See: Metaphor)

It will not winnow or cleanse them

The words “winnow” and “cleanse” refer to blowing away the useless skins from grain. Only a light wind was needed for that. AT: “It will not be a light wind for blowing the chaff away from the grain” (See: Doublet and Metaphor)

will come at my command

“will come when I command it to come”

at my command

This expression in Hebrew is interpreted by some modern versions as “for me” or “from me.”

pass sentence against them

“announce their punishment”

translationWords

- desert, wilderness
- people of God, my people
- winnow, sift
- clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes
- command, commands, commanded, commandment, commandments

Links:

- Introduction to Jeremiah
- Jeremiah 04 General Notes
- Jeremiah 4 translationQuestions

Jeremiah 4:13-15

UDB:

13 And the people in Jerusalem will say, "Our enemies are about to rush down on us; their chariots are like whirlwinds.

Their horses are faster than eagles.

It will be terrible for us!

14 You people of Jerusalem cleanse your inner beings,

in order that Yahweh will rescue you.

How long will you continue to think about doing evil deeds?

15 From the city of Dan in the far north to the hills of Ephraim a few miles north of Jerusalem messengers are proclaiming that disasters are coming."

ULB:

13 See, he is attacking like clouds, and his chariots are like a storm. His horses are faster than eagles. Woe to us, for we will be devastated! 14 Cleanse your heart from wickedness, Jerusalem, so that you might be saved. How long will your deepest thoughts be about how to sin? 15 For a voice is bringing news from Dan, and the coming disaster is heard from the mountains of Ephraim.

translationNotes

See, he is attacking like clouds

The word "he" refers to the enemy king and his army. The great size of the army is spoken of as if they were giant storm clouds. AT: "See, great armies like giant clouds are gathering to attack" or "See, great armies are gathering to attack" (See: Simile)

his chariots are like a storm

The enemies' chariots are spoken of as if they were like a storm. Storms can be noisy, destructive, and fast-moving. AT: "the roar of their chariots coming is like a fierce storm" (See: Simile)

Woe to us

"This is terrible"

for we will be devastated

This can be stated in active form. AT: "for they will devastate us" or "for they will destroy us all" (See: Active or Passive)

Cleanse your heart from wickedness, Jerusalem

This is a warning to the people living in Jerusalem to repent. “Cleanse your heart” is a metaphor for removing evil from their lives. AT: “People of Jerusalem, stop being evil” or “People of Jerusalem, stop living wickedly” (See: Metaphor)

How long will your deepest thoughts be about how to sin?

This question is used to rebuke the people for always planning how to sin. AT: “Your deepest thoughts are about how to sin!” or “You are always thinking about how to sin!” (See: Rhetorical Question)

a voice is bringing news from Dan

Here “a voice” represents a messenger. AT: “a messenger comes and tells about what is happening in Dan” (See: Synecdoche)

Dan

This probably refers to the region of Dan, which was west of Jerusalem.

the coming disaster is heard from the mountains of Ephraim

This can be stated in active form. AT: “people hear about the disaster that is coming from Ephraim” (See: Active or Passive)

from Dan ... mountains of Ephraim

By hearing that the the enemies had gotten to Dan and Ephraim, people in Jerusalem would understand that the enemies were getting closer to them.

translationWords

- chariot
- horse
- eagle
- devastate, devastation
- clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes
- evil, wicked, wickedness
- save, saves, saved, safe
- sin, sins, sinned, sinful, sinner, sinning
- voice
- Dan
- Ephraim

Links:

- Introduction to Jeremiah
- Jeremiah 04 General Notes
- Jeremiah 4 translationQuestions

Jeremiah 4:16-18

UDB:

[16] So I said this to the people in other nations,

and also announced it in Jerusalem,

"Yahweh says that an army is coming to Jerusalem from far away;

they will shout a battle cry against the cities of Judah.

[17] They will set up tents around Jerusalem like people set up temporary shelters around a field at harvest time.

That will happen because the people of Judah have rebelled against me.

[18] You will be punished very severely;

it will be as though a sword has stabbed your hearts.

But you are causing those things to happen to you

because of the evil things that you have done."

ULB:

[16] Make the nations think about this: See, announce to Jerusalem that besiegers are coming from a distant land to shout in battle against the cities of Judah. [17] They will be like the watchmen of a cultivated field against her all around, since she has been rebellious against me—this is Yahweh's declaration— [18] and your conduct and your deeds have done these things to you. This will be your punishment. How terrible it will be! It will strike your very heart.

translationNotes

besiegers are coming

Besiegers are soldiers who surround a city in order to keep the people in the city from being able to get supplies of food and water.

They will be like the watchmen of a cultivated field against her all around

Carefully guarding a city to keep people from going in and out is spoken of as if they are carefully watching a field to keep people from stealing from it. AT: "they will guard Jerusalem carefully like watchmen who carefully guard a cultivated field" (See: Simile)

against her all around

The word "her" refers to Jerusalem. Jerusalem was often spoken of as if it were a woman. (See: Personification)

she has been rebellious against me

The word “she” refers to Jerusalem and represents the people of Jerusalem. The word “me” refers to Yahweh. AT: “the people of Jerusalem have been rebellious against me” (See: Metonymy)

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: First, Second, or Third Person)

your conduct and your deeds have done these things to you

Here “conduct” and “deeds” are spoken of as if they are people that could do things. These abstract nouns can be expressed with the phrase “what you have done.” AT: “These things are happening to you because of what you have done” (See: Personification and Abstract Nouns)

It will strike your very heart

Here “heart” probably refers to the emotions, and “strike your very heart” probably refers to causing them to suffer terribly. AT: “It will be as if it strikes your very heart” or “It will cause you to suffer terrible anguish” (See: Metaphor)

translationWords

- nation
- rebel, rebellious, rebellion
- works, deeds, work, acts

Links:

- Introduction to Jeremiah
- Jeremiah 04 General Notes
- Jeremiah 4 translationQuestions

Jeremiah 4:19-20

UDB:

[19] Then I said to myself, "I am extremely anguished;
the pain in my inner being is very severe.
My heart beats wildly!
But I cannot remain silent
because I have heard our enemies blowing their trumpets
to announce that the battle against Judah will start immediately!
[20] Disasters will occur one after another
until the whole land is ruined.
Suddenly all our tents will be destroyed;
even the curtains inside the tents will be ripped apart.

ULB:

[19] My heart! My heart! I am in anguish in my heart. My heart is turbulent within me. I cannot keep quiet for I hear the sound of the horn, an alarm for battle. [20] Disaster follows after disaster; for all the land lies in ruins. Suddenly my tents are destroyed, my curtains in a moment.

translationNotes

My heart! My heart!

Here "heart" represents painful emotions, such as grief and fear. The phrase is repeated to express the intensity of the pain. (See: Metonymy)

I am in anguish in my heart

The speaker feels severe emotional pain that causes severe physical pain.

My heart is turbulent within me

"My heart is beating wildly." Here "heart" refers to the body part. It is turbulent because it is beating much stronger and faster than normal.

turbulent

full of confusion, violence, or disorder; not stable or steady

Suddenly my tents are destroyed

This can be stated in active form. AT: “Enemies have suddenly destroyed my tents” (See: Active or Passive)

my curtains in a moment

The words “are destroyed” are understood from the previous phrase. AT: “my curtains are destroyed in a moment” (See: Ellipsis)

my curtains

Curtains are cloths that are hung to separate the rooms in the tents.

translationWords

- heart, hearts
- trumpet
- alarm, alarmed
- proclaim, proclamation
- devastate, devastation
- tent

Links:

- Introduction to Jeremiah
- Jeremiah 04 General Notes
- Jeremiah 4 translationQuestions

Jeremiah 4:21-22

UDB:

[21] How long will this battle continue?
How long will I continue to see the enemy battle flags
and hear the sound of their trumpets being blown?
[22] Yahweh says: My people are very foolish!
They do not have a relationship with me.
They are like stupid children
who do not understand anything.
They very cleverly do what is wrong,
but they do not know how to do what is good.

ULB:

[21] How long will I see the standard? Will I hear the sound of the horn? [22] For the foolishness of my people—they do not know me. They are idiotic people and they have no understanding. They have skill at evil, but do not know to do good.

translationNotes

How long will I see the standard? Will I hear the sound of the horn?

Jeremiah uses these questions to show his distress about seeing the battle flag and hearing the sound of the horn for such a long time. He wishes that the battle would end soon. It can be stated as an exclamation. AT: "Oh, how I wish that the battle would end, and the flag would be lowered, and the sound of the army's horn would stop" (See: Rhetorical Question)

the standard

"the battle flag"

the sound of the horn

Someone would blow the horn as a signal for battle.

For the foolishness of my people ... do not know to do good

It can be stated clearly that Yahweh says this. This is probably his reply to Jeremiah, telling why the battle is still happening. AT: "Yahweh replied, 'It is because of the foolishness of my people ... do not know to do good' " (See: Assumed Knowledge and Implicit Information)

idiotic people

“stupid people”

translationWords

- fool, fools, foolish, folly
- understand, understanding
- good, goodness

Links:

- Introduction to Jeremiah
- Jeremiah 04 General Notes
- Jeremiah 4 translationQuestions

Jeremiah 4:23-26

UDB:

[23] God gave me a vision in which I saw
that the earth was barren and without form.
I looked at the sky,
and there was no light there.
[24] I looked at the mountains and hills,
and they shook and moved from side to side.
[25] I looked and saw that all there were no more people
and all the birds had flown away.
[26] I looked and saw that the fields that previously were fertile had become a desert.
The cities were all ruined;
they had all been destroyed by Yahweh because he was extremely angry."

ULB:

[23] I saw the land. Behold! It was formless and empty. For there was no light for the heavens. [24] I looked at the mountains. Behold, they were trembling, and all the hills were shaking about. [25] I looked. Behold, there was no one, and all the birds of the heavens had fled. [26] I looked. Behold, the orchards were a wilderness and all the cities had been pulled down before Yahweh, before the fury of his wrath."

translationNotes

General Information:

Jeremiah describes a vision that God gave him about things that would happen later.

Behold

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

formless and empty

This vision is a prophecy of what the land of Israel would be like after the people were all taken into captivity.

there was no light for the heavens

“there were no lights in the sky”

all the cities had been pulled down

“all the cities had been destroyed” or “all the cities were a heap of ruins”

before Yahweh, before the fury of his wrath

This indicates that all these things would happen because Yahweh was so angry with the people of Judah.

translationWords

- heaven, sky, skies, heavens, heavenly
- desert, wilderness
- wrath, fury

Links:

- Introduction to Jeremiah
- Jeremiah 04 General Notes
- Jeremiah 4 translationQuestions

Jeremiah 4:27-29

UDB:

[27] This is what Yahweh is saying,

”the entire land of Judah will be ruined,

but I will not destroy it completely.

[28] I will do to my people what I said that I would do,

and I will not change my mind.

So when that happens, it will be as though the earth will mourn

and the sky will become very dark.

[29] When the people hear the sound of the enemy cavalry and archers marching,

they will be terrified as they flee from their cities.

Some of them will find places to hide in the bushes,

and others will run toward the quarries to escape being killed by their enemies.

All the cities in Judah will be abandoned;

not one person will remain in them.

ULB:

[27] This is what Yahweh says, ”All the land will become a devastation, but I will not completely destroy it. [28] For this reason, the land will mourn, and the heavens above will darken. For I have declared my intentions; I will not hold back; I will not turn from carrying them out. [29] Every city will flee from the noise of the cavalry and the archers with a bow; they will run into the forests. Every city will climb up into the rocky places. The cities will be abandoned, for there will be no one to inhabit them.

translationNotes

All the land will become a devastation

“All the land of Judah will be devastated” or “all the land of Judah will be ruined”

the land will mourn, and the heavens above will darken

Jeremiah emphasizes Yahweh’s judgment by saying that the earth itself expresses great sorrow. (See: Personification)

I will not hold back

“I will not change my mind”

I will not turn from carrying them out

Here “turn” represents deciding not to do what he said he would do. AT: “I will not change my mind about doing what I said I would do” or “I will not refuse to do what I planned to do” (See: Metaphor)

Every city

Here “city” represents the people living in the city. AT: “The people of every city” (See: Metonymy)

cavalry

a group of soldiers riding horses

they will run into the forests

They will run away to the forests for safety.

The cities will be abandoned, for there will be no one to inhabit them

These two clauses have similar meanings. The second one strengthens the thought in the first. AT: “The cities will be empty. There will be no one left to live in them” (See: Parallelism)

translationWords

- mourn, mourning
- declare, declaration
- bow and arrow

Links:

- Introduction to Jeremiah
- Jeremiah 04 General Notes
- Jeremiah 4 translationQuestions

Jeremiah 4:30-31

UDB:

[30] So you who will surely be destroyed,
what will you do then?
Even though you have worn beautiful clothes and jewelry
and paint around your eyes,
those things will not help you,
because the people in other countries that you think love you really despise you,
and they will try to kill you.
[31] It is as though I already hear the people in Jerusalem crying very loudly,
as a woman cries when she is giving birth to her first child;
she gasps for breath and pleads for someone to help her,
and she shouts, 'Something terrible is happening to me; they are about to murder me!'"

ULB:

[30] Now that you have been devastated, what will you do? For though you dress in scarlet, adorn yourself with gold jewelry, and make your eyes look bigger with paint, the men who lusted for you now reject you. Instead, they are trying to take away your life. [31] So I hear the sound of anguish, distress as in the birth of a firstborn child, the sound of the daughter of Zion. She is gasping for breath. She spreads out her hands, 'Woe to me! I am fainting because of these murderers.'"

translationNotes

Connecting Statement:

Yahweh continues speaking to Judah.

General Information:

Yahweh speaks of the people of Judah as if they were a prostitute because they were unfaithful to him by worshiping other gods.

Now that you have been devastated, what will you do?

This question is used to tell the people of Judah that there is nothing they can do to help themselves. AT: "Now that your enemies have devastated you, there is nothing you can do to find help. (See: Rhetorical Question)

you dress in scarlet ... gold jewelry ... eyes ... with paint

God speaks of the people of Judah as if they were a prostitute making herself look beautiful in order to attract men to her. This can be stated clearly. AT: "Like a prostitute you dress in scarlet ... good jewelry ... eyes ... with paint" (See: Assumed Knowledge and Implicit Information)

you dress in scarlet

Here "scarlet" represents expensive, red clothing. AT: "you wear expensive red clothing" (See: Metonymy)

adorn yourself with gold jewelry

"you put on gold jewelry"

men who lusted for you now reject you

God speaks of the nations that Judah had depended on for wealth and business as if they were men who lusted after Judah. Those nations would reject Judah when they see God's judgment. (See: Metaphor)

they are trying to take away your life

Here "trying to take your life away" represents trying to kill the people of Judah. AT: "They are trying to kill you" (See: Metonymy)

distress as in the birth

This simile is used to show how greatly distressed Judah will be. AT: "severe distress as in the pain and suffering a woman has while giving birth" (See: Simile)

the daughter of Zion

God shows his love for the people of Jerusalem by speaking of them as a daughter. AT: "my dear daughter, Zion" (See: Metaphor)

Woe to me

"I am in great danger"

I am fainting

"I am becoming weak"

translationWords

- gold
- reject
- firstborn
- Zion, Mount Zion
- woe

Links:

- Introduction to Jeremiah
- Jeremiah 04 General Notes
- Jeremiah 4 translationQuestions

Jeremiah 05 General Notes

Structure and formatting

Some translations prefer to set apart quotations. The ULB and many other English translations indent the lines of 5:1-31, which is an extended quotation.

Important figures of speech in this chapter

Hyperbole

It is possible that Yahweh is using the word “a” (meaning “even one”) as hyperbole when he states, “If you can find a man or anyone who is acting justly and trying to act faithfully, then I will forgive Jerusalem.” The purpose of this is to show how evil Jerusalem had become. (See: Hyperbole and Generalization, just, justice, justly, faith, forgive, forgives, forgiven, forgiveness and evil, wicked, wickedness)

Rhetorical questions

Yahweh asks several rhetorical questions in this chapter. This is intended to show Jeremiah the justness of his actions. (See: Rhetorical Question)

Links:

- **Jeremiah 05:01 Notes**

Jeremiah 5:1-3

UDB:

[1] Yahweh said to the people of Jerusalem, "Go up and down every street.
Search in the marketplaces to find people who do what is fair,
who try to be faithful to me.
If you find even one person like that,
I will forgive the people of Jerusalem and not destroy their city.
[2] But when the people there swear an official oath by Yahweh's life,
they are lying."
[3] So I prayed, "Yahweh, you are certainly searching for people who are faithful to you.
You punished your people, but they did not pay any attention.
You crushed them, but they ignored what you were telling them to do.
They were extremely stubborn
and refused to return to you."

ULB:

[1] "Rush about through the streets of Jerusalem; search in her city squares, too. Then look and think about this:
If you can find a man or anyone who is acting justly and trying to act faithfully,
then I will forgive Jerusalem.
[2] Although they say, 'As Yahweh lives,' yet they are swearing falsely."
[3] Yahweh, do your eyes not look for faithfulness? You struck the people, but they do not feel pain.
You have completely defeated them, but they still refuse to receive discipline. They make their faces harder than rock, for they refuse to repent.

translationNotes

General Information:

Jeremiah often wrote prophecy in the form of poetry. Hebrew poetry uses different kinds of parallelism. (See: Poetry and Parallelism)

Rush about through the streets

“Go quickly through the streets”

Then look and think about this

“look and find out”

city squares

broad and open places in a city where people can gather

who is acting justly

“who does what is just”

Although they say

The word “they” refers to the people of Jerusalem.

As Yahweh lives

“as surely as Yahweh is alive.” The people use this expression to show that what they say next is certainly true. This is a way of making a solemn promise. See how you translated this in Jeremiah 4:2. AT: “I solemnly swear” (See: Idiom)

do your eyes not look for faithfulness?

Jeremiah uses this question to emphasize that what Yahweh really wants is faithfulness. Wanting people to be faithful is spoken of as looking for faithfulness. AT: “you look for faithfulness.” or “you want people to be faithful.” (See: Rhetorical Question and Metaphor)

You struck the people, but they do not feel pain.

God punished his people in various ways. Here it is spoken of as if he hit them. AT: “You punish the people, but they do not pay attention” (See: Metaphor)

they still refuse to receive discipline

Here “to receive discipline” represents learning from discipline to do what is right. AT: “they still refuse to learn their lesson” (See: Metaphor)

They make their faces harder than rock

Hard faces represents the expression on their faces that shows that they are stubborn. The simile "harder than rock" shows that the people are extremely stubborn. AT: "They are extremely stubborn" (See: Metonymy and Simile)

translationWords

- Jerusalem
- just, justice, justly
- faithful, faithfulness
- forgive, forgives, forgiven, forgiveness
- life, live, lived, lives, living, alive
- Yahweh
- oath, swear, swear by
- people of God, my people
- receive
- discipline, disciplines, disciplined, self-discipline
- face
- repent, repents, repented, repentance

Links:

- Introduction to Jeremiah
- Jeremiah 05 General Notes
- Jeremiah 5 translationQuestions

Jeremiah 5:4-6

UDB:

[4] Then I thought, "We cannot expect these people to act righteously, because they are poor;
they do not have any sense.
They do not know the way Yahweh wants them to conduct their lives;
they do not know what God requires them to do.
[5] So, I will go and talk to their leaders,
because they surely know how God wants them to conduct their lives."
But they also have stopped obeying Yahweh,
and they will not allow him to lead them.
[6] Because of that, lions will come out of the forests and kill them;
wolves from the desert will attack them;
leopards that lurk outside their cities will maul anyone who walks outside the cities.
Those things will happen because the people have sinned very much against God
and have turned away from him very frequently.

ULB:

[4] So I said, "Surely these are only poor people.
They are foolish, for they do not know Yahweh's ways, nor their God's decrees.
[5] I will go to the important people and declare God's messages to them, for they at least know Yahweh's ways, the decrees of their God."
But they all broke their yoke together; they all tore apart the chains that bound them to God.
[6] So a lion from a thicket will attack them. A wolf from the Arabah will ruin them.
A lurking panther will come against their cities. Anyone who goes outside his city will be torn apart.
For their transgressions increase. Their acts of faithlessness are unlimited.

translationNotes

So I said

Jeremiah is speaking.

But they all broke their yoke together; they all tore apart the chains that bound them to God.

The yoke and chains represent the law which bind God and his people. (See: Metaphor)

So a lion ... A wolf ... A lurking panther

These are dangerous animals that can kill people. Possible meanings are that 1) this really is about wild animals killing people or 2) these wild animals are metaphors for enemy armies. (See: Metaphor)

So a lion ... A wolf ... A lurking panther ... torn apart

One possible meaning is that these are metaphors for enemy armies who will attack Judah. AT: "Like a lion from the thicket, a wolf from the Arabah, and a lurking panther, enemy armies will come against their cities, attack them, and destroy them. Anyone who goes outside his city will be killed" (See: Metaphor)

thicket

a set of bushes that grew closely together.

wolf

a large wild dangerous dog

lurking

watching for an opportunity to attack

panther

a large wild dangerous cat

For their transgressions increase

The abstract noun "transgressions" can be translated with the verb "sin." AT: "For they sin much" (See: Abstract Nouns)

Their acts of faithlessness are unlimited

The abstract nouns in "acts of faithlessness" can be translated as "the faithless things they do." AT: "The faithless things they do are many" or "They do many faithless things" (See: Abstract Nouns)

translationWords

- fool, fools, foolish, folly
- know, knowledge, make known
- God
- decree
- yoke
- bind, bond, bound
- lion
- Arabah
- ruin, ruins
- transgress, transgresses, transgression
- faithless, faithlessness

Links:

- Introduction to Jeremiah
- Jeremiah 05 General Notes
- Jeremiah 5 translationQuestions

Jeremiah 5:7-9

UDB:

[7] Yahweh says, ”I cannot forgive these people;

even their children have abandoned me.

When they solemnly declare something, they ask their gods to show that what they say is true.

I gave my people everything that they needed,

but they often went to the high places on the hills, where they worshiped their idols and committed adultery there.

[8] Just like well fed male horses neigh, wanting to mate with female horses,

each of the men desires to sleep with his neighbor’s wife.

[9] Should I not punish them for this?

I will certainly get revenge on this nation whose people behave like that!

ULB:

[7] Why should I pardon these people?

Your sons have abandoned me and have made oaths by what are not gods.

I fed them fully, but they committed adultery and walked in great numbers to the houses of prostitutes.

[8] They were horses in heat. They roamed about wanting to mate. Each man neighed to his neighbor’s wife.

[9] So should I not punish them—this is Yahweh’s declaration—

and should I not avenge myself on a nation that is like this?

translationNotes

Why should I pardon these people?

Yahweh uses this question to emphasize that he has no reason to pardon these people. AT: “Because of the things that they do, I cannot pardon these people.” (See: Rhetorical Question)

these people

the people of Jerusalem

Your sons

Yahweh is speaking to Jerusalem as though she were a woman who had children. Jerusalem's "sons" represent the people of Jerusalem. AT: "The people of Jerusalem" (See: Personification)

I fed them fully

Providing all they needed is spoken of as feeding them. AT: "I gave them everything they needed" (See: Metaphor)

they committed adultery and walked in great numbers to the houses of prostitutes

This may be a metaphor for being unfaithful to God and worshiping idols, but idol worship also included prostitution. AT: "they were unfaithful to me and went in large numbers to the houses of prostitutes" (See: Metaphor)

walked in great numbers to the houses of prostitutes

"went in large groups to the houses of prostitutes" or "large groups of them went to the houses of prostitutes"

They were horses in heat ... neighed to his neighbor's wife

Because the God speaks of them as if they were horses that wanted to mate with other horses. AT: "They were like horses in heat ... neighed to his neighbor's wife" (See: Metaphor)

in heat

ready to mate

mate

when animals breed to reproduce

Each man neighed to his neighbor's wife

Male horses neigh loudly to female horses when they want to mate with them. AT: "Like horses who mate with more than one horse, these men wanted to sleep with other men's wives" (See: Metaphor)

So should I not punish them ... and should I not avenge myself on a nation that is like this?

Yahweh uses this question to emphasize that the things that they are doing are so bad that he will no have mercy but will punish them. AT: "Because they do these things, I will punish them ... I will certainly get revenge for myself against them." (See: Rhetorical Question)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

translationWords

- pardon
- oath, swear, swear by
- god, gods, goddess
- adultery, adulterous, adulterer, adulteress, adulterers, adulteresses
- prostitute, harlot, whore
- horse
- neighbor
- punish, punishment
- declare, declaration
- avenge, revenge, vengeance
- nation

Links:

- Introduction to Jeremiah
- Jeremiah 05 General Notes
- Jeremiah 5 translationQuestions

Jeremiah 5:10-13

UDB:

[10] The people of Judah and Israel are like a vineyard.
Go along the rows in their vineyards
and get rid of most of the people,
but do not kill all of them.
These people do not belong to me,
so get rid of them,
like a gardener lops off branches from a vine.
[11] The people of Israel and Judah have turned away from me completely.
[12] They have lied about me and said,
'He cannot do anything to help us!
He will not punish us!
He will not send disasters on us!
We will not experience wars or famines!
[13] What God's prophets say is nothing but wind!
They do not have messages from God!
And because they have not believed me, all of these things will happen to them!'"

ULB:

[10] Go up onto her vineyards' terraces and destroy. But do not bring complete destruction to them.
Trim their vines, since those vines do not come from Yahweh.
[11] For the houses of Israel and Judah have completely betrayed me—this is Yahweh's declaration.
[12] They have spoken falsely about Yahweh and they said, "He will do nothing;
no harm will come upon us, and we will not see sword or famine.
[13] The prophets will become wind, the word is not in them, so let what they say be done to them."

translationNotes

Connecting Statement:

Yahweh continues to speak. Here he speaks to the the enemies of Israel.

Go up onto her vineyards' terraces

In verses 10-13 Yahweh speaks to Israel's enemies. This can be made clear in the quotation. AT: "You enemies of Israel, go up onto her vineyards' terraces" (See: Assumed Knowledge and Implicit Information)

Go up onto her vineyards' terraces and destroy

Yahweh speaks of Israel and Judah as if they were a vineyard and the people there were vines. AT: "Go up into Israel and Judah, which are like a vineyard to me, and destroy them" (See: Metaphor)

do not bring complete destruction to them

"do not completely destroy them"

Trim their vines, since those vines do not come from Yahweh

The word "their" refers to the vineyards. Yahweh speaks of the people of Israel and Judah as if they were vines. AT: "like farmers who trim the vines of a vineyard, you must remove many of the people of Israel and Judah, because they do not belong to Yahweh" (See: Metaphor)

For the houses of Israel and Judah

The word "house" is a metonym for a person's descendants. In this case it refers to the people of the kingdoms of Israel and Judah. AT: "For the people of Israel and Judah" (See: Metonymy)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

They have spoken falsely about Yahweh and they said

"They have spoken falsely about Yahweh by saying"

no harm will come upon us, and we will not see sword or famine

These two sentences say the same thing, the second is more specific than the first. (See: Parallelism)

no harm will come upon us

The idiom "come upon us" means "happen to us." AT: "No harm will happen to us" or "no one will harm us" (See: Idiom)

we will not see sword or famine

Here “see” is a metaphor for experience, and “sword” is a metonym for war. AT: “we will not experience war or famine” (See: Metaphor and Metonymy)

The prophets will become wind

Here “prophets” is a metonym that represents what the prophets say, and “wind” is a metaphor for something that does not do anything. AT: “The prophets words are just noisy wind” or “The prophets make noise like the wind, but what they prophesy will not happen” (See: Metonymy and Metaphor)

the word is not in them

Here “the word” refers to God’s message. AT: “God’s message is not in them” or “the messages that they speak are not from God” (See: Assumed Knowledge and Implicit Information)

so let what they say be done to them

It can be stated clearly what kinds of things the prophets were talking about. AT: “so let the harm that the prophets talk about come to them” or “since the prophets say that bad things will happen to us, let those bad things happen to the prophets” (See: Assumed Knowledge and Implicit Information)

translationWords

- vineyard
- vine
- Yahweh
- kingdom of Israel
- Judah, kingdom of Judah
- betray, betrayer
- declare, declaration
- evil, wicked, wickedness
- sword
- famine
- prophet, prophets, prophecy, prophesy, seer, prophetess

Links:

- Introduction to Jeremiah
- Jeremiah 05 General Notes
- Jeremiah 5 translationQuestions

Jeremiah 5:14-15

UDB:

14 So, this is what Yahweh, the commander of the armies of angels in heaven, has said to me,

”Because my people are saying those things,

I will give you a message to tell them that will be like a fire,

and these people will be like wood that the fire will burn up completely!

15 Listen to Yahweh’s declaration, you people of Israel:

I will bring the army of a distant nation to attack you.

It is a very powerful nation that has existed for a long time.

They speak a language that you do not know,

and which you will not be able to understand.

ULB:

14 So Yahweh, the God of hosts says this, ”Because you have said this, see,

I am about to place my word in your mouth. It will be like a fire, and this people will be like wood! For it will consume them.

15 Behold! I am about to bring a nation against you from far away, house of Israel—this is Yahweh’s declaration—

it is a lasting nation, an ancient nation! It is a nation whose language you do not know,

nor will you understand what they say.

translationNotes

Because you

The word “you” refers to the people of Israel and Judah.

have said this

See what the people said in Jeremiah 5:12.

see

“look” or “listen.” This word adds emphasis to what is said next. AT: “pay attention to what I am about to tell you” (See: Assumed Knowledge and Implicit Information)

I am about to place my word in your mouth

Here "place my word in your mouth" represents causing Jeremiah to speak God's message. AT: "I will cause you to speak my message" (See: Metaphor)

It will be like a fire, and this people will be like wood

Yahweh speaks of his message as if it were a fire, and of his people as if they were wood. (See: Simile)

For it will consume them

"For my message will consume them." Yahweh's message was about how he would punish his people, so he speaks as if his message would destroy them as a fire destroys wood. AT: "For when you speak my message, it will destroy the people of Israel as fire destroys wood" (See: Metaphor)

against you

"to attack you." The word "you" refers to the people of Israel.

house of Israel

The word "house" is a metonym for the family that lives in the house. In this case it refers to Israel's descendants. Here God was speaking to them. See how you translated it in Jeremiah 2:4. AT: "Israelites" or "people of Israel" (See: Metonymy)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

it is a lasting nation, an ancient nation

These phrases mean basically the same thing and emphasize how long the nation has existed. This refers to the nation from far away that Yahweh will bring against Israel. AT: "it is a very old and enduring nation" (See: Doublet)

a lasting nation

"an enduring nation" or "a very strong nation"

It is a nation whose language you do not know, nor will you understand what they say

These phrases mean the same thing and emphasize that the Israelites do not know the language of those people. It may imply that the Israelites have not had much contact with them. AT: “It is a nation whose language you will not understand at all” (See: Parallelism)

translationWords

- Yahweh of hosts, God of hosts, host of, Lord of hosts
- word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures
- fire
- consume
- nation
- house
- Israel, Israelites
- understand, understanding

Links:

- Introduction to Jeremiah
- Jeremiah 05 General Notes
- Jeremiah 5 translationQuestions

Jeremiah 5:16-17

UDB:

[16] Their soldiers are all very strong,
and the arrows from their quivers will send many Judean men to their graves.
[17] They will eat the food that you have harvested from your fields,
even though it should be your own children who eat your bread.
They will kill your flocks of sheep and herds of cattle.
They will eat your grapes and your figs.
They will also destroy your cities that have high walls around them
and kill the people with their swords.

ULB:

[16] Its quiver is like an open tomb. They are all soldiers.
[17] So your harvest will be consumed, your sons and daughters also, and your food.
They will eat your flocks and cattle; they will eat the fruit from your vines and fig trees.
They will beat down with a sword your fortified cities that you trusted in.

translationNotes

Connecting Statement:

Yahweh continues to speak to the people of Israel.

Its quiver ... They are all soldiers

Here "Its quiver" represents the enemy nation's army, and the arrows in the quiver represent the soldiers in the army. (See: Metonymy)

quiver

a container for holding arrows

Its quiver is like an open tomb

An open tomb is one that is prepared to have many dead bodies put in it. The enemy army will kill many people. AT: "That nation's army will use their arrows and kill many people" or "Because of the arrows of its army, many people will die and be buried" (See: Simile)

So your harvest will be consumed, your sons and daughters also, and your food

Possible meanings are that 1) their harvest and their food that was for their sons and daughters would be consumed. AT: "So your harvest and your food for your sons and daughters will be consumed" or 2) their harvest, sons and daughters, and food would all be consumed. The idea of the sons and daughters being "consumed" would be a metaphor for killed. AT: "So your harvest and your food will be consumed, and your sons and daughters will be killed" (See: Metaphor)

So your harvest will be consumed

This can be translated in active form. AT: "So the army of that nation will eat the food that you expected to harvest" (See: Active or Passive)

your sons and daughters also, and your food

Possible meanings are that 1) the enemies would eat the food that the sons and daughters should eat, or 2) the enemies will destroy the sons and daughters and eat the food.

They will eat

The word "They" refers to the army of that nation.

They will batter down with a sword your fortified cities

The sword is a synecdoche for all of the different weapons that people use in war. AT: "They will use their weapons to conquer your strong cities that you trusted to protect you" (See: Synecdoche)

your fortified cities

Fortified cities had a wall around them to protect the people inside from their enemies outside.

that you trusted in

"that you thought were strong enough to keep you safe"

translationWords

- tomb, grave, burial place
- harvest
- consume
- flock, herd
- cow, calf, bull, cattle
- fruit, fruitful
- fig
- sword
- trust, trusts, trusted, trustworthy, trustworthiness

Links:

- Introduction to Jeremiah
- Jeremiah 05 General Notes
- Jeremiah 5 translationQuestions

Jeremiah 5:18-19

UDB:

18 But even when those things happen, I will not get rid of all of you.

19 And when the people ask, 'Why is Yahweh doing this to us?'

you will tell them, 'You rejected him and worshiped foreign gods in your own land,

so now you will become slaves of foreigners in a land that is not your land.'"

ULB:

18 But even in those days—this is Yahweh's declaration—I do not intend to destroy you completely.
19 When you, Israel and Judah, say, 'Why has Yahweh our God done all these things to us?' then you, Jeremiah, will say to them, 'Just as you abandoned Yahweh and served foreign gods in your land, so you must also serve strangers in a land that is not your own.'

translationNotes

Connecting Statement:

Yahweh continues to speak to the people of Israel and Jeremiah.

in those days

The phrase "those days" refers to the time when a distant nation will come and attack the people of Israel.

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

do not intend to destroy

"will not destroy"

done all these things to us

The phrase "these things" refers to sending armies to attack them. AT: "done all these things to harm us" or "sent foreign armies to attack us" (See: Assumed Knowledge and Implicit Information)

Just as you ... served foreign gods in your land, so you must also serve strangers

Here "served foreign gods" represents worshiping foreign gods. God would punish them for serving foreign gods by making them serve foreign people. AT: "Because you ... worshiped foreign gods in your land, you will have to serve foreigners" (See: Metaphor)

translationWords

- Yahweh
- kingdom of Israel
- Judah, kingdom of Judah
- God
- Jeremiah
- worship
- foreigner, foreign, alien
- god, gods, goddess

Links:

- Introduction to Jeremiah
- Jeremiah 05 General Notes
- Jeremiah 5 translationQuestions

Jeremiah 5:20-22

UDB:

[20] Yahweh instructed me to proclaim this message to the people of Israel and Judah,

[21] "Listen to this, you people who so are foolish, and you who have no understanding!

You have eyes, but you cannot see.

Yes, you have ears, but you cannot hear anything.

[22] Why do you not have any awesome respect for me?

You should tremble when you are in my presence!

I, Yahweh, am the one who put a barrier along the shores

so that the waters of the ocean cannot cross it and flood the land.

The waves roll and roar, but they cannot go past that barrier.

ULB:

[20] Report this to the house of Jacob and let it be heard in Judah. Say,

[21] 'Hear this, you foolish people who have no understanding;

who have eyes but you cannot see, and you have ears but you cannot hear.

[22] Do you not fear me—this is Yahweh's declaration—or tremble before my face?

I have placed a border of sand against the sea, an ongoing decree that it does not violate—

even though the sea rises and falls, still it does not violate it. Even though its waves roar, they do not cross it.

translationNotes

Connecting Statement:

Yahweh continues to speak to the people of Israel.

Report this

"Tell this"

the house of Jacob

The word "house" is a metonym for the family that lives in the house. In this case it refers to Jacob's descendants. Translate "house of Jacob" as in Jeremiah 2:4. AT: "descendants of Jacob" (See: Metonymy)

let it be heard in Judah

This can be expressed in active from. AT: “Let those in Judah hear it” or “announce it in Judah” (See: Active or Passive)

who have no understanding

“who do not understand” or “who understand nothing”

you cannot see

Here “cannot see” is a metonym for not understanding. AT: “you do not understand” (See: Metonymy)

you cannot hear

Here “cannot hear” represents not understanding. “AT: ”you do not understand” (See: Metonymy)

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: First, Second, or Third Person)

Do you not fear me ... face?

Yahweh uses this question to emphasize that the people are extremely foolish because they do not fear Yahweh. AT: “It is foolish that you do not fear me ... face!” (See: Rhetorical Question)

or tremble before my face

The trembling would be because of fear, and being “before my face” represents being aware of who God is. AT: “or shake with fear because of me” (See: Assumed Knowledge and Implicit Information and Metonymy)

I have placed a border of sand against the sea

“I placed the sand as the border for the sea”

an ongoing decree that it does not violate

God speaks of the ocean not going past the border of sand as if the border were a law, and as if the ocean were a person who obeys the law. AT: “an everlasting limit that it cannot cross” (See: Metaphor)

rises and falls

“moves back and forth”

it does not violate it

“the ocean does not violate my decree.” God speaks of ocean not going past the border of sand as if the border were a law, and as if the the ocean were a person who obeys the law. AT: “it does not succeed in going past the border” (See: Metaphor)

translationWords

- report
- house
- Jacob, Israel
- Judah
- fool, fools, foolish, folly
- fear, fears, afraid
- tremble
- face
- decree

Links:

- Introduction to Jeremiah
- Jeremiah 05 General Notes
- Jeremiah 5 translationQuestions

Jeremiah 5:23-25

UDB:

[23] But you people are not like the waves that obey me.
You people are very stubborn and rebellious,
and have constantly turned away from me.
[24] You do not say to yourselves,
'Let us have an awesome respect for Yahweh our God,
the one who sends us rain at the times that we need it,
the one who causes the grain to become ripe at the harvest season.'
[25] It is because of the wrong things that you have done, that those good things have not happened.
It is because of the sins that you have committed that you have been prevented from receiving those blessings.

ULB:

[23] But this people has a stubborn heart. It turns away in rebellion and goes away.
[24] For they do not say in their hearts, "Let us fear Yahweh our God, the one who brings the rain
—the early rain and the late rains—in their right time, keeping the fixed weeks of the harvest for us."
[25] Your iniquities kept these things from happening. Your sins have stopped good from coming to you.

translationNotes

General Information:

Yahweh continues to speak to the people of Israel.

this people has a stubborn heart. It turns

The people's heart represents their attitude toward God. If Yahweh is speaking to the people, this can also be expressed with the word "you." AT: "but you people have a stubborn heart. You turn" or "but you people are stubborn. You turn" (See: Metaphor and First, Second, or Third Person)

It turns away in rebellion and goes away

The word "it" refers to the people. Here "goes away" represents disobeying God. AT: "They rebel and disobey me" (See: Metaphor)

they do not say in their hearts

Here “their hearts” represent their thoughts, and “say” represents thinking. AT: “they do not think” (See: Metaphor)

keeping the fixed weeks of the harvest for us

Here “keeping the fixed weeks of the harvest” represents making sure that those weeks happen at the right time. AT: “making sure for us that the weeks of harvest happen when they are supposed to” (See: Assumed Knowledge and Implicit Information)

Your iniquities

The word “Your” refers to the descendants of Jacob and the people of Judah.

these things

This refers to the the rains and the harvests.

Your sins have stopped good from coming to you

Good things “coming” represents good things happening. “Because of your sins, good things have stopped happening to you” (See: Metaphor)

translationWords

- stiff-necked, stubborn
- heart, hearts
- rebel, rebellious, rebellion
- fear, fears, afraid
- Yahweh
- God
- harvest
- iniquity, iniquities
- sin, sins, sinned, sinful, sinner, sinning
- good, goodness

Links:

- Introduction to Jeremiah
- Jeremiah 05 General Notes
- Jeremiah 5 translationQuestions

Jeremiah 5:26-29

UDB:

[26] Among my people are wicked people who hide along the roads to ambush people
like men who hunt birds put nets to catch them.
[27] Like a hunter has a cage full of birds that he has captured,
their homes are full of things that they have gotten by deceiving others
so now they are very rich and powerful.
[28] They are big and fat
because they eat rich food, and there is no limit to the evil deeds that they have done.
In court, they do not help ordinary people get judges to decide fairly for them, and they do not try to defend orphans.
They do not even want to listen to them in court.
[29] So I will certainly punish them for doing those things.
I, Yahweh, declare that I will certainly get revenge on their nation.

ULB:

[26] For wicked men are found with my people. They watch as someone crouches to capture birds;
they set a trap and catch people.
[27] Like a cage full of birds, their houses are full of deceit.
So they grow large and become rich.
[28] They have become fat; they shine with well-being. They crossed over all bounds of wickedness. They do not plead the cause of the people,
or the cause of the orphan. They prosper even though they have not given justice to the needy.
[29] Should I not punish them for these things—this is Yahweh's declaration—
and will I not take vengeance for myself on a nation like this?

translationNotes

General Information:

Yahweh continues to speak.

For wicked men are found with my people

This can be stated in active form. AT: “For I have found wicked men among my people” (See: Active or Passive)

They watch as someone crouches to capture birds

God speaks of wicked people wanting to harm someone as if they were waiting to capture birds. AT: “Like someone hiding and waiting to capture birds” (See: Simile)

they set a trap and catch people

God speaks of wicked people intentionally harming others as if they were setting a trap. AT: “They set things up so that they can take advantage of people” (See: Metaphor)

Like a cage full of birds, their houses are full of deceit

Here “deceit” represents the things that were taken by deceit. AT: Like a cage full of birds that a hunter has caught, wicked people’s houses are full of things that they have taken by deceiving people (See: Simile and Metonymy)

they grow large and become rich

Here “large” represents powerful. AT: “these wicked people become powerful and rich” (See: Metaphor)

they shine with well-being

Possible meanings are 1) their skin shines because of the healthy food they eat, or 2) their body is smooth because of the muscle and fat between their bones and skin. It indicates that they eat well.

They crossed over all bounds of wickedness

Doing all kinds of wicked things is spoken of as if there were a boundary separating some wicked things from things that are even more wicked. AT: “They do all kinds of wicked things” or “They even do the most wicked things” (See: Metaphor)

They do not plead the cause of the people, or the cause of the orphan

“They do not plead with the rulers to give the people and the orphans what they need” or “They do not plead with the rulers to give justice to the people and the orphans”

they have not given justice to the needy

“they have not helped the needy by doing what is just for them”

Should I not punish ... a nation like this?

Yahweh uses this question to emphasize that the things that they are doing are so bad that he will no have mercy but will punish them. See how you translated a similar sentence in Jeremiah 5:9. AT: “So I will punish them, this is Yahweh’s declaration. I will certainly get revenge for myself against them.”(See: Rhetorical Question)

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: First, Second, or Third Person)

translationWords

- evil, wicked, wickedness
- people of God, my people
- snare, trap
- deceive, deceit, deception, deceptive
- plead, pleading, plea
- avenge, revenge, vengeance

Links:

- Introduction to Jeremiah
- Jeremiah 05 General Notes
- Jeremiah 5 translationQuestions

Jeremiah 5:30-31

UDB:

[30] Very appalling things are happening in this country:

[31] Prophets speak only lies

and priests rule by their own authority,

yet you people like that!

But when you start to experience disasters, what will you do?

ULB:

[30] Atrocities and horrors have occurred in the land.

[31] The prophets prophesy with deceit, and the priests rule with their own power.

My people love it this way, but what will happen in the end?'"

translationNotes

General Information:

Yahweh continues to speak.

Atrocities and horrors have occurred

This can be stated more actively. AT: "People do terrible and horrible things" (See: Assumed Knowledge and Implicit Information)

in the land

Here "the land" refers to the land of Israel.' AT: "in the land of Israel" (See: Assumed Knowledge and Implicit Information)

The prophets prophesy with deceit, and the priests rule with their own power

These are the atrocities and horrors that are spoken of in verse 30.

The prophets prophesy with deceit

"The prophets prophesy lies" or "The prophets tell lies when they prophesy"

the priests rule with their own power

Possible meanings are 1) the priests do not submit to God's authority. AT: "the priests rule by their own authority" or 2) the priests rule according to the directions of the prophets (See: Assumed Knowledge and Implicit Information)

but what will happen in the end?

"but what will you do at the end of all of this?" Yahweh uses this question to emphasize that the people will regret being wicked when he punishes them for it. AT: "but in the end I will punish you and you will be regret your wicked behavior" (See: Rhetorical Question and Assumed Knowledge and Implicit Information)

translationWords

- horror, horrified
- prophet, prophets, prophecy, prophesy, seer, prophetess
- deceive, deceit, deception, deceptive
- priest, priests, priesthood
- ruler, rule
- power, powers
- love, loves, loving, loved

Links:

- Introduction to Jeremiah
- Jeremiah 05 General Notes
- Jeremiah 5 translationQuestions

Jeremiah 06 General Notes

Structure and formatting

Some translations prefer to set apart quotations. The ULB and many other English translations indent the lines of 6:1-30, which is an extended quotation.

Special concepts in this chapter

Gods and battle

In the ancient Near East, it was commonly believed that a nation's gods were responsible for military victory. It may have been believed that a god would not defend an evil city. (See: god, gods, goddess and evil, wicked, wickedness)

Links:

- **Jeremiah 06:01 Notes**

Jeremiah 6:1-3

UDB:

[1] You people in Jerusalem who are from the tribe of Benjamin,

flee from this city!

Blow the trumpets in the city of Tekoa south of Jerusalem!

Send up a smoke signal in the city of Beth Hakerem

to warn the people of the coming danger!

A powerful army will come against you from the north,

and they will cause great destruction.

[2] Jerusalem is like a beautiful woman,

but it will soon be destroyed.

[3] Enemy kings, the shepherds of foreign people groups, will come with their armies and set up their tents around the city,

and each king will choose a part of the city for his soldiers to destroy as shepherds divide their pastures for their flocks of sheep.

ULB:

[1] Find safety, people of Benjamin, by leaving Jerusalem. Blow a trumpet in Tekoa.

Raise up over Beth Hakkerem a signal, since wickedness is appearing from the north; a great crushing is coming.

[2] The daughter of Zion, the beautiful and delicate woman, will be destroyed.

[3] The shepherds and their flocks will go to them;

they will set up tents against her all around; each man will shepherd with his own hand.

translationNotes

General Information:

Yahweh is speaking.

Find safety ... by leaving Jerusalem

Here “Find safety” represents doing what they can in order to be safe. AT: “Be safe .. by leaving Jerusalem” or “Leave Jerusalem ... so that you can be safe” (See: Idiom)

people of Benjamin

This is who Yahweh was speaking to.

Blow a trumpet in Tekoa

A trumpet is used as a warning that people will be attacked. AT: “Blow a trumpet in Tekoa to warn the people that they will be attacked” (See: Assumed Knowledge and Implicit Information)

Tekoa

This is the name of a town about 18 kilometers south of Jerusalem. The name means “a horn for blowing.” (See: How to Translate Names)

Raise up over Beth Hakkerem a signal

Possible meanings are 1) the signal is smoke from a fire. AT: “Light a fire to send up smoke at Beth Hakkerem to warn people about the enemy coming” or 2) the signal is a flag. AT: “Raise up a flag over the town of Beth Hakkerem to warn people about the enemy coming”

Beth Hakkerem

the name of a town about 10 kilometers south of Jerusalem. The name means “the place of the vineyard.”

wickedness is appearing from the north

Here “wickedness” represents disaster and the people who will cause it. AT: “enemies will come from the north and cause disaster to happen to you” or “enemies coming from the north will destroy you” (See: Metonymy)

a great crushing is coming

How the crushing will come can be stated clearly. AT: “Enemies will come and crush you” or “Enemies will come and destroy you” (See: Assumed Knowledge and Implicit Information)

The daughter of Zion, the beautiful and delicate woman

Zion is another name for Jerusalem. Yahweh speaks of Jerusalem as though it were a woman. He speaks of it as a daughter to show his love for Jerusalem. AT: “My dear Zion, which is like a beautiful and delicate woman” or “My dear Zion” (See: Personification)

The shepherds and their flocks will go to them

Kings were often spoken of as shepherds of their people. AT: “The kings and their soldiers will go to them” (See: Metaphor)

they will set up tents against her all around

The phrase “against her” means “in order to attack Zion.” AT: “they will set up tents all around Zion in order to attack it” (See: Assumed Knowledge and Implicit Information)

each man will shepherd

God speaks of kings leading their armies to destroy the land, as if they were shepherds leading their sheep to eat grass. AT: “like a shepherd each king will lead his army” or “each king will lead his army” (See: Metonymy)

with his own hand

Here “hand” represents the portion of something someone his assigned to take in his hand. Here it refers to the portion of land the king is assigned to conquer. AT: “and conquer his portion of the land” (See: Metaphor)

translationWords

- Benjamin
- Jerusalem
- trumpet
- raise, raises, raised, rise, risen, arise, arose
- evil, wicked, wickedness
- daughter of Zion
- Zion, Mount Zion
- shepherd, to shepherd
- flock, herd
- tent
- hand, right hand, to hand over

Links:

- Introduction to Jeremiah
- Jeremiah 06 General Notes
- Jeremiah 6 translationQuestions

Jeremiah 6:4-5

UDB:

[4] The kings will tell their troops,
'Make the sacrifices necessary to get ready for battle.
We should attack them before noontime,
but even if we arrive there late in the afternoon,
[5] we will attack them at night
and tear down their fortresses.'"

ULB:

[4] "Dedicate yourselves to the gods for the battle. Arise, let us attack at noon.
It is too bad that the daylight is fading away, that the evening shadows are falling.
[5] But let us attack at night and destroy her fortresses."

translationNotes

General Information:

A king from the attacking army is speaking to the men under his control.

Dedicate yourselves ... destroy her fortresses

It can be stated clearly that the kings say this. AT: "The kings say to their armies, 'Dedicate yourselves ... destroy her fortresses' " (See: Assumed Knowledge and Implicit Information)

Dedicate yourselves to the gods for the battle

The attacking army tries to ensure that their gods will help them during the war by performing ceremonies and making sacrifices to them. AT: "Prepare for war by purifying yourselves and sacrificing to the gods" (See: Assumed Knowledge and Implicit Information)

Arise

"Get up"

let us attack at noon

"Let us attack Jerusalem at noon"

It is too bad that the daylight is fading away, that the evening shadows are falling

The kings say this later in the day when they want their army to keep fighting even though it is getting dark.

the daylight is fading away

The end of the day is spoken of in terms of its light becoming dark. AT: “the day is ending” or “it is beginning to get dark” (See: Metonymy)

are falling

“are stretching out” or “are getting longer”

at night

“during the night even though it is dark”

her fortresses

People often spoke of cities as if they were women. Her the word “her” refers to Jerusalem. AT: “the strong buildings of Jerusalem” (See: Assumed Knowledge and Implicit Information)

translationWords

- shadow
- stronghold, fortress, fortified

Links:

- Introduction to Jeremiah
- Jeremiah 06 General Notes
- Jeremiah 6 translationQuestions

Jeremiah 6:6-8

UDB:

[6] Yahweh, the commander of the armies of angels in heaven, says this,

”I will command those soldiers to cut down the trees outside Jerusalem

and to build ramps up to the top of the city walls!

This city must be punished

because everyone there continually oppresses others.

[7] Its people keep doing wicked deeds,

just as a well keeps producing water.

The noise from people doing violent and destructive actions is heard everywhere.

I continually see people who are suffering and wounded.

[8] Listen to what I am warning you, you people of Jerusalem,

because if you do not listen, I will reject you

and cause your land to become desolate,

a land where no one lives.”

ULB:

[6] For Yahweh of hosts says this: Cut her trees, and heap up siegeworks against Jerusalem.

This is the right city to attack, because it is filled with oppression.

[7] As a well pours out fresh water, so this city keeps producing wickedness.

Violence and disorder are heard within her; sickness and wounds are continually before my face.

[8] Accept discipline, Jerusalem, or I will turn away from you

and make you into a ruin, an uninhabited land.’”

translationNotes

Yahweh of hosts says this

Jeremiah often uses these words to introduce an important message from Yahweh.

Cut her trees

God says this to the army that will attack Jerusalem. The word "her" refers to Jerusalem; cities were often spoken of as if they were women. AT: "Cut down the trees outside of Jerusalem" (See: Personification)

heap up siegeworks against Jerusalem

Siegeworks are either high mounds of dirt or high ramps made of wood that the enemies build outside the city wall in order go on top of the wall and attack the people inside the city.

because it is filled with oppression

Here "it is filled with oppression" represents people there always oppressing people. AT: "because its people are always oppressing each other" (See: Metaphor)

As a well pours out fresh water, so this city keeps producing wickedness

Here "this city keeps producing wickedness" represents people in the city continuing to do wicked things. (See: Simile)

Violence and disorder are heard within her

This can be stated in active form. AT: "I hear violence and disorder in her" (See: Active or Passive)

sickness and wounds are continually before my face

These things being "before" God's face represents him seeing them. AT: "I constantly see sickness and wounds" (See: Idiom)

Accept discipline, Jerusalem ... make you into a ruin, an uninhabited land

Here God speaks to the people of Jerusalem as if he were speaking to the city itself. AT: "Accept discipline, you people of Jerusalem ... make your land into a ruin, an uninhabited land" (See: Metonymy)

Accept discipline

"Accept discipline" is a metaphor for learning from discipline. AT: "Learn from your discipline" or "When I punish you, learn to do what is right" (See: Metonymy)

an uninhabited land

"a land that has no people living in it"

translationWords

- Yahweh of hosts, God of hosts, host of, Lord of hosts
- Jerusalem
- oppress, oppression, oppressor
- well, cistern
- suffer, suffering
- plague
- discipline, disciplines, disciplined, self-discipline
- turn, turn away, turn back
- ruin, ruins

Links:

- Introduction to Jeremiah
- Jeremiah 06 General Notes
- Jeremiah 6 translationQuestions

Jeremiah 6:9-10

UDB:

[9] Yahweh, the commander of the angel armies, says this,

”Your enemies will cause your country to become as desolate as a vineyard from which all the grapes have been completely stripped from the vines.

Their soldiers will seize the possessions of those who remain in Israel after the others have been exiled

like farmers go to the vines again to pick any grapes that were left.

[10] Who can I, Jeremiah, speak to? Who would listen to me, even if I spoke to them?

The ears of the Israelite people are unable to hear what I have to tell them.

See! the message Yahweh gave me to tell them is offensive to them.

When they hear the message of Yahweh, they hate what I tell them!”

ULB:

[9] Yahweh of hosts says this, ”They will certainly glean those who are left in Israel like a vineyard.

Reach out again with your hand to pick grapes from the vines.

[10] To whom should I declare and warn so they will listen?

Look! Their ears are uncircumcised; they are not able to pay attention!

Look! The word of Yahweh has come to them to correct them, but they do not want it.”

translationNotes

They will certainly glean those who are left in Israel like a vineyard

Yahweh speaks of the enemy attacking those who remain as if the enemy were to pick grapes that remain in a vineyard after others have harvested it. AT: “After destroying Israel, they will certainly come back to attack the people who are still alive” (See: Metaphor)

They will certainly

The word “They” refers to the enemy that Yahweh sends to destroy Israel.

Reach out again with your hand to pick grapes from the vines

Yahweh commands the enemy to attack those who remain in Israel as if the enemy were pick to grapes that remain in a vineyard after others have harvested it. AT: “Come back and attack the people of Israel who remain” or “Like people who reach out again to pick grapes from vines that they have already harvested, come back and attack the people who remain” (See: Metaphor)

To whom should I declare and warn so they will listen

Yahweh uses this question to emphasize that none of the people of Israel would listen to him even after they survived the attack of their enemies. AT: "There is no one left for me to speak to and warn who might listen" (See: Rhetorical Question)

Look

"Listen" or "Indeed." This word adds emphasis to what follows.

Their ears are uncircumcised

This represents their stubborn unwillingness to listen to God. AT: "Their ears are closed" or "They refuse to listen" (See: Metaphor)

Their ears

The word "Their" refer to the people of Israel.

The word of Yahweh has come to them

This idiom is used to announce that God gave messages to them. He did this through his prophets. AT: "Yahweh has sent messages to them" or "Yahweh has spoken to them" (See: Idiom)

they do not want it

"they do not want to listen to the word of Yahweh"

translationWords

- Yahweh of hosts, God of hosts, host of, Lord of hosts
- glean, gleaning
- Israel, Israelites
- grape
- vine
- declare, declaration
- uncircumcised, uncircumcision
- word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures

Links:

- Introduction to Jeremiah
- Jeremiah 06 General Notes
- Jeremiah 6 translationQuestions

Jeremiah 6:11-12

UDB:

[11] After hearing this I became very angry,

as Yahweh is angry, and I could not hold myself back any longer.

So Yahweh said to me,

"Tell the children in the streets and the young men who gather together.

Tell the men and their wives;

tell the very old people, also.

[12] Tell the men that I will give their houses to their enemies,

and I will give their property and their wives to them, also,

when I punish the people who live in this land!

ULB:

[11] But I am filled with Yahweh's fury. I am tired of holding it in. He said, to me, "Pour it out on the children in the streets

and on the groups of young men. For every man will be taken away with his wife;

and every old person heavy with years.

[12] Their houses will be turned over to others, both their fields and their wives together.

For I will attack the inhabitants of the land with my hand—this is Yahweh's declaration.

translationNotes

But I am filled with Yahweh's fury

Jeremiah is speaking. He feels the same anger that Yahweh feels, and he speaks of being extremely angry as if he were filled with anger. AT: "I am completely angry as Yahweh is" (See: Idiom)

I am tired of holding it in

Jeremiah speaks of not showing Yahweh's anger as if he were holding the anger inside himself. AT: "I am tired from not expressing this anger" or "I am tired of not doing anything about this anger" (See: Metaphor)

Pour it out on the children in the streets and on the groups of young men

God speaks of punishing the people of Israel as if his anger were a liquid that he wanted Jeremiah to pour out on them. AT: “In anger punish the children in the streets and the groups of young men” (See: Metaphor)

For every man will be taken away with his wife

This can be stated in active form. AT: “Because enemies will capture every man with his wife” (See: Active or Passive)

every old person heavy with years

The words “will be taken” are understood from the previous phrase. AT: “every old person heavy with years will be taken” or “they will take every old person heavy with years” (See: Ellipsis)

every old person heavy with years

The phrase “heavy with years” is an idiom that means “very old.” It reinforces the phrase “old person.” AT: “every very old person” (See: Idiom)

Their houses will be turned over to others

This can be stated in active form. AT: “Their houses will become the possession of other people” or “There people will take their houses” (See: Active or Passive)

both their fields and their wives together

The phrase “will be turned over to others” is understood from the previous phrase. AT: “and their their fields and their women will also be turned over to others” (See: Ellipsis)

For I will attack the inhabitants of the land with my hand

Here “my hand” represents Yahweh’s power. Here it shows that when the armies attack Israel, it is because Yahweh caused them to do it. AT: “For by my power I will attack the people living in the land” (See: Metonymy)

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: First, Second, or Third Person)

translationWords

- Yahweh
- wrath, fury
- hand, right hand, to hand over
- declare, declaration

Links:

- Introduction to Jeremiah
- Jeremiah 06 General Notes
- Jeremiah 6 translationQuestions

Jeremiah 6:13-15

UDB:

13 Everyone is trying to get money by tricking others,

from the the least important people to the most important people.

Even my prophets and priests, they all lie to get what they want.

14 They act as though the sins of my people are like small wounds that they can easily treat.

They tell the people that everything will go well with them, but that is not true; things will not go well with them.

15 They should be ashamed about the disgusting things that they do, but they are not ashamed at all. They do not even know how to blush.

So, they also will be among those who will be killed. They will be destroyed when I punish them."

ULB:

13 Yahweh declares that from the least to the greatest, all of them are greedy for dishonest gain.

From the prophet to the priest, all of them practice deceit.

14 They have healed the wounds of my people lightly,

saying, 'Peace, Peace,' when there is no peace.

15 Were they ashamed when they practiced abominations? They were not ashamed; they did not know how to blush!

So they will fall among the fallen; they will be brought down when they are punished, says Yahweh.

translationNotes

that from the least to the greatest, all of them are greedy

The phrase "from the least to the greatest" shows that all the people of Israel are included in the phrase "all of them," regardless of how important they are. AT: "all of them, including the least powerful, the most powerful, and every one else, are greedy" (See: Merism)

the least

This refers to the least powerful and least important people. AT: "the least powerful people" (See: Nominal Adjectives)

the greatest

This refers to the most powerful and most important people. AT: “the greatest people” or “the most powerful people” (See: Nominal Adjectives)

all of them

“all of the people of Israel”

are greedy for dishonest gain

The abstract noun “gain” can be expressed with the phrases “get more money” or “get more things.” AT: “want to get more money by lying to people” or “strongly desire to get more things and will even trick people in order to get them” (See: Abstract Nouns)

all of them practice deceit

“all of them deceive people” or “all of them are liars”

They have healed the wounds of my people lightly

Possible meanings are 1) the wounds represent the problems the people have as a result of their sin. AT: “They act as though my people’s problems are not serious, like small wounds” or 2) the wounds represent the people’s sin. AT: “They acts as though my people’s sins are not serious, like small wounds” (See: Metaphor)

They have healed the wounds ... lightly

Here “lightly” represents treating the wounds as if they were not serious, as if they were not difficult. (See: Metaphor)

‘Peace, Peace,’ when there is no peace

“ ‘All is well, All is well,’ but it is not well”

Were they ashamed when they practiced abominations?

God uses this question to show his anger that the people were not ashamed of their sins. AT: “They committed terrible sins, and they were not ashamed” (See: Rhetorical Question)

they did not know how to blush

When a person is ashamed, his face normally turns red. AT: “their faces did not even turn red”

they will fall among the fallen

Here “fall” represents being killed. AT: “they will be killed along with the others who are killed” (See: Metaphor)

they will be brought down when they are punished

Here “will be brought down” represents being destroyed. This can be stated in active form. AT: “I will destroy them when I punish them” (See: Metaphor and Active or Passive)

translationWords

- prophet, prophets, prophecy, prophesy, seer, prophetess
- priest, priests, priesthood
- deceive, deceit, deception, deceptive
- heal, cure
- people of God, my people
- peace, peaceful
- shame, shameful, ashamed
- abomination, abominable
- humble, humbles, humbled, humility
- punish, punishment

Links:

- Introduction to Jeremiah
- Jeremiah 06 General Notes
- Jeremiah 6 translationQuestions

Jeremiah 6:16-19

UDB:

16 This is also what Yahweh said to the Israelite people,

”Stand at the crossroads and look at the people who pass by.

Ask them what was the good behavior that their ancestors had long ago.

And when they tell you, behave that way.

If you do that, you will find rest for yourselves.

But you said that you did not want to do that!

17 I sent my prophets who were like watchmen.

They told you to listen carefully when the trumpets blow to warn you that your enemies are approaching,

but you did not want to listen.

18 Therefore, you people in the other nations, listen to this:

Pay attention to what is going to happen to the Israelite people.

19 Listen, all of you!

I am going to cause disasters to happen to the Israelite people.

That is what will happen to them because they have refused to listen to what I told them.

They have refused to obey my laws.

ULB:

16 Yahweh says this, ”Stand at the road crossing and look; ask for the ancient pathways.

‘Where is this good way?’ Then go on it and find a resting place for yourselves.

But the people say, ‘We will not go.’

17 I appointed for you watchmen to listen for the trumpet.

But they said, ‘We will not listen.’

18 Therefore, nations, listen! See, you witnesses, what will happen to them.

19 Hear, earth! See, I am about to bring disaster to this people—the fruit of their thoughts.

They paid no attention to my word or law, but they instead rejected it.”

translationNotes

Yahweh says this

It can be stated clearly who Yahweh says this to. AT: “Yahweh says this to the people of Israel” or “Yahweh says this to his people” (See: Assumed Knowledge and Implicit Information)

Stand at the road crossing ... We will not go

The roads and pathways refer to ways that people live their lives. Yahweh wants the people of Israel to ask what is the good way to live their lives and for them to live that way. (See: Metaphor)

the road crossing

This refers to the place where two roads meet.

ask for the ancient pathways

The ancient pathways represent their ancestors’s behavior, how their ancestors lived long ago. AT: “ask about the pathways that your ancestors walked on” or “ask about how your ancestors behaved” (See: Metaphor)

Where is this good way

Possible meanings are 1) “this good way” represents the good way to live. AT: “What is the good way to live” or 2) “this good way” represents the way to live that results in blessings. AT: “Where is the way to what is good” or “What is the way to live that results in blessing” (See: Metaphor)

Then go on it

“Then walk on that path.” Going on that path represents living that way. AT: “Then live that way” (See: Metaphor)

We will not go

This represents not living that way. AT: “We will not live that way” (See: Metaphor)

I appointed for you watchmen to listen for the trumpet

Yahweh speaks of his prophets as if they were watchmen who were sent to warn the people of danger. (See: Metaphor)

appointed for you

The word “you” refers to the people of Israel.

to listen for the trumpet

"to listen to the sound of the trumpet." Yahweh speaks of his warning messages to his prophets as if the messages were a trumpet being blown to warn people about the danger that would come. The prophets were to listen to the warning and tell the people about it.

Therefore, nations, listen! See, you witnesses, what will happen to them. Hear, earth! See

These three sentences all are telling the people of other nations to witness what Yahweh will do to the rebellious people of Judah. AT: "You other nations, see what I will do to my people"(See: Parallelism and Apostrophe)

Therefore, nations, listen!

"Therefore, nation, listen to what I am about to say!"

I am about to bring disaster to this people

"soon I will punish these people severely"

you witnesses

"you who are witnesses"

will happen to them

The word "them" refers to the people of Israel.

Hear, earth

The word "earth" represents the people of the earth. AT: "Hear, people that live on the earth" (See: Metonymy)

the fruit of their thoughts

Here the word "fruit" represents results or consequences. AT: "the consequences of their thoughts" (See: Metaphor)

They paid no attention to my word or law, but they instead rejected it

Here "paid no attention to my word" refers to not listening to what God said, and "rejected it" refers to refusing to obey God's law. AT: "They did not listen to what I said. Instead they disobeyed my law" (See: Assumed Knowledge and Implicit Information)

translationWords

- Yahweh
- good, goodness
- rest
- appoint, appoints, appointed
- watch, watchman
- trumpet
- nation
- witness, witnesses, eyewitness, eyewitnesses
- earth, earthly
- fruit, fruitful
- word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures
- law, law of Moses, God's law, law of Yahweh
- reject

Links:

- Introduction to Jeremiah
- Jeremiah 06 General Notes
- Jeremiah 6 translationQuestions

Jeremiah 6:20-22

UDB:

[20] You Israelite people, when you burn frankincense that came from Sheba

and when you offer to me sweet-smelling anointing oil that came from far away,

I will not be pleased with your sacrifices.

I will not accept the sacrifices that are completely burned on the altar;

I am not pleased with any of your sacrifices.

[21] Therefore, I will put obstacles on the roads on which my people will travel.

Men and their sons and people's neighbors and friends will stumble over those obstacles and fall down;

everyone will die."

[22] Yahweh also says this,

"You will see a huge army marching toward you from the north.

An army of a great nation very far away is preparing to attack you.

ULB:

[20] "What does this frankincense going up from Sheba mean to me? Or these sweet smells from a distant land?

Your burnt offerings are not acceptable to me, nor are your sacrifices.

[21] So Yahweh says this, 'See, I am about to place a stumbling block against this people.

They will stumble over it—fathers and sons together. Inhabitants and their neighbors will also perish.'

[22] Yahweh says this, 'See, a people is coming from the land of the north,

a great nation is being stirred up from the farthest parts of the earth.

translationNotes

What does this frankincense going up from Sheba mean to me? Or these sweet smells from a distant land?

God uses these questions to rebuke the people. AT: "Frankincense from Sheba and sweet smelling cane from a distant land mean nothing to me." or "I do not want your burnt offerings of frankincense from Sheba or sweet smelling cane from a distant land." (See: Rhetorical Question)

these sweet smells

People would burn sweet smelling cane as an offering to God.

are not acceptable to me

“do not please me” or “do not make me happy”

See

The word “See” here adds emphasis to what follows. AT: “Indeed” (See: Assumed Knowledge and Implicit Information)

I am about to place a stumbling block against this people

“I am about to put obstacles in front of this people.” Yahweh speaks of the troubles that he will make happen to the people of Israel as if they were a blocks that people stumble over. (See: Metaphor)

They will stumble over it

Here “stumble over it” represents being harmed by the troubles. (See: Metaphor)

fathers and sons together

The phrase “will stumble” is understood from the previous phrase. AT: “fathers and sons will both stumble” or “fathers and sons will both be hurt” (See: Ellipsis)

Inhabitants and their neighbors

“Neighbors and their friends”

a people is coming

Their purpose can be made clear. AT: “a people is coming to attack you” or “an army is coming” (See: Assumed Knowledge and Implicit Information)

a great nation

Here “nation” represents the army of the nation. AT: “the army of a great nation” (See: Synecdoche)

is being stirred up from the farthest parts of the earth

Being “stirred up” represents preparing to do something. AT: “is being prepared to come from a distant land” (See: Metaphor)

translationWords

- frankincense
- Sheba
- burnt offering, offering by fire
- sacrifice, offering
- stumbling block, stone of stumbling
- people of God, my people
- stumble
- neighbor
- perish, perished, perishing, perishable
- Yahweh
- people group, peoples, the people, a people
- nation

Links:

- Introduction to Jeremiah
- Jeremiah 06 General Notes
- Jeremiah 6 translationQuestions

Jeremiah 6:23-24

UDB:

[23] They have bows and arrows and spears;
they are very cruel, and do not act mercifully to anyone.
As they ride along on their horses,
the horses' feet sound like the roaring of the ocean waves;
they are riding in battle formation
to attack you people of Jerusalem."
[24] The people of Jerusalem say to each other,
"We have heard reports about the enemy;
so we are very frightened, with the result that we are weak.
We are very afraid, and worried,
like women who are about to give birth to babies.

ULB:

[23] They will pick up bows and spears. They are cruel and have no compassion.
Their sound is like the sea roar,
and they are riding on horses,
set out in order as men for battle, against you,
daughter of Zion.'"
[24] We have heard the reports about them and our hands fall limp in distress.
Anguish seizes us as a woman giving birth.

translationNotes

They will pick up bows and spears

"The soldiers will carry bows and spears"

Their sound is like the sea roar

The loud noise that the soldiers make is compared to the loud noise of the ocean. AT: "The sound that they make is very loud, like the sound of the ocean" (See: Simile)

they are riding on horses, set out in order as men for battle

The phrase “set out in order” means that they have organized themselves and are riding in rows. The phrase “as men for battle” indicates that they are ready to fight. AT: “they are riding on horses in their assigned rows, and they are ready to fight against you” (See: Assumed Knowledge and Implicit Information)

We have heard

The word “We” probably refers to Jeremiah and the people of Judah.

our hands fall limp in distress

“our hands are weak because we are anxious”

Anguish seizes us

Feeling great anguish is spoken of as if the anguish grabs them. AT: “We feel terrible anguish” (See: Metaphor)

as a woman giving birth

The anguish that they feel because the enemy coming to attack them is compared to the anguish that a woman feels when she is about to give birth to a baby. AT: “like a woman who is about to give birth” (See: Simile)

translationWords

- bow and arrow
- spear
- compassion, compassionate
- horse
- daughter of Zion
- anguish

Links:

- Introduction to Jeremiah
- Jeremiah 06 General Notes
- Jeremiah 6 translationQuestions

Jeremiah 6:25-26

UDB:

[25] So, do not go out into the fields! Do not go on the roads,
because the enemy soldiers have swords and they are everywhere;
they are coming from all directions, and we are extremely afraid."
[26] So I, Jeremiah, say to you,
"My dear people, put on rough clothes and sit in ashes
to show how much you are grieving.
Mourn loudly and cry very much,
as a mother would cry when her only son has died.
For your enemies are very near,
and they are going to destroy everything."

ULB:

[25] Do not go out to the fields, and do not walk on the roads,
for the swords of the enemy and terror are all around.
[26] Daughter of my people, put on sackcloth and roll in ashes;
mourn with painful sobs as for an only son,
for the destroyer will suddenly come upon us.

translationNotes

General Information:

Jeremiah speaks to the people of Jerusalem. Some versions interpret this as Yahweh speaking to the people of Jerusalem.

for the swords of the enemy and terror are all around

The phrase "swords of the enemy" represents the enemy with their swords ready to attack. The abstract noun "terror" refers to things that cause people to be frightened and can be translated with an adjective. AT: "For the enemy is everywhere with their swords and everyone else is terrified" (See: Metonymy and Abstract Nouns)

Daughter of my people

Jeremiah shows Yahweh's love for his people by speaking to them as a daughter. See how you translated a similar phrase in Jeremiah 4:11. AT: "My people, you who are like a daughter to me" or "My dear people" (See: Metaphor).

put on sackcloth and roll in ashes

People do these things to show that they are extremely sad. AT: "Show how sad you are by wearing sackcloth and rolling in ashes" (See: Symbolic Action)

mourn with painful sobs as for an only son

Jeremiah compares the people's great sadness to the sadness that a mother feels if her only son dies. AT: "mourn with painful sobs as you would if your only son died" (See: Simile)

for the destroyer will suddenly come upon us

"because the enemy army will suddenly come to attack us"

translationWords

- sword
- adversary, enemy
- terror, terrify
- sackcloth
- ash, ashes, dust
- destroyer

Links:

- Introduction to Jeremiah
- Jeremiah 06 General Notes
- Jeremiah 6 translationQuestions

Jeremiah 6:27-30

UDB:

[27] Then Yahweh said to me,

"Jeremiah, I have caused you to become like someone who heats metal very hot to completely burn the impurities.

You will examine my people's behavior.

[28] You will find out that they are very stubborn rebels:

they are always slandering others.

Their inner beings are as hard as bronze or iron;

they all continually deceive others.

[29] A metalworker causes the bellows to blow very hard to make the fire very hot to completely burn up the impurities.

But just as a fire does not cause all the waste material to run off,

it is impossible to separate the people from their wicked deeds.

[30] I, Yahweh, have rejected them;

I say that they are like worthless silver."

ULB:

[27] "I have made you, Jeremiah, one who tests my people like one would test metal, so you will inspect and test their ways.

[28] They are all the most stubborn of people, who go about slandering others.

All of them are bronze and iron, acting corruptly.

[29] The bellows are scorched by the fire that is burning them; the lead is consumed in the flames.

The refining continues among them, but it is useless, because the evil is not removed.

[30] They will be called rejected silver, for Yahweh has rejected them."

translationNotes

General Information:

Yahweh is speaking to Jeremiah. God speaks of the people of Israel being very sinful as if they were silver that was full of impurities. God speaks of punishing Israel to make them stop sinning as if he were boiling silver and lead in a hot fire in order to remove the impurities from the silver. (See: Metaphor)

one who tests my people like one would test metal

Yahweh compares Jeremiah testing his people to a person who tests metal to see how good it is. (See: Simile)

their ways

"their behavior" or "how they live"

who go about slandering others

"and constantly slander other people"

All of them are bronze and iron

Bronze and iron are hard metals. Yahweh speaks of the people being stubborn as if they were hard like bronze and iron. AT: "All of them are hard like bronze and iron" or "All of them are stubborn, as hard as bronze and iron" (See: Metaphor)

The bellows are scorched by the fire that is burning them; the lead is consumed in the flames

God speaks of punishing his people as if they were silver and he was boiling the silver in a very hot fire. These phrases emphasize that the the one boiling the metal was working very hard. (See: Assumed Knowledge and Implicit Information)

The bellows are scorched by the fire that is burning them

The fire is so hot that it burns the bellows. This can be stated in active form. This very hot fire represents God's judgment. AT: "The fire is so hot that it scorches the bellows" or "The punishment is so severe that it is like a fire that even burns the bellows" (See: Metaphor and Active or Passive)

The bellows are scorched

Bellows are a tool used to blow large amounts of air into a burning fire to make the fire hotter. (See: Translate Unknowns)

the lead is consumed in the flames

The silver has so many impurities in it that the lead is used up before it can remove them all. This represents the people of Israel being so full of sin, that they continue to sin even after God punishes them. AT: "the silver is so full of impurities, that the lead that is used to remove them is used up" or "they are like silver that is so full of impurities that the lead cannot remove them all" (See: Assumed Knowledge and Implicit Information and Metaphor)

The refining continues among them

This can be stated in active form. AT: “You will continue to refine them” or “You will continue to try to purify them” (See: Active or Passive)

because the evil is not removed

God speaks of Israel continuing to be evil as if they were silver and the impurities remained in the silver. This can be stated in active form. AT: “because the evil remains” or “the impurities remain” (See: Active or Passive)

They will be called rejected silver

This can be stated in active form. AT: “People will call the people of Israel ‘worthless silver’ ” (See: Active or Passive)

translationWords

- Jeremiah
- people of God, my people
- test, tests, tested
- stiff-necked, stubborn
- slander, slanderer
- bronze
- corrupt, corruption
- fire
- consume
- evil, wicked, wickedness
- call, calls, calling, called
- reject
- silver
- Yahweh

Links:

- Introduction to Jeremiah
- Jeremiah 06 General Notes
- Jeremiah 6 translationQuestions

Jeremiah 07 General Notes

Structure and formatting

Some translations prefer to set apart quotations. The ULB and many other English translations indent the lines of 7:29-34, which is an extended quotation.

Special concepts in this chapter

Justice in society

Jeremiah commanded the people of Jerusalem to live justly. Without justice, they did not truly have faith in Yahweh. Without this faith in Yahweh, the temple and its rituals were useless. (See: just, justice, justly, faith and temple)

Other possible translation difficulties in this chapter

"Do not pray for this people"

Yahweh wanted the people to repent. This statement, and the others that follow, may be taken in another way. They are intended to show that it is too late for the people, and their punishment will come regardless of their response. (See: repent, repents, repented, repentance)

Links:

- **Jeremiah 07:01 Notes**

Jeremiah 7:1-2

UDB:

[1] Yahweh gave me another message. He said to me, [2] "Go to the entrance of my house and give this message to the people: You people of Judah, who worship here, listen to this message from Yahweh.

ULB:

[1] The word that came to Jeremiah from Yahweh, [2] "Stand at the gate of Yahweh's house and proclaim this word! Say, 'Hear the word of Yahweh, all you of Judah, you who enter these gates to worship Yahweh.

translationNotes

The word that came to Jeremiah from Yahweh

This idiom is used to introduce a special message from God. See how you translated a similar phrase in Jeremiah 1:4. AT: "This is the message that Yahweh gave to Jeremiah. He said," or "This is the message that Yahweh spoke to Jeremiah:" (See: Idiom)

all you of Judah

"all you people of Judah"

translationWords

- word, words
- Jeremiah
- Yahweh
- gate, gate bar
- house of God, Yahweh's house
- proclaim, proclamation
- word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures
- Judah, kingdom of Judah
- worship

Links:

- Introduction to Jeremiah
- Jeremiah 07 General Notes
- Jeremiah 7 translationQuestions

Jeremiah 7:3-4

UDB:

[3] This is what Yahweh, commander of the angel armies, says to you: 'If you improve your ways and start doing what is right, I will allow you to remain living in your land. [4] But some people are repeatedly saying to you, 'The temple of Yahweh is here, so we will be safe; he will not allow us and the temple to be destroyed.' But do not pay attention to what they say, because they are deceiving you.

ULB:

[3] Yahweh of hosts, God of Israel, says this: Make your ways and practices good, and I will let you continue to live in this place. [4] Do not entrust yourself to deceitful words and say, "Temple of Yahweh! Temple of Yahweh! Temple of Yahweh!"

translationNotes

Connecting Statement:

Yahweh continues giving Jeremiah his message to the people of Judah.

Yahweh of hosts ... says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

Make your ways and practices good, and I will let you continue

"If you improve your ways and your practices, then I will let you continue"

in this place

This means in the land of Judah, not in the temple.

Do not entrust yourself to deceitful words and say

The reflexive pronoun "yourself" emphasizes the personal risk to the Israelites. AT: "Do not trust in deceitful words to protect you, saying" (See: Reflexive Pronouns)

Temple of Yahweh! Temple of Yahweh! Temple of Yahweh!

It is implied that, since the temple belongs to Yahweh and represents his presence, he will protect it and the people of Judah will be safe. Possible meanings for why "Temple of Yahweh" is repeated three times are 1) it was repeated for emphasis or 2) it was repeated as part of a temple liturgy. AT: "This is the temple of Yahweh so it is absolutely certain that no one will destroy it and we are safe." (See: Assumed Knowledge and Implicit Information)

translationWords

- Yahweh of hosts, God of hosts, host of, Lord of hosts
- God
- Israel, Israelites
- good, goodness
- life, live, lived, lives, living, alive
- deceive, deceit, deception, deceptive
- word, words
- temple
- Yahweh

Links:

- Introduction to Jeremiah
- Jeremiah 07 General Notes
- Jeremiah 7 translationQuestions

Jeremiah 7:5-7

UDB:

5 I will act mercifully to you only if you change your behavior and stop doing evil things, and if you start to act fairly toward others, 6 and if you stop oppressing foreigners who live in your country, and orphans and widows, and if you stop murdering people and worshiping foreign gods. 7 If you do what I have told you, I will allow you to stay in this land that I promised to your ancestors long ago that it would belong to them and their descendants forever.

ULB:

5 For if you actually make your ways and practices good; if you completely execute justice between a man and his neighbor— 6 if you do not exploit the one staying in the land, the orphan, or the widow and do not pour out innocent blood in this place, and do not walk after other gods to your own harm— 7 then I will let you stay in this place, in the land that I gave to your ancestors from ancient times and forever.

translationNotes

Connecting Statement:

Yahweh continues giving Jeremiah his message to the people of Judah.

make your ways and practices good

"improve your ways and practices." See how you translated this in Jeremiah 7:3.

completely execute justice

The abstract noun "justice" can be translated using the verb "judge." AT: "judge rightly" (See: Abstract Nouns)

do not exploit the one

"treat fairly the foreigner"

orphan

child whose parents have died

pour out innocent blood

Here pouring out innocent blood represents killing those not deserving death. AT: "kill innocent people" (See: Metonymy)

walk after other gods

Here walking after is a metonym for following after with the intent to serve and obey. AT: “serve other gods” (See: Metonymy)

to your own harm

This is an idiom. AT: “for that will ruin you” (See: Idiom)

in this place

Here “this place” refers to the land of Judah.

will let you stay

“will let you continue to live”

from ancient times and forever

“from ancient times and continually.” This means Yahweh gave the land to the people of Judah to be their permanent possession.

translationWords

- good, goodness
- just, justice, justly
- neighbor
- innocent
- blood
- walk, walks, walked, walking
- god, gods, goddess
- forever

Links:

- Introduction to Jeremiah
- Jeremiah 07 General Notes
- Jeremiah 7 translationQuestions

Jeremiah 7:8-11

UDB:

[8] People are repeatedly telling you, 'The temple is here, so we are safe,' and you are trusting that what they are saying is true. But those people are deceiving you; what they say is worthless. [9] You think that you can steal things, murder people, commit adultery, tell lies in court, and worship Baal and all those other gods that you did not know about previously. [10] Then you think you can come here and stand in front of this temple, which is my temple, and say 'Nothing bad will happen to us!', while you continue to do all those disgusting things. [11] Perhaps you do not know that you have made this temple, which is my temple, to become like a cave where thieves hide. But I, Yahweh, am telling you that I have seen all these things!

ULB:

[8] Behold! You are trusting in deceitful words that do not help you. [9] Do you steal, kill, and commit adultery? Do you swear deceitfully and offer incense to Baal and walk after other gods whom you have not known? [10] Then do you come and stand before me in this house that is called by my name and say, "We are saved," so you can do all of these abominations? [11] Is this house, which carries my name, a den of bandits in your eyes? But behold, I have seen it—this is Yahweh's declaration.'

translationNotes

Connecting Statement:

Yahweh continues giving Jeremiah his message to the people of Judah.

General Information:

The word "you" in these verses refers to the people of Judah.

Behold!

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

Do you steal, kill, and commit adultery? Do you swear ... and walk after other gods whom you have not known?

These questions expect a positive answer to make the point that God knows the sins they are committing. This can be translated as a statement. AT: "You steal, kill, and commit adultery. You swear ... and walk after other gods whom you have not known." (See: Rhetorical Question)

swear deceitfully

"lie even in your oaths"

walk after other gods

Here walking after is a metonym for following after with the intent to serve and obey. See how you translated this in Jeremiah 7:6. AT: “serve other gods” (See: Metonymy)

Then do you come and stand ... so you can do all of these abominations?

This question expects a positive answer to make the point that God knows the hypocrisy of their words and actions. This can be translated as a statement. AT: “Then you come and stand ... so you can do all of these abominations.” (See: Rhetorical Question)

house that is called by my name

This is a metonym for Yahweh’s temple. It can be expressed in active form. AT: “house that belongs to me” or “temple where you worship me” (See: Metonymy and Active or Passive)

Is this house, which carries my name, a den of bandits in your eyes?

This question expects a positive answer to make the point that God knows what they think about Yahweh’s temple. This can be translated as a statement. AT: “This house, which carries my name, is a den of bandits in your eyes!” or “You act as though you think this house, which is called by my name, should be a place where bandits can go to hide!” (See: Rhetorical Question)

this house, which carries my name

Yahweh’s temple is spoken of as if it was carrying the name of Yahweh. This has a similar meaning to “this house that is called by my name” in the previous verse. (See: Idiom)

bandits

“robbers.” This word refers to violent men who steal and destroy.

But behold, I have seen it

“But I certainly have seen what you are doing”

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: First, Second, or Third Person)

translationWords

- trust, trusts, trusted, trustworthy, trustworthiness
- deceive, deceit, deception, deceptive
- adultery, adulterous, adulterer, adulteress, adulterers, adulteresses
- oath, swear, swear by
- incense
- Baal
- know, knowledge, make known
- house
- name, names, named
- proclaim, proclamation
- save, saves, saved, safe
- abomination, abominable
- Yahweh
- declare, declaration

Links:

- Introduction to Jeremiah
- Jeremiah 07 General Notes
- Jeremiah 7 translationQuestions

Jeremiah 7:12-15

UDB:

[12] Long ago I put my sacred tent in the district of Shiloh, to be a place where people would worship me. Think about how I destroyed it because my people, the Israelite people, did many wicked things there. [13] And while you were continually doing those wicked things, I told you about it many times, but you refused to listen. I called out to you, but you refused to answer me. [14] Therefore, just as I destroyed Shiloh, I will now destroy this temple that was built for people to worship me, this temple that you trust in, in this place that I gave to you and your ancestors. [15] And I will expel you from this land and send you to other countries far away from me, just as I did to your relatives, the people of Israel."

ULB:

[12] 'So go to my place that was in Shiloh, where I allowed my name to stay there in the beginning, and look at what I did to it because of the wickedness of my people Israel. [13] So now, on account of your doing all of these practices—this is Yahweh's declaration—I spoke to you time and time again, but you did not listen. I summoned you, but you did not answer. [14] Therefore, what I did to Shiloh, I will also do to this house that is called by my name, the house in which you have trusted, this place that I gave to you and your ancestors. [15] For I will send you out from before me just as I had sent out all your brothers, all the descendants of Ephraim.'

translationNotes

Connecting Statement:

Yahweh continues giving Jeremiah his message to the people of Judah.

General Information:

The words "you" and "your" in these verses refer to the people of Judah.

my place that was in Shiloh, where I allowed my name to stay there in the beginning

Here "where I allowed my name to stay" is an idiom that means this was a place where Yahweh was worshiped. AT: "the place in Shiloh where I first allowed my people to worship me" (See: Idiom)

on account of your doing all of these practices

"because you were doing all these things"

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

time and time again

This hendiadys is also an idiom that means something is done many times. AT: "repeatedly" or "persistently" (See: Hendiadys and Idiom)

this house that is called by my name

This is a metonym for Yahweh's temple. It can be expressed in active form. See how you translated this in Jeremiah 7:10. AT: "this house that belongs to me" or "this temple where you worship me" (See: Metonymy and Active or Passive)

translationWords

- Shiloh
- evil, wicked, wickedness
- people of God, my people
- house
- send, send out, sent
- brother, brothers
- descendant, descended from
- Ephraim

Links:

- Introduction to Jeremiah
- Jeremiah 07 General Notes
- Jeremiah 7 translationQuestions

Jeremiah 7:16-18

UDB:

16 Yahweh said to me, "Jeremiah, do not pray for these people any longer. Do not call out on their behalf or plead for me to help them, because I will not pay any attention to you. 17 Do you see the wicked things that they are doing in the streets of Jerusalem and in the other towns in Judah? 18 The children gather firewood and their fathers make fires on the altars to burn sacrifices. The women knead dough to make cakes to offer to their goddess Asherah who is called the Queen of Heaven. And on their altars they pour out offerings of wine to their other idols. All of those things cause me to become extremely angry!

ULB:

16 As for you, Jeremiah, do not pray for this people, and do not lift up a lamenting wail or say a prayer on their behalf, and do not petition me, for I will not listen to you. 17 Do you not see what they are doing in the cities of Judah and in the streets of Jerusalem? 18 The children are gathering wood and the fathers kindling the fire! The women are kneading dough to make cakes for the queen of the heavens and pour out drink offerings for other gods so that they will provoke me.

translationNotes

General Information:

Yahweh speaks to Jeremiah about the people of Judah. In these verses, "this people" refers to the people of Judah.

do not pray for this people, and do not lift up a lamenting wail or say a prayer on their behalf, and do not petition me

These four clauses each mean about the same thing and are repeated for emphasis. (See: Parallelism)

lift up a lamenting wail

"cry out with sadness"

on their behalf

"for their benefit" or "for them"

petition me

"plead with me"

Do you not see what they are doing in the cities of Judah and in the streets of Jerusalem?

This question expects a positive answer and is asked to bring these things to Jeremiah's attention. They can be expressed as a statement. AT: "Look at what they are doing in the cities of Judah and in the streets of Jerusalem!" (See: Rhetorical Question)

kindling the fire

"starting the fire"

kneading dough

mixing dough by hand

dough

a thick mixture of flour and liquid used for baking

the queen of the heavens

This was the name of a false god. AT: "the false god known as 'the queen of the heavens'" (See: Assumed Knowledge and Implicit Information)

will provoke me

"will anger me"

translationWords

- Jeremiah
- pray, prayer, prayers, prayed
- people group, peoples, the people, a people
- lament, laments, lamentation
- Judah
- Jerusalem
- ancestor, father, forefather
- fire
- heaven, sky, skies, heavens, heavenly
- drink offering

Links:

- Introduction to Jeremiah
- Jeremiah 07 General Notes
- Jeremiah 7 translationQuestions

Jeremiah 7:19-20

UDB:

[19] But I am not the one whom they are hurting; they are really hurting themselves by doing these things for which they should be very ashamed!" [20] So Yahweh the Lord says this: "Because I am extremely angry with what happens at this place, I will punish these people severely; my being very angry will be like a fire that will not be extinguished, and I will destroy the people, their animals, their fruit trees, and their crops."

ULB:

[19] Are they truly provoking me?—this is Yahweh's declaration—is it not themselves whom they are provoking, so that shame is on them? [20] Therefore the Lord Yahweh says this, 'See, my anger and wrath will gush out onto this place, on both man and beast, on the tree in the fields and the fruit on the ground. It will burn and never be extinguished.'

translationNotes

Connecting Statement:

Yahweh continues to speak to Jeremiah about the people of Judah.

General Information:

In these verses, "they" and "themselves" refer to the people of Judah.

Are they truly provoking me?

This question expects a negative answer. It can be expressed as a statement. AT: "They are not really provoking me" (See: Rhetorical Question)

this is Yahweh's declaration

Yahweh speaks of himself as if he were another person so that Jeremiah and the people of Judah will listen carefully to what he says. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what Yahweh has said" (See: Pronouns)

is it not themselves whom they are provoking, so that shame is on them?

This question expects a positive answer. It can be expressed as a statement. AT: "they are provoking themselves, so that shame is on them!" or "they are troubling and bringing shame on themselves!" (See: Rhetorical Question and Reflexive Pronouns)

shame is on them

The abstract noun “shame” can be translated using the verb “shamed.” AT: “they are shamed” (See: Abstract Nouns)

See

This word is used here to draw someone’s attention to what is said next. AT: “Listen” or “Pay attention to what I am about to tell you”

my anger and wrath will gush out onto this place

Yahweh speaks of his anger as if it were something that could be poured out. AT: “I will punish this place” (See: Idiom)

anger and wrath

These words mean basically the same thing and emphasize the intensity of Yahweh’s anger. (See: Doublet)

gush out

“pour out”

It will burn and never be extinguished

Yahweh speaks of his anger as if it were a fire that could not be put out. AT: “No one will will be able to stop my anger” (See: Idiom)

never be extinguished

“never stop burning”

translationWords

- shame, shameful, ashamed
- Lord Yahweh, Yahweh God
- angry, anger
- wrath, fury

Links:

- Introduction to Jeremiah
- Jeremiah 07 General Notes
- Jeremiah 7 translationQuestions

Jeremiah 7:21-23

UDB:

[21] Therefore, this is what Yahweh, commander of the armies of angels, the God of Israel, says: "Take away your offerings that you bring to burn completely on your altars and your other sacrifices; do not give them to me; eat them yourselves! [22] When I led your ancestors out of Egypt, it was not offerings to be completely burned on the altar or other sacrifices that I wanted from them. [23] What I told them was, 'Obey me; if you do that, I will be your God and you will be my people. If you do the things that I want you to do, everything will go well for you.'

ULB:

[21] Yahweh of hosts, God of Israel says this, 'Add your burnt offerings to your sacrifices and the meat from them. [22] For when I brought your ancestors out from the land of Egypt, I did not require anything from them. I gave them no command about matters of burnt offerings and sacrifices. [23] I only gave them this command, "Listen to my voice, and I will be your God and you will be my people. So walk in all the ways that I am commanding you, so that it may go well with you."

translationNotes

Connecting Statement:

Yahweh continues giving Jeremiah his message to the people of Judah.

General Information:

In these verses, "you" and "your" refer to the people of Judah.

Yahweh of hosts ... says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

Add your burnt offerings to your sacrifices and the meat from them

This is an ironic statement emphasizing that none of their sacrifices were acceptable to Yahweh. AT: "Go ahead and eat the burnt offerings along with your sacrifices and meat from them" (See: Irony)

Listen to my voice

Here listening to Yahweh's voice means to both hear his words and obey what he says. AT: "Hear and obey what I say" (See: Metonymy)

walk in all the ways that I am commanding you

Yahweh speaks of obeying his commands as if one were walking in them, like person would walk along a road. AT: “do everything that I am commanding you” (See: Metaphor)

translationWords

- Yahweh of hosts, God of hosts, host of, Lord of hosts
- burnt offering, offering by fire
- sacrifice, offering
- Egypt, Egyptian
- command, commands, commanded, commandment, commandments
- voice

Links:

- Introduction to Jeremiah
- Jeremiah 07 General Notes
- Jeremiah 7 translationQuestions

Jeremiah 7:24-26

UDB:

[24] But your ancestors would not pay any attention to me. They continued to do the evil things that they wanted to do, everything that in their stubborn inner beings they desired to do. Instead of coming closer to me, they went further away from me. [25] From the day that your ancestors left Egypt until now, I have continued to send my prophets to you repeatedly. [26] But you, my people, have not listened to me or paid attention to what I said; you have been stubborn, and you have done more sinful things than your ancestors did."

ULB:

[24] But they did not listen or pay attention. They lived by their own stubborn plans of their wicked hearts, so they went backwards, not forward. [25] Ever since the day when your ancestors went out from the land of Egypt until this day, I have sent every one of my servants, my prophets, to you. I persisted in sending them. [26] But they did not listen to me. They paid no attention. Instead, they hardened their necks. They were more wicked than their ancestors.'

translationNotes

Connecting Statement:

Yahweh continues giving Jeremiah his message to the people of Judah.

General Information:

The words "you" and "your" in these verses refer to the people of Judah. "They" refers to the ancestors of the people of Judah.

they did not listen or pay attention

These phrases mean about the same thing and are repeated for emphasis. (See: Doublet)

by their own stubborn plans of their wicked hearts

"according to their own plans because they were wicked and stubborn"

they went backwards, not forward

This is a metaphor. Possible meanings are 1) they refused to pay attention to Yahweh, instead of eagerly obeying him. AT: "they went away from me instead of drawing closer to me" or 2) they got worse and worse instead of improving. AT: "they got worse instead of better" (See: Metaphor)

Ever since the day when your ancestors went out from the land of Egypt until this day

This is a generalization that means over this entire period of time, not every day during this period of time. AT: “From the time your ancestors went out from the land of Egypt until now” (See: Hyperbole and Generalization)

I persisted in sending them

“I sent them again and again” or “I repeatedly sent them”

they hardened their necks

This is an idiom that means they were stubborn. AT: “they became stubborn” or “they resisted me” (See: Idiom)

They were more wicked

“Each generation was more wicked”

translationWords

- life, live, lived, lives, living, alive
- stiff-necked, stubborn
- evil, wicked, wickedness
- heart, hearts
- Egypt, Egyptian
- send, send out, sent
- servant, slave, slavery
- prophet, prophets, prophecy, prophesy, seer, prophetess
- hard, hardness, harden

Links:

- Introduction to Jeremiah
- Jeremiah 07 General Notes
- Jeremiah 7 translationQuestions

Jeremiah 7:27-28

UDB:

[27] Then Yahweh said to me, "When you tell all this to my people, they will not listen to you. When you call to them, they will not answer. [28] Say to them, 'You people of Judah have not obeyed Yahweh, your God; you have not accepted it when he tried to correct you. No one among you is truthful; you do not say anything that is true; you speak only lies.'

ULB:

[27] So proclaim all these words to them, but they will not listen to you. Proclaim these things to them, but they will not answer you. [28] Say to them: This is a nation that does not listen to the voice of Yahweh its God and does not receive discipline. Truth is destroyed and cut off from their mouths.

translationNotes

Connecting Statement:

Yahweh continues giving Jeremiah his message to the people of Judah.

General Information:

The words "them" and "they" in these verses refer to the people of Judah.

So proclaim all these words to them, but they will not listen to you. Proclaim these things to them, but they will not answer you.

These two sentences say the same thing, The second emphasizes the message of the first. AT: "Tell them my message, but they will not listen to you or answer you." (See: Parallelism)

the voice of Yahweh its God

Here "the voice of Yahweh" represents what Yahweh has said. See how you translated this in Jeremiah 3:25. AT: "what Yahweh its God has said" (See: Metonymy)

Truth is destroyed and cut off from their mouths

Yahweh speaks of truth as if it was something the people could destroy and stop saying. This can be stated in active form. AT: "The people destroy truth and cut it off from their mouths" or "The people tell only lies" (See: Active or Passive and Idiom)

Truth is destroyed

The abstract noun “truth” can be translated using the adjective “truthful.” AT: “What is truthful is destroyed” (See: Abstract Nouns)

translationWords

- proclaim, proclamation
- nation
- receive
- discipline, disciplines, disciplined, self-discipline
- true, truth, truths
- cut off

Links:

- Introduction to Jeremiah
- Jeremiah 07 General Notes
- Jeremiah 7 translationQuestions

Jeremiah 7:29-30

UDB:

[29] So, tell them to cut off their hair to show that they are mourning; tell them to go up into the barren hills and sing a sad funeral song,

Because I have completely rejected this generation of people who have made me angry." [30] Yahweh says this: "The people of Judah have done many things that I say are evil. They have set up their disgusting idols in my temple, causing it to become an unacceptable place to worship me.

ULB:

[29] Cut off your hair and shave yourself, and throw away your hair. Sing a funeral song over the open places.

For Yahweh has rejected and abandoned this generation in his rage. [30] For the sons of Judah have done evil in my eye—this is Yahweh's declaration—they have set their detestable things in the house that is called by my name, in order to defile it.

translationNotes

Connecting Statement:

Yahweh continues giving Jeremiah his message to the people of Judah.

General Information:

The word "your" in these verses refers to the people of Judah.

Cut off your hair and shave yourself, and throw away your hair

This would be done as a sign of mourning. (See: Symbolic Action and Reflexive Pronouns)

rejected and abandoned

These two words have similar meanings and are repeated for emphasis. (See: Doublet)

sons of Judah

This refers to the people of Judah. AT: "people of Judah" (See: Metonymy)

have done evil in my eye

The word "eye" represents seeing, and seeing represents thoughts or judgment. AT: "have done what I judge to be evil" or "have done what I consider to be evil" (See: Metonymy)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

their detestable things

Here "detestable things" refers to idols, which God hates. AT: "their disgusting idols" (See: Metonymy)

house that is called by my name

This is a metonym for Yahweh's temple. It can be expressed in active form. See how you translated this in Jeremiah 7:10. AT: "house that belongs to me" or "temple where they worship me" (See: Metonymy and Active or Passive)

translationWords

- reject
- generation
- rage
- son, sons
- detestable, detest
- house of God, Yahweh's house
- defile, be defiled

Links:

- Introduction to Jeremiah
- Jeremiah 07 General Notes
- Jeremiah 7 translationQuestions

Jeremiah 7:31-32

UDB:

31 They have built altars at Topheth in Hinnom Valley outside Jerusalem, and they sacrifice their sons and daughters on those altars. I never commanded them to do that; it was not even in my thoughts! 32 So they should beware! There will be a time when that place will no longer be called Topheth or the Hinnom Valley; instead, it will be called the Valley of Slaughter. There will be a huge number of people who will be buried there, with the result that there will be no space to bury more bodies.

ULB:

31 Then they built the high place of Topheth that is in the Valley of Ben Hinnom. They did this to burn their sons and daughters in fire—something that I did not command, nor did it enter my mind. 32 So see, days are coming—this is Yahweh's declaration—when it will no longer be called Topheth or Valley of Ben Hinnom. It will be the Valley of Slaughter; they will bury bodies in Topheth until there is no room left.

translationNotes

Connecting Statement:

Yahweh continues to describe the evil things that the people of Judah had done.

General Information:

The words "they" and "their" in these verses refer to the people of Judah.

the high place of Topheth

This is the name of a place where the people of Israel sacrificed their children to a false god by burning them with fire. (See: How to Translate Names)

the Valley of Ben Hinnom

This is the name of a valley south of the city of Jerusalem, where people sacrificed to false gods. (See: How to Translate Names)

in fire

The implied information is that they were burned as sacrifices to a false god. AT: "as sacrifices" (See: Assumed Knowledge and Implicit Information)

nor did it enter my mind

Here the word "mind" refers to Yahweh's thoughts. AT: "nor did I ever think about it" (See: Metonymy)

So see

The word "see" here adds emphasis to what follows. AT: "Indeed"

days are coming ... when it

Future time is spoken of as if the "days are coming." AT: "in the future ... it" or "there will be a time ... when it" (See: Metaphor)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

it will no longer be called

This can be stated in active form. AT: "people will no longer call it" (See: Active or Passive)

they will bury bodies

"they will bury dead people"

no room left

"no place remaining"

translationWords

- high places
- fire
- command, commands, commanded, commandment, commandments
- mind
- day
- call, calls, calling, called
- slaughter
- bury, buried, burial
- body, bodies

Links:

- Introduction to Jeremiah
- Jeremiah 07 General Notes
- Jeremiah 7 translationQuestions

Jeremiah 7:33-34

UDB:

[33] The corpses of my people that are not buried and are left on the ground will be eaten by vultures and wild animals, and there will be no one to shoo them away. [34] There will be no one singing and laughing anymore in the streets of Jerusalem; there will be no more joyful voices of bridegrooms and brides in Judah, because the land will be completely destroyed."

ULB:

[33] The corpses of this people will be food for the birds of the skies and the beasts of the earth, and there will be no one to frighten them away. [34] I will put an end to the cities of Judah and the streets of Jerusalem, the sound of joy and the sound of gladness, the sound of the groom and the sound of the bride, for the land will become a desolation."

translationNotes

Connecting Statement:

Yahweh continues to speak of his judgment on the people of Judah.

The corpses

"The dead bodies"

this people

"the people of Judah"

the birds of the skies

See how you translated "the birds of the heavens" in Jeremiah 4:25.

the beasts of the earth

"the wild animals of the land"

to frighten them away

"to scare them away"

I will put an end to

"I will remove from"

the sound of joy and the sound of gladness

These two phrases mean almost the same thing and are repeated for emphasis. The abstract nouns "joy" and "gladness" can be translated using the verb "rejoicing" and the adjective "glad." AT: "the sounds of people rejoicing and being glad" (See: Doublet and Abstract Nouns)

the sound of the groom and the sound of the bride

This is a metonym for what happens at marriage ceremonies. AT: "and people celebrating marriage" (See: Metonymy)

will become a desolation

The abstract noun "desolation" can be translated using the adjective "desolate." AT: "will become desolate" (See: Abstract Nouns)

translationWords

- heaven, sky, skies, heavens, heavenly
- beast
- Judah, kingdom of Judah
- Jerusalem
- bridegroom
- bride
- desolate, desolation

Links:

- Introduction to Jeremiah
- Jeremiah 07 General Notes
- Jeremiah 7 translationQuestions

Jeremiah 08 General Notes

Structure and formatting

Some translations prefer to set apart quotations. The ULB and many other English translations indent the lines of 8:5-22, which are extended quotations.

The prophecy revealed to Jeremiah is recorded in 8:5-9:12. Despite covering more than one chapter, this should be seen as one unit. (See: prophet, prophets, prophecy, prophesy, seer, prophetess and reveal, reveals, revealed, revelation)

Important figures of speech in this chapter

Hyperbole

The author frequently uses hyperbole in this chapter to describe the complete destruction of Jerusalem. (See: Hyperbole and Generalization)

Links:

- **Jeremiah 08:01 Notes**

Jeremiah 8:1-3

UDB:

[1] Yahweh says, "After your enemies have destroyed you, then they will break open the graves of your kings and other officials who lived in Judah, and the graves of your priests and prophets and other people who lived there. [2] They will take out their bones from their graves and dishonor them by scattering them on the ground under the sun and the moon and the stars—those are the gods which my people loved and served and worshiped. No one will gather up their bones and bury them again; they will remain scattered on the ground like dung. [3] And all the people of this wicked nation who are still alive and whom I have exiled to other countries will say, 'We would prefer to die than to continue to stay alive here in these countries.' That will be true because I, Yahweh, have said it."

ULB:

[1] "At that time—this is Yahweh's declaration—they will bring out from the graves the bones of the kings of Judah and its officials, the bones of the priests and the prophets, and the bones of the inhabitants of Jerusalem. [2] Then they will spread them out in the light of the sun and moon and all the stars of the skies; these things in the sky that they have followed and served, that they have walked after and sought, and that they have worshiped. The bones will not be gathered or buried again. They will be like dung on the surface of the earth. [3] In every remaining place where I have driven them, they will choose death instead of life for themselves, all who are still left over from this evil nation—this is the declaration of Yahweh of hosts.

translationNotes

Connecting Statement:

Yahweh continues to speak of his judgment on the people of Judah.

At that time

At the time when the events in Jeremiah 7:32 Jeremiah to 34 happen.

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

they will bring

This word "they" here refers to the enemies of the people of Judah.

its officials

“its princes” or “its rulers”

will spread them out

The word “them” refers to the bones of the people listed in the previous verse.

that they have followed and served, that they have walked after and sought, and that they have worshiped

The word “they” here refers to the people of Judah. These three phrases mean about the same thing and are repeated for emphasis. (See: Parallelism)

walked after

This is a metaphor for serving or worshiping. See how you translated this in Jeremiah 2:23. (See: Metaphor)

The bones will not be gathered or buried again

This can be expressed in active form. AT: “No one will gather their bones or bury them again” (See: Active or Passive)

They will be like dung on the surface of the earth

The bones are compared to dung on the ground both to emphasize that they will be disgusting and because they will not be buried. (See: Simile)

on the surface of the earth

“all over the ground”

where I have driven them

The word “them” refers to the people of Judah.

they will choose death instead of life for themselves, all who are still left over from this evil nation

“those who still remain from this evil nation will want to die instead of stay alive”

this is the declaration of Yahweh of hosts

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how similar words are translated in Jeremiah 1:8. AT: “this is what Yahweh of hosts has declared” or “this is what I, Yahweh of hosts, have declared” (See: First, Second, or Third Person)

translationWords

- Yahweh
- tomb, grave, burial place
- king
- Judah, kingdom of Judah
- priest, priests, priesthood
- prophet, prophets, prophecy, prophesy, seer, prophetess
- Jerusalem
- heaven, sky, skies, heavens, heavenly
- serve, service
- walk, walks, walked, walking
- seek, sought
- worship
- bury, buried, burial
- dung, manure
- earth, earthly
- death, die, dead
- life, live, lived, lives, living, alive
- evil, wicked, wickedness
- nation
- Yahweh of hosts, God of hosts, host of, Lord of hosts

Links:

- Introduction to Jeremiah
- Jeremiah 08 General Notes
- Jeremiah 8 translationQuestions

Jeremiah 8:4-5

UDB:

[4] Yahweh said to me, ”Jeremiah, tell the people that this is what I, Yahweh, am saying to them: ’When people fall down, they get up again, do they not?

When people are going along a road and find out that they are walking on the wrong road, they go back and find the correct road, do they not ?

[5] Yes, they do, so why do these people of Judah continue trusting in those idols that have deceived them?

They continue turning away from me and betray my covenant, even though I have warned them of what will happen.

ULB:

[4] So say to them, ’Yahweh says this: Does anyone fall and not get up? Does anyone get lost and not try to return?

[5] Why has this people, Jerusalem, turned away in permanent faithlessness?

They hold on to treachery and refuse to repent.

translationNotes

Connecting Statement:

Yahweh continues to speak of his judgment on the people of Judah.

General Information:

The words “them” and “they” in these verses refer to the people of Judah.

So say to them

Yahweh is telling Jeremiah what to say to the people of Judah.

Does anyone fall and not get up? Does anyone get lost and not try to return? Why has this people, Jerusalem, turned away in permanent faithlessness?

These questions make the point that the way that the people of Judah were acting did not make sense. They can be translated as a statement. AT: “You know that when someone falls, he gets back up, and when someone gets lost, they try to find their way back. It does not make sense that this people, Jerusalem, has turned away in permanent faithlessness.” (See: Rhetorical Question)

Jerusalem

The word “Jerusalem” here is a synecdoche for all the people of Judah. AT: “Judah” (See: Synecdoche)

hold on to treachery

What the people of Judah were doing is spoken of as if they were clinging to treachery and would not let it go. (See: Metaphor)

treachery

“deceit.” The abstract noun “treachery” can be translated using the verb “deceive.” AT: “what deceives them” (See: Abstract Nouns)

translationWords

- people group, peoples, the people, a people
- Jerusalem
- turn, turn away, turn back
- faithless, faithlessness
- repent, repents, repented, repentance

Links:

- Introduction to Jeremiah
- Jeremiah 08 General Notes
- Jeremiah 8 translationQuestions

Jeremiah 8:6-7

UDB:

[6] I have listened carefully to what they say, but they do not say what they should say. Not one of them is sorry for having sinned.

No one says, “I have done wicked things.” They are sinning and doing what they want to;

Charging into sinful behavior with the excitement of a horse that is running into a battle.

[7] Even the stork knows when the seasons change,

and the dove, the swallow, and the crane understanding the time of their migration!

But my people do not know what I, Yahweh, require them to do.

ULB:

[6] I paid attention and listened, but they did not speak right; no one was sorry for his wickedness,

no one who says, “What have I done?” All of them go where they wish,

like a stallion rushing toward battle.

[7] Even the stork in heaven knows the right times; and the doves, swifts, and cranes.

They go on their migrations at the right time, but my people do not know Yahweh’s decrees.

translationNotes

Connecting Statement:

Yahweh continues giving Jeremiah his message to the people of Judah.

General Information:

The words “they” and “them” in these verses refer to the people of Judah.

paid attention and listened

These two things mean about the same thing and are repeated for emphasis. (See: Doublet)

did not speak right

“did not say what is right”

for his wickedness

The abstract noun "wickedness" can be translated using the adjective "wicked." AT: "for being wicked" (See: Abstract Nouns)

What have I done?

The implied information is that this is a question that the people of Judah should have been asking. It can be translated as a statement. AT: "I have done a terrible thing." (See: Assumed Knowledge and Implicit Information and Rhetorical Question)

go where they wish

"go their own way"

like a stallion rushing toward battle

The eagerness of the people to follow their own evil way is compared to the eagerness of a war horse running toward a battle. (See: Simile)

stallion

adult male horse

Even the stork in heaven knows the right times; and the doves, swifts, and cranes

The implied information is that these types of birds know the right times to migrate, which means to fly from one place to another at different times of the year for feeding or breeding. (See: Assumed Knowledge and Implicit Information)

stork ... doves, swifts, and cranes

All of these are different types of birds that migrate. (See: Translate Unknowns)

They go on their migrations at the right time, but my people do not know Yahweh's decrees

The implied information is that the people should have naturally known Yahweh's decrees. (See: Assumed Knowledge and Implicit Information)

They go on their migrations

The abstract noun "migrations" can be translated using the verb "migrate." AT: "They migrate" or "They fly from one region to another" (See: Abstract Nouns)

translationWords

- evil, wicked, wickedness
- heaven, sky, skies, heavens, heavenly
- time
- dove, pigeon
- people of God, my people
- know, knowledge, make known
- Yahweh
- decree

Links:

- Introduction to Jeremiah
- Jeremiah 08 General Notes
- Jeremiah 8 translationQuestions

Jeremiah 8:8-10

UDB:

[8] Your men who teach you the laws that Moses wrote have been saying false things about those laws.

So, why do they continue saying, "We are very wise because we have the laws of Yahweh"?

[9] Those teachers, who think that they are wise, will be ashamed and dismayed when they are taken to other countries by their enemies

Because they sinned by rejecting what I told them. Truly, they were not very wise to do that!

[10] So, I will give their wives to other men; I will give their fields to the enemy soldiers who conquer them.

All the people, including those who are least important and those who are most important, they all are trying to get money by tricking others

Even my prophets and priests, they all lie to get what they want.

ULB:

[8] How can you say, "We are wise, for the law of Yahweh is with us"?

Indeed, see! The deceitful pen of the scribes has created deceit.

[9] The wise men will be ashamed. They are dismayed and trapped.

Behold! They reject Yahweh's word, so what use is their wisdom?

[10] So I will give their wives to others, and their fields to those who will possess them,

because from the least to the greatest, all of them are greedy for dishonest gain! From the prophet to the priest, all of them practice deceit.

translationNotes

Connecting Statement:

Yahweh continues giving Jeremiah his message to the people of Judah.

How can you say, "We are wise, for the law of Yahweh is with us"?

Yahweh asks this question to make the people of Judah think about what they were saying. It can be translated as a statement. AT: "You think that you are wise because you have the law of Yahweh with you." (See: Rhetorical Question)

How can you say

The “you” here refers to the people of Judah.

Indeed, see!

These words tell the hearer to pay close attention to what follows.

The deceitful pen of the scribes

The pen represents the words that the scribes write. AT: “The false things that the scribes write” (See: Metonymy)

has created deceit

“has given you false ideas”

The wise men will be ashamed

This is irony because the wise men are normally honored for their wisdom. AT: “Those men who think they are wise will feel ashamed” (See: Irony)

dismayed

“terrified” or “shattered”

Behold!

“Pay attention!”

so what use is their wisdom?

This question expects a negative answer and is intended to make the hearers think about how little what they consider wisdom is really worth when they reject Yahweh’s word. AT: “so what they think is wise does not do them any good.” (See: Rhetorical Question)

because from the least to the greatest, all of them are greedy for dishonest gain! From the prophet to the priest, all of them practice deceit

See how you translated this in Jeremiah 6:13.

because from the least to the greatest, all of them are greedy

The phrase “from the least to the greatest” shows that all the people of Judah are included in the phrase “all of them,” regardless of how important they are. AT: “because all of them, including the least powerful, the most powerful, and everyone else, are greedy” (See: Merism)

the least

This refers to the least powerful and least important people. AT: “the least powerful people” (See: Nominal Adjectives)

the greatest

This refers to the most powerful and most important people. AT: “the greatest people” or “the most powerful people” (See: Nominal Adjectives)

all of them

“all of the people of Judah”

are greedy for dishonest gain

The abstract noun “gain” can be expressed with the phrases “get more money” or “get more things.” AT: “want to get more money by lying to people” or “strongly desire to get more things and will even trick people in order to get them” (See: Abstract Nouns)

all of them practice deceit

“all of them deceive people” or “all of them are liars”

translationWords

- wise, wisdom
- law, law of Moses, God’s law, law of Yahweh
- deceive, deceit, deception, deceptive
- scribe, scribes
- shame, shameful, ashamed
- snare, trap
- reject
- word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures
- possess, possession
- prophet, prophets, prophecy, prophesy, seer, prophetess
- priest, priests, priesthood

Links:

- Introduction to Jeremiah
- Jeremiah 08 General Notes
- Jeremiah 8 translationQuestions

Jeremiah 8:11-13

UDB:

[11] They act as though the sins of my people are like small wounds that they can easily treat.

They tell the people that everything will go well with them, but that is not true; things will not go well with them.

[12] They should be ashamed when they do disgusting things, but they do not even know how to show on their faces that they are ashamed about their sins.

So, they also will be among those who will be killed. They will be destroyed when I punish them.

[13] I will allow their enemies to take away the figs and grapes that the people would have harvested from their fields. Their fruit trees will all wither.

They will not receive all the blessings that I prepared for them. This will certainly happen because I, Yahweh, have said it.'"

ULB:

[11] They healed the wounds of my people lightly,

saying, "Peace, Peace," when there was no peace.

[12] Were they ashamed when they practiced abominations? They were not ashamed; they did not know how to blush! So they will fall among the fallen; they will be brought down when they are punished, says Yahweh.

[13] I will remove them completely—this is Yahweh's declaration—there will be no grapes on the vine, nor will there be figs on the fig trees. For the leaf will wither, and what I have given to them will pass away.

translationNotes

Connecting Statement:

Yahweh continues giving Jeremiah his message to the people of Judah.

General Information:

The words "they," "their" and "them" in these verses refer to the people of Judah.

They healed the wounds of my people lightly

Possible meanings are 1) the wounds represent the problems the people have as a result of their sin. AT: "They act as though my people's problems are not serious, like small wounds" or 2) the wounds represent the people's sin. AT: "They act as though my people's sins are not serious, like small wounds" (See: Metaphor)

They healed the wounds ... lightly

Here "lightly" represents treating the wounds as if they were not serious, as if they were not difficult. (See: Metaphor)

"Peace, Peace," when there was no peace

" 'All is well, All is well,' but it was not well"

Were they ashamed when they practiced abominations?

God uses this question to show his anger that the people were not ashamed of their sins. AT: "They committed terrible sins, and they were not ashamed." (See: Rhetorical Question)

they did not know how to blush

"their faces did not even turn red." When a person is ashamed, his face normally turns red.

they will fall among the fallen

Here "fall" represents being killed. AT: "they will be killed along with the others who are killed" (See: Metaphor)

they will be brought down when they are punished

Here "will be brought down" represents being destroyed. This can be stated in active form. AT: "I will destroy them when I punish them" (See: Metaphor and Active or Passive)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

the leaf will wither

"the leaf will dry up"

what I have given to them will pass away

The meaning of the original text is uncertain here.

translationWords

- people of God, my people
- peace, peaceful
- shame, shameful, ashamed
- abomination, abominable
- punish, punishment
- grape
- vine
- fig

Links:

- Introduction to Jeremiah
- Jeremiah 08 General Notes
- Jeremiah 8 translationQuestions

Jeremiah 8:14-15

UDB:

[14] Then the people will say, "Why should we wait here in these small towns? We should go to the cities that have high walls around them, but even if we do that we will be killed there,

Because Yahweh our God has decided that we must be destroyed; it is as though he has given us a cup of poison to drink, because we sinned against him.

[15] We hoped that things would go well for us, but things have not gone well.

We hoped that we would recover and be strong again, but only things that terrify us are happening to us.

ULB:

[14] Why are we sitting here? Come together; let us go to the fortified cities, and we will become silent there in death.

For Yahweh our God will silence us. He will make us drink poison, since we have sinned against him.

[15] We are hoping for peace, but there will be nothing good.

We are hoping for a time of healing, but see, there will be terror.

translationNotes

Connecting Statement:

Yahweh continues his message by telling us what the people of Judah will say at the time of their punishment.

General Information:

The words "we," "us" and "our" refer to the people of Judah.

Why are we sitting here?

This question is asked to motivate action. It can be translated as a statement. AT: "We should not stay here." (See: Rhetorical Question)

Come together; let us go to the fortified cities

The "fortified cities" were cities with high walls and strong defenses. See how you translated the similar phrases in Jeremiah 4:5.

we will become silent there in death

Here “become silent” means to die. AT: “let us die there” or “let us wait for our enemies to kill us there” (See: Metaphor)

For Yahweh our God will silence us

Here “silence” is a metaphor for condemning to death. AT: “because Yahweh our God has condemned us to die” (See: Metaphor)

He will make us drink poison

This is an idiom for Yahweh’s judgment on his people. (See: Idiom)

but there will be nothing good

“but nothing good will happen”

but see

“but understand”

translationWords

- death, die, dead
- sin, sins, sinned, sinful, sinner, sinning
- peace, peaceful
- heal, cure
- terror, terrify

Links:

- Introduction to Jeremiah
- Jeremiah 08 General Notes
- Jeremiah 8 translationQuestions

Jeremiah 8:16-17

UDB:

[16] People far north in the Israelite city of Dan can already hear the snorting of the horses of those who are preparing to attack us. It is as though the entire land is shaking as their army approaches;

they are coming to destroy our land and everything in it, the people and the cities."

[17] Yahweh says, "I will send those enemy soldiers to Judah, and they will be like poisonous snakes among you.

No one will be able to stop them from attacking you; they will attack you like snakes do, and kill you."

ULB:

[16] The snorting of his stallions is heard from Dan. The whole earth shakes at the sound of the neighing of his strong horses.

For they will come and consume the land and its wealth, the city and the ones living in it.

[17] For see, I am sending out snakes among you, vipers that you cannot charm.

They will bite you—this is Yahweh's declaration.'"

translationNotes

Connecting Statement:

Yahweh continues his message about the punishment coming to Judah.

General Information:

The words "his" and "they" in these verses refer to the enemies of Judah.

The snorting of his stallions is heard from Dan

This can be expressed in active form. AT: "The people of Dan hear the snorting of his stallions" (See: Active or Passive)

snorting

a loud sound that a horse makes with its nose

stallions

adult male horses

The whole earth shakes

This is an exaggeration that is a metaphor for the people of Judah trembling with fear. AT: “All the people of the land shake with fear” (See: Hyperbole and Generalization and Metaphor)

at the sound of the neighing of his strong horses

“when they hear the sound of the enemy’s strong horses”

neighing

a sound that a horse makes

they will come and consume

Here the word “consume” means to eat up. It is an idiom for how the enemies come and destroy the land and its inhabitants. AT: “they will come and destroy” (See: Idiom)

For see

“Now pay attention”

I am sending out snakes among you, vipers that you cannot charm. They will bite you

The snakes and vipers represent the enemy soldiers, and their bite represents the enemy attacks. AT: “I am sending out enemy soldiers among you, beyond your control. They will attack you” (See: Metaphor)

vipers that you cannot charm

To charm means to sing or make music in order to control snakes.

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: First, Second, or Third Person)

translationWords

- Dan
- earth, earthly
- horse
- consume
- send, send out, sent
- serpent, snake, viper

Links:

- Introduction to Jeremiah
- Jeremiah 08 General Notes
- Jeremiah 8 translationQuestions

Jeremiah 8:18-19

UDB:

[18] My grief for the people of Judah has overwhelmed any sense of happiness. I am very sad in my inner being.

[19] Throughout our land, the people ask, "Has Yahweh abandoned Jerusalem?

Is he, our city's king, no longer there?" Yahweh replies, "If they want me to be in Jerusalem, why do the people worship idols and foreign gods?"

ULB:

[18] My sorrow has no end, and my heart is sick.

[19] Behold! The screaming voice of the daughter of my people from a land far away! Is Yahweh not in Zion?

Is her king no longer there? Why then do they provoke me to anger with their carved figures and their worthless foreign idols?

translationNotes

General Information:

Jeremiah and Yahweh have a conversation about the people of Judah.

My sorrow has no end

The word "my" refers to Jeremiah. The original text is unclear and is interpreted here in different ways by modern versions.

has no end

These words are an exaggeration that express the great extent of Jeremiah's sorrow. AT: "is very great" (See: Hyperbole and Generalization)

my heart is sick

Here "heart" represents Jeremiah, emphasizing his feelings and emotions. AT: "I feel sick deep down inside me" (See: Synecdoche)

Behold!

This alerts the reader to pay attention to what follows. "Pay attention!"

the daughter of my people

Jeremiah is speaking about the people of Judah in a way that shows his affection for them, as if for a daughter. See how you translated this in Jeremiah 4:11. AT: “my dear people” (See: Metaphor)

from a land far away

Possible meanings are 1) From exile. AT: “from exile in a distant land” or 2) From throughout the land of Judah. AT: “throughout our land”

Is Yahweh not in Zion? Is her king no longer there?

These two questions are similar in meaning. They imply that the people of Judah are wondering why Yahweh is not saving them. AT: “Why does Yahweh not save us if he is the king in Zion?” (See: Parallelism and Assumed Knowledge and Implicit Information and Rhetorical Question)

Why then do they provoke me to anger with their carved figures and their worthless foreign idols?

The word “me” refers to Yahweh. This question can be translated as a statement. AT: “If they want me to save them, then they must not offend me with their carved figures.” (See: Rhetorical Question)

translationWords

- heart, hearts
- voice
- Zion, Mount Zion
- king
- image, carved image, carved figure, cast metal figure
- worthy, worth, unworthy, worthless
- foreigner, foreign, alien
- idol, idolatrous

Links:

- Introduction to Jeremiah
- Jeremiah 08 General Notes
- Jeremiah 8 translationQuestions

Jeremiah 8:20-22

UDB:

[20] The people say, “The harvest season is finished, the summer has ended, but Yahweh still has not rescued us from our enemies.”

[21] I cry because my people have been crushed. I mourn, and I am completely dismayed.

[22] I ask, “Surely there is medicinal balm in the region of Gilead! Surely there are doctors there!”

But my people have been badly wounded in their spirits, and nothing can heal them.

ULB:

[20] The harvest has passed on, summer is over. But we have not been saved.

[21] I am hurt because of the hurt of the daughter of my people. I mourn at the horrible things that have happened to her; I am dismayed.

[22] Is there no medicine in Gilead? Is there no healer there?

Why will the healing of the daughter of my people not happen?

translationNotes

Connecting Statement:

Jeremiah continues talking about the people of Judah.

General Information:

The word “we” refers to the people of Judah. The words “I” and “my” refer to Jeremiah.

The harvest has passed on

“Harvest time is over”

But we have not been saved

Jeremiah tells what the people of Judah are saying. This can be stated in active form. AT: “But Yahweh has not saved us” (See: Active or Passive)

I am hurt because of the hurt of the daughter of my people. I mourn at the horrible things that have happened to her; I am dismayed

These statements express the same idea in more than one way for emphasis. (See: Parallelism)

Is there no medicine in Gilead? Is there no healer there? Why will the healing of the daughter of my people not happen?

These questions are asked to make the point that the people of Judah have not been saved. AT: "There is medicine in Gilead, and there are healers there, so tell me why the healing of my dear people will not happen." (See: Rhetorical Question)

translationWords

- harvest
- save, saves, saved, safe
- wrong, mistreat, hurt
- mourn, mourning
- Gilead
- heal, cure

Links:

- Introduction to Jeremiah
- Jeremiah 08 General Notes
- Jeremiah 8 translationQuestions

Jeremiah 09 General Notes

Structure and formatting

Some translations prefer to set apart quotations. The ULB and many other English translations indent the lines of 9:1-12, 17-24, which are extended quotations.

The prophecy revealed to Jeremiah is recorded in 8:5-9:12. Despite covering more than one chapter, this should be seen as one unit. (See: prophet, prophets, prophecy, prophesy, seer, prophetess and reveal, reveals, revealed, revelation)

Special concepts in this chapter

Funeral

This chapter pictures Jerusalem as having a funeral with its typical songs. This is an image used to describe their destruction. It is a time of great sadness.

Circumcision

Circumcision is used here in an unusual way. Since circumcision was intended to be a display of faith, the author uses the term to differentiate between those who have faith in Yahweh and those who don't. This is a type of metaphor. Those who have a circumcised heart have faith in Yahweh while those with an uncircumcised heart do not have faith in Yahweh, regardless of whether they are physically circumcised. (See: circumcise, circumcised, circumcision, faith, uncircumcised, uncircumcision and Metaphor)

Links:

- **Jeremiah 09:01 Notes**

Jeremiah 9:1-3

UDB:

[1] "I wish that my head could produce as many tears as water from a spring, and that my eyes were like a fountain of tears,

since I cry night and day for all of my people who have been killed by their enemies.

[2] I wish that I could leave my people and forget them, and go and live in a shack in the desert,

because they have not remained faithful to Yahweh; they are a mob of people who deceive others.

[3] They use their tongues to tell lies just as people shoot arrows with bows.

They are powerful, but not because they are faithful, but they go about doing wicked things. "They do not know me," Yahweh says.

ULB:

[1] If only my head could produce water, and my eyes be a fountain of tears!

For I wish to weep day and night for those among the daughter of my people who have been killed.

[2] If only someone would give me a place for travelers in the wilderness to stay, where I could go to abandon my people.

If only I could leave them, since all of them are adulterers, a band of traitors!

[3] Yahweh declares, "They tread on their bows of lies with their tongues,

but it is not because of any faithfulness of theirs that they grow strong on the earth.

They go from one wicked act to another. They do not know me."

translationNotes

General Information:

Yahweh and Jeremiah continue talking about the people of Judah.

If only my head could produce water, and my eyes be a fountain of tears

This is Jeremiah speaking. These two phrases mean the same thing and emphasize how much Jeremiah is weeping. AT: "I wish I could make more tears" (See: Parallelism and Metaphor)

day and night

By mentioning both “day” and “night” this phrase means all the time. AT: “all the time” or “continually” (See: Merism)

the daughter of my people

Yahweh shows his love for his people by speaking of them as a daughter. Here Jeremiah uses this same phrase for the people that Yahweh uses. See how you translated this in Jeremiah 4:11. AT: “my people, who are like Yahweh’s daughter” or “my dear people” (See: Metaphor)

who have been killed

This can be stated in active form. AT: “whom the enemy has killed” (See: Active or Passive)

If only someone would give me

“I wish someone would give me.” This is still Jeremiah speaking.

a place for travelers in the wilderness to stay

This refers to a building for people traveling in the wilderness, where they can stop and sleep overnight.

abandon my people

“leave my people”

a band of traitors

“a group of people who betray other people”

Yahweh declares

See how you translated “this is Yahweh’s declaration” in Jeremiah 1:8.

They tread on their bows of lies with their tongues

Telling lies is spoken of as being done by the tongues of the wicked. Also, since a spoken lie cannot be taken back, telling lies is spoken of as if it were shooting arrows. Men who use bows must step on their bows in order to fasten the bowstrings, so liars are referred to here as if they were stringing their bows using their tongues. AT: “Their lies are like arrows that they shoot with the tongues” (See: Metaphor)

but it is not because of any faithfulness of theirs that they grow strong on the earth

“They do not grow strong on the earth because they are faithful to Yahweh, as they are wicked” and “This means that the people are not faithful to Yahweh, but rather are wicked and have gained their power through wickedness” (See: Irony)

They go from one wicked act to another

Committing one evil action after another is spoken of as if the evildoers were going from one action to another. AT: “They keep doing evil things” (See: Metaphor)

translationWords

- fountain, spring
- desert, wilderness
- adultery, adulterous, adulterer, adulteress, adulterers, adulteresses
- tongue
- bow and arrow
- faithful, faithfulness
- earth, earthly
- evil, wicked, wickedness
- know, knowledge, make known

Links:

- Introduction to Jeremiah
- Jeremiah 09 General Notes
- Jeremiah 9 translationQuestions

Jeremiah 9:4-6

UDB:

[4] Do not trust your neighbors and even your brothers! They all are as deceitful as Jacob was.

They slander each other and tell lies about each other.

[5] They deceive their friends and never tell the truth.

They lie continually and, because of that, they have become skilled liars; they do one oppressive deed after another until they grow tired from sinning so much.

[6] Jeremiah, everyone living around you is a deceiver. Not one of them will admit that I am God.

ULB:

[4] Each of you, be on guard against your neighbor and do not trust in any brother.

For every brother is certainly a deceiver, and every neighbor walks in slander.

[5] Each man mocks his neighbor and does not speak the truth.

Their tongues teach deceitful things. They are exhausted from committing iniquity.

[6] Your dwelling is in the midst of deception; in their deceit they refuse to acknowledge me—this is Yahweh's declaration."

translationNotes

General Information:

Yahweh continues speaking with Jeremiah about the people of Judah.

Each of you

The word "you" refers to the people of Judah.

be on guard against your neighbor and do not trust in any brother

"be careful not to trust your fellow Israelites, and do not even trust your own brother"

every neighbor walks in slander

Here "walking" is an idiom for living. AT: "every neighbor slanders one another" or "every neighbor is a slanderer" (See: Idiom)

Each man mocks his neighbor and does not speak the truth

"All of the people mock each other, and they do not tell the truth"

Their tongues teach deceitful things

Here people are represented by their "tongues" to emphasize their speech. AT: "They teach deceitful things" (See: Synecdoche)

They are exhausted from committing iniquity

"They are tired from committing so much sin"

Your dwelling is in the midst of deception

Yahweh speaks of living among people who are liars as living in the middle of deception. AT: "Your dwelling is among the dwellings of liars" or "You dwell in the midst of liars" (See:Metaphor)

in their deceit

"By telling all of these lies"

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

translationWords

- neighbor
- trust, trusts, trusted, trustworthy, trustworthiness
- brother, brothers
- deceive, deceit, deception, deceptive
- walk, walks, walked, walking
- slander, slanderer
- mock, ridicule, scoff at, mocker
- true, truth, truths
- iniquity, iniquities
- life, live, lived, lives, living, alive
- acknowledge

Links:

- Introduction to Jeremiah
- Jeremiah 09 General Notes
- Jeremiah 9 translationQuestions

Jeremiah 9:7-9

UDB:

[7] Therefore I, Yahweh, commander of the angel armies, say this:

Listen carefully to what I say: I will test my people, like a metalworker puts metal in a hot fire to completely burn out the impure bits.

Because of all the evil things that my people have done, there is absolutely nothing else that I can do.

[8] What they say injures people like poisoned arrows do.

They say to their neighbors, 'I hope things will go well for you,' while they are planning to kill them.

[9] Should I not punish them for doing that?

Yes, I should certainly get revenge on the people of a nation that does things like that!"

ULB:

[7] Yahweh of hosts says this, "See, I am about to refine them and test them,

for what else can I do, because of what my people have done?

[8] Their tongues are sharpened arrows; they speak unfaithful things.

With their mouths they proclaim peace with their neighbors, but with their hearts they lie in wait for them.

[9] Should I not punish them because of these things—this is Yahweh's declaration—

and should I not avenge myself on a nation that is like this?

translationNotes

General Information:

Yahweh continues to speak about the people of Judah.

See

Yahweh uses this word here to draw Jeremiah's attention to what he says next. AT: "Listen" (See: Idiom)

to refine them

Yahweh speaks of testing the people and dealing with their evil ways, as if they were metal that he were melting in a crucible to remove its impurities. (See: Metaphor)

for what else can I do, because of what my people have done?

Yahweh uses this rhetorical question to state that this is how he needs to deal with his people because of what they have done. This question can be written as a statement. AT: "for this is how I must deal with my people because of what they have done." (See: Rhetorical Question)

Their tongues are sharpened arrows

This speaks of people's tongues as if they were sharpened arrows because of how the people hurt others by what they say. Here their speech is represented by their "tongues." AT: "Their words are like sharpened arrows that hurt other people" (See: Metaphorand Metonymy)

With their mouths they proclaim peace with their neighbors

Here people's speech is represented by their "mouths." AT: "They speak, saying that they want peace with their neighbors" (See: Metonymy)

but with their hearts they lie in wait for them

Here a people's desires are represented by their "hearts." This speaks of them wanting to hurt their neighbors as if they were an animal crouching and waiting to attack its prey. AT: "but what they really want is to destroy their neighbors" (See: Metaphorand Metonymy)

Should I not punish them because of these things ... should I not avenge myself on a nation that is like this?

Yahweh uses this question to emphasize that the things that they are doing are so bad that he will not have mercy and stop himself from punishing them. See how you translated similar words in Jeremiah 5:9. AT: "Because they do these things, I will punish them ... I will certainly get revenge for myself against them." (See: Rhetorical Question)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

translationWords

- Yahweh of hosts, God of hosts, host of, Lord of hosts
- test, tests, tested
- bow and arrow
- unfaithful, unfaithfulness
- proclaim, proclamation

- peace, peaceful
- neighbor
- heart, hearts
- punish, punishment
- avenge, revenge, vengeance
- nation

Links:

- Introduction to Jeremiah
- Jeremiah 09 General Notes
- Jeremiah 9 translationQuestions

Jeremiah 9:10-12

UDB:

[10] So, I will weep and wail for the people who live in the mountains and in the pastures,
because those areas will be desolate, and no one will live there.
There will be no cattle there to call to each other,
and all the birds and wild animals will have fled to other places.
[11] Yahweh also says, "I will cause Jerusalem to become a heap of ruins,
and only jackals will live there.
I will destroy the towns of Judah, with the result that they will be completely deserted;
no people will live there."
[12] I said, "Only people who are very wise can understand these things.
Only those who have been taught by Yahweh can explain these things to others.
The wise people are the only ones who can explain why the land will be completely ruined
with the result that everyone will be afraid to travel through it."

ULB:

[10] I will sing a song of mourning and wailing for the mountains, and a funeral song will be sung for the meadows.
For they are burned so no one can pass through them. They will not hear the sound of any cattle.
The birds of the skies and the animals have all fled away.
[11] So I will turn Jerusalem into piles of ruins, a hideout for jackals.
I will make Judah's cities ruined places without inhabitants."
[12] What man is wise enough to understand this? To whom has the mouth of Yahweh spoken, and he will declare it?
Why has the land perished and been destroyed like the wilderness that no one can pass through?

translationNotes

General Information:

Yahweh continues speaking about the people of Judah. In verse 12, Jeremiah makes a comment.

I will sing a song of mourning ... a funeral song will be sung for the meadows

Yahweh is mourning for the land of Israel as if it were a person who died. (See: Parallelism and Personification)

a funeral song will be sung

This can be stated in active form. AT: "I will sing a funeral song" (See: Active or Passive)

meadows

"fields where the animals graze"

For they are burned

This can be stated in active form. AT: "Because someone has burned the meadows and pastures" (See: Active or Passive)

They will not hear the sound of any cattle

"Nobody will hear the sound of cattle there"

a hideout for jackals

"a place for jackals to hide." Jackals are fierce wild dogs.

places without inhabitants

"places where no people live"

What man is wise enough to understand this?

Yahweh uses this rhetorical question to emphasize that only a very wise person will understand the things he has said. This question can be written as a statement. AT: "Only people who are very wise can understand these things." (See: Rhetorical Question)

To whom has the mouth of Yahweh spoken, and he will declare it

Yahweh uses this rhetorical question to emphasize that only the people he has spoken to can declare these things. This question can be written as a statement. AT: "Only those who have been taught by Yahweh can explain these things to others." (See: Rhetorical Question)

the mouth of Yahweh

Here Yahweh's speech is represented by his "mouth". AT: "Yahweh" (See: Synecdoche)

Why has the land perished and been destroyed ... pass through?

Yahweh uses this rhetorical question to emphasize that only a wise person could explain why the land has been destroyed. This question can be written as a statement. AT: "Only a wise person could explain why the land has perished and been destroyed ... pass through." (See: Rhetorical Question)

has the land perished and been destroyed

This can be stated in active form. Both "perished" and "been ruined" describe the land being ruined. AT: "is the land ruined" (See: Active or Passive and Doublet)

translationWords

- mourn, mourning
- cow, calf, bull, cattle
- Jerusalem
- ruin, ruins
- Judah, kingdom of Judah
- wise, wisdom
- understand, understanding
- perish, perished, perishing, perishable
- desert, wilderness

Links:

- Introduction to Jeremiah
- Jeremiah 09 General Notes
- Jeremiah 9 translationQuestions

Jeremiah 9:13-14

UDB:

[13] Yahweh replied, "These things will happen because my people have rejected my laws which I gave to them; they have not obeyed me or my instructions. [14] Instead, they have stubbornly done the things that they wanted in their inner beings to do. They have worshiped the idols that represent the god Baal, which is what their ancestors did.

ULB:

[13] Yahweh says, "It is because they have abandoned my law that I set before them, because they do not listen to my voice or walk by it. [14] It is because they have walked by their stubborn hearts and have followed the Baals as their fathers taught them to do.

translationNotes

General Information:

Yahweh continues speaking about the people of Judah.

It is because

"These things will happen because"

they have abandoned my law

Yahweh speaks of the people not obeying his law as if it were something that they had walked away from. AT: "they have rejected my law" (See: Metaphor)

they do not listen to my voice

Here Yahweh's "voice" represents what he says. AT: "they do not pay attention to the things I tell them" (See: Metonymy)

or walk by it

Here "walk" is an idiom for "live." AT: "or live the way I tell them to live" (See: Idiom)

they have walked by their stubborn hearts

Here the people's "stubborn hearts" represent their stubborn desires and stubborn will. Also, here "walked" represents living. AT: "they have been stubborn and lived the way they want to live" (See: Metonymy and Idiom)

have followed the Baals

“have worshiped the Baals”

translationWords

- law, law of Moses, God’s law, law of Yahweh
- voice
- walk, walks, walked, walking
- stiff-necked, stubborn
- heart, hearts
- Baal
- ancestor, father, forefather

Links:

- Introduction to Jeremiah
- Jeremiah 09 General Notes
- Jeremiah 9 translationQuestions

Jeremiah 9:15-16

UDB:

15 So now listen to what I, Yahweh, commander of the angel armies, the God of the Israelites, say: What I will do will be like giving these people bitter things to eat and poison to drink: 16 I will scatter them to many nations which neither they nor their ancestors have known anything about; I will enable their enemies to strike them with swords until I have destroyed them."

ULB:

15 Therefore Yahweh of hosts, the God of Israel, says this, 'See, I am about to make this people eat wormwood and drink poisonous water. 16 Then I will scatter them among the nations that they have not known, neither they nor their ancestors. I will send out a sword after them until I have completely destroyed them.'"

translationNotes

General Information:

Yahweh continues speaking about the people of Judah.

Yahweh of hosts ... says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

See

Yahweh uses this word here to draw the people's attention to what he says next. AT: "Listen" (See: Idiom)

wormwood

a plant that tastes bitter

Then I will scatter them among the nations

"Then I will force them to leave here and live in many different countries"

neither they nor their ancestors

The understood verb may be supplied. AT: "that neither they nor their ancestors have known" (See: Ellipsis)

I will send out a sword after them

Here the word "sword" refers to an enemy army. AT: "I will send an army of soldiers to fight against them" (See: Metonymy)

I have completely destroyed them

This is a metonym for Yahweh causing the people's enemies to destroy them. AT: "I have caused their enemies to completely destroy them" (See: Metonymy)

translationWords

- Yahweh of hosts, God of hosts, host of, Lord of hosts
- Israel, Israelites
- people group, peoples, the people, a people
- nation
- send, send out, sent
- sword

Links:

- Introduction to Jeremiah
- Jeremiah 09 General Notes
- Jeremiah 9 translationQuestions

Jeremiah 9:17-18

UDB:

[17] This is what Yahweh, commander of the angel armies, says:

"Think about what is happening,

then summon those women who mourn when someone has died.

[18] Tell them to come quickly and start to wail,

with the result that tears will stream down from your eyes.

ULB:

[17] Yahweh of hosts says this, "Think about this: Summon

funeral singers; let them come. Send out for women skilled at lamenting; let them come.

[18] Let them hurry and sing a mournful song over us,

so our eyes may run with tears and our eyelids flow with water.

translationNotes

General Information:

Yahweh tells the people of Judah to mourn for the coming destruction of the land.

Yahweh of hosts says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

Summon funeral singers; let them come ... Send out for women skilled at lamenting; let them come

These two phrases have the same meaning. They emphasize that they are to call funeral singers to come. AT: "Get women who are trained in mourning and bring those women here" (See: Parallelism)

Summon funeral singers

"Call women who are professional singers at funerals"

let them come

This is an idiom. AT: "tell the women to come" (See: Idiom)

Send out for women skilled at lamenting

The phrase "send out for" is an idiom. AT: "Send people out to get women who are skilled at mourning" (See: Metonymy)

Let them hurry and sing a mournful song ... and our eyelids flow with water

Here Yahweh says what the people of Judah will say when the destruction comes. The words "us" and "our" refer to the people of Judah and does not include Yahweh. This may be written instead as a command from Yahweh to the people. AT: "Tell them to hurry and sing a song to mourn for you, so your eyes may run with tears and your eyelids flow with water" (See: Exclusive and Inclusive "We")

so our eyes may run with tears and our eyelids flow with water

This describes the people crying a lot. AT: "so we will cry very hard with tears flowing from our eyes" (See: Assumed Knowledge and Implicit Information)

translationWords

- Yahweh of hosts, God of hosts, host of, Lord of hosts
- send, send out, sent
- lament, laments, lamentation
- mourn, mourning

Links:

- Introduction to Jeremiah
- Jeremiah 09 General Notes
- Jeremiah 9 translationQuestions

Jeremiah 9:19-20

UDB:

[19] Listen to the people of Jerusalem calling out, saying,

'We have been ruined!

We have experienced a terrible disaster!

Now we are very ashamed,

because our houses have been destroyed by our enemies, and we are being forced to leave our land.'

[20] You women, listen to what Yahweh says.

Pay attention to his words.

Teach your daughters to wail.

Teach each other how to sing funeral songs.

ULB:

[19] For the sound of wailing is heard in Zion, 'How we are devastated.

We are greatly ashamed, for we have abandoned the land since they tore down our houses.'

[20] So you women, hear Yahweh's word; pay attention to the messages that come from his mouth.

Then teach your daughters a mourning song, and each neighbor woman a funeral song.

translationNotes

General Information:

Here Yahweh is saying what the people of Judah will say when he destroys the land.

For the sound of wailing is heard in Zion

This refers to the people of Zion wailing loudly and can be stated in active form. AT: "The people of Zion are crying loudly, saying" (See: Active or Passive)

How we are devastated

Yahweh tells what the people of Judah will say when the land is destroyed. AT: "We are very upset" (See: Idiom)

We are greatly ashamed, for we have abandoned the land since they tore down our houses

"Our shame is great, because enemies destroyed our houses and we had to leave the land of Israel"

hear Yahweh's word; pay attention to the messages that come from his mouth

These two phrases mean the same thing and emphasize the command to listen to what Yahweh says. In the second phrase Yahweh's "mouth" is a metonym for himself. AT: "listen to what Yahweh says. Pay attention to his words" (See: Parallelism and Metonymy)

each neighbor woman a funeral song

The understood verb may be supplied. AT: "teach each neighbor woman a funeral song" (See: Ellipsis)

translationWords

- Zion, Mount Zion
- shame, shameful, ashamed
- word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures
- mourn, mourning

Links:

- Introduction to Jeremiah
- Jeremiah 09 General Notes
- Jeremiah 9 translationQuestions

Jeremiah 9:21-22

UDB:

[21] You must learn to sing funeral songs because people will be dying in your houses and in palaces.

There will be no more children playing in the streets,

there will be no more young men gathering in the city squares.

[22] There will be corpses scattered across the fields like dung;

their dead bodies will lie there like grain that has been cut by reapers,

and there will be no one still alive to bury them.

ULB:

[21] For death has come through our windows; it goes into our palaces.

It destroys children from outside, and young men in the city squares.

[22] Declare this, 'This is Yahweh's declaration—the corpses of men will fall like dung in the fields,

and like grain stalks after the reapers, and there will be no one to gather them.'"

translationNotes

General Information:

Here Yahweh is saying what the people of Judah will say when he destroys the land.

For death has come through our windows ... young men in the city squares

The people of Judah will compare death to a person who can climb in windows to attack the people inside and attacks people in the palaces, streets, and city squares. (See: Personification)

palaces

fancy houses where kings live. Death will come to rich and poor alike.

city squares

marketplaces

This is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "This is what Yahweh has declared" or "This is what I, Yahweh, have declared" (See: First, Second, or Third Person)

the corpses of men will fall like dung ... like grain stalks after the reapers

These two phrases mean the same thing and emphasize the large number dead bodies. AT: "dead bodies will fall all over the place" (See: Parallelism)

corpses of men will fall like dung in the fields

This describes the great number of people who will die, by comparing their bodies to dung that falls in the fields. AT: "dead bodies will drop everywhere like animal dung falls all over the fields" (See: Simile)

like grain stalks after the reapers

This describes the great number of people who will die, by comparing their bodies to cut stalks of grain. AT: "like stalks of grain fall everywhere after the farmers cut them down" (See: Simile)

there will be no one to gather them

"there will be nobody to gather the dead bodies"

translationWords

- death, die, dead
- dung, manure
- grain

Links:

- Introduction to Jeremiah
- Jeremiah 09 General Notes
- Jeremiah 9 translationQuestions

Jeremiah 9:23-24

UDB:

[23] Yahweh says this:

”Wise men should not boast about their being wise,

strong men should not boast about their being strong;

and rich people should not boast about their being rich.

[24] Instead, those who want to boast should boast about their knowing me

and about understanding that I am Yahweh,

that I am kind and just and righteous,

that I faithfully love people,

and that I am delighted with people who act that way.

ULB:

[23] Yahweh says this, ”Do not let the wise man take pride in his wisdom,

or the warrior in his might. Do not let the wealthy man take pride in his riches.

[24] For if a man takes pride in anything, let it be in this, that he has insight and knows me.

For I am Yahweh, who acts with covenant loyalty, justice and righteousness on earth. For it is in these that I take pleasure

—this is Yahweh’s declaration.”

translationNotes

General Information:

These are the words of Yahweh.

Do not let the wise man take pride in his wisdom

“A wise man should not be proud because he is wise”

or the warrior in his might

The understood verb may be supplied. AT: “or let the warrior take pride in his might” (See: Ellipsis)

Do not let the wealthy man take pride in his riches

“A rich man should not be proud because he is rich”

has insight and knows me

"understands who I am and knows me." Both of these phrases have similar meanings. They emphasize people knowing who Yahweh is and understanding who he is. (See: Parallelism)

For I am Yahweh

This refers to people knowing Yahweh and his ways. AT: "Because people should understand that I am Yahweh" (See: Assumed Knowledge and Implicit Information)

For it is in these that I take pleasure

The word "these" refers to covenant loyalty, justice, and righteousness.

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

translationWords

- wise, wisdom
- proud, pride, prideful
- warrior, soldier
- mighty, might
- know, knowledge, make known
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- just, justice, justly
- righteous, righteousness
- earth, earthly

Links:

- Introduction to Jeremiah
- Jeremiah 09 General Notes
- Jeremiah 9 translationQuestions

Jeremiah 9:25

UDB:

25-26 There will be a time when I will punish all those people who have changed their bodies by circumcising them but who have not changed their inner beings: The Egyptian, the Moab, of Edom, and of the Ammon people groups, all those who live close to desert areas far from Judah. I will even punish the people of Israel because they are only circumcised on the outside, and physically, and not on the inside, in their inner self."

ULB:

25 "See, days are coming—this is Yahweh's declaration—when I will punish all the circumcised who are such only in their body. 26 I will punish Egypt and Judah, Edom, the people of Ammon, Moab, and all the people who cut the hair on their heads very short. For all these nations are uncircumcised, and all the house of Israel has an uncircumcised heart."

translationNotes

General Information:

These are the words of Yahweh.

See

Yahweh uses this word here to draw the people's attention to what he says next. AT: "Listen" or "Indeed" (See: Idiom)

days are coming

This is an idiom. AT: "there will be a time" (See: Idiom)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

all the circumcised who are such only in their body

This refers to the people of Israel who have entered into Yahweh's covenant by getting circumcised physically, but who have not changed their inner beings by following his laws. AT: "all those people who have changed their bodies by circumcising them but who have not changed their inner beings" (See: Metaphor)

all the people who cut the hair on their heads very short

This probably refers to people who cut their hair short in order to honor a pagan god. Some modern versions interpret this Hebrew expression as "all the people who live on the edge of the wilderness."

For all these nations are uncircumcised

The word "nations" refers to the people who live in these places. Foreigners being uncircumcised was a sign that they were not in Yahweh's covenant. AT: "For the people of these nations did not enter into a covenant with Yahweh through circumcision" (See: Metonymy and Assumed Knowledge and Implicit Information)

all the house of Israel has an uncircumcised heart

The "heart" represents a person's will and desires. An "uncircumcised heart" represents the character of a person that does not follow Yahweh and his laws. Also, the "house" of Israel refers to the people of Israel. AT: "all the people of Israel are only circumcised on the outside and have not changed their hearts" (See: Metonymy and Metaphor)

translationWords

- day
- punish, punishment
- circumcise, circumcised, circumcision
- body, bodies
- Egypt, Egyptian
- Judah, kingdom of Judah
- Edom, Edomite, Idumea
- Ammon, Ammonites, Ammonitess
- Moab, Moabite, Moabitess
- desert, wilderness
- nation
- house
- kingdom of Israel
- uncircumcised, uncircumcision
- heart, hearts

Links:

- Introduction to Jeremiah
- Jeremiah 09 General Notes
- Jeremiah 9 translationQuestions

Jeremiah 10 General Notes

Structure and formatting

Some translations prefer to set apart quotations. The ULB and many other English translations indent the lines of 10:1-25, which is an extended quotation.

Special concepts in this chapter

Yahweh's power

This chapter contrasts the great power of Yahweh with the powerlessness of any other false god. It is intended to question why the Jews would worship any other god. (See: god, gods, goddess)

Links:

- **Jeremiah 10:01 Notes**

Jeremiah 10:1-2

UDB:

[1] You people of Israel, listen to what Yahweh says:

[2] "Do not act like the people of other nations act, and do not be terrified by strange things that you see in the sky,

even though they cause the people of other nations to be terrified.

ULB:

[1] "Hear the word that Yahweh is announcing to you, house of Israel.

[2] Yahweh says this, 'Do not learn the ways of the nations,

and do not be dismayed by the signs in the heavens, for the nations are dismayed by these.

translationNotes

General Information:

Yahweh has just reminded the people of Judah, as well as Egypt, Edom, Ammon, Moab and all people, that they will be punished.

Hear the word

"Hear the message"

house of Israel

Here the "house" of Israel represents the people of Israel. AT: "people of Israel" (See: Metonymy)

Do not learn the ways of the nations

"Do not act like the other nations act"

dismayed

"worried" or "upset"

by the signs in the heavens

"by strange things in the sky"

for the nations are dismayed by these

Here “the nations” refer to the people who live in them. This can be written in active form. AT: “for the people of the nations are afraid of the strange things they see in the sky” (See: Active or Passive and Metonymy)

translationWords

- word, words
- Yahweh
- house
- Israel, Israelites
- nation
- sign, signs, proof, reminder
- heaven, sky, skies, heavens, heavenly

Links:

- Introduction to Jeremiah
- Jeremiah 10 General Notes
- Jeremiah 10 translationQuestions

Jeremiah 10:3-5

UDB:

[3] The customs of the people of other nations are worthless. For example, they cut down a tree in the forest.

Then a skilled worker cuts a section of it and uses his chisel to carve an idol from that section.

[4] Then people decorate the idol with silver and gold.

Then they fasten it securely with nails in order that it will not topple over.

[5] Then the idol stands there like a scarecrow in a field of cucumbers.

It cannot speak,

and people must carry it,

because it cannot walk.

Do not be afraid of idols,

because they cannot harm anyone,

and they cannot do anything good to help anyone."

ULB:

[3] For the religious customs of these people are worthless.

They cut down a tree in the forest, and the craftsman carves the wood.

[4] Then they decorate it with silver and gold. They strengthen it with hammer and nails so it will not fall over.

[5] What they make with their hands is like scarecrows in a cucumber field, because they, too, can say nothing, and they have to be carried because they cannot walk.

Do not fear them, for they cannot bring about evil, nor are they able to do anything good.'"

translationNotes

General Information:

Yahweh has just reminded them not to learn the ways of the nations nor be worried by things that happen in the sky.

craftsman

a man skilled in his work

What they make with their hands is like scarecrows

A scarecrow is a man-like figure made to scare birds and prevent them from eating the crops. Here Yahweh compares the idols to scarecrows because they are not capable of doing anything. (See: Simile)

cucumber

a vegetable that is usually long, with green skin and white flesh that contains much water

they have to be carried

This can be stated in active form. AT: “people have to carry them” (See: Active or Passive)

translationWords

- people group, peoples, the people, a people
- worthy, worth, unworthy, worthless
- ax
- gold
- idol, idolatrous
- fear, fears, afraid
- evil, wicked, wickedness
- good, goodness

Links:

- Introduction to Jeremiah
- Jeremiah 10 General Notes
- Jeremiah 10 translationQuestions

Jeremiah 10:6-7

UDB:

[6] Yahweh, there is no one like you.
You are great, and you are very powerful.
[7] You are the king of all the nations!
Everyone should revere you,
because that is what you deserve.
Among all the wise people on the earth
and in all the kingdoms where they live,
there is no one like you.

ULB:

[6] There is no one like you, Yahweh. You are great, and your name is great in power.
[7] Who does not fear you, king of the nations? For this is what you deserve,
for there is no one like you among all the wise men of the nations or all their royal kingdoms.

translationNotes

General Information:

Jeremiah has just been talking about idol worship.

your name is great in power

Here Yahweh's "name" refers to himself and his reputation. AT: "you are very powerful" (See: Metonymy)

Who does not fear you, king of the nations?

Jeremiah asks this rhetorical question to emphasize that everyone should fear Yahweh. Here he refers to Yahweh as "king of the nations." This question can be written as a statement. AT: "Everyone should fear you, king of the nations." (See: Rhetorical Question)

what you deserve

"what you have earned"

translationWords

- name, names, named
- power, powers
- king
- wise, wisdom
- royal
- kingdom

Links:

- Introduction to Jeremiah
- Jeremiah 10 General Notes
- Jeremiah 10 translationQuestions

Jeremiah 10:8-10

UDB:

[8] Those people who think that they are very wise are stupid and foolish.
The idols that they worship are only made of wood!
Those idols certainly cannot teach them anything.
[9] People hammer silver from Tarshish and gold from Uphaz into sheets,
and then they give those sheets of silver and gold to skilled workers to cover the idols.
Then they put on those idols expensive purple robes
that are made by skilled workers.
[10] But Yahweh is the only true God;
he is the all-powerful God,
the king who rules forever.
When he is angry, all the earth shakes;
and the people of the nations cannot endure what he does when he is angry with them.

ULB:

[8] They are all the same, they are brutish and stupid, disciples of idols that are nothing but wood.
[9] They bring hammered silver from Tarshish, and gold from Uphaz made by artificers,
the hands of refiners. Their clothes are blue and purple cloth. Their skillful men made all of these things.
[10] But Yahweh is the true God. He is the living God and eternal king.
The earth quakes at his anger, and the nations cannot endure his anger.

translationNotes

They are all the same, they are brutish and stupid, disciples

The words “brutish” and “stupid” mean basically the same thing and emphasize how foolish the people are for worshiping idols. AT: “They are all very stupid, they are disciples” (See: Doublet)

disciples of idols that are nothing but wood

“they try to learn from an idol which is only a piece of wood”

Tarshish ... Uphaz

places where silver and gold are mined (See: How to Translate Names)

gold from Uphaz made by artificers, the hands of refiners

This can be stated in active form. Also, the refiners are represented here by their "hands" because they do their work with their hands. AT: "gold from Uphaz that skilled craftsmen and refiners have made" (See: Active or Passive and Metonymy)

artificers

"skilled craftsmen"

refiners

"goldsmiths"

Their clothes are blue and purple cloth

"The people dress the idols in blue and purple cloth"

The earth quakes at his anger

This speaks of the earth shaking as an emotional response to Yahweh's anger, when actually Yahweh causes the earth to quake. AT: "The earth quakes when he is angry" (See: Personification)

quakes

"shakes"

translationWords

- disciple, disciples
- Tarshish
- hand, right hand, to hand over
- true, truth, truths
- God
- life, live, lived, lives, living, alive
- everlasting, eternal, eternity
- angry, anger
- endure, endurance

Links:

- Introduction to Jeremiah
- Jeremiah 10 General Notes
- Jeremiah 10 translationQuestions

Jeremiah 10:11-13

UDB:

[11] You Israelite people, tell this to those people: “Those idols did not make the sky and the earth, and they will disappear from the earth.”

[12] But Yahweh made the earth by his power;

he made firm ground to stand on by his wisdom

and stretched out the sky by his understanding.

[13] When he speaks loudly, there is thunder in the sky;

he causes clouds to form over every part of the earth.

He sends lightning with the rain

and releases the winds from his storehouses.

ULB:

[11] You will speak to them like this, ”The gods that did not make the heavens and earth

will perish from the earth and from under these heavens.”

[12] But it was he who made the earth by his power, and he established the world by his wisdom, and by his understanding he stretched out the heavens.

[13] His voice makes the roar of waters in the heavens, and he brings up the mists from the ends of the earth.

He makes lightning for the rain and sends out wind from his storehouse.

translationNotes

General Information:

God is speaking to Jeremiah.

You will speak to them like this

The word “you” refers to the Israelites and the word “them” refers to the people of the other nations.

will perish from the earth

This speaks of the idols disappearing and losing their significance as if they were dying. This emphasizes their lack of power. AT: “will disappear from the earth” (See: Metaphor)

stretched out the heavens

This speaks of Yahweh creating the sky as if it were a large sheet that he stretched out. AT: “created the heavens” or “created the sky” (See: Metaphor)

His voice makes the roar of waters in the heavens

Here Yahweh is represented by his “voice” to emphasize his speech. The phrase “the roar of waters” refers to loud storms. AT: “His voice causes the storms in the sky” (See: Metonymy)

he brings up the mists from the ends of the earth

This means that he causes the mists to evaporate and form clouds. The phrase “the ends of the earth” refers to all of the earth. AT: “he causes clouds to form over every part of the earth” (See: Assumed Knowledge and Implicit Information)

sends out wind from his storehouse

This speaks of Yahweh causing the wind to blow as if the wind were kept in a storehouse and brought out when he desires. (See: Metaphor)

storehouse

a building where things are kept

translationWords

- god, gods, goddess
- earth, earthly
- perish, perished, perishing, perishable
- voice
- water, waters
- send, send out, sent

Links:

- Introduction to Jeremiah
- Jeremiah 10 General Notes
- Jeremiah 10 translationQuestions

Jeremiah 10:14-16

UDB:

[14] People are as senseless as animals and know nothing of what God desires!

those who make idols are always disappointed

because their idols do nothing for them.

The images that they make are not real gods;

they are lifeless.

[15] Idols are worthless; they are just objects that make a mockery of the true God;

there will be a time when they all will be destroyed.

[16] But the God whom we Israelites worship is not like those idols;

he is the one who created everything that exists;

we, the tribe of Israel, belong to him;

he is the commander of the angel armies.

ULB:

[14] Every man has become ignorant, without knowledge. Every metalworker is put to shame by his idols.

For his cast images are frauds; there is no life in them.

[15] They are useless, the work of mockers; they will perish at the time of their punishment.

[16] But God, the portion of Jacob, is not like these, for he is the molder of all things.

Israel is the tribe of his inheritance; Yahweh of hosts is his name.

translationNotes

has become ignorant

“is lacking knowledge” or “does not know”

Every metalworker is put to shame by his idols

This can be stated in active form. AT: “Every metalworker’s idols put him to shame” or “As for every metalworker, his idols shame him” (See: Active or Passive)

they will perish at the time of their punishment

This speaks of the final destruction of the idols. AT: “there will be a time when God will destroy them” (See: Personification)

the portion of Jacob

Here “Jacob” represents the people of Israel. God being their “portion” is an idiom that means that they worship him. AT: “the portion of Israel” or “whom the people of Israel worship” (See: Metonymy and Idiom)

the molder of all things

“the creator of all things” or “the one who created all things”

Israel is the tribe of his inheritance

This speaks of Israel belonging to Yahweh as if it were something that Yahweh gained through inheritance. AT: “The tribe of Israel belongs to him” (See: Metaphor)

translationWords

- know, knowledge, make known
- shame, shameful, ashamed
- image, carved image, carved figure, cast metal figure
- works, deeds, work, acts
- mock, ridicule, scoff at, mocker
- perish, perished, perishing, perishable
- punish, punishment
- Jacob, Israel
- tribe
- inherit, inheritance, heritage, heir
- Yahweh of hosts, God of hosts, host of, Lord of hosts
- name, names, named

Links:

- Introduction to Jeremiah
- Jeremiah 10 General Notes
- Jeremiah 10 translationQuestions

Jeremiah 10:17-18

UDB:

[17] Yahweh says this to the people of Jerusalem:

”The army of your enemies surrounds your city,

so gather up your possessions and prepare to leave the city.

[18] I will soon throw you out of this land

and cause you to experience great troubles,

with the result that you will begin to think of me again.”

ULB:

[17] Gather your bundle and leave the land, you people who have been living under the siege.

[18] For Yahweh says this, ”See, I am about to throw the inhabitants of the land out this time.

I will cause them distress, and they will find it to be so.”

translationNotes

Gather your bundle

“Gather your belongings”

who have been living under the siege

“whose city has been surrounded by your enemies’ army” or “who have been living in your city while an enemy army surrounds it”

See

Yahweh uses this word here to draw the peoples’ attention to what he says next. AT: “Listen” (See: Idiom)

I am about to throw the inhabitants of the land out this time

Here Yahweh speaks of causing the people to leave the land as if they were objects that he were throwing out of a container. AT: “I will cause the people living in the land to leave that land” (See: Metaphor)

inhabitants of the land

“people who live in the land”

distress

great pain or suffering

translationWords

- siege, besiege, besieged, besieger

Links:

- Introduction to Jeremiah
- Jeremiah 10 General Notes
- Jeremiah 10 translationQuestions

Jeremiah 10:19-20

UDB:

[19] The people replied, "It is as though we have been badly wounded,
and we are very grieved;
It is as though we have a very serious illness,
and we must endure the pain.
[20] It is as though our great tent is destroyed;
the ropes that held it up have been cut;
our children have gone away from us and will not return;
there are no people left to rebuild our great tent.

ULB:

[19] Woe to me! Because of my broken bones, my wound is infected.
So I said, "Surely this is agony, but I must bear it."
[20] My tent is devastated, and all of my tent cords are cut in two.
They have taken my children away from me, so they no longer exist. There is no longer anyone to spread out my tent or to raise up my tent curtains.

translationNotes

General Information:

Jeremiah is speaking as if he were the whole tribe of Israel. (See: Synecdoche)

Woe to me! Because of my broken bones, my wound is infected

Jeremiah speaks of the peoples' distress as if they were physically wounded by broken bones and infection. AT: "Woe to us! It is as though we have broken bones and an infected wound" (See: Metaphor)

but I must bear it

Here Jeremiah represents the whole tribe of Israel. AT: "but we must bear it" (See: Synecdoche)

My tent is devastated, and all of my tent cords are cut in two

Here Jeremiah speaks of the enemy having destroyed their city as if their tent had been destroyed. AT: “It is as though our great tent is destroyed; the ropes that held it up have been cut” or “The enemy has completely destroyed our city” (See: Metaphor)

My tent is devastated

This can be stated in active form. AT: “My enemy has devastated my tent” or “Our enemy has destroyed our tent” (See: Active or Passive)

They have taken my children away from me

Here Jeremiah represents the whole tribe of Israel. AT: “Our enemies have taken our children away from us” (See: Synecdoche)

so they no longer exist

The children no longer existing is a metaphor for the parents never seeing them again. AT: “and it is like they no longer exist” or “and they will never return again” (See: Metaphor)

There is no longer anyone to spread out my tent or to raise up my tent curtains

Here Jeremiah speaks of them not having descendants to rebuild their city as if their city were a tent that needs to be rebuilt. AT: “There is no one to rebuild our city” (See: Metaphor)

translationWords

- woe
- devastate, devastation
- tent
- raise, raises, raised, rise, risen, arise, arose

Links:

- Introduction to Jeremiah
- Jeremiah 10 General Notes
- Jeremiah 10 translationQuestions

Jeremiah 10:21-22

UDB:

[21] Our leaders have become just like animals;
they no longer ask Yahweh to guide them,
so they will no longer prosper,
and all those over whom they rule will be scattered.
[22] Listen! Our enemies' armies in the north are making a very great noise
as they march toward us.
The towns in Judah will be destroyed,
and they will become a place where jackals live."

ULB:

[21] For the shepherds are stupid and they do not seek Yahweh;
so they have not prospered, and all their flock has been scattered.
[22] The report of news has arrived, "See! It is coming, a great earthquake is coming from the land of the north
To make the cities of Judah into ruins, hideouts for jackals."

translationNotes

For the shepherds are stupid ... all their flock has been scattered

Here the leaders of Israel are spoken of as if they were shepherds and the people of Israel are spoken of as if they were flocks of sheep. AT: "For the shepherds of our people are stupid ... all the people of their flock have been scattered" (See: Metaphor)

all their flock has been scattered

This can be stated in active form. AT: "and their enemies have scattered all their flock" (See: Active or Passive)

See! It is coming, a great earthquake is coming

Here the marching enemy armies are spoken of as if they were an earthquake. The word "See!" is used here as an idiom to draw the listener's attention to what is said next. AT: "Look! The enemy army is coming, they sound like a great earthquake as they are marching" (See: Metaphor and Idiom)

jackals

a type of fierce wild dog

translationWords

- shepherd, to shepherd
- flock, herd
- report
- Judah, kingdom of Judah
- ruin, ruins

Links:

- Introduction to Jeremiah
- Jeremiah 10 General Notes
- Jeremiah 10 translationQuestions

Jeremiah 10:23-25

UDB:

[23] Yahweh, I know that no person controls what will happen to him;

no one is able to direct the events that he will experience.

[24] So correct us, but do it gently.

Do not correct us when you are angry,

because we would die if you did that.

[25] Punish all the nations whose people do not acknowledge that you are God;

punish all the nations whose people do not worship you,

because they are completely destroying us people of Israel

and they are causing our land to soon be only a desert.

ULB:

[23] I know, Yahweh, that the way of a man does not come from himself. No person walking directs his own steps.

[24] Discipline me, Yahweh, with justice, not in your anger or you would destroy me.

[25] Pour your fury on the nations that do not know you and on the families that do not call on your name.

For they have devoured Jacob and consumed him so as to completely destroy him and demolish his habitation.

translationNotes

General Information:

Jeremiah prays for the people of Israel.

that the way of a man does not come from himself. No person walking directs his own steps

These two phrases mean the same thing. This means that no one has control over the various things that will happen to him during his life. AT: “that no person controls what will happen to him; no one is able to direct the events that he will experience” (See: Parallelism and Assumed Knowledge and Implicit Information)

Pour your fury on the nations

Here “the nations” refer to the people who live in them. AT: “In your fury, punish the nations” or “In your anger, punish the nations of the people” (See: Metaphor and Metonymy)

that do not call on your name

This is an idiom. AT: “that do not worship you” (See: Idiom)

For they have devoured Jacob and consumed him so as to completely destroy him

These three phrases have the same meaning. Jeremiah repeats this idea three times to emphasize the utter destruction of Israel. This speaks of the enemy armies attacking the people of Israel as if the armies were a fierce animal attacking and devouring its prey. AT: “For they have fiercely attacked the people of Israel and consumed them so as to completely destroy them” (See: Parallelism and Metaphor)

demolish his habitation

“demolish their homes”

translationWords

- discipline, disciplines, disciplined, self-discipline
- just, justice, justly
- family
- call, calls, calling, called
- devour
- consume

Links:

- Introduction to Jeremiah
- Jeremiah 10 General Notes
- Jeremiah 10 translationQuestions

Jeremiah 11 General Notes

Structure and formatting

Some translations prefer to set apart quotations. The ULB and many other English translations indent the lines of 11:15-17,20-21, which are extended quotations.

Special concepts in this chapter

The covenant

The covenant Yahweh made with Moses is prominent in this chapter. Because the people disobeyed this covenant, God will not help them. (See: covenant, covenants)

Links:

- **Jeremiah 11:01 Notes**

Jeremiah 11:1-2

UDB:

[1] This is another message that Yahweh told me: [2] "Listen to the agreement that I made with the ancestors of the people of Jerusalem and the other cities in Judah. Then tell that agreement to them again.

ULB:

[1] The word that came to Jeremiah from Yahweh, saying, [2] "Listen to the words of this covenant, and declare them to each man in Judah and to the inhabitants of Jerusalem.

translationNotes

The word that came to Jeremiah from Yahweh, saying,

This idiom is used to introduce a special message from God. See how you translated a similar phrase in Jeremiah 7:1. AT: "This is the message that Yahweh gave to Jeremiah. He said," or "This is the message that Yahweh spoke to Jeremiah:" (See: Idiom)

the inhabitants of Jerusalem

"the people who live in Jerusalem"

translationWords

- word, words
- Jeremiah
- Yahweh
- covenant, covenants
- Judah, kingdom of Judah
- Jerusalem

Links:

- Introduction to Jeremiah
- Jeremiah 11 General Notes
- Jeremiah 11 translationQuestions

Jeremiah 11:3-5

UDB:

[3] Then tell them that I, Yahweh, the God whom the Israelite people worship, said that I will curse everyone who does not obey what was written in that agreement that I made with them. [4] It is the same agreement that I made with their ancestors when I brought them out of Egypt. What happened to them in Egypt was terrible; it was as though they were living in a hot furnace. When I brought them out of Egypt, I told them to obey me, and to do everything that I had commanded them to do. I also told them that if they obeyed me, they would be my people and I would be their God. [5] Now tell these people that if they obey me, I will do what I promised to do for their ancestors. I will enable them to continue living in this very fertile land in which they now live."

I replied, "Yahweh, I trust you that what you have said will happen."

ULB:

[3] Say to them, 'Yahweh, God of Israel says this: Cursed is anyone who does not listen to the words of this covenant. [4] This is the covenant that I commanded your ancestors to keep the day I brought them out from the land of Egypt, from the furnace for smelting iron. I said, "Listen to my voice and do all of these things just as I have commanded you, for you will be my people and I will be your God." [5] Obey me so that I may confirm the oath that I swore to your ancestors, the oath that I would give them the land flowing with milk and honey, where you live today.'" Then I, Jeremiah, answered and said, "Yes, Yahweh!"

translationNotes

Cursed is anyone

This can be stated in active form. AT: "I will curse anyone" (See: Active or Passive)

from the land of Egypt, from the furnace for smelting iron

This speaks of the horrible circumstances and oppression the Israelites were living in in Egypt by comparing them to a smelting furnace. AT: "of Egypt. What happened to them in Egypt was terrible; it was as though they were living in a hot furnace" (See: Metaphor)

smelting

heating iron to liquid form

Listen to my voice

The word "voice" here is a metonym for what the speaker says with the voice, and "listen" is a metonym for "obey." AT: "Obey what I say" (See: Metonymy)

the land flowing with milk and honey

"the land where milk and honey flow." God spoke of the land being good for animals and plants as if the milk and honey from those animals and plants were flowing through the land. AT: "the land that is excellent for raising livestock and growing crops" (See: Metaphor and Metonymy)

translationWords

- God
- Israel, Israelites
- curse, cursed, curses, cursing
- command, commands, commanded, commandment, commandments
- Egypt, Egyptian
- furnace
- voice
- people of God, my people
- obey, obedient, obedience
- confirm, confirmation
- oath, swear, swear by
- honey, honeycomb
- life, live, lived, lives, living, alive

Links:

- Introduction to Jeremiah
- Jeremiah 11 General Notes
- Jeremiah 11 translationQuestions

Jeremiah 11:6-8

UDB:

[6] Then Yahweh said to me, "Go into the streets of Jerusalem and to the other cities in Judah. Proclaim my message to the people. Tell them to listen to the agreement that I made with their ancestors and to obey it. [7] When I brought their ancestors out of Egypt, I solemnly pleaded with them many times to obey me, and I am still pleading with them now. [8] But they did not obey me or even pay any attention to me. Everyone continued to be stubborn and to do the evil things that they wanted to do. I commanded them to do what was written in the agreement, but they refused. So I punished them in all the ways that I promised that I would."

ULB:

[6] Yahweh said to me, "Proclaim all these things in the cities of Judah and in the streets of Jerusalem. Say, 'Listen to the words of this covenant and carry them out. [7] For I have been giving solemn commands to your ancestors from the day I brought them up from the land of Egypt until this present time, persistently warning them and saying, "Listen to my voice."' [8] But they did not listen or pay attention. Each person has been walking in the stubbornness of his wicked heart. So I brought all the curses in this covenant that I commanded to come against them. But the people still did not obey."

translationNotes

solemn

"serious"

the words of this covenant

"the terms of this covenant"

carry them out

This is an idiom. AT: "obey them" (See: Idiom)

Listen to my voice

The word "voice" here is a metonym for what the speaker says with the voice, and "listen" is a metonym for "obey." AT: "Obey what I say" (See: Metonymy)

Each person has been walking in the stubbornness of his wicked heart.

Here “walking” is an idiom for the way a person lives. The word “heart” is a metonym for a person’s desires and emotions. AT: “Each person has refused to change and has been living by his own wicked desires” or “Each person has refused to change and continues to do the evil things that they want to do” (See: Idiom and Metonymy)

So I brought all the curses in this covenant that I commanded to come against them

“So I punished them with all the curses that I described in this covenant that I had commanded them to obey”

translationWords

- proclaim, proclamation
- walk, walks, walked, walking
- stiff-necked, stubborn
- evil, wicked, wickedness
- heart, hearts
- people group, peoples, the people, a people

Links:

- Introduction to Jeremiah
- Jeremiah 11 General Notes
- Jeremiah 11 translationQuestions

Jeremiah 11:9-10

UDB:

[9] Then Yahweh said to me, "The people of Jerusalem and the other cities in Judah are rebelling against me. [10] Their ancestors refused to do what I told them to do, and now these people have returned to committing the sins that their ancestors committed. They are worshiping other gods. The people of Israel disobeyed the agreement that I made with their ancestors, and now the people of Judah have done the same thing.

ULB:

[9] Next Yahweh said to me, "A conspiracy has been discovered among the men of Judah and the inhabitants of Jerusalem. [10] They have turned to the iniquities of their earliest ancestors, who refused to listen to my word, who instead walked after other gods to worship them. The house of Israel and the house of Judah broke my covenant that I established with their ancestors.

translationNotes

A conspiracy has been discovered

This can be stated in active form. AT: "There is a conspiracy" (See: Active or Passive)

conspiracy

a secret plan to do something that is harmful or illegal

the inhabitants of Jerusalem

"the people who live in Jerusalem"

They have turned to the iniquities of their earliest ancestors

The phrase "turned to" is an idiom that means to start doing something. AT: "They have returned to committing the same iniquities as their earliest ancestors committed" (See: Active or Passive)

walked after

"followed after"

The house of Israel

The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Israel. See how you translated this in Jeremiah 3:18. AT: "Israel" or "The kingdom of Israel" (See: Metonymy)

the house of Judah

The word “house” is a metonym for the family that lives in the house. In this case it refers to the kingdom of Judah, which included the descendants of Judah and Benjamin. See how you translated this in Jeremiah 3:18. AT: “Judah” or “the kingdom of Judah” (See: Metonymy)

translationWords

- turn, turn away, turn back
- iniquity, iniquities
- word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures
- god, gods, goddess
- worship
- house
- kingdom of Israel
- Judah, kingdom of Judah

Links:

- Introduction to Jeremiah
- Jeremiah 11 General Notes
- Jeremiah 11 translationQuestions

Jeremiah 11:11-13

UDB:

[11] So now I, Yahweh, am warning them that I will cause disasters to come to them, and they will not escape. And when they call out for me to help them, I will not pay attention. [12] When that happens, the people in Jerusalem and other cities in Judah will offer sacrifices and burn incense to their gods and ask for their help, but those gods will not be able to save them when those disasters come to them. [13] There are now as many gods in Judah as there are towns in Judah; the people of Jerusalem have erected as many altars to burn incense to those gods as there are streets in Jerusalem.

ULB:

[11] Therefore Yahweh says this, 'See, I am about to bring disaster on them, disaster from which they will not be able to escape. Then they will call out to me, but I will not listen to them. [12] The cities of Judah and the inhabitants of Jerusalem will go and call out to the gods to which they had given offerings, but they will certainly not be saved by them at the time of their disaster. [13] For you Judah, the number of your gods has increased to equal the number of your cities. You have made the number of shameful altars in Jerusalem, incense altars for Baal, equal to the number of her streets.

translationNotes

See

This word is used here to draw someone's attention to what is said next. AT: "Listen" or "Pay attention to what I am about to tell you"

The cities of Judah and the inhabitants of Jerusalem

Here the "cities of Judah" represents the people who live in them. AT: "The people who live in the cities of Judah and in Jerusalem" (See: Metonymy)

but they will certainly not be saved by them

This can be stated in active form. AT: "but their gods will certainly not save them" (See: Active or Passive)

to equal

"to as many as"

her streets

"the streets in Jerusalem"

translationWords

- sacrifice, offering
- save, saves, saved, safe
- shame, shameful, ashamed
- altar, altars
- incense
- Baal

Links:

- Introduction to Jeremiah
- Jeremiah 11 General Notes
- Jeremiah 11 translationQuestions

Jeremiah 11:14-16

UDB:

[14] Jeremiah, do not pray for these people, and do not plead with me to rescue them. If you plead with me, I will not pay attention; and if they call out to me for help when they are in distress, I will not listen to them."

[15] Then Yahweh said,

"The people of Judah whom I love certainly no longer have a right to come to my temple,

because they continually do many evil things.

They think that continually making sacrifices of meat to me certainly will protect them from disasters,

with the result that they will be able to rejoice.

[16] I previously said that they were like an olive tree full of green leaves

with a lot of good olives on it,

but now I will send their enemies to attack them furiously;

it is as though I will break off their branches, and their city will be destroyed by fire.

ULB:

[14] So you yourself, Jeremiah, must not pray for this people. You must not wail or pray on their behalf. For I will not be listening when they call on me in their disaster.

[15] Why is my beloved one, the one who has had so many wicked intentions, in my house?

The meat of your sacrifices cannot help you. You rejoice because of your evil actions.

[16] In the past Yahweh called you a leafy olive tree, beautiful with lovely fruit.

But he will light a fire on it that will sound like the roar of a storm; its branches will be broken.

translationNotes

You must not wail

"You must not make a loud cry of sadness"

Why is my beloved one, the one who has had so many wicked intentions, in my house?

Yahweh uses this rhetorical question to emphasize that the people Judah no longer have a right to be in his temple. This question can be written as a statement. AT: "My beloved one, the one who has had so many wicked intentions, should not be in my house." (See: Rhetorical Question)

is my beloved one, the one who has had

The people of Judah are spoken of as if they were a single woman greatly beloved. AT: “are the people whom I love, those who have had” or “are the people of Judah whom I love, who have had” (See: Metaphor)

In the past Yahweh called you a leafy olive tree

In the Old Testament people were often compared to trees or plants. Those who were prosperous and healthy were spoken of as leafy, fruitful tree. AT: “In the past Yahweh said that you were like a leafy olive tree” (See: Metaphor)

will light a fire on it

This expression continues the metaphor of the tree. The fire stands for the destruction of the people. (See: Metaphor)

that will sound like the roar of a storm

This compares the sound of the raging fire to the sound of a severe storm. (See: Simile)

its branches will be broken

This can be stated in active form. AT: “it will break off your branches” (See: Active or Passive)

translationWords

- pray, prayer, prayers, prayed
- beloved
- call, calls, calling, called
- olive
- fruit, fruitful
- fire

Links:

- Introduction to Jeremiah
- Jeremiah 11 General Notes
- Jeremiah 11 translationQuestions

Jeremiah 11:17

UDB:

17 It is as though the people of Judah and Israel were a beautiful olive tree that I, Yahweh, commander of the angel armies, planted,

but now, by burning incense to their god Baal, they have caused me to become very angry.

So now I have decided to destroy them."

ULB:

17 For Yahweh of hosts, the one who planted you, has decreed disaster against you because of the wicked acts that the house of Israel and the house of Judah have committed—they have angered me by giving offerings to Baal.'"

translationNotes

the one who planted you

This speaks of Yahweh placing the people of Israel and Judah in the places where they live as if they were a tree that Yahweh had planted. AT: "who planted you like a farmer plants a tree" or "the one who placed you to live in the land of Israel and Judah" (See: Metaphor)

has decreed disaster against you

"has decreed that disaster will come upon you"

the house of Israel

The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Israel. See how you translated this in Jeremiah 3:18. AT: "Israel" or "the kingdom of Israel" (See: Metonymy)

the house of Judah

The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Judah, which included the descendants of Judah and Benjamin. See how you translated this in Jeremiah 3:18. AT: "Judah" or "the kingdom of Judah" (See: Metonymy)

translationWords

- Yahweh of hosts, God of hosts, host of, Lord of hosts
- decree
- evil, wicked, wickedness
- Baal

Links:

- Introduction to Jeremiah
- Jeremiah 11 General Notes
- Jeremiah 11 translationQuestions

Jeremiah 11:18-20

UDB:

[18] Yahweh revealed to me that my enemies were planning to kill me. [19] Before he did that, I was like a lamb that was being led away to be slaughtered; I did not know what they were planning to do. I did not know that they were saying, “Let us get rid of this tree and its fruit,” so I did not know that they intended to kill me, in order that no one would remember me.

[20] Then I prayed, ”Yahweh, commander of the angel armies, you judge people justly,

and you examine everything that we are thinking.

Allow me to watch you getting revenge on the people who want to kill me,

because I trust that you will do for me what is right.”

ULB:

[18] Yahweh made me know these things, so I know them. You, Yahweh, made me see their deeds. [19] I was like a gentle lamb being led to a butcher. I did not know that they had formed plans against me, “Let us destroy the tree with its fruit! Let us cut him off from the land of the living so his name will be no longer remembered.”

[20] Yet Yahweh of hosts is the righteous judge who examines the heart and the mind.

I will witness your vengeance against them, for I have presented my case to you.

translationNotes

Yahweh made me know these things, so I know them

“You have revealed things to me and so I know them.” The refers to Yahweh revealing to Jeremiah that his enemies were planning to kill him.

made me see their deeds

The refers to Yahweh revealing to Jeremiah that his enemies were planning to kill him. This is spoken of here as if Jeremiah has already see their actions. AT: “have revealed to me their evil plans” (See: Metaphor)

I was like a gentle lamb being led to a butcher

This speaks of Jeremiah being unaware of his enemies’ plans to kill him by comparing him to a lamb who is being led to be slaughtered. (See: Metaphor)

being led to a butcher

This can be stated in active form. AT: “that my enemies were leading to a butcher” (See: Active or Passive)

Let us destroy the tree with its fruit

Here Jeremiah’s enemies speak of killing him as if he were a fruit tree that they were planning to destroy. (See: Metaphor)

Let us cut him off from the land of the living

The phrase “cut him off” means to destroy him. Also, “the living” refers to living people. AT: “Let us kill him so he is no longer in the land of those who are alive” or “Let us destroy him so that he is no longer among the world of living people” (See: Idiom)

his name will be no longer remembered

This can be stated in active form. AT: “people will no longer remember his name” (See: Active or Passive)

the heart and the mind

The heart is a metonym for what a person feels and desires and “the mind” is a metonym for what a person thinks and decides. AT: “a person’s feelings and thoughts” (See: Metonymy)

I will witness your vengeance

The word “vengeance” here can be expressed as a verb. AT: “I will watch you take revenge” (See: Abstract Nouns)

translationWords

- know, knowledge, make known
- works, deeds, work, acts
- lamb, Lamb of God
- fruit, fruitful
- cut off
- life, live, lived, lives, living, alive
- name, names, named
- righteous, righteousness
- judge
- heart, hearts
- mind

- witness, witnesses, eyewitness, eyewitnesses
- avenge, revenge, vengeance

Links:

- Introduction to Jeremiah
- Jeremiah 11 General Notes
- Jeremiah 11 translationQuestions

Jeremiah 11:21-23

UDB:

[21] It was the men of my own town, Anathoth, who wanted to kill me, and they told me that they would kill me if I did not stop prophesying what Yahweh told me to say. [22] So Yahweh, commander of the angel armies, said about them, "I will punish them. Their young men will be killed in wars, and their children will die because they have no food. [23] I have set a time when I will bring disasters to the people of Anathoth, and when that happens, none of them will remain alive."

ULB:

[21] Therefore Yahweh says this concerning the people of Anathoth who are seeking your life, "They say, 'You must not prophesy in the name of Yahweh, or you will die by our hand.' [22] Therefore Yahweh of hosts says this, 'See, I am about to punish them. Their vigorous young men will die by the sword. Their sons and their daughters will die by famine. [23] None of them will be left, because I am bringing disaster against the people of Anathoth, a year of their punishment.'"

translationNotes

Anathoth

This is the name of a special city where priests live. (See: How to Translate Names)

seeking your life

This phrase represents wanting or trying to kill someone. AT: "wanting to kill you" (See: Metaphor)

They say

"They say to me." The men are speaking to Jeremiah.

you will die by our hand

Here the men refer to their "hand" to emphasize that they plan to kill him themselves. AT: "we ourselves will kill you" (See: Synecdoche)

Yahweh of hosts says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

See

This word is used here to draw someone's attention to what is said next. AT: "Listen"

vigorous young men

men at the strongest time of their lives

will die by the sword

Here the "sword" represents battle. AT: "will die in battle" (See: Metonymy)

None of them will be left

This can be stated in active form. AT: "I will leave none of them" (See: Active or Passive)

a year of their punishment

The word "year" here is a idiom that describes a specific period of time that Yahweh decides. AT: "in the time of their punishment" or "for the time of their punishment is coming" (See: Idiom)

translationWords

- prophet, prophets, prophecy, prophesy, seer, prophetess
- death, die, dead
- hand, right hand, to hand over
- punish, punishment
- sword
- famine

Links:

- Introduction to Jeremiah
- Jeremiah 11 General Notes
- Jeremiah 11 translationQuestions

Jeremiah 12 General Notes

Structure and formatting

Some translations prefer to set apart quotations. The ULB and many other English translations indent the lines of 12:1-13, which is an extended quotation.

Special concepts in this chapter

Jeremiah complains that evil men prosper

Jeremiah complains that evil men prosper. He questions Yahweh's justice. Yahweh's response: if Jeremiah is upset by the people of Anathoth, how will he face enemies in Jerusalem? (See: evil, wicked, wickedness and just, justice, justly)

Yahweh's grace to the other nations

Yahweh gives a gracious offer to the Gentile nations. If the other nations who have been against Judah leave their idols and worship God, then God will allow them to return to their lands. (See: grace, gracious)

Links:

- **Jeremiah 12:01 Notes**

Jeremiah 12:1-2

UDB:

[1] Yahweh, whenever I tell you that I am unhappy about what is happening to me,

you always act justly.

So now allow me to ask about one more thing that I do not understand:

Why are wicked people often very prosperous?

Why do things go very well for dishonest people?

[2] You allow them to prosper

like trees that grow tall and bear a lot of fruit.

They always say good things about you,

but in their inner beings, they are really far from you.

ULB:

[1] You are righteous, Yahweh, whenever I bring disputes to you.

I must certainly tell you of my reason to complain: Why do the ways of the wicked succeed? All the faithless people are successful.

[2] You planted them and they took root. They continue to produce fruit.

You are near to them in their mouths, but far away from their hearts.

translationNotes

General Information:

Jeremiah speaks to Yahweh.

the wicked

This refers to wicked people. AT: “wicked people” or “those who are wicked” (See: Nominal Adjectives)

You planted them and they took root. They continue to produce fruit

Here Jeremiah speaks of the wicked as if they were fruit trees. AT: “They are like fruit trees that you planted, that you allow to prosper and to produce lots of fruit” (See: Metaphor)

You are near to them in their mouths, but far away from their hearts

Here “mouths” represents what a person says. And, “hearts” represents what a person thinks or feels. Also, being loyal is spoken of as if it were being near a person, and being disloyal is spoken of as if it were being far away from a person. AT: “They always say good things about you, but they do not love or respect you” (See: Metonymy and Metaphor)

translationWords

- righteous, righteousness
- Yahweh
- evil, wicked, wickedness
- faithless, faithlessness
- fruit, fruitful
- heart, hearts

Links:

- Introduction to Jeremiah
- Jeremiah 12 General Notes
- Jeremiah 12 translationQuestions

Jeremiah 12:3-4

UDB:

[3] But Yahweh, you know me very well.
You see what I do and you are able to know what I am thinking.
Set them apart like we separate the sheep out of the herd so
that on the day of slaughter they will be butchered.
[4] This land is becoming very dry and even the grass is withering.
Even the wild animals and the birds have all died
because the people who live in this land are very wicked.
All this has happened because the people have said,
"Yahweh does not know what has happened to us!"

ULB:

[3] Yet you, Yahweh, know me. You see me and you test my heart toward you.
Take them away like sheep to the slaughter, and set them apart for the day of slaughter!
[4] How long will the land go on drying up, and the plants in every field wither because of the wickedness of its inhabitants?
The animals and the birds have been taken away. Indeed, the people say, "God will not see what happens to us."

translationNotes

General Information:

Jeremiah continues speaking to Yahweh.

my heart

Here the "heart" represents a person's thoughts and true feelings. AT: "my thoughts" or "my inner feelings" (See: Metonymy)

Take them away like sheep to the slaughter

Here Jeremiah asks Yahweh to prepare to punish the wicked as if they were sheep to be taken away to be slaughtered. AT: "Take the wicked people away, like sheep for slaughter" or "Prepare to punish those wicked people" (See: Metaphor)

the day of slaughter

“the day they will be destroyed”

How long will the land go on drying up ... because of the wickedness of its inhabitants?

Their land is dry and rain has not come as punishment for the peoples’ wickedness.

wither

“dry up”

The animals and the birds have been taken away

This can be stated in active form. AT: “The animals and the birds are gone” or “The animals and the birds have all died” (See: Active or Passive)

God will not see what happens to us

Possible meanings are 1) The people are saying that God does not know what things will happen to them in their future or 2) God is unaware of their sin. AT: “God does not see the sinful things that we do”

translationWords

- know, knowledge, make known
- sheep, ram, ewe
- slaughter
- set apart
- mourn, mourning
- beast
- people group, peoples, the people, a people
- God

Links:

- Introduction to Jeremiah
- Jeremiah 12 General Notes
- Jeremiah 12 translationQuestions

Jeremiah 12:5-6

UDB:

[5] Then to show me that I needed to be prepared to endure even greater difficulties, Yahweh said to me,

”It is as though you have become exhausted from racing against men;

so how will you be able to race against horses?

If you only prepare to run on open ground,

what will happen to you when you are running through the thick foliage near the Jordan River?

[6] Already your brothers and other members of your own family oppose you.

They plot against you and they say bad things about you.

So even if they say nice things about you,

do not trust them!

ULB:

[5] Yahweh said, ”Indeed, if you, Jeremiah, have run with foot soldiers and they have tired you out, how can you compete against horses?

If you fall down in the safe countryside, how will you do in the thickets along the Jordan?

[6] For even your brothers and your father’s family have betrayed you and have loudly denounced you.

Do not trust in them, even if they say nice things to you.

translationNotes

how can you compete against horses?

This rhetorical question implies that he would not be able to run with horses. This question can be written as a statement. AT: “you will never compete well against horses.” (See: Rhetorical Question)

If you fall down

This refers to while the person is running. AT: “If you fall down while running” (See: Ellipsis)

the safe countryside

This refers to the open countryside, where it is easy to travel quickly, in contrast to the overgrown thickets along the Jordan River, where it is difficult to move.

how will you do in the thickets along the Jordan?

This rhetorical question implies that he would not be able to run through the thickets along the Jordan. This question can be written as a statement. AT: "you will surely not be able to run in the thickets along the Jordan." (See: Rhetorical Question)

thickets

many bushes or small trees growing close together

denounced

to have accused someone publicly

translationWords

- Jeremiah
- horse
- Jordan River, Jordan
- betray, betrayer
- trust, trusts, trusted, trustworthy, trustworthiness

Links:

- Introduction to Jeremiah
- Jeremiah 12 General Notes
- Jeremiah 12 translationQuestions

Jeremiah 12:7-9

UDB:

[7] I have abandoned my Israelite people,
the people whom I chose to belong to me.
I have allowed their enemies to conquer the people whom I love.
[8] My people have become to me like a lion in the forest.
It is as though they roar at me like a lion,
so now I hate them.
[9] My chosen people have become like speckled birds
that are surrounded by vultures waiting to eat their flesh.
Tell all the wild animals to come
and eat the flesh until they are full.

ULB:

[7] I have abandoned my house; I have forsaken my inheritance.
I have given my beloved into the hands of her enemies.
[8] My inheritance has become to me like a lion in a thicket;
she sets herself against me with her own voice, so I hate her.
[9] Has not my prized possession become a speckled bird, that other birds of prey go against her all around?
Go and gather all the wild beasts and bring them to devour her.

translationNotes

I have abandoned my house; I have forsaken my inheritance. I have given my beloved into the hands of her enemies.

These three sentences have similar meanings. The first and second one strengthens the thought in the third. (See: Parallelism)

I have abandoned my house; I have forsaken my inheritance

The two phrases are metaphors in which Yahweh speaks of his people as if they were his "house" and his "inheritance." AT: "I have abandoned my Israelite people, the people whom I chose to belong to me" (See: Metaphor)

into the hands of her enemies

Here the word "hands" represents control. AT: "to be conquered by her enemies" or "over to the control of her enemies" (See: Metonymy)

of her ... she sets herself ... with her ... hate her

Here Yahweh refers to his people as a female by using feminine pronouns. AT: "of their ... they set themselves ... with their ... hate them" (See: Personification)

she sets herself against me with her own voice

This continues to speaks of Yahweh's people as a lion. This speaks of the people showing they are against him as if they were roaring at him. AT: "it is like she roars at me to defy me"

Has not my prized possession become a speckled bird, that other birds of prey go against her all around?

Yahweh uses this rhetorical question to emphasize that his people are surrounded by their enemies. This question can be written as a statement. AT: "My prized possession has become a speckled bird and other birds of prey go against her all around." (See: Rhetorical Question)

Has not my prized possession

Here Yahweh speaks of his people as his "prized possession." AT: "Have not my people, who are my prized possession" (See: Assumed Knowledge and Implicit Information)

become a speckled bird, that other birds of prey go against her all around

Here Yahweh speaks of his people being in danger and surrounded by their enemies as if they were a speckled bird surrounded by birds of prey. AT: "become like a speckled bird, and her enemies are like birds of prey attacking her on all sides" (See: Metaphor)

a speckled bird

"a strange looking bird." This refers to a bird that was often picked on and eaten by other birds.

birds of prey

birds that attack and eat animals

Go and gather all the wild beasts and bring them to devour her

Yahweh speaks here in the form of a command to strengthen what he says. This command is not directed to a specific person and may be written as a statement. AT: "Let all the wild beasts in the fields come and eat her" (See: Apostrophe)

translationWords

- house
- forsake, forsakes, forsaken, forsook
- inherit, inheritance, heritage, heir
- beloved
- people of God, my people
- hand, right hand, to hand over
- lion
- voice
- possess, possession
- prey, to prey on
- creature

Links:

- Introduction to Jeremiah
- Jeremiah 12 General Notes
- Jeremiah 12 translationQuestions

Jeremiah 12:10-11

UDB:

[10] Many rulers from other countries have come with their armies and devastated my people
whom I care for like a farmer takes care of his vineyard.
They have caused my beautiful land to become a barren desert where no one lives.
[11] They have caused it to become completely empty;
So now it is as though I am mourning the death of a loved one.
The whole land is desolate,
and no one worries about it.

ULB:

[10] Many shepherds have destroyed my vineyard. They have stomped all over my portion of land;
they turned my delightful portion into a wilderness, a desolation.
[11] They have made her a desolation. I mourn for her; she is desolate.
All the land has been made desolate, for there is no one who takes it to heart.

translationNotes

Many shepherds have destroyed my vineyard

Here Yahweh speaks of his land and his people being destroyed by armies as if they were a vineyard that shepherds had destroyed. AT: “My people and my land are like a vineyard that many shepherds have destroyed” (See: Metaphor)

Many shepherds have destroyed

Here the word “shepherds” refers to their sheep. AT: “Many shepherds have allowed their sheep to destroy” (See: Metonymy)

They have stomped all over

“They have crushed under their feet”

my portion of land

“the ground I planted” or “my field”

All the land has been made desolate

This can be stated in active form. AT: “All the land is desolate” (See: Active or Passive)

takes it to heart

This is an idiom. AT: “cares” or “pays any attention” (See: Idiom)

translationWords

- shepherd, to shepherd
- vineyard
- turn, turn away, turn back
- delight
- desert, wilderness
- desolate, desolation
- mourn, mourning
- heart, hearts

Links:

- Introduction to Jeremiah
- Jeremiah 12 General Notes
- Jeremiah 12 translationQuestions

Jeremiah 12:12-13

UDB:

[12] The soldiers of our enemies have marched across all the barren hilltops.
But I, Yahweh, am using those armies to punish your land from one end to the other,
and no one will escape.
[13] It is as though my people planted wheat,
but now they are harvesting thorns.
They have become very tired because of much hard work,
but they have gained nothing from all that work.
They will be very disappointed because their harvests will be very small,
and that will happen because I, Yahweh, am extremely angry with them."

ULB:

[12] Destroyers have come against all the bare places in the wilderness,
for Yahweh's sword is devouring from one end of the land to the other.
There is no safety in the land for any living creature.
[13] They have sown wheat but harvest thornbushes. They are exhausted from work but have gained nothing.
So be ashamed of your gain because of Yahweh's anger."

translationNotes

Destroyers

"Destroying armies"

bare

"uncovered" or "empty"

for Yahweh's sword is devouring

Here Yahweh speaks of the armies that he is using to punish his people as being his "sword." His"sword" is described here as if it were a large animal that attacked and devoured the people. AT: "for the armies are my sword that I am using to punish you" or "for I am sending the destroying armies to attack you" (See: Metaphor and Personification)

from one end of the land to the other

This refers to the whole land that belongs to his people.

They have sown wheat but harvest thornbushes

“They have sown wheat, but there is nothing to harvest but thornbushes”

They have

“My people have”

thornbushes

a large plant that is covered in sharp points

exhausted

“worn out” or “tired”

So be ashamed of your gain because of Yahweh’s anger

“So be ashamed of your tiny harvest because Yahweh is angry with you.” Here the word “gain” does not mean a large amount of something, but refers to a small amount.

translationWords

- destroyer
- Yahweh
- sword
- devour
- sow, sower, plant
- wheat
- harvest
- works, deeds, work, acts
- shame, shameful, ashamed
- angry, anger

Links:

- Introduction to Jeremiah
- Jeremiah 12 General Notes
- Jeremiah 12 translationQuestions

Jeremiah 12:14-15

UDB:

14 This is also what Yahweh said to me: "I will punish the evil nearby nations that have been trying to take away the land that I gave to my Israelite people. I will force them to leave their own lands. But I will throw the people of Judah out of their lands, also. 15 But later I will act mercifully toward those nations again, and I will bring them back to their own lands again. Each clan will come back to its own land.

ULB:

14 Yahweh says this against all my neighbors, the wicked ones who strike at the possession that I made my people Israel inherit, "See, I am the one who is about to uproot them from their own ground, and I will pull up the house of Judah from among them. 15 Then after I uproot those nations, it will happen that I will have compassion on them and bring them back; I will return them—each man to his inheritance and his land.

translationNotes

strike at the possession

"have been trying to take away the land"

made my people Israel inherit

"gave my people Israel as an inheritance"

See

This word is used here to draw someone's attention to what is said next. AT: "Listen" or "Pay attention to what I am about to tell you"

to uproot them from their own ground

God speaks of forcing the people to leave their land as if they were plants that he was pulling out of the ground. See how you translated this concept in Jeremiah 1:10. AT: "to make them leave their own land" (See: Metaphor)

I will pull up the house of Judah from among them

Here Yahweh speaks of causing the people of Judah to leave the lands of the other nations as if they were plants that he was pulling out of the ground. AT: "I will cause the house of Judah to leave their lands as well" (See: Metaphor)

pull up

"uproot"

the house of Judah

The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Judah, which included the descendants of Judah and Benjamin. See how you translated this in Jeremiah 3:18. AT: "Judah" or "the kingdom of Judah" (See: Metonymy)

I uproot those nations

God speaks of forcing the people to leave their land as if they were plants that he was pulling out of the ground. AT: "I make those nations leave their lands and move to different places" (See: Metaphor)

translationWords

- neighbor
- evil, wicked, wickedness
- possess, possession
- people of God, my people
- Israel, Israelites
- inherit, inheritance, heritage, heir
- Judah, kingdom of Judah
- nation
- compassion, compassionate

Links:

- Introduction to Jeremiah
- Jeremiah 12 General Notes
- Jeremiah 12 translationQuestions

Jeremiah 12:16-17

UDB:

16 And if the people of the other nations whose armies have invaded Israel learn the religious customs of my people, and if they learn that I am listening when they solemnly promise that they will do something, like they taught my people to believe that their god Baal was listening when they made solemn promises, I will cause them to become prosperous, and they also will be my people.
17 But I will expel any nation whose people refuse to obey me, and I will destroy that nation and its people. That will surely happen because I, Yahweh, have said it."

ULB:

16 It will come about that if those nations carefully learn the ways of my people, to swear by my name 'As Yahweh lives' just as they have taught my people to swear by Baal, then they will be built up in the midst of my people. 17 But if any do not listen, then I will uproot that nation. It will certainly be uprooted and destroyed—this is Yahweh's declaration."

translationNotes

General Information:

God's word about Judah's neighbors.

It will come about that

"It will happen that"

As Yahweh lives

"As surely as Yahweh is alive." The people use this expression to show that what they say next is certainly true. This is a way of making a solemn promise. Swearing in Yahweh's name instead of in Baal's name indicates that they worship Yahweh instead of Baal. See how you translated this in Jeremiah 4:2. AT: "I solemnly swear" (See: Idiom)

they will be built up in the midst of my people

This speaks of the people becoming prosperous as if they were a building that was being built. This can be stated in active form. AT: "I will build them up in the midst of my people" or "I will make them wealthy and they will live among my people" (See: Metaphor and Active or Passive)

midst

middle

I will uproot that nation. It will certainly be uprooted and destroyed

God speaks of forcing the people to leave their land and destroying their nation as if they were plants that he was pulling out of the ground. These two sentences have the same meaning and may be combined. AT: "I will certainly and completely exile and destroy that nation" (See: Metaphor and Parallelism)

It will certainly be uprooted and destroyed

This can be stated in active form. AT: "I will certainly uproot and destroy it" (See: Active or Passive)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

translationWords

- oath, swear, swear by
- name, names, named
- Baal

Links:

- Introduction to Jeremiah
- Jeremiah 12 General Notes
- Jeremiah 12 translationQuestions

Jeremiah 13 General Notes

Structure and formatting

Some translations prefer to set apart quotations. The ULB and many other English translations indent the lines of 13:15-27, which is an extended quotation.

===Other possible translation difficulties in this chapter ===

Symbolism

The action of hiding the undergarment was intended to be a symbolic event. It was supposed to get the Jews' attention and be a lesson for them to learn. Jeremiah performed the action, but it was not the action itself that was important. (See: Assumed Knowledge and Implicit Information)

Links:

- **Jeremiah 13:01 Notes**

Jeremiah 13:1-5

UDB:

1 One day Yahweh said to me, “Go and buy a linen waistcloth. Put it on, but do not wash it.” **2** So I bought a very nice waistcloth, which is what Yahweh told me to do, and I put it on.

3 Then later Yahweh gave me another message. **4** He said, “Go to the Euphrates River and hide your waistcloth in a crevice in the rocks.” **5** So I went to the river and did what Yahweh told me to do.

ULB:

1 Yahweh said this to me, “Go and buy a linen undergarment and put it on around your waist, but do not put it in water first.” **2** So I bought an undergarment as Yahweh directed, and I put in on around my waist. **3** Then the word of Yahweh came to me a second time, saying, **4** ”Take the undergarment that you purchased that is around your waist, get up and go now to Perath. [1] as Hide it there in a rock crevice.” **5** So I went and hid it in at Perath just as Yahweh had commanded me.

13:4 [1]Some transate *Perath the Euphrates.*

translationNotes

linen

a type of very fine cloth

undergarment

clothing that people wear under their clothes; underwear

waist

the middle part of the body, usually the narrowest, between the hips and chest

do not put it in water first

“do not wash it or get it wet”

the word of Yahweh came to me a second time, saying,

The idiom “the word of Yahweh came to” is used to introduce a special message from God. See how you translated a similar phrase in Jeremiah 1:4, and make any changes as needed. AT: “Yahweh gave me a message a second time. He said” or “Yahweh spoke this second message to me:” (See: Idiom)

rock crevice

a space between rocks or a crack in a rock, big enough to put something into it

translationWords

- Yahweh
- word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures
- Euphrates River

Links:

- Introduction to Jeremiah
- Jeremiah 13 General Notes
- Jeremiah 13 translationQuestions

Jeremiah 13:6-7

UDB:

6 A long time later, Yahweh said to me, “Go back to the river and get the waistcloth that I told you to hide there.” 7 So I went to the Euphrates River and dug out the waistcloth from the crevice in which I had hidden it. But it was ruined, and useless.

ULB:

6 After many days, Yahweh said to me, “Get up and go back to Perath. Take from there the undergarment that I had told you to hide.” 7 So I went back to Perath [1] as and dug out the undergarment where I had hid it. But behold! The undergarment was destroyed; it was no good at all.

13:7 [1]Some transate *Perath the Euphrates.*

translationNotes

behold!

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

The undergarment was destroyed; it was no good at all

These two phrases have the same meaning and are used together to emphasize that the undergarment was destroyed. AT: “The undergarment was spoiled and useless” (See: Parallelism)

translationWords

- good, goodness

Links:

- Introduction to Jeremiah
- Jeremiah 13 General Notes
- Jeremiah 13 translationQuestions

Jeremiah 13:8-11

UDB:

8 Then Yahweh gave me this message: 9 "What happened to your waistcloth shows that I will destroy the things that the people of Jerusalem and other places in Judah are very proud of. 10 Those wicked people refuse to pay attention to what I say. They stubbornly do just what they desire to do; they worship other gods. Therefore, they will become completely useless, like your waistcloth. 11 Just like a waistcloth clings closely to a man's waist, I wanted the people of Israel and Judah to cling closely to me. I wanted them to be my people, people who would praise me and honor me. But they would not pay attention to me.

ULB:

8 Then the word of Yahweh came to me, saying, 9 "Yahweh says this: In the same way I will destroy the great arrogance of Judah and Jerusalem. 10 This wicked people who refuses to listen to my word, who walk in the hardness of their heart, who go after other gods to worship them and bow down to them—they will be like this undergarment that is good for nothing. 11 For just as an undergarment clings to someone's hips, so I have made all the house of Israel and all the house of Judah cling to me—this is Yahweh's declaration—to be my people, to bring me fame, praise, and honor. But they would not listen to me.

translationNotes

the word of Yahweh came to me, saying,

The idiom "the word of Yahweh came to" is used to introduce a special message from God. See how you translated this in Jeremiah 1:4. AT: "Yahweh gave me a message. He said" or "Yahweh spoke this message to me:" (See: Idiom)

arrogance

"pride"

of Judah and Jerusalem

Here Judah and Jerusalem refer to the people who live there. AT: "of the people of Judah and Jerusalem" (See: Metonymy)

to listen to my word

"to obey what I say"

who walk in the hardness of their heart

This is an idiom. AT: “who are stubborn and only do the things they desire” (See: Idiom)

clings to ... cling to me

“sticks to ... stick to me” or “stays close to ... stay close to me”

all the house of ... all the house of

“all the people of ... all the people of”

the house of Israel

The word “house” is a metonym for the family that lives in the house. In this case it refers to the kingdom of Israel. See how you translated this in Jeremiah 3:18. AT: “Israel” or “the kingdom of Israel” or “the people of Israel” (See: Metonymy)

the house of Judah

The word “house” is a metonym for the family that lives in the house. In this case it refers to the kingdom of Judah, which included the descendants of Judah and Benjamin. See how you translated this in Jeremiah 3:18. AT: “Judah” or “the kingdom of Judah” or “the people of Judah” (See: Metonymy)

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: First, Second, or Third Person)

translationWords

- arrogant
- Judah, kingdom of Judah
- Jerusalem
- evil, wicked, wickedness
- people group, peoples, the people, a people
- walk, walks, walked, walking
- heart, hearts
- god, gods, goddess
- worship
- bow, bow down
- house

- kingdom of Israel
- people of God, my people
- praise
- honor, honors, to honor

Links:

- Introduction to Jeremiah
- Jeremiah 13 General Notes
- Jeremiah 13 translationQuestions

Jeremiah 13:12-14

UDB:

12 So, tell this to them: 'Yahweh, the God whom you Israelite people worship, says that every leather wineskin should be filled with wine.' And when you tell that to them, they will reply, 'Of course we know that all wineskins should be filled with wine!' 13 And then you must tell them, 'No, that is not what Yahweh means. What he said means that he will cause this land to be filled with people who are drunk. That will include all of you—the king who sits on the throne that King David previously sat on, the priests and the prophets, and even the common people of Jerusalem.' 14 He is saying, 'I will cause a drunken brawl among you. Even parents will brawl with their children. I will not pity you or act mercifully toward you at all; pitying you will not prevent me from getting rid of you.'"

ULB:

12 So you must speak this word to them, 'Yahweh, the God of Israel, says this: Every jar will be filled with wine.' They will say to you, 'Do we not indeed know that every jar will be filled with wine?' 13 So say to them, 'Yahweh says this: See, I am about to fill with drunkenness every inhabitant of this land, the kings who sit on David's throne, the priests, prophets, and all the inhabitants of Jerusalem. 14 Then I will smash each man against the other, fathers and children together—this is Yahweh's declaration—I will not pity them or have compassion, and I will not spare them from destruction.'"

translationNotes

Every jar will be filled with wine ... every jar will be filled with wine

This can be stated in active form. AT: "Every wineskin should be full of wine ... every wineskin should be full of wine" or "Every wine jar should be full of wine ... every wine jar should be full of wine" (See: Active or Passive)

See

This word is used here to draw someone's attention to what is said next. AT: "Listen" or "Pay attention to what I am about to tell you"

fill with drunkenness every inhabitant of this land

"cause all the people of this land to be drunk"

the kings who sit on David's throne

Here the throne that the king of Judah sits on is represented as "David's throne." AT: "the kings who sit on Judah's throne" or "the kings of the nation of Judah" (See: Metonymy)

smash each man against the other, fathers and children together

Here the words "each man" refer to both men and women. AT: "Then I will cause the people to fight with each other, even parents and children will fight one another" (See: When Masculine Words Include Women)

fathers and children together

The understood information may be supplied. AT: "I will smash fathers and children together" (See: Ellipsis)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

I will not pity

"I will not feel sorry for"

will not spare them from destruction

"will not withhold punishment from them." This can be stated in positive form. AT: "will allow them to be destroyed"

translationWords

- word, words
- God
- Israel, Israelites
- wine, wineskin, new wine
- drunk, drunkard
- king
- David
- throne
- priest, priests, priesthood
- prophet, prophets, prophecy, prophesy, seer, prophetess
- compassion, compassionate

Links:

- Introduction to Jeremiah
- Jeremiah 13 General Notes

- Jeremiah 13 translationQuestions

Jeremiah 13:15-17

UDB:

15 You people of Judah, pay very careful attention.
Do not be proud, because Yahweh has spoken to you.
16 It is as though he is ready to bring darkness on you
and to cause you to stumble and fall as you walk on the hills when it is becoming dark.
So praise Yahweh your God before that happens.
If you do not do that, you will look for light,
but all you will see is darkness and gloom.
17 And if you still refuse to heed what he says,
what will happen to you because of your being proud will cause me to cry when I am alone.
My eyes will be filled with tears
because you, Yahweh's people,
whom he takes care of like a shepherd takes care of his flock,
will all be captured by your enemies and taken to other countries.

ULB:

15 Listen and pay attention. Do not be arrogant, for Yahweh had spoken.
16 Give honor to Yahweh your God before he brings darkness,
and before he causes your feet to stumble on the mountains at twilight.
For you are hoping for light, but he will turn the place into a deep darkness, into a dark cloud.
17 So if you will not listen, I will weep alone because of your arrogance.
My eyes will certainly weep and flow with tears, for Yahweh's flock has been taken captive.

translationNotes

arrogant

"proud"

he brings darkness

"he causes darkness to come." Here trouble and despair are spoken of as if they were "darkness." AT: "he brings trouble and despair" or "he cause great troubles to come"

before he causes your feet to stumble

Here a person is referred to by his "feet" to emphasize that he is walking. AT: "before he causes you to trip and fall as you walk" (See: Synecdoche)

twilight

early morning or evening when it is partially dark, when the sun is beginning to rise or when the sun is almost set

For you are hoping for light, but he will turn the place into a deep darkness, into a dark cloud

This speaks of goodness and blessings as "light" and of trouble and despair as "darkness." AT: "For you were hoping for light and blessings, but Yahweh will give you darkness and great despair–you will feel like you are surrounded by a dark cloud" (See: Metaphor)

for Yahweh's flock has been taken captive

This can be stated in active form. AT: "for enemies have captured Yahweh's flock" (See: Active or Passive)

for Yahweh's flock has been taken captive

Here Jeremiah speaks of Yahweh's people as Yahweh's "flock" because he cares for them like a shepherd cares for his sheep. This event has not happened yet, but it is written here as if it already has. This can be written in future tense. AT: "for you who are Yahweh's flock, your enemies will soon capture you" (See: Metaphor and Predictive Past)

translationWords

- darkness
- light
- flock, herd
- captive, captivity

Links:

- Introduction to Jeremiah
- Jeremiah 13 General Notes
- Jeremiah 13 translationQuestions

Jeremiah 13:18-19

UDB:

[18] You people of Judah, say to the king and to his mother,

"Come down from sitting on your thrones

and humbly sit in the dirt,

because your enemies will soon snatch from your heads your glorious crowns."

[19] The towns in the southern Judean wilderness will be surrounded by your enemies,

and no one will be able to get through their lines to rescue the people in those towns.

You people of Judah will be captured and taken away;

you will all be exiled.

ULB:

[18] "Say to the king and to the queen mother, 'Humble yourselves and sit down,

for the crowns on your head, your pride and glory, have fallen off.'

[19] The cities in the Negev will be shut up, with no one to open them. All Judah will be taken captive, completely taken captive.

translationNotes

General Information:

Yahweh is continuing to talk to Jeremiah. He is telling Jeremiah what to say to the king of Judah and the king's mother.

queen mother

the mother of the king

for the crowns on your head, your pride and glory, have fallen off

A king and queen mother wear crowns to represent their royal positions as the king and queen mother. Also, this event has not happened yet, but it is written here as if it already has. This can be written in future tense. AT: "for you will no longer be the king and queen mother, for your crowns, your pride and glory, will fall off" (See: Symbolic Action and Predictive Past)

The cities in the Negev will be shut up, with no one to open them

This means that the cities will be surrounded by their enemies, who will not allow anyone to go in or come out of the cities. AT: "The cities in the Negev will be shut up, and no one will be able to go into them or come out of them" (See: Assumed Knowledge and Implicit Information)

The cities in the Negev will be shut up

This can be stated in active form. AT: "Your enemies will shut the cities in the Negev up" (See: Active or Passive)

All Judah will be taken captive, completely taken captive

Here "Judah" represents the people who live there. This can be stated in active form. AT: "The enemies will take all of the people of Judah captive into exile" (See: Metonymy and Active or Passive)

translationWords

- king
- queen
- humble, humbles, humbled, humility
- crown, to crown
- proud, pride, prideful
- glory, glorious
- Negev
- Judah
- exile, the Exile

Links:

- Introduction to Jeremiah
- Jeremiah 13 General Notes
- Jeremiah 13 translationQuestions

Jeremiah 13:20-21

UDB:

[20] You leaders of Jerusalem, open your eyes and look:

the enemy armies are ready to march down from the north.

When that happens, what will happen to the people of Judah who are like a beautiful flock of sheep,

people that he gave to you to take care of?

[21] What will you say when Yahweh appoints people from other countries to rule over you,

people who you mistakenly thought were your friends?

You will suffer very much pain,

like a woman who is about to give birth to a baby.

ULB:

[20] Lift up your eyes and look at the ones coming from the north.

Where is the flock he gave to you, the flock that was so beautiful to you?

[21] What will you say when God sets over you those you had trained to be your special allies?

Are these not the beginnings of the labor pains that will seize you just like a woman in childbirth?

translationNotes

General Information:

Yahweh is talking to the people of Jerusalem.

Lift up your eyes and look at the ones coming from the north

Here the word “look” is an idiom that means to pay attention and be aware of what is happening. Also, “Lift up your eyes” represents looking at something. AT: “Pay attention and be aware of the ones coming from the north” (See: Idiom and Metonymy)

the ones coming from the north

This refers an enemy army that will come from the north. AT: “the enemy army coming from the north” or “the enemy army marching from the north” (See: Assumed Knowledge and Implicit Information)

Where is the flock he gave to you, the flock that was so beautiful to you?

This rhetorical question is asked to emphasize that the people of Judah will be captured by the enemy armies. This question is asked as if the people of Judah had already been captured even though this has not yet happened. The question can be written as a statement and in future tense. AT: "I gave you the people of Judah to care for, like a beautiful flock of sheep, but the enemy army will capture them." (See: Rhetorical Question and Predictive Past)

the flock

This speaks of the people of Judah as a "flock" of sheep to emphasize that the leaders of Judah were supposed to care for them and look after them. (See: Metaphor)

What will you say when God sets over you those you had trained to be your special allies?

This rhetorical question is used to emphasize that the people who Judah's leaders thought they were at peace with will conquer them. This question can be written as a statement. AT: "The people you thought were your friends will conquer you and rule over you." (See: Rhetorical Question)

Are these not the beginnings of the labor pains that will seize you just like a woman in childbirth?

Yahweh uses this rhetorical question to tell the people that their capture is just the beginning of the suffering they will go through. This question can be written as a statement. AT: "These things that you will suffer are like the beginning of the labor pains of a woman in childbirth." (See: Rhetorical Question)

translationWords

- flock, herd
- labor pains, in labor
- seize

Links:

- Introduction to Jeremiah
- Jeremiah 13 General Notes
- Jeremiah 13 translationQuestions

Jeremiah 13:22-24

UDB:

[22] You will ask yourselves, “Why is this happening to us?”

I will reply that it is because of your many sins.

That is why soldiers of the invading armies will lift up the skirts of your women and rape them.

[23] A man from Ethiopia certainly cannot change the color of his black skin,

and a leopard certainly cannot change its spots.

Similarly, you cannot start doing what is good,

because you have always done what is evil.

[24] Yahweh says, ”I will scatter you like chaff

that is blown away by the wind from the desert.

ULB:

[22] Then you might say in your heart, ‘Why are these things happening to me?’

It will be for the multitude of your iniquities that your skirts are raised up and you have been violated.

[23] Can the people of Cush change their skin color, or a leopard change its spots?

If so, then you yourself, although accustomed to wickedness, would be able to do good.

[24] So I will scatter them like chaff that perishes in the desert wind.

translationNotes

General Information:

Yahweh continues to talk to Jeremiah. He is telling Jeremiah what to say to the king of Judah and the king’s mother.

that your skirts are raised up and you have been violated

This means that the enemy soldiers will rape the Judean women. This can be stated in active form. AT: “that the enemy soldiers will lift up the skirts of your women and rape them” (See: Euphemism and Active or Passive)

Can the people of Cush change their skin color, or a leopard change its spots?

This rhetorical question is used to state an example of something that is impossible. This question can be written as a statement. Also, the understood verb "can" maybe be supplied in the second phrase. AT: "The people of Cush cannot change their skin color and a leopard cannot change its spots." (See: Rhetorical Question and Ellipsis)

If so, then you yourself, although accustomed to wickedness, would be able to do good

This statement is ironic because the examples about the Cushite and the leopard are impossible situations. This states that if those impossible things could happen then they could do good. AT: "Just like these things are impossible, so it is also impossible for you who always do evil to do good" (See: Irony)

I will scatter them like chaff that perishes in the desert wind

"I will scatter them like chaff that is blown away by the wind." Yahweh is saying He will scatter His people throughout the world just as chaff is scattered by the wind. (See: Simile)

translationWords

- heart, hearts
- iniquity, iniquities
- raise, raises, raised, rise, risen, arise, arose
- Cush
- chaff
- perish, perished, perishing, perishable
- desert, wilderness

Links:

- Introduction to Jeremiah
- Jeremiah 13 General Notes
- Jeremiah 13 translationQuestions

Jeremiah 13:25-27

UDB:

[25] That is what is certainly going to happen to you,

the things that I have determined will happen to you,

because you have forgotten me,

and you are trusting in false gods.

[26] It is as though I myself will pull your skirts up over your faces

and cause you to be very ashamed because everyone will be able to see your private parts.

[27] I have seen that you act like men who are eager to commit adultery;

you are like male horses that whinny when they desire to mate with a female horse.

I have seen that you worship disgusting idols in the fields and on the hills.

You people of Jerusalem, terrible things will happen to you because you will not be obedient and live a good life!

How long will it be until you are acceptable to me again?”

ULB:

[25] This is what I have given to you, the portion I have decreed for you—this is Yahweh’s declaration—

because you have forgotten me and trusted in deceit.

[26] So also I myself will strip your skirts off you, and your private parts will be seen.

[27] I have seen your adultery and neighing,

the wickedness of your prostitution on the hills and in the fields,

and I have seen these detestable things!

Woe to you, Jerusalem! How long until you are made clean again?”

translationNotes

This is what I have given to you, the portion I have decreed for you

Both of these phrases have the same meaning and emphasize that these are the things that Yahweh has decided will happen to the people of Judah. AT: “This is what I am making happen to you” (See: Parallelism)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

I myself will strip your skirts off you, and your private parts will be seen.

This means that Yahweh will make them feel ashamed. It does not in any way mean that he will rape them. This can be stated in active form. AT: "It is as though I myself will strip your skirts off of you so that everyone will see your private parts and you will be ashamed" (See: Metaphor and Active or Passive)

neighing

This is the sound of a male horse desiring a female horse. AT: "lusting" (See: Metaphor)

translationWords

- decree
- Yahweh
- declare, declaration
- trust, trusts, trusted, trustworthy, trustworthiness
- deceive, deceit, deception, deceptive
- adultery, adulterous, adulterer, adulteress, adulterers, adulteresses
- shame, shameful, ashamed
- woe
- Jerusalem
- clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes

Links:

- Introduction to Jeremiah
- Jeremiah 13 General Notes
- Jeremiah 13 translationQuestions

Jeremiah 14 General Notes

Structure and formatting

Some translations prefer to set apart quotations. The ULB and many other English translations indent the lines of 14:1-10, 17-22, which are extended quotations.

Special concepts in this chapter

False prophets

The false prophets promised there would not be any war or drought. They gave people a false sense of hope, when they needed to repent. Because of this, Yahweh sent a drought and said that the false prophets would die of drought and war. This showed that these were not true prophets of Yahweh. (See: prophet, prophets, prophecy, prophesy, seer, prophetess, promise, promises, promised, hope, hoped, hopes and repent, repents, repented, repentance)

Links:

- **Jeremiah 14:01 Notes**

Jeremiah 14:1-3

UDB:

[1] After there had been no rain in Judah for a long time, Yahweh gave Jeremiah this message:

[2] The people in Judah are very distressed;
people are sitting on the ground and mourning;
in all of Jerusalem people are crying loudly.
[3] The rich people send their servants to wells to get water,
but all the wells are dry.
The servants return with empty pitchers;
they cover their heads
because they are ashamed and humiliated.

ULB:

[1] This is the word of Yahweh that came to Jeremiah regarding the drought,

[2] "Let Judah mourn; let her gates fall apart. They are wailing for the land;
their cries for Jerusalem are going up.
[3] Their mighty ones send out their servants for water.
When they go to the trenches, they cannot find water. They all return unsuccessful;
they cover their heads ashamed and dishonored.

translationNotes

General Information:

Yahweh, through the prophet Jeremiah, has just talked about the adultery of the people.

This is the word of Yahweh that came to Jeremiah

This idiom is used to introduce a special message from God. See how you translated a similar phrase in Jeremiah 1:4. AT: "This is the message that Yahweh gave to Jeremiah" or "This is the message that Yahweh spoke to Jeremiah" (See: Idiom)

Let Judah mourn

Here "Judah" represents the people who live there. AT: "Let the people of Judah mourn" (See: Metonymy)

let her gates fall apart

Here the word "gates," which keep enemies out of cities and where people conduct business and government, is a synecdoche for Judah's cities, and Judah's cities are a metonym for the people who live in them. AT: "let her cities fall apart" or "let the people in her cities become unable to defend themselves" (See: Synecdoche and Metonymy)

fall apart

"fall into pieces"

their cries for Jerusalem are going up

The phrase "going up" is an idiom. AT: "They are calling out loudly in prayer for Jerusalem" (See: Idiom)

Their mighty ones

"The rich people"

ashamed and dishonored

Both of these words have similar meaning and together emphasize that the servants were ashamed that they were unable to get water. (See: Doublet)

they cover their heads

In biblical times, people would wear a headcovering to show that they were ashamed. (See: Symbolic Action)

translationWords

- word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures
- Jeremiah
- Judah, kingdom of Judah
- mourn, mourning
- gate, gate bar
- Jerusalem
- mighty, might
- send, send out, sent
- servant, slave, slavery
- water, waters
- shame, shameful, ashamed

Links:

- Introduction to Jeremiah
- Jeremiah 14 General Notes
- Jeremiah 14 translationQuestions

Jeremiah 14:4-6

UDB:

[4] The ground is extremely dry and cracked open
because there has been no rain.
The farmers are ashamed that they cannot raise a crop,
so they also cover their heads.
[5] Even the does abandon their newborn babies,
because there is no grass in the fields for them to eat.
[6] The wild donkeys stand on the barren hills,
panting like thirsty jackals.
They become blind
because there is no grass to eat.

ULB:

[4] Because of this the ground is cracked, for there is no rain in the land.
The plowmen are ashamed and cover their heads.
[5] For even the doe leaves her young in the fields and abandons them, for there is no grass.
[6] The wild donkeys stand on the bare plains and they pant in the wind like jackals.
Their eyes fail to work, for there is no vegetation."

translationNotes

General Information:

Yahweh, through the prophet Jeremiah, has continued to tell the people about the drought.

The plowmen are ashamed and cover their heads

In biblical times, people would wear a headcovering to show that they were ashamed. (See: Symbolic Action)

the doe leaves her young in the fields and abandons them

These two phrase have the same meaning and emphasize that the doe leaves her young deer because she cannot provide for them. A doe is a female deer. AT: "the deer leaves her young in the field" (See: Parallelism)

for there is no grass

This means that there is no grass for the deer to eat. AT: “for there is no grass for them to eat” (See: Assumed Knowledge and Implicit Information)

they pant in the wind like jackals

This speaks of the donkeys panting because they are thirsty by saying that they pant like jackals. Jackals are fiece wild dog which pant a lot. AT: “they pant in the wind like thirsty jackals” (See: Simile)

Their eyes fail to work, for there is no vegetation

“They become blind because there is no grass to eat”

translationWords

- donkey, mule
- works, deeds, work, acts

Links:

- Introduction to Jeremiah
- Jeremiah 14 General Notes
- Jeremiah 14 translationQuestions

Jeremiah 14:7-9

UDB:

[7] The people say, "Yahweh, if we have turned away from you and sinned many times,
we now know that we are being punished because of our sins!
Please help us
in order that everyone can see that you are very great and keep your promises.
[8] You are the one whom we Israelites confidently expect to do good things for us
when we have many troubles.
So, why do you not help us?
You act as though you are a stranger in our land,
like you are someone who is staying here for only one night.
[9] Are you also surprised about the terrible things that are happening to us?
Why do you act like you are unable to save anyone, even though you are a strong warrior?
Yahweh, you are here among us,
and others know that we are your people,
so do not abandon us!"

ULB:

[7] Even though our iniquities testify against us, Yahweh, act for the sake of your name.
For our faithless actions increase; we have sinned against you.
[8] You are the Hope of Israel, the one who saves him in the time of distress,
why will you be like a stranger in the land, like a foreign wanderer who stretches out and spends just one night?
[9] Why are you like someone who is astounded, or like a warrior who has no power to rescue?
You are in our midst, Yahweh, and your name is called over us. Do not leave us!

translationNotes

General Information:

Yahweh, through the prophet Jeremiah, has just told the people about the drought.

our iniquities testify against us

Here their "iniquities" are spoken of as if they were people who testified against them about their wrong doing. AT: "our iniquities give evidence of our wrongdoing" (See: Personification)

for the sake of your name

Here Yahweh's "name" refers to his reputation. AT: "for the sake of your reputation" or "in order that everyone can see that you are very great and keep your promises" (See: Metonymy)

Hope of Israel

This is another name for Yahweh. AT: "You are the hope of Israel" (See: Assumed Knowledge and Implicit Information)

why will you be like a stranger in the land ... Why are you like someone who is astounded

These two question have similar meanings. They both ask if Yahweh is unconcerned with his people and unable to help them. (See: Parallelism)

why will you be like a stranger in the land, like a foreign wanderer ... just one night

This question speaks of the possibility of Yahweh being unconcerned with helping his people as if he were a stranger just travelling though a place unconcerned with those living there. (See: Simile)

who stretches out and spends just one night

Both of the phrase have the same meaning and may be combined. AT: "who stays for only one night" (See: Parallelism)

Why are you like someone who is astounded, or like a warrior who has no power to rescue

This speaks of the possibility of Yahweh being unable to help his people as if he were a confused warrior who was unable to rescue anyone. (See: Simile)

astounded

unable to understand or to think clearly

your name is called over us

This can be stated in active form. This speaks of the people being Yahweh's people by saying that his name is over them. AT: "we bear your name" or "we are your people" (See: Active or Passive and Idiom)

translationWords

- iniquity, iniquities
- testimony, testify
- Yahweh
- name, names, named
- faithless, faithlessness
- sin, sins, sinned, sinful, sinner, sinning
- hope, hoped, hopes
- Israel, Israelites
- save, saves, saved, safe
- foreigner, foreign, alien
- proclaim, proclamation

Links:

- Introduction to Jeremiah
- Jeremiah 14 General Notes
- Jeremiah 14 translationQuestions

Jeremiah 14:10-12

UDB:

10 And this is what Yahweh says to those people:

”You love to wander away from me;

you run from one idol to another.

Therefore, now I will no longer accept you,

and I will punish you for your sins.”

11 Then Yahweh said to me, ”Do not pray for these people anymore. 12 When they fast, I will not pay any attention. When they bring to me their offerings of animals to be completely burned on the altar and their offerings of flour, I will not accept them. Instead, I will get rid of them by wars, by famines, and by diseases.”

ULB:

10 Yahweh says this to this people: “Since they love to wander, they have not held back their feet from doing so.”

Yahweh is not pleased with them. Now he calls to mind their iniquity and has punished their sins. 11 Yahweh said to me, ”Do not pray for good on behalf of this people. 12 For if they fast, I will not listen to their wailing, and if they offer up burnt offerings and food offerings, I will not take pleasure in them. For I will put an end to them by sword, famine, and plague.”

translationNotes

General Information:

Jeremiah has been praying and asking Yahweh not to leave them alone.

they love to wander

“they love to wander away from me.” This speaks of people being unfaithful to Yahweh and not obey him as if they had wandered from the place where he is. (See: Metaphor)

have not held back their feet

Here the people are referred to by their “feet” to emphasize their walking away from Yahweh. AT: “have not kept themselves” (See: Synecdoche)

calls to mind

This is an idiom. AT: “remembers” or “recalls” (See: Idiom)

on behalf of

"to assist" or "to help"

wailing

loudly crying because of sorrow

I will put an end to them

This is a euphemism. AT: "I will cause them to die" (See: Euphemism)

by sword

Here war is represented by the "sword" which was the common weapon used in battle. AT: "by war" or "by battle" (See: Metonymy)

translationWords

- love, loves, loving, loved
- call, calls, calling, called
- mind
- iniquity, iniquities
- punish, punishment
- pray, prayer, prayers, prayed
- good, goodness
- people group, peoples, the people, a people
- fast
- burnt offering, offering by fire
- sacrifice, offering
- sword
- famine
- plague

Links:

- Introduction to Jeremiah
- Jeremiah 14 General Notes
- Jeremiah 14 translationQuestions

Jeremiah 14:13-14

UDB:

13 Then I replied to him, “Yahweh my God, their prophets are telling the people that they will not experience wars or famines. They are telling the people that you will surely allow us to have peace in our land for many years.”

14 Yahweh replied to me, ”Those prophets say that they are speaking what I tell them to say, but they are telling lies. I did not send them, so what they are saying is false. They say that they have received visions from me, and that they are telling things that I have revealed to them, but that is not true. They are saying foolish things that they have only thought of themselves.

ULB:

13 Then I said, “Oh, Lord Yahweh! Behold! The prophets are saying to the people, ‘You will not see the sword; there will be no famine for you, for I will give you true security in this place.’ ” 14 Yahweh said to me, “The prophets prophesy deceit in my name. I did not send them out, nor did I give them any command or speak to them. But deceitful visions and useless, deceitful divination coming from their own minds are what they are prophesying to you.”

translationNotes

General Information:

Yahweh has just told Jeremiah not to pray for the people of Judah.

You will not see the sword

Here “sword” represents war, and to “see” represents experiencing. AT: “You will not experience any war” (See: Metonymy)

I will give you true security

Here “security” is spoken of as if it were an object that someone could give to another person. AT: “I will allow you to live securely” or “I will allow you to live peacefully” (See: Metaphor)

prophesy deceit

The word “deceit” can be expressed as an adjective. AT: “prophesy deceitfully” (See: Abstract Nouns)

in my name

This phrase refers to speaking with Yahweh’s power and authority or as his representative. (See: Metonymy)

I did not send them out

This means that Yahweh did not send them out with messages to give to the people. AT: “I did not send them to prophesy to other people” (See: Assumed Knowledge and Implicit Information)

coming from their own minds

Here “minds” are spoken of as if they were a place instead of the ability to think of ideas. AT: “that they think up themselves” (See: Metaphor)

translationWords

- Lord Yahweh, Yahweh God
- false prophet
- true, truth, truths
- prophet, prophets, prophecy, prophesy, seer, prophetess
- deceive, deceit, deception, deceptive
- command, commands, commanded, commandment, commandments
- vision
- divination, diviner, soothsaying, soothsayer
- heart, hearts

Links:

- Introduction to Jeremiah
- Jeremiah 14 General Notes
- Jeremiah 14 translationQuestions

Jeremiah 14:15-16

UDB:

15 So this is what I say about those prophets who are predicting what will happen, saying that I told them those things: They are saying that we Israelites will not die from wars or famines, but I did not send those prophets. And they themselves will die from wars or from famines. 16 And the people to whom they are predicting these things, they and their wives and their sons and their daughters, will also die from wars or from famines. Their corpses will be thrown into the streets of Jerusalem, and there will not be anyone to bury them. I will punish them like they deserve to be punished.

ULB:

15 Therefore Yahweh says this, "About the prophets prophesying in my name but whom I did not send out—those who say there will be no sword or famine in this land: These prophets will perish by sword and famine. 16 Then the people to whom they prophesied will be thrown out in the streets of Jerusalem because of famine and sword, for there will be no one to bury them—them, their wives, their sons, or their daughters—for I will pour out their wickedness on them.

translationNotes

General Information:

Jeremiah has just been talking to Yahweh about the things the false prophets have been prophesying.

in my name

This phrase refers to speaking with Yahweh's power and authority or as his representative. See how you translated this in Jeremiah 14:14. (See: Metonymy)

there will be no sword ... and sword

Here the "sword" represents war. AT: "there will be no war ... and war" (See: Metonymy)

Then the people to whom they prophesied will be thrown out in the streets of Jerusalem because of famine and sword

This can be stated in active form. This means that whole families will die and people will throw their bodies into the streets instead of burying them. AT: "Then the people to whom they prophesied will die by famine and sword and people will throw their bodies into the streets of Jerusalem" (See: Active or Passive)

their wives, their sons, or their daughters

This describes who is referred to by the word “them,” that is, everyone who died by famine and sword.

I will pour out their wickedness on them

Here Yahweh speaks of punishing the people in accordance to their wicknedness as if their own wickedness were a liquid that he would pour upon them. AT: “I will punish them like they deserve to be punished” (See: Metaphor)

translationWords

- sword
- famine
- perish, perished, perishing, perishable
- Jerusalem
- bury, buried, burial
- evil, wicked, wickedness

Links:

- Introduction to Jeremiah
- Jeremiah 14 General Notes
- Jeremiah 14 translationQuestions

Jeremiah 14:17-18

UDB:

17 So, Jeremiah, tell this to them about yourself:

'Day and night my eyes are full of tears.

I cannot stop crying.

I cry for my people,

who are very precious to me, as if they were my daughters.

I cry for them because they have been severely wounded;

and they will not recover or heal from this severe wound.

18 If I go out into the fields,

I see corpses of people who have been slaughtered by our enemies.

If I walk along the streets of the city,

I see corpses of people who died from hunger.

The prophets and the priests travel through the land, preaching to people,

but they do not know what they are doing .'"

ULB:

17 Say this word to them: 'Let my eyes flow with tears, night and day.

Do not let them stop, for there will be a great collapse of the virgin daughter of my people—

a great and incurable wound.

18 If I go out to the field, there are the ones who were killed by the sword!

If I come to the city, there are the diseases that are caused by famine.

Both the prophet and the priest wander about the land, and they do not know.'"

translationNotes

night and day

Here two opposite times of the day are given to mean all the time. AT: "all the time, both night and day" (See: Merism)

of the virgin daughter of my people

Here Yahweh speaks of his people being precious and dear to him as if they were his virgin daughter. AT: "of my people whom I cherish as a virgin daughter" (See: Metaphor)

incurable wound

a cut or break in skin that cannot be cured

who were killed by the sword

This can be stated in active form. Also, here the "sword" represents war. AT: "who died by the sword" or "who died in war" (See: Active or Passive and Metonymy)

there are the diseases that are caused by famine

Here the "diseases" represent the people who have these diseases because of their starvation. AT: "there are the ones who are sick because of famine" (See: Metonymy)

wander

move around without purpose

they do not know

It may be helpful to state what they do not know. AT: "they do not know what they are doing" (See: Assumed Knowledge and Implicit Information)

translationWords

- word, words
- virgin
- people of God, my people
- sword
- famine
- priest, priests, priesthood
- know, knowledge, make known

Links:

- Introduction to Jeremiah
- Jeremiah 14 General Notes
- Jeremiah 14 translationQuestions

Jeremiah 14:19-20

UDB:

19 Then I prayed this:

”Yahweh, have you completely rejected the people of Judah?

Do you really despise the people of Jerusalem?

Why have you wounded us very badly,

with the result that we will never be healed?

We hoped that we would have peace,

but there was no peace.

We hoped that there would be a time when we would be healed,

but all that we received were things that terrified us.

20 Yahweh, we admit that we are wicked people,

and that our ancestors also did many wicked things.

We have all sinned against you.

ULB:

19 Have you completely rejected Judah? Do you hate Zion?

Why will you afflict us when there is no healing for us? We hoped for peace, but there was nothing good—

and for a time of healing, but see, there is only terror.

20 We admit, Yahweh, our offenses, the iniquity of our ancestors, for we have sinned against you.

translationNotes

for a time of healing

The understood information may be supplied. AT: “we hoped for a time of healing” (See: Ellipsis)

We admit, Yahweh, our offenses, the iniquity of our ancestors

“Yahweh, we admit our wicked offenses and our ancestors’ iniquity”

translationWords

- reject
- Zion, Mount Zion
- afflict, affliction
- heal, cure
- peace, peaceful
- terror, terrify
- iniquity, iniquities
- sin, sins, sinned, sinful, sinner, sinning

Links:

- Introduction to Jeremiah
- Jeremiah 14 General Notes
- Jeremiah 14 translationQuestions

Jeremiah 14:21-22

UDB:

[21] But Yahweh, in order that we may honor you,
do not despise us.
Do not dishonor the city where your glorious throne is.
Please do not forget us,
and do not break your agreement with us.
[22] Those idols that have been brought from other nations certainly cannot bring rain to us,
and the sky certainly cannot cause rain to fall.
Yahweh our God, you are the only one who can do things like that.
So we will confidently expect you to help us."

ULB:

[21] Do not reject us! For the sake of your name, do not make your glorious throne a disgrace.
Remember and do not break your covenant with us.
[22] Is there among the idols of the nations anyone who can make the heavens give the spring rain?
Are you not the one, Yahweh our God, who does this? We hope in you, for you have done all these things.

translationNotes

General Information:

Jeremiah continues his prayer to Yahweh.

For the sake of your name

Here Yahweh's "name" refers to his reputation. AT: "For the sake of your reputation" or "In order that everyone can see that you are very great and keep your promises" (See: Metonymy)

your glorious throne

Yahweh's "throne" is represented by Zion, that is Jerusalem. His "throne" also represents the place where he rules as king. AT: "do disgrace Zion where you glorious throne is" or "do not disgrace Zion, where you rule as king" (See: Metonymy)

can make the heavens give the spring rain

“can cause rain to fall from the sky”

translationWords

- glory, glorious
- throne
- covenant, covenants
- idol, idolatrous
- nation
- heaven, sky, skies, heavens, heavenly
- God

Links:

- Introduction to Jeremiah
- Jeremiah 14 General Notes
- Jeremiah 14 translationQuestions

Jeremiah 15 General Notes

Structure and formatting

Some translations prefer to set apart quotations. The ULB and many other English translations indent the lines of 15:2-21, which is an extended quotation.

Special concepts in this chapter

Do not pray for the people

God told Jeremiah not to pray for the people because God was punishing them. This was meant to be an illustration for Jeremiah. Jeremiah was not to pray because the punishment was already determined. Yahweh also explains that even the great Moses could not help the sinful Jews. (See: sin, sins, sinned, sinful, sinner, sinning)

Yahweh uses Gentile nations

Yahweh is going to use the Gentile nations to punish Judah. This would have been very offensive to the Jews. They would have also been surprised to learn that Yahweh was using the Gentile nations to punish his people. (See: Assumed Knowledge and Implicit Information)

Links:

- **Jeremiah 15:01 Notes**

Jeremiah 15:1-2

UDB:

[1] Then Yahweh said this to me: "Even if Moses and Samuel could come back from their graves and stand in front of me and plead with me for these Israelite people, I would not act mercifully toward these people. I would tell you to send them away from me. Cause them to leave me! [2] And if they ask you, 'Where shall we go?', tell them, 'This is what Yahweh says:

The ones that I say must die, will die:

The ones that I say must die in wars, will die in wars.

The ones that I say must die from hunger, will die from hunger.

The ones that I say must be captured and taken to other countries, will be captured and taken to other countries.

ULB:

[1] Then Yahweh said to me, "Even if Moses or Samuel were standing in front of me, I would still not be in favor of this people. Send them out from before me, for them to go away. [2] It will happen that they will say to you, 'Where should we go?' Then you must say to them, 'Yahweh says this:

Those destined for death should go to death; those destined for the sword should go to the sword.

Those destined for famine should go to famine; and those destined for captivity should go to captivity.'

translationNotes

General Information:

Jeremiah has just been praying to Yahweh.

were standing in front of me, I would still not be in favor of this people

This implies that they are pleading for Yahweh to spare the people. AT: "were standing in front of me pleading for these people, I would still not be in favor of them" (See: Assumed Knowledge and Implicit Information)

Send them out from before me, for them to go away

Yahweh repeats this idea of sending away his people to add emphasis to it. (See: Parallelism)

should go to death

This speaks of dying as if death were a place that people can go to. AT: "should die" (See: Metaphor)

those destined for the sword should go to the sword

Here the "sword" represents war. To be "destined for the sword" means to be destined to die in war. AT: "those destined to die in wars, should go to war" (See: Metonymy and Assumed Knowledge and Implicit Information)

Those destined for famine should go to famine

This means that these people are destined to die because of famine. This speaks of dying by famine as if "famine" were a place that people can go to. AT: "Those destined to die by famine should go and die by famine" or "Those destined to die by famine should go and do so" (See: Metaphor and Assumed Knowledge and Implicit Information)

should go to captivity

"should go into captivity"

translationWords

- Yahweh
- Moses
- Samuel
- favor, favors, favorable, favoritism
- people group, peoples, the people, a people
- send, send out, sent
- destiny, destine, destined
- death, die, dead
- sword
- famine
- captive, captivity

Links:

- Introduction to Jeremiah
- Jeremiah 15 General Notes
- Jeremiah 15 translationQuestions

Jeremiah 15:3-4

UDB:

[3] I will send four things that will get rid of them: I will send enemy soldiers using swords to kill them. I will send wild dogs to drag away their corpses. I will send vultures to eat their corpses. And I will send other wild animals to eat what remains of their corpses. [4] Because of the wicked things that King Manasseh did in Jerusalem, I will cause people in all the kingdoms of the earth to be horrified concerning what will happen in Judah to my people.

ULB:

[3] For I will assign them to four groups—this is Yahweh's declaration—the sword to slaughter some, the dogs to drag some away, the birds of the skies and the beast of the earth to consume and destroy some. [4] I will make of them a horrifying thing to all the kingdoms of the earth, because of what Manasseh son of Hezekiah, king of Judah, did in Jerusalem.

translationNotes

General Information:

Yahweh has just told them he will send some of them to death, some to die by the sword, some to die by famine, and some to be captives.

For I will assign them to four groups

This means that Yahweh will send four groups to work together to get rid of the people. AT: "For I will send four groups to get rid of them" (See: Assumed Knowledge and Implicit Information)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

the sword

Here the "sword" refers to the enemy soldiers. AT: "the enemy soldiers" (See: Metonymy)

I will make of them

Here the word "them" refers to the people of Judah, not to the four groups listed in the previous verse.

because of what Manasseh ... did in Jerusalem

Manasseh was a very wicked king who did many evil things in Jerusalem. AT: “because of the wicked things that Manasseh ... did in Jerusalem” (See: Assumed Knowledge and Implicit Information)

translationWords

- slaughter
- heaven, sky, skies, heavens, heavenly
- earth, earthly
- consume
- kingdom
- Manasseh
- Hezekiah
- king
- Judah, kingdom of Judah
- Jerusalem

Links:

- Introduction to Jeremiah
- Jeremiah 15 General Notes
- Jeremiah 15 translationQuestions

Jeremiah 15:5-7

UDB:

[5] You people of Jerusalem, no one will feel sorry for you.

No one will weep for you.

No one will wish that you would not be hurt.

[6] You people have abandoned me;

you have continued to walk away from me.

So, I will lift up my fist to smash you;

I am tired of acting mercifully toward.

[7] At the gates of your cities, I will scatter you like a farmer scatters the chaff from his grain by winnowing it.

You, my people, have refused to turn away from your evil behavior.

So, I will get rid of you,

and I will even cause your children to be killed.

ULB:

[5] For who will have compassion for you, Jerusalem? Who will grieve for you?

Who will turn to ask about your welfare?

[6] You have forsaken me—this is Yahweh's declaration—you have gone back from me.

So I will strike you with my hand and destroy you. I am tired of having mercy on you.

[7] So I will winnow them with a pitchfork at the gates of the land.

I will bereave them. I will destroy my people since they will not turn from their ways.

translationNotes

General Information:

Yahweh has just told them he will assign them to four groups to kill them—the sword, dogs, birds, and beasts.

For who will have compassion for you, Jerusalem? Who will grieve for you? Who will turn to ask about your welfare?

Yahweh uses this rhetorical question to emphasize that no one should mourn for Jerusalem. This question can be written as a statement. AT: "No one should have compassion on you, Jerusalem. No

one should mourn for your destruction. No one should ask about your well-being." (See: Rhetorical Question)

for you, Jerusalem

Here "Jerusalem" refers to the people who live there. AT: "for you people who live in Jerusalem" (See: Metonymy)

You have forsaken me ... you have gone back from me

These two phrases mean basically the same thing and emphasize that the people have, indeed, forsaken Yahweh. (See: Parallelism)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

gone back from me

"left me" or "gone away from me"

I will strike you with my hand

Here "hand" represents power. AT: "I will use my power to strike you" (See: Metonymy)

So I will winnow them with a pitchfork at the gates of the land

Here Yahweh speaks of scattering the people and causing them to leave Jersalem as if they were winnowed chaff being blown away on the wind. (See: Metaphor)

pitchfork

a farm tool with a long handle and sharp metal prongs, used especially for lifting and tossing grain in the air for winnowing

I will bereave them

"I will cause their children to die" or "I will let their enemies kill their children"

translationWords

- compassion, compassionate
- turn, turn away, turn back
- forsake, forsakes, forsaken, forsook
- hand, right hand, to hand over
- mercy, merciful
- winnow, sift
- gate, gate bar

Links:

- Introduction to Jeremiah
- Jeremiah 15 General Notes
- Jeremiah 15 translationQuestions

Jeremiah 15:8-9

UDB:

[8] I will cause there to be more widows in Judah
than there are grains of sand on the seashore.
I will bring on you an enemy army
that will destroy your young men and cause their mothers to weep.
I will cause you to suddenly experience great suffering and become very terrified.
[9] A woman who has seven children will become faint and gasp for breath;
it will be as though her daylight will become darkness,
because most of her children will be dead,
and she will be disgraced and humiliated.
And her children who are still alive, I will enable your enemies to kill them.
That will surely happen because I, Yahweh, have said it.'"

ULB:

[8] I will make their widows number more than the sands of the seashore. Against the mothers of young men I will send
the destroyer at noonday. I will make shock and horror suddenly fall on them.
[9] The mother who has borne seven children will waste away. She will gasp. Her sun will set while it is still day.
She will be ashamed and embarrassed, for I will give those who remain to the sword in the presence of their enemies
—this is Yahweh's declaration."

translationNotes

General Information:

Yahweh has just told them no one will care about them and that he will destroy his people since they would not turn from their wicked ways.

widows

women whose husbands have died

more than the sands of the seashore

"than the grains of sand on the seashore." This comparison is an exaggeration used to emphasize an uncountable number. AT: "more than you can count" (See: Hyperbole and Generalization)

Against the mothers of young men I will send the destroyer at noonday

This means that Yahweh will send an enemy army to kill young men, which will cause their mothers great sorrow. AT: "At noonday I will send an enemy army to destroy young men and cause their mothers to weep" (See: Assumed Knowledge and Implicit Information)

fall on them

This is an idiom. AT: "happen to them" (See: Idiom)

She will be ashamed and embarrassed

The words "ashamed" and "embarrassed" mean basically the same thing and emphasize the intensity of shame. AT: "She will be completely ashamed" (See: Doublet)

will waste away

This is an idiom. AT: "will grow faint" (See: Idiom)

Her sun will set while it is still day

This speaks of a woman becoming sorrowful because her children have died, as if her life were a day in which the sun had set early and turned to darkness. Here the darkness represents her sorrow. AT: "Because of her sorrow, it will be as though the sun has set and her day has turned to darkness" (See: Metaphor)

I will give those who remain to the sword in the presence of their enemies

Here the "sword" represents the enemy soldiers. This means that Yahweh will allow the enemy solider to kill any of her children that remain. AT: "I will allow the enemy soldiers to kill those of her children that remain alive" (See: Metonymy and Assumed Knowledge and Implicit Information)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

translationWords

- send, send out, sent
- shame, shameful, ashamed

Links:

- Introduction to Jeremiah
- Jeremiah 15 General Notes
- Jeremiah 15 translationQuestions

Jeremiah 15:10-12

UDB:

[10] I said to my mother, "I am very sad;

I wish that you had not given birth to me;

everyone in this land opposes me and quarrels with me.

I have not made anyone angry by lending or borrow money and then quarreling about it,

but everyone curses me anyway."

[11] But Yahweh replied to me,

"Jeremiah, I will take care of you.

And at times when you have the most troubles,

I will come on your behalf and protect you from your enemy.

[12] People of Judah, you know how strong iron is when it is mixed with bronze,

it is very hard and good for weapons.

That iron mixed with bronze metal is just like the strength of your enemies when they attack Judah from the north,

no one will be able to stop them.

ULB:

[10] Woe to me, my mother! For you have borne me, I who am a man of controversy and argument through all the land.

I have not lent, nor has anyone lent to me, but they all curse me.

[11] Yahweh said: "Will I not rescue you for good?

I will certainly make your enemies beg for help in the time of calamity and distress.

[12] Can one smash iron? Especially iron from the north that is mixed with bronze?

translationNotes

General Information:

In these verse, Jeremiah speaks to Yahweh about his suffering, and Yahweh answers him.

Woe to me, my mother

Jeremiah pretends to speak to his mother as a way to emphasize how sad he is. (See: Apostrophe)

a man of controversy and argument

The words "controversy" and "argument" mean basically the same thing. Together they emphasize how much Jeremiah is arguing. AT: "a man with whom everyone argues all the time" (See: Doublet)

I have not lent, nor has anyone lent to me

This refers to lending money to people. Often lending money causes people to fight with one another. AT: "I have not lent money to anyone, nor has anyone lent money to me" or "I have not made anyone angry by lending or borrow money and then quarreling about it" (See: Assumed Knowledge and Implicit Information)

Will I not rescue you for good?

The implicit answer to this rhetorical question is "yes." This question can be written as a statement. AT: "I will certainly rescue you for good!" (See: Rhetorical Question)

your enemies

Those are the enemies of Jeremiah who disagreed with his prophecies.

in the time of calamity and distress

Here the words "calamity" and "distress" mean basically the same thing. They emphasize the amount or intensity of the calamity. AT: "in the time of great calamity" (See: Doublet)

Can one smash iron? Especially iron from the north that is mixed with bronze?

In these questions Yahweh speaks of the strength of Judah's enemies as if they were iron mixed with bronze. These rhetorical questions can be written as a statement. AT: "No one can smash iron, especially if it is as strong as the iron from the north that is mixed with bronze." or "But Judah's enemies, who are as strong as iron or bronze, will attack Judah from the north, no one will be able to stop them" (See: Rhetorical Question and Metaphor)

translationWords

- woe
- curse, cursed, curses, cursing
- Yahweh
- good, goodness
- adversary, enemy
- beg, beggar
- bronze

Links:

- Introduction to Jeremiah
- Jeremiah 15 General Notes
- Jeremiah 15 translationQuestions

Jeremiah 15:13-14

UDB:

13 I will give all the valuable possessions of your people to their enemies,
without them paying for it.
Your people will lose everything valuable
because of all the sins that they have committed throughout the country.
14 I will tell their enemies to force them to become their prisoners,
to take them to other lands that they have not experienced,
and force them to become their slaves.
That will happen because I am extremely angry with your people;
my anger is like a burning fire.”

ULB:

13 I will give to your enemies your wealth and treasures as free plunder.
I will do this because of all your sins committed within all your borders.
14 Then I will make you serve your enemies in a land that you do not know,
for a fire will ignite, kindled in my wrath against you.” [1] , some ancient copies have .

15:14 [1]Instead of *Then I will make you serve your enemies Then I will make your enemies take you*

translationNotes

General Information:

In these verse, Yahweh speaks to the nation of Israel as if it were one person.

wealth and treasures

The words “wealth” and “treasures” mean the same thing and refer to anything that people consider to be valuable. (See: Doublet)

plunder

things that you steal from a city after conquering it

all your sins committed

This can be written in active form. AT: “all of the sins you have committed” (See: Active or Passive)

within all your borders

“throughout your country”

a land that you do not know

“to a land that is strange to you”

for a fire will ignite, kindled in my wrath against you

The wrath of God is spoken of as if it were a destructive fire. AT: “I will destroy you because I am very angry with you” (See: Metaphor)

for a fire will ignite, kindled in my wrath against you

Here Yahweh speaks of his wrath as if it were a fire. AT: “for my wrath is like a fire that I will kindle against you” or “for I will come against you in my wrath, and my wrath will be like a burning fire” (See: Metaphor)

kindled

to light a fire

translationWords

- sin, sins, sinned, sinful, sinner, sinning
- know, knowledge, make known
- fire
- wrath, fury

Links:

- Introduction to Jeremiah
- Jeremiah 15 General Notes
- Jeremiah 15 translationQuestions

Jeremiah 15:15-16

UDB:

15 Then I said, ”Yahweh, you know what is happening to me.
Please come and help me.
Punish those who are persecuting me.
Please do not continue to be patient with them
and do not allow me to die now.
It is for your sake that I am suffering.
16 Yahweh my God, you are the commander of the angel armies;
when you spoke to me,
I was delighted with your message; it caused me to be joyful,
and I eagerly accepted what you said
because I belong to you.

ULB:

15 Yahweh, you know! Remember me and help me. Bring vengeance for me against those who persecute me.
You are patient, but do not allow them to take me away; know that I suffer reproach for your sake.
16 Your words have been found, and I consumed them. Your words became to me a joy
and the delight of my heart,
for I bear your name, Yahweh, God of hosts.

translationNotes

General Information:

Jeremiah speaks to Yahweh.

You are patient, but do not allow them to take me away

Jeremiah is asking Yahweh not to be patient with the sins of his enemies. The phrase “take me away” refers to him being killed. AT: “Please do not continue to be patient with them and allow them to kill me” (See: Assumed Knowledge and Implicit Information and Euphemism)

Your words have been found

This can be stated in active form. AT: “I have heard your message” (See: Active or Passive)

I consumed them

Jeremiah speaks of listening and understanding Yahweh’s message as if it were food that he ate. AT: “I understood your message” (See: Metaphor)

the delight of my heart

Here the “heart” represents a person emotions and feelings. AT: “what I love most” (See: Metonymy)

I bear your name

“people know that I serve you”

translationWords

- Yahweh
- avenge, revenge, vengeance
- patient, patience
- acknowledge
- suffer, suffering
- reproach
- word, words
- joy, joyful
- heart, hearts
- name, names, named
- proclaim, proclamation
- Yahweh of hosts, God of hosts, host of, Lord of hosts

Links:

- Introduction to Jeremiah
- Jeremiah 15 General Notes
- Jeremiah 15 translationQuestions

Jeremiah 15:17-18

UDB:

[17] When the people were carousing together,

I never joined them;

I sat alone, because you are the one who controls what I do.

I was very angry with those people because of their sins.

[18] So, why do you allow me to continue to suffer?

It seems that my wounds cannot be healed.

Sometimes you help me, sometimes you do not help me.

It seems that you are as undependable as a brook that has water in it only during certain seasons;

you are like a spring that has dried up."

ULB:

[17] I did not sit in the circle of those who celebrated or rejoiced.

I sat in solitude because of your powerful hand, for you filled me with indignation.

[18] Why is my pain ongoing and my wound incurable, refusing to be healed?

Will you be like deceitful waters to me, waters that dry up?

translationNotes

I did not sit in the circle of

This is an idiom. AT: "I did not spend time with" (See: Idiom)

of your powerful hand

Here Yahweh's "powerful hand" refers to his control and influence over Jeremiah. AT: "you powerfully influence me" or "you are the one who controls what I do" (See: Metaphor)

Why is my pain ongoing and my wound incurable, refusing to be healed?

Jeremiah uses this rhetorical question to emphasize his pain. He speaks of his pain as if it were a physical wound. This question can be written as a statement. AT: "My pain is ongoing, it is like a wound that will not heal." (See: Rhetorical Question and Metaphor)

refusing to be healed

This speaks of Jeremiah's wound as if it were a person that refuses to be healed. This can be stated in active form. AT: "that will not heal" (See: Personification and Active or Passive)

Will you be like deceitful waters to me, waters that dry up?

Jeremiah uses this rhetorical question to emphasize that he feels like he cannot depend on Yahweh. He speaks of this as if Yahweh were a stream that dries up. AT: "It feels like you are undependable to me, like a stream I go to for a drink only to find it dried up." (See: Rhetorical Question and Simile)

translationWords

- rejoice
- hand, right hand, to hand over
- heal, cure
- deceive, deceit, deception, deceptive
- water, waters

Links:

- Introduction to Jeremiah
- Jeremiah 15 General Notes
- Jeremiah 15 translationQuestions

Jeremiah 15:19-21

UDB:

19 Then Yahweh replied to me saying this:

”If you begin again to trust in me,

I will restore you,

in order that you can continue to serve me.

If you proclaim good messages and not worthless ones,

you will continue to be the one who speaks what I tell you to say.

You must cause the people to pay attention to what you say;

you must not pay attention to what they say.

20 They will fight against you,

but I will protect you, like people are protected from their enemies by a bronze wall.

They will not defeat you,

because I will be with you,

and I will protect and rescue you.

21 Truly, I will keep you safe from those wicked people,

I will rescue you when you are seized by cruel people.

That will happen because I, Yahweh, have said it.”

ULB:

19 Therefore Yahweh said this, ”If you repent, Jeremiah, then I will restore you, and you will stand before me and serve me.

For if you separate the foolish things from the precious things, you will be like my mouth. The people will come back to you,

but you yourself must not go back to them.

20 I will make you like an impenetrable bronze wall to this people, and they will wage war against you.

But they will not defeat you, for I am with you to save and rescue you—this is Yahweh’s declaration—

21 for I will rescue you from the hand of the wicked and redeem you from the hand of the tyrant.”

translationNotes

you will be like my mouth

Jeremiah is compared to the mouth of Yahweh because he will be used to speak Yahweh's message. AT: "you will speak for me" (See: Simile)

you yourself

The pronoun, "yourself", is used here to emphasis the command was specifically for Jeremiah. (See: Reflexive Pronouns)

like an impenetrable bronze wall to this people

Yahweh compares Jeremiah to a wall because the people will not be able to defeat him. AT: "I will make you strong, like a bronze wall" (See: Simile)

they will wage war against you

This speaks of the people fighting with Jeremiah as if he were an army that they waged war against. AT: "they will fight against you" or "they will oppose you" (See: Metaphor)

save and rescue

The words "save" and "rescue" mean the same thing and emphasize the safety that God promises. (See: Doublet)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

rescue you from ... and redeem you from

These phrases have similar meanings and are used together to emphasize the safety that God provides. (See: Parallelism)

the hand of the wicked ... the hand of the tyrant

Here the word "hand" represents control. AT: "the control of the wicked ... the control of the tyrant" (See: Metonymy)

the wicked

This refers to wicked people. AT: “wicked people” or “those who are wicked” (See: Nominal Adjectives)

tyrant

a ruler who demands absolute obedience and is not friendly for the people under his rule

translationWords

- Yahweh
- repent, repents, repented, repentance
- Jeremiah
- restore, restores, restored, restoration
- serve, service
- fool, fools, foolish, folly
- precious
- save, saves, saved, safe
- hand, right hand, to hand over
- evil, wicked, wickedness
- redeem, redeems, redemption, redeemer

Links:

- Introduction to Jeremiah
- Jeremiah 15 General Notes
- Jeremiah 15 translationQuestions

Jeremiah 16 General Notes

Structure and formatting

Some translations prefer to set apart quotations. The ULB and many other English translations indent the lines of 16:19-21, which is an extended quotation. This quotation also continues in chapter 17 and these should be seen as one section.

Special concepts in this chapter

Coming punishment

The punishment that is prophesied in this chapter will happen quickly. The author gives many illustrations which describe how quickly this punishment will come. (See: prophet, prophets, prophecy, prophesy, seer, prophetess)

Israel restored

God will bring his people back from captivity. Even though the punishment of Judah will be great, Yahweh promised a future restoration. (See: promise, promises, promised and restore, restores, restored, restoration)

Links:

- **Jeremiah 16:01 Notes**

Jeremiah 16:1-4

UDB:

[1] Yahweh gave me another message. He said to me, [2] "Do not get married and have children in this land, [3] because this is what I, Yahweh, say about the children who are born in this city, and about their mothers and fathers: [4] Many of them will die from terrible diseases. And no one will mourn for them. No one will even bury their corpses; the corpses will lie on the ground, scattered like manure. Others will die in wars or from hunger, and then their corpses will become food for vultures and wild animals."

ULB:

[1] Then the word of Yahweh came to me, saying, [2] "Do not take a wife for yourself, and do not have sons or daughters for yourself in this place. [3] For Yahweh says this to the sons and daughters who are born in this place, to the mothers who bear them, and to the fathers who caused them to be born in this land, [4] 'They will die diseased deaths. They will not be mourned or buried. They will be like dung on the ground. For they will come to an end by sword and famine, and their corpses will be food for the birds of the skies and the beasts of the earth.'

translationNotes

the word of Yahweh came to me, saying,

This idiom is used to introduce a special message from God. See how you translated it in Jeremiah 1:4. AT: "Yahweh gave me a message. He said," or "Yahweh spoke this message to me:" (See: Idiom)

They will die diseased deaths

"They will die from deadly diseases"

They will not be mourned or buried

This can be stated in active form. AT: "No one will mourn for them or bury them" (See: Active or Passive)

They will be like dung on the ground

The sons and daughters born in the land are compared to dung on the ground to emphasize that they will be disgusting and that no one will bury them. See how you translated a similar phrase in Jeremiah 8:2. (See: Simile)

they will come to an end by sword and famine

The phrase “come to an end” is a mild way to say that they will die. The word “sword” represents an army whose soldiers fight with swords. The phrase represents dying in battle. AT: “they will die in battle or from famine” (See: Euphemism and Metonymy)

translationWords

- word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures
- death, die, dead
- mourn, mourning
- bury, buried, burial
- dung, manure
- sword
- famine
- body, bodies
- heaven, sky, skies, heavens, heavenly
- beast
- earth, earthly

Links:

- Introduction to Jeremiah
- Jeremiah 16 General Notes
- Jeremiah 16 translationQuestions

Jeremiah 16:5-6

UDB:

5 This is also what Yahweh said to me: "Do not go to funerals to mourn or to show those whose relatives have died that you feel sorry for them, because I have stopped protecting them, and I have caused that things will not go well for them. I have stopped faithfully loving them and acting mercifully toward them. 6 Very many people will die in this land, including those who are important and those who are not important. And no one will mourn for them, or even bury their corpses. No one will cut himself or shave his head to show that he is very sad.

ULB:

5 For the word of Yahweh came to me, saying, 'Do not enter a house where there is mourning. Do not go to mourn or to show sympathy for them, for I have taken away my peace from this people—this is Yahweh's declaration—and my steadfast love and mercy. 6 Both the great and the small will die in this land. They will not be buried, and no one will mourn for them or cut themselves or shave their heads for them.

translationNotes

the word of Yahweh came to me, saying,

This idiom is used to introduce a special message from God. See how you translated it in Jeremiah 1:4. AT: "Yahweh gave me a message. He said," or "Yahweh spoke this message to me:" (See: Idiom)

where there is mourning

The word "mourning" can be translated with a verbal phrase. AT: "where people are mourning" (See: Abstract Nouns)

I have taken away my peace from this people ... and my steadfast love and mercy

Yahweh speaks of no longer acting towards the people with peace, steadfast love, and mercy as if these were items that he has taken away from them. AT: "I will no longer act towards them with peace ... or with steadfast love and mercy" (See: Metaphor)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

Both the great and the small

This refers to all kinds of people and uses size to refer to how important they are. AT: “Both the important and the unimportant” or “Many people, regardless of how important they are,” (See: Merism)

They will not be buried

This can be stated in active form. AT: “No one will bury them” (See: Active or Passive)

no one will ... cut themselves or shave their heads for them

Cutting oneself and shaving one’s head were symbolic actions that expressed strong grief, especially when a loved one died. (See: Symbolic Action)

translationWords

- Yahweh
- mourn, mourning
- lament, laments, lamentation
- people group, peoples, the people, a people
- peace, peaceful
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- mercy, merciful
- death, die, dead
- bury, buried, burial

Links:

- Introduction to Jeremiah
- Jeremiah 16 General Notes
- Jeremiah 16 translationQuestions

Jeremiah 16:7-9

UDB:

7 No one will bring food to comfort those who are mourning, not even if it is their father or their mother who is mourning. No one will give them a cup of wine to cheer them up.

8 And do not go into the houses where people are feasting. Do not eat or drink anything with them.
9 I want you to do this because this is what I, Yahweh, commander of the angel armies, say: 'While you are still alive and seeing it happen, I will cause there to be no more singing and laughing in this land. There will be no more joyful voices of bridegrooms and brides.'

ULB:

7 No one must share any food in mourning to comfort them because of the deaths, and none must give a comforting cup to his father or his mother in order to comfort them. 8 You must not go to a banquet house to sit with them in order to eat or drink.' 9 For Yahweh of hosts, God of Israel, says this, 'See, before your eyes, in your days and in this place, I am about to put an end to the sound of joy and the sound of gladness, the sound of the groom and the sound of the bride.'

translationNotes

No one must share any food in mourning to comfort them because of the deaths ... none must give a comforting cup to his father or his mother

These two clauses have a similar meaning. God said basically the same thing twice for emphasis. It was customary to take food or wine to people whose relative had died. Yahweh has removed all comfort from the people because of their sin. (See: Parallelism)

none must give a comforting cup

Here the word "cup" represents the drink that the cup holds. AT: "none must give a comforting drink" (See: Metonymy)

a banquet house

"a house where people are feasting"

Yahweh of hosts ... says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

See

"Indeed." The word "see" here adds emphasis to what follows.

before your eyes

Here the word "your" is plural and refers to the people of Israel. The idiom means that Yahweh will do this where they can see. AT: "in front of you" or "where you can see" (See: Forms of You and Idiom)

in your days

This idiom means during their lifetime. AT: "during your lifetime" (See: Idiom)

the sound of joy and the sound of gladness, the sound of the groom and the sound of the bride

See how you translated this in Jeremiah 7:34.

translationWords

- comfort, comforter
- banquet
- Yahweh of hosts, God of hosts, host of, Lord of hosts
- God
- Israel, Israelites
- joy, joyful
- voice
- bride

Links:

- Introduction to Jeremiah
- Jeremiah 16 General Notes
- Jeremiah 16 translationQuestions

Jeremiah 16:10-11

UDB:

10 When you tell these things to the people, they will ask, 'Why has Yahweh declared that these terrible things will happen to us? What have we done for which we deserve to be punished like this? What sin have we committed against Yahweh our God?'

11 Then this is what you must tell them that I am replying to them: 'It is because your ancestors turned away from me, Yahweh. They worshiped other gods and served them. They abandoned me and did not obey my commands.

ULB:

10 Then it will happen that you will report all these words to this people, and they will say to you, 'Why has Yahweh decreed all this great disaster against us? What is our iniquity and sin that we sinned against Yahweh our God?' 11 So say to them, 'Because your ancestors abandoned me—this is Yahweh's declaration—and they went after other gods and worshiped and bowed down to them. They abandoned me and have not kept my law.

translationNotes

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

worshiped and bowed down to them

The words "bowed down to" mean basically the same thing as "worshiped" and describe the posture that people used in worship. God said essentially the same thing twice for emphasis. (See: Parallelism)

translationWords

- word, words
- people group, peoples, the people, a people
- decree
- iniquity, iniquities
- sin, sins, sinned, sinful, sinner, sinning
- declare, declaration
- god, gods, goddess
- worship

- bow, bow down
- law, law of Moses, God's law, law of Yahweh

Links:

- Introduction to Jeremiah
- Jeremiah 16 General Notes
- Jeremiah 16 translationQuestions

Jeremiah 16:12-13

UDB:

12 But you who are living now have done more wicked things than your ancestors did! Each of you stubbornly does the evil things that he desires and refuses to pay attention to what I say. 13 So, I will throw you out of this land, and I will send you to a land that you and your ancestors have never known about. There you will worship other gods day and night. And I will not act mercifully toward you.'

ULB:

12 But you yourselves have brought about more wickedness than your ancestors, for see, each person is walking by the stubbornness of his wicked heart; there is no one who listens to me. 13 So I will throw you from this land to a land that you have not known, neither you nor your ancestors, and you will worship other gods there by day and night, for I will not give any favor to you.'

translationNotes

see

"Indeed." The word "see" here adds emphasis to what follows.

walking by the stubbornness of his wicked heart

Yahweh speaks of a person's actions as if the person were walking along a path. Here the word "heart" represents the mind or will. See how you translated a similar phrase in Jeremiah 11:8. AT: "stubbornly doing the wicked things that he wants to do" (See: Metaphor and Metonymy)

who listens to me

"who does what I tell him to do"

throw you from this land

Yahweh speaks of forcefully removing the people from the land as if he were throwing them from the land. AT: "force you to leave this land and go" (See: Metaphor)

by day and night

The mention of both "day" and "night" means all the time. AT: "all the time" or "continually" (See: Merism)

translationWords

- evil, wicked, wickedness
- walk, walks, walked, walking
- stiff-necked, stubborn
- heart, hearts
- know, knowledge, make known
- favor, favors, favorable, favoritism

Links:

- Introduction to Jeremiah
- Jeremiah 16 General Notes
- Jeremiah 16 translationQuestions

Jeremiah 16:14-15

UDB:

14 But there will be a time when people who are solemnly promising to do something will no longer say, 'I will do this, just as surely as Yahweh lives—the one who brought the Israelite people here from Egypt.' 15 Instead, they will say 'I will do this, just as surely as Yahweh lives—the one who brought us Israelite people back to our own land, from the lands to the north and from all the other lands to which he had exiled us.' They will be able to say that because some day I will bring your descendants back to this land that I gave to your ancestors.

ULB:

14 Therefore, behold, the days are coming—this is Yahweh's declaration—when it will no longer be said, 'As Yahweh lives, the one who brought up the people of Israel from the land of Egypt.' 15 but, 'As Yahweh lives, the one who brought up the people of Israel from the land of the north and from the lands where he had scattered them.' For I will bring them back to the land that I gave to their ancestors.

translationNotes

behold

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

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

when it will no longer be said

This can be stated in active form. AT: "when people will no longer say" (See: Active or Passive)

As Yahweh lives

"As surely as Yahweh is alive." The people use this expression to show that what they say next is certainly true. This is a way of making a solemn promise. See how you translated this in Jeremiah 4:2. AT: "I solemnly swear" (See: Idiom)

translationWords

- Yahweh
- declare, declaration
- life, live, lived, lives, living, alive
- Israel, Israelites
- Egypt, Egyptian

Links:

- Introduction to Jeremiah
- Jeremiah 16 General Notes
- Jeremiah 16 translationQuestions

Jeremiah 16:16-18

UDB:

16 But now I am summoning your enemies who will seize them like fishermen catch fish. I am summoning those who will search for them on every mountain and hill, and in every cave, like hunters search for animals to kill. 17 I am watching them carefully. I see every sin that they commit. They will not be able to hide from me . 18 Because of all the wicked things that they have done, I will punish them twice as much as I would punish other people. I will do that because they have caused my own land to become unacceptable to me because of their worshiping lifeless statues of detestable gods, and also because they have filled my land with the other evil things that they have done."

ULB:

16 Behold! I will send for many fishermen—this is Yahweh's declaration—so they will fish the people out. After this I will send for many hunters so they will hunt for them among all the mountains and hills, and in rock crevices. 17 For my eye is on all their ways; they cannot be hidden from before me. Their iniquity cannot be concealed from before my eyes. 18 I will first pay back double for their iniquity and sin for their polluting of my land with their disgusting idol figures, and for their filling my inheritance with their disgusting idols."

translationNotes

I will send for many fishermen ... so they will fish the people out

Yahweh speaks of enemy armies who will attack and kill the people as if they were fishermen who are catching fish. (See: Metaphor)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

I will send for many hunters so they will hunt for them among

Yahweh speaks of enemy armies who will attack and kill the people as if they were hunters who are hunting animals. (See: Metaphor)

my eye is on all their ways

Here the word "eye" represents Yahweh who sees all that they do. AT: "I am watching everything they do" (See: Synecdoche)

they cannot be hidden from before me

Here the word “they” may refer either to the people or to their actions. This can be stated in active form. AT: “they cannot hide from me” or “they cannot hide their ways from me” (See: Active or Passive)

Their iniquity cannot be concealed from before my eyes

Here the word “eyes” represents Yahweh who sees. This can be stated in active form. AT: “They cannot conceal their iniquity from me” (See: Synecdoche and Active or Passive)

for their polluting of my land

Yahweh speaks of causing the land to be unacceptable to him as if the people had polluted the land. The words “their polluting” can be translated with a verbal phrase. AT: “because they have polluted my land” (See: Metaphor and Abstract Nouns)

for their filling my inheritance with their disgusting idols

The idiom “to fill” means that they have placed many idols in the land. The words “their filling” can be translated with a verbal phrase. AT: “because they have filled my inheritance with their disgusting idols” or “because their disgusting idols are everywhere in my inheritance” (See: Idiom and Abstract Nouns)

my inheritance

Yahweh speaks of the land as if it were his inheritance that he has claimed as a permanent possession. AT: “the land that is my inheritance” (See: Metaphor)

translationWords

- send, send out, sent
- fishermen, fishers
- iniquity, iniquities
- sin, sins, sinned, sinful, sinner, sinning
- idol, idolatrous
- inherit, inheritance, heritage, heir

Links:

- Introduction to Jeremiah
- Jeremiah 16 General Notes
- Jeremiah 16 translationQuestions

Jeremiah 16:19-21

UDB:

[19] Then I prayed, saying, "Yahweh, you are the one who strengthens me and protects me;
you are the one to whom I go when I have troubles.
Some day people from nations all over the world will come to you and say,
'Our ancestors left us only something that was false;
they worshiped idols that are completely worthless.
[20] No one can make their own gods;
the gods that they make are only idols; they are not real gods.'"
[21] Then Yahweh said, "Now I will show my power to the people of Judah;
I will show them that I am truly very powerful.
Then, finally, they will know that I, Yahweh, am the true God."

ULB:

[19] Yahweh, you are my stronghold and my refuge, my place of safety in the day of distress.
The nations will go to you from the ends of the earth and say, "Surely our ancestors inherited deceit.
They are empty; there is no profit in them.
[20] Do people make gods for themselves? But they are not gods."
[21] Therefore see! I will cause them to know in this time, I will cause them to know my hand and my power,
so they will know that Yahweh is my name.

translationNotes

Yahweh, you are my stronghold

Here Jeremiah begins speaking to Yahweh.

my stronghold and my refuge, my place of safety

Jeremiah speaks of Yahweh as a place where enemies cannot attack him. He repeats the same idea three times. (See: Metaphor and Doublet)

The nations will go to you

Here the word "nations" represents the people from the nations. AT: "The people from the nations will go to you" or "The people of the nations will come to you" (See: Metonymy and Go and Come)

the ends of the earth

This is an idiom that means the farthest places on the earth. By referencing both ends, it refers to everywhere in between. AT: "the farthest places on the earth" or "everywhere on earth" (See: Idiom and Merism)

our ancestors inherited deceit

Here the word "deceit" refers to false gods. AT: "our ancestors inherited nothing but false gods" (See: Metonymy)

They are empty; there is no profit in them

Here the words "They" and "them" refer to the false gods that the ancestors taught them to believe in. The two phrases mean basically the same thing, with the second explaining how they "are empty." (See: Parallelism)

Do people make gods for themselves? But they are not gods

The people ask this rhetorical question to emphasize that people cannot make gods for themselves. It can be translated as a statement. AT: "People cannot make gods for themselves. The things that they make are not gods" (See: Rhetorical Question)

Therefore see

"Therefore, indeed." Here Yahweh begins speaking. The word "see" adds emphasis to what follows.

I will cause them to know

Here the word "them" refers to the people from the nations. Yahweh repeats this phrase for emphasis.

my hand and my power

Here the word "hand" refers to power and authority. The two phrases mean basically the same thing and emphasize Yahweh's great power. AT: "my great power" (See: Metonymy and Doublet)

they will know that Yahweh is my name

Here the word "name" refers to Yahweh's entire person. AT: "they will know that I am Yahweh, the true God" (See: Metonymy)

translationWords

- stronghold, fortress, fortified
- refuge, shelter
- save, saves, saved, safe
- nation
- earth, earthly
- deceive, deceit, deception, deceptive
- profit, profitable
- god, gods, goddess
- know, knowledge, make known
- hand, right hand, to hand over
- power, powers
- name, names, named

Links:

- Introduction to Jeremiah
- Jeremiah 16 General Notes
- Jeremiah 16 translationQuestions

Jeremiah 17 General Notes

Structure and formatting

Some translations prefer to set apart quotations. The ULB and many other English translations indent the lines of 17:1-18, which is an extended quotation. This quotation is a continuation of chapter 16:19-21 and these should be seen as one section.

Special concepts in this chapter

Trusting God or humans

Trust is an important part of this chapter. Those who trust in human wisdom will not prosper. Those who trust in God will have all of their needs met. (See: trust, trusts, trusted, trustworthy, trustworthiness and wise, wisdom)

Important figures of speech in this chapter

Simile

The person who depends on the power of other people is compared to a bush in the desert which always has to struggle for life. But the person who trusts in God is like a tree growing by a stream and has all his needs supplied. (See: Simile)

Links:

- **Jeremiah 17:01 Notes**

Jeremiah 17:1-2

UDB:

[1] Yahweh said, "It is as though a list of the sins committed by the people of Judah is engraved with an iron chisel, or engraved using the fine point of a very hard stone,

on their inner beings and on the altars where they worship their idols.

[2] Even their children remember when they went to the altars,

and they went up to the poles that represent the goddess Asherah,

and there they worshiped underneath all the big trees

and on all the high hills.

ULB:

[1] "The sin of Judah is written with an iron stylus having a diamond point.

It is engraved on the tablet of their hearts and on the horns of your altars.

[2] Even their children remember their altars and their Asherah poles

that were beside the spreading trees and on the high hills.

translationNotes

General Information:

Jeremiah often wrote prophecy in the form of poetry. Hebrew poetry uses different kinds of parallelism. (See: Poetry and Parallelism)

The sin of Judah is written ... on the horns of your altars

Yahweh speaks of Judah's sins being so great that they cannot stop committing them as if someone had engraved their sin permanently. (See: Metaphor)

The sin of Judah is written

Here the word "Judah" represents the people of Judah. This may be expressed in active form. AT: "Someone has written the sin of Judah" (See: Active or Passive)

It is engraved

This may be expressed in active form. AT: "Someone has engraved it" (See: Active or Passive)

engraved on the tablet of their hearts

The sinful habits of the people are spoken of as if their sins had been engraved on their own hearts. The word “hearts” refers to the whole person: their thoughts, emotions, and actions. AT: “engraved in their very beings” (See: Synecdoche)

on the horns of your altars

The word “horns” refers to the projections on the corners of the altars.

translationWords

- sin, sins, sinned, sinful, sinner, sinning
- Judah, kingdom of Judah
- heart, hearts
- horn, horns
- altar, altars
- children, child
- Asherah, Asherah poles, Ashtoreth

Links:

- Introduction to Jeremiah
- Jeremiah 17 General Notes
- Jeremiah 17 translationQuestions

Jeremiah 17:3-4

UDB:

[3] I will give my mountain as plunder, along with all your wealth and all your treasures,
because of your idolatry and your worship on the hills.
They will take your possessions away
because you sinned against Yahweh throughout your land.
[4] The wonderful land that I gave to you will no longer belong to you.
I will tell your enemies to take you to a land that you do not know about,
and you will become their slaves.
I will do that because I am extremely angry with you;
my being angry is like a fire that will burn forever."

ULB:

[3] My mountain in the open country,
and your wealth and all your treasures I will give away as plunder,
together with your high places,
because of the sin you committed in all your territories.
[4] You will lose the inheritance that I gave to you.
I will enslave you to your enemies in a land that you do not know,
for you have ignited a fire in my wrath, which will burn forever."

translationNotes

your wealth and all your treasures

The words "wealth" and "treasures" mean the same thing and refer to anything that they consider valuable. (See: Doublet)

plunder

This refers to things that people steal or take by force.

You will lose the inheritance that I gave to you

Yahweh speaks of the land as if it were an inheritance that he had given to the people of Judah as a permanent possession. AT: "You will lose the land that I have given to you as an inheritance" (See: Metaphor)

you have ignited a fire in my wrath, which will burn forever

Yahweh speaks of the fierceness of his anger as if his anger were a fire that burns those with whom he is angry. AT: “you have made me so angry that my anger will be like a fire that will burn forever” (See: Metaphor)

translationWords

- inherit, inheritance, heritage, heir
- servant, slave, slavery
- adversary, enemy
- know, knowledge, make known
- fire
- wrath, fury
- forever

Links:

- Introduction to Jeremiah
- Jeremiah 17 General Notes
- Jeremiah 17 translationQuestions

Jeremiah 17:5-6

UDB:

[5] This is also what Yahweh says:

”Those who trust in human beings to help them are cursed,
those who rely on their own strength
and turn away from me with their inner beings.
[6] They are like dry bushes in the desert,
they are people who will not experience any good things.
Those people will live in the barren desert
in a salty area, where no one can safely abide.

ULB:

[5] Yahweh says, ”The person who trusts in mankind is accursed;
he makes flesh his strength but turns his heart away from Yahweh.
[6] For he will be like a small bush in the Arabah and will not see anything good coming.
He will stay in the stony places in the wilderness, barren land without inhabitants.

translationNotes

The person who trusts in mankind is accursed

This can be stated in active form. AT: “I will curse any person who trusts in mankind” (See: Active or Passive)

he makes flesh his strength

Here the word “flesh” represents humans. AT: “he depends on mere humans for strength” (See: Metonymy)

turns his heart away from Yahweh

Here the word “heart” refers to the thoughts and emotions. AT: “turns his devotion away from Yahweh” (See: Metonymy)

like a small bush

The person who trusts in man instead of Yahweh will be like a plant that struggles to survive in an infertile land. (See: Simile)

the wilderness, barren land without inhabitants

The phrase “barren land without inhabitants” describes and means basically the same thing as “wilderness.” AT: “the barren wilderness where no person lives” (See: Doublet)

translationWords

- Yahweh
- trust, trusts, trusted, trustworthy, trustworthiness
- curse, cursed, curses, cursing
- flesh
- strength, strengthen
- turn, turn away, turn back
- Arabah
- good, goodness
- desert, wilderness
- barren

Links:

- Introduction to Jeremiah
- Jeremiah 17 General Notes
- Jeremiah 17 translationQuestions

Jeremiah 17:7-8

UDB:

[7] But Yahweh is pleased with those who trust in him,
and who confidently expect him to take care of them.
[8] Those people are like fruit trees that have been planted along a riverbank,
trees that have roots that go down into the wet ground beside the water.
They are trees whose leaves remain green when it becomes hot,
trees that continue to bear fruit when there are many months in which there is no rain.

ULB:

[7] But the person who trusts in Yahweh is blessed, for Yahweh is his reason for confidence.
[8] For he will be like a tree planted by water, its roots will spread out by the stream.
It will not fear the heat when it comes, for its leaves are always green.
It is not anxious in a year of drought, and it will not stop producing fruit.

translationNotes

he will be like a tree planted by water

The person who trusts in Yahweh will always prosper, just like a tree does when it is planted by a river. It is not affected when there is no rain. This can be stated in active form. AT: "he will be like a tree that someone has planted by water" (See: Simile and Active or Passive)

It will not fear the heat when it comes ... It is not anxious in a year of drought

Yahweh speaks of a tree that draws its water from a stream being unaffected by heat and drought as if the tree were unafraid of these things. AT: "The heat will not affect it when it comes ... No harm is caused to it in a year of drought" (See: Personification)

translationWords

- bless, blessed, blessing
- confidence, confident
- water, waters
- fruit, fruitful

Links:

- Introduction to Jeremiah
- Jeremiah 17 General Notes
- Jeremiah 17 translationQuestions

Jeremiah 17:9-11

UDB:

[9] Human minds are extremely corrupt,

and we cannot change that.

It is also completely impossible for anyone to understand that.

[10] But I, Yahweh, search what is in everyone's inner being,

and I examine what they are thinking.

I will give all people reward or punishment,

what they deserve for what they have done."

[11] I know some people who become rich by doing things that are unjust.

They are like birds that hatch eggs that they did not lay.

So, when those people have lived only half of the years that they expect to live, they will disappear.

Then other people will realize that those people have been foolish.

ULB:

[9] The heart is more deceitful than anything else. It is sick; who can understand it?

[10] I am Yahweh, the one who searches through the mind, who tests the hearts.

I give to each person according to his ways, according to the fruit of his deeds.

[11] A partridge hatches an egg that she did not lay. Someone may become rich unjustly,

but when half his days are over, those riches will abandon him, and in the end he will be a fool."

translationNotes

The heart is more deceitful

Here the word "heart" refers to the minds and thoughts of people. AT: "The human mind is more deceitful" (See: Metonymy)

who can understand it?

The speaker uses this rhetorical question to emphasize that no one can understand the human heart. It can be translated as a statement. AT: "no one can understand it." (See: Rhetorical Question)

who tests the hearts

Here the word “hearts” represents the emotions. AT: “who tests the emotions” (See: Metonymy)

according to his ways

Here a person’s behavior is spoken of as if it were the paths along which he walks. AT: “according to how he lives” (See: Metaphor)

the fruit of his deeds

Here the results of a person’s actions are spoken of as if they were fruit. AT: “what he has done” (See: Metaphor)

A partridge hatches an egg ... become rich unjustly

This analogy of a bird that hatches another bird’s eggs is meant to illustrate a rich man who makes his money by robbing others.

when half his days are over

Here the word “days” stands for someone’s entire life. AT: “when he has lived only half of his life” (See: Idiom)

those riches will abandon him

The riches are spoken of as if they were servants who would abandon their owner. AT: “he will lose his wealth” (See: Personification)

in the end

“at the end of his life”

translationWords

- heart, hearts
- deceive, deceit, deception, deceptive
- mind
- test, tests, tested
- punish, punishment
- works, deeds, work, acts
- unjust, unjustly, injustice
- life, live, lived, lives, living, alive
- fool, fools, foolish, folly

Links:

- Introduction to Jeremiah
- Jeremiah 17 General Notes
- Jeremiah 17 translationQuestions

Jeremiah 17:12-14

UDB:

[12] Yahweh, your temple is like a glorious throne

that has been on a high hill since it was built.

[13] You are the one whom we Israelite people confidently expect to bless us,

and all those who turn away from you will be disgraced and feel what it is like to be separated from you,

because they have abandoned you, who are like a fountain where people obtain fresh water.

[14] Yahweh, please heal me, because if you heal me, I will truly be healed.

If you rescue me, I will truly be safe, because you are the only one whom I praise.

ULB:

[12] "The place of our temple is a glorious throne, elevated from the beginning.

[13] Yahweh is the hope of Israel. All who abandon you will be put to shame; those in the land who turn away from you will be written in the earth,

for they have forsaken Yahweh, the fountain of living waters.

[14] Heal me, Yahweh, and I will be healed! Rescue me, and I will be rescued. For you are my song of praise.

translationNotes

The place of our temple is a glorious throne

Jeremiah speaks of the temple being a "glorious throne" because it is there that Yahweh dwells and rules. (See: Metaphor)

The place of our temple

This refers to Mount Zion in Jerusalem.

All who abandon you

Here the word "you" refers to Yahweh.

those in the land who turn away from you will be written in the earth

This can be stated in active form. AT: "you will write in the dust those in the land who turn away from you" (See: Active or Passive)

will be written in the earth

Possible meanings are 1) this is a metaphor in which Yahweh speaks of people dying and being forgotten as if someone writes their names in the dust, and those names quickly disappear. AT: "will disappear like names that someone writes in the dust" or 2) the word "earth" is a metonym for the place of the dead. The phrase is a metaphor in which Yahweh speaks of people going to the place of the dead as if someone enrolled their names in the records of those who have died. AT: "will join those in the place of the dead" (See: Metaphor and Metonymy)

Yahweh, the fountain of living waters

Jeremiah speaks of Yahweh being the source of life as if he were a fountain of living waters. AT: "Yahweh, who is like a fountain of living waters" (See: Metaphor)

the fountain of living waters

Jeremiah speaks of fresh, running water as if it were living water. AT: "the fountain of fresh, running water" (See: Metaphor)

I will be healed ... I will be rescued

This can be stated in active form. AT: "you really will have healed me ... you really will have rescued me" (See: Active or Passive)

For you are my song of praise

Possible meanings are 1) "For you are the one whom I praise" or 2) "For you are the reason I sing praise."

translationWords

- temple
- glory, glorious
- throne
- hope, hoped, hopes
- Israel, Israelites
- shame, shameful, ashamed
- turn, turn away, turn back
- fountain, spring
- heal, cure
- praise

Links:

- Introduction to Jeremiah
- Jeremiah 17 General Notes
- Jeremiah 17 translationQuestions

Jeremiah 17:15-16

UDB:

15 People often ridicule me and say,

”You tell us messages that you say came from Yahweh,

but why have the things that you predicted not happened?

16 Yahweh, you appointed me to take care of your people like a shepherd takes care of his sheep; I have not abandoned that work,

and you know that I have not previously wanted this time of disaster to come to people who ridicule me.

And you know everything that I have said to your people.

ULB:

15 See, they are saying to me, ‘Where is the word of Yahweh? Let it come!’

16 As for me, I did not run from being a shepherd following you. I did not long for the day of disaster.

You know the proclamations that came from my lips. They were made in your presence.

translationNotes

See

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

they are saying to me

Here the word “me” refers to Jeremiah and the word “they” to his enemies.

Where is the word of Yahweh?

The people use this question to ridicule Jeremiah because the things that he said had not yet happened. It can also be translated as a statement. AT: “Where are the things that Yahweh told you would happen?” or “The things that Yahweh told you would happen have not happened.” (See: Rhetorical Question and Assumed Knowledge and Implicit Information)

Let it come

“Let what Yahweh has said happen”

I did not run from being a shepherd following you

Jeremiah speaks of leading and caring for the people as if he were a shepherd caring for sheep. He speaks of his abandoning that work as if he were running away from it. (See: Metaphor)

I did not long for

"I did not desire"

the proclamations that came from my lips

Here the word "lips" represents Jeremiah who spoke. The word "proclamations" can be translated with a verbal phrase. AT: "the proclamations that I spoke" or "the things that I proclaimed" (See: Synecdoche and Abstract Nouns)

They were made

This can be stated in active form. AT: "I made them" (See: Active or Passive)

translationWords

- word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures
- shepherd, to shepherd
- proclaim, proclamation

Links:

- Introduction to Jeremiah
- Jeremiah 17 General Notes
- Jeremiah 17 translationQuestions

Jeremiah 17:17-18

UDB:

[17] Do not cause me to be terrified!

When disasters come, you are the one to whom I will go to be safe.

[18] So now, cause those who persecute me to be ashamed and dismayed,

but do not do things to me that will cause me to be ashamed and dismayed.

Cause them to be terrified!

Do to them many things that will completely destroy them!

ULB:

[17] Do not be a terror to me. You are my refuge on the day of calamity.

[18] May my pursuers be ashamed, but do not let me be ashamed. May they be dismayed, but do not let me be dismayed.

Send the day of disaster against them and shatter them with a double share of destruction."

translationNotes

You are my refuge

Jeremiah speaks of Yahweh as a place where enemies cannot attack him. (See: Metaphor)

on the day of calamity

"in times of calamity"

May my pursuers be ashamed, but do not let me be ashamed

This can be stated in active form. AT: "Bring shame on my pursuers, but do not bring shame on me" (See: Active or Passive)

May they be dismayed, but do not let me be dismayed

This phrase means basically the same thing as the previous one and adds emphasis to Jeremiah's prayer. This can be stated in active form. AT: "Make them very afraid, but do not make me afraid" (See: Parallelism and Active or Passive)

shatter them with a double share of destruction

Jeremiah speaks of Yahweh destroying his enemies as if they were objects that Yahweh would shatter. The idiom “a double share” means to give twice as much. AT: “shatter them with complete destruction” or “destroy them twice as much” (See: Metaphor and Idiom)

translationWords

- terror, terrify
- refuge, shelter
- shame, shameful, ashamed
- send, send out, sent

Links:

- Introduction to Jeremiah
- Jeremiah 17 General Notes
- Jeremiah 17 translationQuestions

Jeremiah 17:19-20

UDB:

[19] This is what Yahweh said to me: "Go to the city gates in Jerusalem. First go to the gate where the kings of Judah go in and out of the city, and then go to each of the other gates. [20] Say to the people at each gate, 'You kings of Judah and everyone else who is living in Jerusalem and all you other people of Judah who enter these gates, listen to this message from Yahweh!

ULB:

[19] Yahweh said this to me: "Go and stand in the gate of the people where the kings of Judah enter and where they exit, then in all the other gates of Jerusalem. [20] Say to them, 'Hear the word of Yahweh, kings of Judah and all you people of Judah, and every resident of Jerusalem who comes in through these gates.

translationNotes

then in all the other gates of Jerusalem

The verb may be supplied from the previous phrase. AT: "then go and stand in all the other gates of Jerusalem" (See: Ellipsis)

translationWords

- Yahweh
- gate, gate bar
- king
- Judah, kingdom of Judah
- Jerusalem
- word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures

Links:

- Introduction to Jeremiah
- Jeremiah 17 General Notes
- Jeremiah 17 translationQuestions

Jeremiah 17:21-23

UDB:

[21] He says, "Listen to this warning carefully if you want to live! Stop doing work on Sabbath days! Stop carrying loads through these gates on those days! [22] Do not carry loads out of your houses or do any other work on Sabbath days! Instead, cause Sabbath days to be holy. I commanded your ancestors to do that, [23] but they did not listen to me or obey me. When I did things to correct them, they stubbornly refused to pay attention to what I said or to accept it.

ULB:

[21] Yahweh says this: "Be careful for the sake of your lives and do not carry a burden on the Sabbath day to bring it to the gates of Jerusalem. [22] Do not bring a load out from your house on the Sabbath day. Do not do any work, but set apart the Sabbath day, just as I commanded your ancestors to do."' [23] They did not listen or pay attention, but stiffened their neck so they would not hear me nor accept discipline.

translationNotes

for the sake of your lives

"to protect your lives"

They did not listen or pay attention

These two phrases mean basically the same thing and emphasize that the people refused to listen. AT: "They refused to listen" or "They refused to obey" (See: Doublet)

stiffened their neck

Jeremiah speaks of the people being stubborn as if they had made their necks stiff and unmovable. AT: "became stubborn" (See: Metaphor)

translationWords

- life, live, lived, lives, living, alive
- burden
- Sabbath
- works, deeds, work, acts
- set apart
- command, commands, commanded, commandment, commandments
- stiff-necked, stubborn
- discipline, disciplines, disciplined, self-discipline

Links:

- Introduction to Jeremiah
- Jeremiah 17 General Notes
- Jeremiah 17 translationQuestions

Jeremiah 17:24-25

UDB:

[24] But I say that if you obey me, and if you do not carry loads through these gates on Sabbath days or do any other work on Sabbath days, and if you dedicate the Sabbath days to me, [25] kings of Judah and their officials will continue to go in and out of these gates. There will always be someone who is a descendant of King David ruling here in Jerusalem. Kings and their officials will go in and out of these gates, riding in chariots and on horses, and there will be people living in this city forever.

ULB:

[24] It will happen that if you truly listen to me—this is Yahweh's declaration—and do not bring a load to the gates of this city on the Sabbath day but instead set apart the Sabbath day to Yahweh and not do any work on it, [25] then kings, princes, and those who sit on David's throne will come to the gates of this city in chariots and with horses, they and their leaders, men of Judah and inhabitants of Jerusalem, and this city will be inhabited forever.

translationNotes

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

those who sit on David's throne

Here the throne that the king of Judah sits on is represented as "David's throne." See how you translated this in Jeremiah 13:13. AT: "those who sit on Judah's throne" or "the kings of the nation of Judah" (See: Metonymy)

this city will be inhabited forever

This can be stated in active form. AT: "people will inhabit this city forever" (See: Active or Passive)

translationWords

- prince, princess
- David
- throne
- chariot
- horse
- forever

Links:

- Introduction to Jeremiah
- Jeremiah 17 General Notes
- Jeremiah 17 translationQuestions

Jeremiah 17:26-27

UDB:

[26] And people will come to Jerusalem bringing offerings to be completely burned on the altar and other offerings. They will bring to the temple grain offerings and incense and offerings to thank me. People will bring these offerings from the towns in Judah and the villages near Jerusalem and from the land where the tribe of Benjamin lives and from the western foothills and from the southern Judean wilderness. [27] But if you do not pay attention to what I say, and if you refuse to dedicate the Sabbath days to me, and if you continue to carry loads through these gates into the city on Sabbath days, I will burn these gates completely. The fire will spread to the palaces, and no one will be able to put out that fire.“”’

ULB:

[26] They will come from the cities of Judah and from all around Jerusalem, from the land of Benjamin and the lowlands, from the mountains, and from the Negev, bringing burnt offerings and sacrifices, grain offerings and frankincense, thank offerings to the house of Yahweh. [27] But if you do not listen to me—to set apart the Sabbath day and to not carry heavy loads and to not enter the gates of Jerusalem on the Sabbath day—then I will light a fire in its gates, and it will consume the fortresses of Jerusalem, and it cannot be put out.”

translationNotes

I will light a fire in its gates

“I will set the gates of Jerusalem on fire”

it cannot be put out

This can be stated in active form. AT: “people cannot put it out” (See: Active or Passive)

translationWords

- Judah, kingdom of Judah
- Jerusalem
- Benjamin
- Negev
- burnt offering, offering by fire
- sacrifice, offering
- frankincense
- house
- gate, gate bar

- fire
- consume
- stronghold, fortress, fortified

Links:

- Introduction to Jeremiah
- Jeremiah 17 General Notes
- Jeremiah 17 translationQuestions

Jeremiah 18 General Notes

Structure and formatting

Some translations prefer to set apart quotations. The ULB and many other English translations indent the lines of 18:13-17, 19-23, which are extended quotations.

Special concepts in this chapter

Attacking Jeremiah

Things were so bad in Judah, they even attacked Jeremiah. To attack Yahweh's prophet was to attack Yahweh himself. (See: prophet, prophets, prophecy, prophesy, seer, prophetess)

Important figures of speech in this chapter

Simile

Like a potter can change what he is making from one type of pot to another, God can change his plans and not punish people if they repent. The image of God as a potter and mankind as clay is an important one in Scripture. (See: repent, repents, repented, repentance and Simile)

Links:

- **Jeremiah 18:01 Notes**

Jeremiah 18:1-4

UDB:

[1] Yahweh gave another message to me. He said, [2] "Go to the shop of the man who makes clay pots. I will give you a message there." [3] So I went to that shop, and I saw the man who makes pots. He was working at the wheel that he uses to form pots. [4] But when he finished making one jar, it was not as good as he hoped it to be. So, he took the clay and formed it into another jar, shaping it as he desired to.

ULB:

[1] The word that came to Jeremiah from Yahweh, saying, [2] "Arise and go out to the potter's house, for I will have you hear my word there." [3] So I went out to the potter's house, and behold! The potter was working on the potter's wheel. [4] But the object of clay that he was molding was ruined in his hand, so he changed his mind and made another object that seemed good in his eyes to do.

translationNotes

The word that came to Jeremiah from Yahweh, saying,

This idiom is used to introduce a special message from God. See how you translated a similar phrase in Jeremiah 7:1. AT: "This is the message that Yahweh gave to Jeremiah. He said," or "This is the message that Yahweh spoke to Jeremiah:" (See: Idiom)

the potter's house

"the workshop of the potter." A potter is someone who makes pots from clay.

behold!

The word "behold" alerts us to a new person in the story. Your language may have a way of doing this.

on the potter's wheel

The potter's wheel is a small table that spins. A potter uses it to make pots.

the object of clay that he was molding was ruined in his hand

The word "ruined" means that the object had some kind of imperfection in it. This can be stated in active form. AT: "the object of clay that he was molding with his hands was not good" (See: Active or Passive)

molding

“forming” or “shaping”

so he changed his mind

This idiom means to decide to do something else. AT: “so he made a different choice” (See: Idiom)

that seemed good in his eyes to do

Here the word “eyes” represents sight and sight represents one’s opinion. AT: “as he thought best to do” (See: Metonymy)

translationWords

- word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures
- Jeremiah
- raise, raises, raised, rise, risen, arise, arose
- ruin, ruins
- mind

Links:

- Introduction to Jeremiah
- Jeremiah 18 General Notes
- Jeremiah 18 translationQuestions

Jeremiah 18:5-8

UDB:

5 Then Yahweh gave me this message: 6 "Perhaps the people of Israel think that I cannot do to them
like this man who makes pots has done. But what they think is wrong. I can control what happens
to them like this man controls what he does with the clay in his hands. 7 There may be a time when
I proclaim that I will get rid of a nation or kingdom, like someone pulls up a plant with its roots,
and smash it, and destroy it. 8 But if the people of that nation repent of doing evil things, I will not
send to them the disasters that I planned to send.

ULB:

5 Then the word of Yahweh came to me, saying, 6 "Should I not be able to act like this potter with
you, house of Israel?—this is Yahweh's declaration. Behold! Like clay in a potter's hand—that is
how you are in my hand, house of Israel. 7 At one moment, I may proclaim something about a
nation or a kingdom, that I will drive it out, tear it down, or destroy it. 8 But if the nation about
which I have made that proclamation turns from its evil, then I will relent from the disaster that I
was planning to bring upon it.

translationNotes

the word of Yahweh came to me, saying,

This idiom is used to introduce a special message from God. See how you translated it in Jeremiah 1:4. AT: "Yahweh gave me a message. He said," or "Yahweh spoke this message to me:" (See: Idiom)

Should I not be able to act like this potter with you, house of Israel?

With this question, Yahweh emphasizes his authority to do as he pleases with Israel. AT: "I am allowed to act toward you, house of Israel, like the potter acts toward the clay." (See: Rhetorical Question)

house of Israel

The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Israel. See how you translated this in Jeremiah 3:18. AT: "Israel" or "kingdom of Israel" or "people of Israel" (See: Metonymy)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

Behold!

“Indeed!” This alerts the reader to pay attention to what follows.

Like clay in a potter’s hand—that is how you are in my hand

Yahweh compares his being able to remake Israel as he see fit to the way that the potter is able to remake a lump of clay as he sees fit. (See: Simile)

tear it down, or destroy it

These two expressions basically mean the same thing. In the first expression, Yahweh speaks of destroying a kingdom as if the kingdom were a plant or a building that he tears down. (See: Doublet and Metaphor)

relent from

“withhold” or “not bring”

translationWords

- word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures
- house
- kingdom of Israel
- hand, right hand, to hand over
- proclaim, proclamation
- nation
- kingdom
- cast out, drive out, throw out
- turn, turn away, turn back
- evil, wicked, wickedness

Links:

- Introduction to Jeremiah
- Jeremiah 18 General Notes
- Jeremiah 18 translationQuestions

Jeremiah 18:9-10

UDB:

[9] And there may be a time when I proclaim that I will establish a nation or kingdom and cause it to be strong. [10] But if the people of that nation start to do evil things and refuse to obey me, then I will not bless them as I said that I would do.

ULB:

[9] At another moment, I may proclaim something about a nation or a kingdom, that I will build it up or plant it. [10] But if it does evil in my eyes by not listening to my voice, then I will stop the good that I had said I would do for them.

translationNotes

build it up or plant it

These two phrases mean basically the same thing. Yahweh speaks of strengthening kingdoms as if they were buildings that he would build, and as if they were plants that he would plant. (See: Doublet and Metaphor)

if it does evil in my eyes

Here the word "it" refers to a nation or kingdom, which is a metonym for the people in that nation or kingdom. The word "eyes" represents seeing, and seeing represents thoughts or judgment. AT: "if the people of that nation do things that I consider to be evil" (See: Metonymy and Metaphor)

not listening to my voice

Here the word "voice" represents the words that Yahweh speaks. Here, "not listening" is an idiom that means that they do not obey. AT: "not obeying what I say" (See: Metonymy and Idiom)

translationWords

- voice
- good, goodness

Links:

- Introduction to Jeremiah
- Jeremiah 18 General Notes
- Jeremiah 18 translationQuestions

Jeremiah 18:11-12

UDB:

11 Therefore, Jeremiah, go and warn all the people in Jerusalem and in other places in Judah. Say to them, 'This is what Yahweh says: I am planning a disaster that I will send to you. So, each of you should turn from your evil behavior and start doing what is right, in order that good things will come to you instead!'

12 But the people will say back to you, 'It is useless for you to say these things to us. We will continue to be stubborn and behave as wickedly as we want to.'"

ULB:

11 So now, speak to the men of Judah and the inhabitants of Jerusalem and say, 'Yahweh says this: See, I am about to form disaster against you. I am about to devise a plan against you. Repent, each person from his wicked way, so your ways and your practices will bring good to you.' 12 But they will say, 'This is no use. We will act according to our own plans. Each one of us will do what his evil, stubborn heart desires.'

translationNotes

See

This tells the reader to pay special attention to what follows. AT: "Look" or "Listen" or "Pay attention to what I am about to tell you"

I am about to form disaster against you. I am about to devise a plan against you

Yahweh speaks of planning disaster as if disaster were an object that he forms, like the potter would form clay. The second sentence repeats the same idea as the first using different words. AT: "I am about to devise a plan to bring disaster against you" (See: Metaphor and Parallelism)

devise a plan

"make a plan"

his wicked way

Yahweh speaks of a person's lifestyle as if it were a "way" or path along which the person walks. AT: "his wicked way of living" (See: Metaphor)

so your ways and your practices will bring good to you

The words "ways" and "practices" both refer to a person's actions and general lifestyle. AT: "so your actions will result in good happening to you" (See: Doublet)

But they will say

The word “they” refers to the inhabitants of Judah and Jerusalem.

This is no use

Possible meanings for this idiom are 1) the people do not care about what Jeremiah will say to them. AT: “We do not care what you say” or 2) The people do not think that anything good will come of what Jeremiah tells them to do. AT: “What you are saying will not work” (See: Idiom)

what his evil, stubborn heart desires

Here the word “heart” represents the person’s mind or will. AT: “what his evil, stubborn mind desires” or “whatever evil things that we stubbornly want to do” (See: Metonymy)

translationWords

- Judah, kingdom of Judah
- Jerusalem
- Yahweh
- repent, repents, repented, repentance
- evil, wicked, wickedness
- good, goodness
- heart, hearts

Links:

- Introduction to Jeremiah
- Jeremiah 18 General Notes
- Jeremiah 18 translationQuestions

Jeremiah 18:13-14

UDB:

13 So this is what Yahweh said in response:

”Ask the people who live in other nations if they have ever heard of such a thing.

My Israelite people, who have been pure like virgins, have done a terrible thing!

14 The snow certainly never completely disappears from the rocky slopes of the mountains in Lebanon.

The cold streams that flow down from those distant mountains never cease flowing.

ULB:

13 Therefore Yahweh says this, ’Ask the nations, who has ever heard of such a thing as this?

The virgin Israel has committed a horrible act.

14 Does the snow in Lebanon ever leave the rocky hills on its sides?

Are the mountain streams coming from far away ever destroyed, those cold streams?

translationNotes

Ask the nations, who has ever heard of such a thing as this?

Here the word “nations” represents the people in the nations. Yahweh asks this question to scold the people of Judah. AT: “Ask the nations if any of them have ever heard of such a thing as this.” or “Nowhere on earth has anyone ever heard of such a thing like this.” (See: Rhetorical Question)

The virgin Israel has committed a horrible act

It was common to refer to nations as if they were women. Yahweh speaks of Israel being pure and faithful towards him as if she were a virgin and of Israel being unfaithful to him as if she had “committed a horrible act.” AT: “Israel, who is like a virgin, has done something horrible” (See: Personification and Metaphor)

Does the snow in Lebanon ever leave the rocky hills on its sides?

Yahweh asks this rhetorical question to emphasize that the snow on the mountains never melts. AT: “The snow in Lebanon never leaves the rocky hills on its sides.” (See: Rhetorical Question)

the rocky hills on its sides

“the sides of the rocky hills”

Are the mountain streams coming from far away ever destroyed, those cold streams?

Yahweh asks this rhetorical question to emphasize that the mountain streams never cease to flow. He speaks of the streams drying up as if they were destroyed. AT: “Those cold mountain streams that come from far away never cease to flow.” (See: Rhetorical Question and Metaphor)

translationWords

- Yahweh
- nation
- virgin
- Israel, Israelites
- snow
- Lebanon

Links:

- Introduction to Jeremiah
- Jeremiah 18 General Notes
- Jeremiah 18 translationQuestions

Jeremiah 18:15-17

UDB:

15 But my people are not as reliable as those streams:

They have abandoned me.

They burn incense to honor worthless idols.

It is as though they have stumbled as they walked along well known and reliable roads

and now, instead, they are walking on dirt paths.

16 Therefore, their land will become desolate,

and people who see it will hiss to ridicule it from now on.

All the people who pass by will be appalled;

they will shake their heads to show that they are shocked.

17 I will scatter the people when their enemies attack them

like dust is scattered by an east wind.

And when they experience all these disasters,

I will turn my back on them and refuse to help them."

ULB:

15 Yet my people have forgotten me. They have made offerings to useless idols and been made to stumble in their paths;

they have left the ancient paths to walk lesser paths.

16 Their land will become a horror, an object of everlasting hissing.

Everyone who passes by her will shudder and shake his head.

17 I will scatter them before their enemies like an eastern wind. I will show them my back, and not my face, on the day of their disaster.'"

translationNotes

been made to stumble in their paths

Yahweh speaks of a person's lifestyle as if it were a path along which he walks, and of living unfaithfully to him as if the person stumbled along the path. This can be stated in active form. AT: "this caused them to stumble in their paths" or "it is like they stumbled while walking on a path" (See: Metaphor and Active or Passive)

they have left the ancient paths to walk lesser paths

Yahweh speaks of a person's lifestyle as if it were a path along which he walks. Here, "the ancient paths" represents the way that Yahweh had told their ancestors to live and "lesser paths" represents living unfaithfully to Yahweh. (See: Metaphor)

will become a horror

The word "horror" may be translated with a verbal phrase. AT: "will become something that horrifies people" (See: Abstract Nouns)

an object of everlasting hissing

The word "hissing" refers to a sound that shows strong disapproval and can be translated with a verbal phrase. AT: "an object at which people will always hiss"

passes by her

Here the word "her" refers to "Their land."

I will scatter them before their enemies like an eastern wind

Yahweh speaks of causing the people to flee before their enemies as if he were an eastern wind that scatters dust and debris. AT: "I will be like an eastern wind and scatter them before their enemies" or "I will scatter them before their enemies like an eastern wind scatters dust and debris" (See: Metaphor)

will scatter them

Here the word "them" refers to "my people."

I will show them my back, and not my face

"I will turn my back toward them, and not my face." Turning one's back towards someone is a symbolic action that represents rejection and turning one's face towards someone is a symbolic action that represents favor. AT: "I will reject them and not act favorably towards them" (See: Symbolic Action)

translationWords

- people of God, my people
- sacrifice, offering
- idol, idolatrous
- stumble

- walk, walks, walked, walking
- horror, horrified
- everlasting, eternal, eternity
- adversary, enemy

Links:

- Introduction to Jeremiah
- Jeremiah 18 General Notes
- Jeremiah 18 translationQuestions

Jeremiah 18:18-20

UDB:

[18] Then the people said, “Come, we should plan to attack Jeremiah. We have many priests who teach us God’s laws, wise men who give us good advice, and prophets who tell us what will happen. We do not need Jeremiah! So we should slander him and not pay attention to anything that he says.”

[19] Then I prayed, ”Yahweh, please listen to me!

And listen to what my enemies are saying about me.

[20] I am doing things that are good,

so it is disgusting that they are paying me back by doing evil things to me.

It is as though they have dug a pit for me to fall into and die.

Do not forget that one time I stood in front of you and pleaded for you to help them,

and I tried to prevent you from punishing them, even though you were very angry with them.

ULB:

[18] So the people said, “Come, let us make plots against Jeremiah, since the law will never perish from the priests, or advice from the wise men, or words from the prophets. Come, let us attack him with our words and no longer pay attention to anything he proclaims.”

[19] Pay attention to me, Yahweh, and listen to the voice of my enemies.

[20] Will disaster from them really be my reward for being good to them? For they have dug a pit for me.

Remember how I stood before you to speak for their welfare, to cause your fury to turn away from them.

translationNotes

let us make plots against Jeremiah

“let us make plans to harm Jeremiah”

the law will never perish from the priests, or advice from the wise men, or words from the prophets

The words “will never perish” can be supplied to each of these phrases. This can also be expressed in positive terms. AT: “the law will never perish from the priests, and advice will never perish from the wise men, and words will never perish from the prophets” or “the priests will always have the law, the wise men will always give advice, and the prophets will always speak” (See: Ellipsis)

words from the prophets

Here “words” represents messages that the prophets speak from Yahweh. AT: “words of Yahweh from the prophets” (See: Assumed Knowledge and Implicit Information)

attack him with our words

The people speak of speaking harmful words against Jeremiah as if their words were weapons with which they attack him. AT: “say things that will harm him” (See: Metaphor)

Pay attention to me

Here Jeremiah begins speaking to Yahweh.

Will disaster from them really be my reward for being good to them?

Jeremiah asks this question to emphasize that good actions should not be repaid with bad things. AT: “Disaster from them should not be my reward for being good to them.” (See: Rhetorical Question)

they have dug a pit for me

Jeremiah speaks of his enemies planning to kill him as if they had dug a pit in which to trap him. (See: Metaphor)

to cause your fury to turn away from them

Here the word “fury” represents the punishment that Yahweh intended to inflict upon them. Jeremiah speaks of Yahweh not punishing them as if he were turning his fury away from them. AT: “so that you would not punish them in your anger” (See: Metonymy and Metaphor)

translationWords

- Jeremiah
- law, law of Moses, God’s law, law of Yahweh
- perish, perished, perishing, perishable
- priest, priests, priesthood
- counsel, counselor, advice, advisor
- wise, wisdom
- word, words
- prophet, prophets, prophecy, prophesy, seer, prophetess
- proclaim, proclamation
- reward
- pit

- wrath, fury
- turn, turn away, turn back

Links:

- Introduction to Jeremiah
- Jeremiah 18 General Notes
- Jeremiah 18 translationQuestions

Jeremiah 18:21-23

UDB:

[21] So now, allow their children to die from hunger!
Or cause them to be killed by their enemies' swords!
Cause their wives to become widows, whose children are all dead!
Cause their husbands to be killed in battles!
[22] Cause people to scream in their homes
when enemy soldiers suddenly come into their houses!
Cause all these things to happen to them because they want to kill me.
It is as though they have dug a pit for me to fall into,
and they have hidden traps along my path.
[23] Yahweh, you know all the things that they are planning to do to kill me.
Do not forgive them for their crimes
or blot out the record of their sins.
Cause them to be destroyed;
punish them because of your being angry with them!"

ULB:

[21] Therefore hand over their children to famine, and give them to the hands of those who use the sword.
So let their women become bereaved and widows, and their men be killed, and their young men killed by the sword in battle.
[22] Let a distressed shout be heard from their houses, as you suddenly bring raiders against them.
For they have dug a pit to capture me and have hidden traps for my feet.
[23] But you, Yahweh, you know all of their plans against me to kill me.
Do not forgive their iniquities and sins. Do not wipe their sins away from you.
Instead, let them be overthrown before you. Act against them in the time of your wrath.

translationNotes

hand over their children to famine

The idiom “hand over” means to place a person in the power of another person. Jeremiah speaks of “famine” as if it were a person who could have power over others. AT: “cause their children to die from famine” (See: Idiom and Personification)

give them to the hands of those who use the sword

Here the word “hands” represents power. AT: “cause those who use the sword to have power over them” or “cause them to die in battle” (See: Metonymy)

let their women become bereaved and widows

“let the children and husbands of their women die.” The word “bereaved” refers to a woman whose children have all died.

their men be killed

The verb may be supplied from the previous phrase. This can be stated in active form. AT: “let people kill their men” (See: Ellipsis and Active or Passive)

their young men killed by the sword in battle

The verb may be supplied from the previous phrase. This can be stated in active form. AT: “let people kill their young men with swords in battle” (See: Ellipsis and Active or Passive)

Let a distressed shout be heard

The phrase “a distressed shout” can be translated with a verbal phrase. This can be stated in active form. AT: “Let people hear a distressed shout” or “Let people hear others shout in distress” (See: Active or Passive)

For they have dug a pit to capture me and have hidden traps for my feet

These two phrases share similar meanings. Jeremiah speaks of his enemies planning to kill him as if they had dug a pit for him to fall into and set traps in which to capture him. (See: Parallelism and Metaphor)

they have dug a pit

See how you translated this in Jeremiah 18:20.

have hidden traps for my feet

Here the word “feet” represents Jeremiah. AT: “have hidden traps for me” or “have hidden traps for me to step on” (See: Synecdoche)

Do not wipe their sins away from you

Jeremiah speaks of Yahweh forgiving his enemies' sins as if someone had written their sins down and Yahweh would erase them. This phrase means the same thing as the previous phrase. AT: "Do not pardon their sins" (See: Parallelism)

let them be overthrown before you

This can be stated in active form. AT: "let people overthrow them in your presence" (See: Active or Passive)

in the time of your wrath

The word "wrath" can be translated with a verb. AT: "when you are still angry with them" (See: Abstract Nouns)

translationWords

- hand, right hand, to hand over
- children, child
- famine
- power, powers
- sword
- snare, trap
- Yahweh
- forgive, forgives, forgiven, forgiveness
- iniquity, iniquities
- sin, sins, sinned, sinful, sinner, sinning
- blot out, wipe out

Links:

- Introduction to Jeremiah
- Jeremiah 18 General Notes
- Jeremiah 18 translationQuestions

Jeremiah 19 General Notes

Special concepts in this chapter

People horrified

The destruction of Jerusalem will be so complete that it will leave dead bodies everywhere and horrify people who see it.

Links:

- **Jeremiah 19:01 Notes**

Jeremiah 19:1-3

UDB:

[1] This is another message that Yahweh gave to me: "Go and buy a clay jar from a man who makes them. Then take with you some of the elders of the people and leaders of the priests. [2] Go out of the city past the Broken Pottery Gate, to the place overlooking the dump for broken pottery in the Hinnom Valley. Then give them a message. [3] Say to them, 'This message is for you kings of Judah and other people of Jerusalem. Listen to what Yahweh is saying! The God of Israel, Yahweh, commander of the angel armies, says that he will bring a terrible disaster on Jerusalem. Those who hear about it will be stunned.

ULB:

[1] Yahweh said this, "Go and purchase a potter's clay flask while you are with the elders of the people and the priests. [2] Then go out to the Valley of Ben Hinnom at the entry of the Broken Pottery Gate, and there proclaim the words that I will tell you. [3] Say, 'Hear the word of Yahweh, kings of Judah and inhabitants of Jerusalem! Yahweh of hosts, God of Israel, says this, "See, I am about to bring disaster on this place, and the ears of everyone who hears of it will tingle.

translationNotes

Valley of Ben Hinnom

This is the name of a valley south of the city of Jerusalem, where people sacrificed to false gods. See how you translated this in Jeremiah 7:31.

Yahweh of hosts ... says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

See

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

the ears of everyone who hears of it will tingle

Here "ears ... will tingle" is an idiom that means everyone will be shocked by what they hear. AT: "it will shock everyone who hears of it" (See: Idiom)

will tingle

Possible meanings are 1) "will ring" or 2) "will quiver."

translationWords

- Yahweh
- elder
- people group, peoples, the people, a people
- priest, priests, priesthood
- gate, gate bar
- proclaim, proclamation
- word, words
- king
- Judah, kingdom of Judah
- Jerusalem
- Yahweh of hosts, God of hosts, host of, Lord of hosts
- God
- Israel, Israelites

Links:

- Introduction to Jeremiah
- Jeremiah 19 General Notes
- Jeremiah 19 translationQuestions

Jeremiah 19:4-5

UDB:

[4] That will happen because you Israelite people have stopped worshiping me, and have caused this place to be a place where you worship foreign gods. You burn sacrifices to gods that neither you nor your ancestors nor even the kings of Judah ever heard about. And you have filled this place with the blood of innocent people whom you have killed. [5] You have built houses on the top of many hills to honor your god Baal, and at those places you have killed your own children and offered them to be sacrifices to Baal. I never commanded you to do that, I never spoke about doing that, and never even considered allowing that!

ULB:

[4] I will do this because they have abandoned me and profaned this place. In this place they offer sacrifices to other gods that they did not know. They, their ancestors, and the kings of Judah have also filled this place with innocent blood. [5] They built the high places of Baal to burn their sons in the fire as burnt offerings to him—something that I did not command or mention, nor did it enter my mind.

translationNotes

they have abandoned me

Here the word “they” refers to the people of Judah.

filled this place with innocent blood

Here “innocent blood” represents the murder of innocent people. Yahweh speaks of murdering many people as filling a place with blood. AT: “murdered many innocent people in this place” (See: Metonymy and Metaphor)

nor did it enter my mind

Here the word “mind” refers to Yahweh’s thoughts. See how you translated this in Jeremiah 7:31. AT: “nor did I ever think about it” (See: Metonymy)

translationWords

- profane
- sacrifice, offering
- god, gods, goddess
- know, knowledge, make known

- innocent
- blood
- high places
- Baal
- son, sons
- fire
- burnt offering, offering by fire
- command, commands, commanded, commandment, commandments

Links:

- Introduction to Jeremiah
- Jeremiah 19 General Notes
- Jeremiah 19 translationQuestions

Jeremiah 19:6-9

UDB:

6 So, beware, because I, Yahweh, say that there will be a time when this garbage dump will no
longer be called Topheth or Hinnom Valley; it will be called Slaughter Valley. 7 In this place I will
ruin the plans of you people who live in Jerusalem and in other places in Judah. I will allow your
enemies who want to kill you to kill many of you with their swords. Then I will allow your corpses
to remain on the ground to be food for vultures and wild animals. 8 I will completely destroy
Jerusalem and cause it to become a heap of ruins that people will despise. All the people who pass
by will be appalled, and they will be shocked when they see that the city has been destroyed. 9 I
will enable your enemies who want to kill you to surround the city for a long time. Then the food
will be all gone, and you people will be extremely hungry, with the result that you people in the
city will eat the flesh of your own children and your neighbors' children.'

ULB:

6 Therefore, see, the days are coming—this is Yahweh's declaration—when this place will no longer
be called Topheth, the Valley of Ben Hinnom, for it will be the Valley of Slaughter. 7 In this place I
will make the plans of Judah and Jerusalem useless. I will make them to fall by the sword before
their enemies and by the hand of the ones seeking their lives. Then I will give their corpses as food
to the birds of the heavens and the beasts of the earth. 8 Then I will make this city a ruin and the
object of hissing, for everyone passing by it will shudder and hiss regarding all of its plagues. 9 I
will make them eat the flesh of their sons and daughters; each man will consume the flesh of his
neighbor in the siege and in the anguish brought on them by their enemies and the ones seeking
their lives."'

translationNotes

see

"listen" or "pay attention to what I am about to tell you"

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

this place will no longer be called

This can be stated in active form. AT: "people will no longer call this place" (See: Active or Passive)

Topheth ... the Valley of Ben Hinnom ... the Valley of Slaughter

See how you translated the names of these places in Jeremiah 7:31.

I will make them to fall by the sword before their enemies

The idiom "to fall by the sword" means to die in battle. This can be stated in active form. AT: "I will enable their enemies to kill them with swords" (See: Idiom and Active or Passive)

I will make them

The word "them" refers to the people of Judah and Jerusalem.

by the hand of the ones seeking their lives

The verb may be supplied from the previous phrase. The idiom "fall ... by the hand of" means to be killed by someone, with the word "hand" representing the whole person. AT: "I will enable those who want to kill them to kill them" (See: Ellipsis and Synecdoche and Idiom)

the object of hissing

The word "hissing" refers to a sound that shows strong disapproval and can be translated with a verbal phrase. AT: "an object at which people hiss" (See: Abstract Nouns)

I will make them eat

"I will make the people who live in Jerusalem eat"

in the siege

"because of the siege"

and in the anguish brought on them by their enemies and the ones seeking their lives

This can be stated in active form. AT: "because their enemies and those who are seeking their lives have brought anguish upon them" (See: Active or Passive)

translationWords

- declare, declaration
- slaughter
- sword
- adversary, enemy
- hand, right hand, to hand over
- life, live, lived, lives, living, alive

- heaven, sky, skies, heavens, heavenly
- beast
- earth, earthly
- ruin, ruins
- plague
- flesh
- consume
- neighbor
- siege, besiege, besieged, besieger
- anguish

Links:

- Introduction to Jeremiah
- Jeremiah 19 General Notes
- Jeremiah 19 translationQuestions

Jeremiah 19:10-11

UDB:

[10] Jeremiah, after you tell that to them, while the people who are with you are watching, smash the jar that you brought. [11] Then say to them, 'This is what Yahweh, commander of the angel armies, says: Just like this jar has been smashed and cannot be repaired, I will smash this city of Jerusalem and other places in Judah. You will bury some of your corpses here in this dump, until there is no more space to bury any more corpses.

ULB:

[10] Then you will break the clay flask in the sight of the men who went with you. [11] You will say to them, 'Yahweh of hosts says this: I will do this same thing to this people and this city—this is Yahweh's declaration—just as Jeremiah shattered the clay flask so that it could not be repaired again. People will bury the dead in Topheth until there is no place left for any more dead.

translationNotes

in the sight of the men who went with you

The abstract noun "sight" can be expressed with the verb "watching." AT: "while the men who went with you are watching" (See: Abstract Nouns)

Yahweh of hosts says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

it could not be repaired again

This can be stated in active form. AT: "no one can repair it again" (See: Active or Passive)

translationWords

- Yahweh of hosts, God of hosts, host of, Lord of hosts
- bury, buried, burial

Links:

- Introduction to Jeremiah
- Jeremiah 19 General Notes
- Jeremiah 19 translationQuestions

Jeremiah 19:12-13

UDB:

[12] That is what I will do to this city and to you people who live here. I will make you unfit to worship me, and this city will be like you, just as Topheth is. [13] The houses in Jerusalem and the palaces of the kings of Judah will be unfit, like this place will be. All the houses where you burned incense on the rooftops to honor the stars that you worshiped, and where you poured out wine to be an offering to your gods, will become unfit for anyone who worships me to live in.'"

ULB:

[12] This is what I will do to this place and its inhabitants when I make this city like Topheth—this is Yahweh's declaration— [13] so the houses of Jerusalem and of the kings of Judah will become like Topheth—all the houses on whose rooftops the unclean people worship all the stars of the heavens and pour out drink offerings to other gods.'"

translationNotes

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

of the kings of Judah

The words "the houses" may be supplied here. AT: "the houses of the kings of Judah" (See: Ellipsis)

the unclean people

People who are not acceptable for God's purposes are spoken of as if they were physically unclean. (See: Metaphor)

translationWords

- Jerusalem
- king
- Judah, kingdom of Judah
- unclean
- worship
- heaven, sky, skies, heavens, heavenly
- drink offering
- god, gods, goddess

Links:

- Introduction to Jeremiah
- Jeremiah 19 General Notes
- Jeremiah 19 translationQuestions

Jeremiah 19:14-15

UDB:

14 Then I returned from the garbage dump where Yahweh had sent me to tell them that message, and I stood in the courtyard of Yahweh's temple and said this to all the people who were there:
15 "This is what Yahweh, commander of the angel armies, says: 'I will bring a disaster to this city and to the villages around it like I promised, because you people have stubbornly refused to pay attention to what I said to you.'"

ULB:

14 Then Jeremiah went from Topheth, where Yahweh had sent him to prophesy. He stood in the courtyard of Yahweh's house and he said to all the people, 15 "Yahweh of hosts, God of Israel, says this, 'See, I am about to bring to this city and to all of its towns all the disaster that I have proclaimed against it, since they stiffened their neck and refused to listen to my words.'"

translationNotes

Yahweh of hosts ... says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

See

"Look" or "Listen." This word adds emphasis to what is said next. AT: "Pay attention to what I am about to tell you"

stiffened their neck and refused to listen

These two phrases both speak of the people being stubborn. In the first phrase, Yahweh speaks of the people being stubborn as if they had made their necks stiff. AT: "stubbornly refused to listen" (See: Parallelism)

translationWords

- Jeremiah
- send, send out, sent
- prophet, prophets, prophecy, prophesy, seer, prophetess
- courtyard, court
- house of God, Yahweh's house
- God

- Israel, Israelites
- proclaim, proclamation
- stiff-necked, stubborn
- word, words

Links:

- Introduction to Jeremiah
- Jeremiah 19 General Notes
- Jeremiah 19 translationQuestions

Jeremiah 20 General Notes

Structure and formatting

Some translations prefer to set apart quotations. The ULB and many other English translations indent the lines of 20:7-18, which is an extended quotation.

Special concepts in this chapter

Pashhur

This chapter prophesied punishment against a specific leader named Pashhur. He was in charge of protecting the temple and had Jeremiah beaten and arrested. (See: prophet, prophets, prophecy, prophesy, seer, prophetess and temple)

Jeremiah's reaction

Jeremiah's reaction contrasts with the reaction of the Jews in general. Although Jeremiah was not happy with Yahweh's actions, he still trusted in Yahweh. On the other hand, the Jews were not happy with the prophecies Yahweh gave to Jeremiah, so they beat the prophet. (See: Assumed Knowledge and Implicit Information and trust, trusts, trusted, trustworthy, trustworthiness)

Links:

- **Jeremiah 20:01 Notes**

Jeremiah 20:1-2

UDB:

[1] Pashhur son of Immer, was a priest who supervised the temple guards. He heard these things that I had prophesied. [2] So he arrested me. Then he commanded guards to whip me and fasten my feet in stocks at the Benjamin Gate of Yahweh's temple.

ULB:

[1] Pashhur son of Immer the priest—he was a leading officer—heard Jeremiah prophesying these words before Yahweh's house. [2] So Pashhur beat Jeremiah the prophet and then placed him in the stocks that were at the Upper Gate of Benjamin in Yahweh's house.

translationNotes

General Information:

Jeremiah often wrote prophecy in the form of poetry. Hebrew poetry uses different kinds of parallelism. (See: Poetry and Parallelism)

Pashhur ... Immer

These are names of men. (See: How to Translate Names)

Pashhur beat Jeremiah

Possible meanings are 1) that Pashhur himself beat Jeremiah or 2) that Pashhur ordered other men to beat Jeremiah. (See: Metonymy)

stocks

Stocks are a wooden frame with holes in it that people use to lock up a prisoner's hands, feet, and head.

Upper Gate of Benjamin

This gate is different from the gate in the city wall that shared the same name.

translationWords

- son, sons
- priest, priests, priesthood

- Jeremiah
- prophet, prophets, prophecy, prophesy, seer, prophetess
- word, words
- house of God, Yahweh's house
- gate, gate bar
- Benjamin

Links:

- Introduction to Jeremiah
- Jeremiah 20 General Notes
- Jeremiah 20 translationQuestions

Jeremiah 20:3-4

UDB:

[3] The next day, when Pashhur released me, I said to him, "Pashhur, Yahweh is giving you a new name. From now on, your name will be 'Surrounded by Terror,' [4] because Yahweh says this to you: 'I will cause you and your loved ones to be terrified. You will watch them being killed by your enemies' swords. I will enable the army of the king of Babylon to capture the people of Judah. Those soldiers will take some of the people to Babylon, and they will kill others with their swords.

ULB:

[3] It happened on the next day that Pashhur brought Jeremiah out of the stocks. Then Jeremiah said to him, "Yahweh has not called your name Pashhur, but you are Magor Missabib. [4] For Yahweh says this, 'Look, I will make you an object of horror, you and all of your loved ones, for they will fall by the sword of their enemies and your eyes will see it. I will give all of Judah into the hand of the king of Babylon. He will make them captives in Babylon or attack them with the sword.

translationNotes

It happened

This phrase is used here to mark where the action starts. If your language has a way for doing this, you could consider using it here.

you are Magor Missabib

This name means "terror on every side" or "surrounded by terror." (See: How to Translate Names)

Look,

This word adds emphasis to what is said next. AT: "Pay attention to what I am about to tell you."

they will fall by the sword of their enemies

The idiom "fall by the sword" means that they will die in battle. This can be stated in active form. AT: "their enemies will kill them with swords" or "their enemies will kill them in battle" (See: Idiom and Active or Passive)

your eyes will see it

Here the word "eyes" represents Pashhur. AT: "you will see it" (See: Synecdoche)

I will give all of Judah into the hand of the king of Babylon

Here the word “hand” refers to power. AT: “I will enable the king of Babylon to conquer all of Judah” (See: Metonymy)

translationWords

- Yahweh
- call, calls, calling, called
- name, names, named
- horror, horrified
- love, loves, loving, loved
- sword
- adversary, enemy
- Judah, kingdom of Judah
- hand, right hand, to hand over
- king
- Babylon, Babylonian
- captive, captivity

Links:

- Introduction to Jeremiah
- Jeremiah 20 General Notes
- Jeremiah 20 translationQuestions

Jeremiah 20:5-6

UDB:

[5] And I will enable their soldiers to take away other things in Jerusalem: all your wealth and the produce of your hard work. They will take to Babylon all the very valuable things that belonged to your kings. [6] And as for you, Pashhur, they will take you and all your family to Babylon. You and your family and all your friends who have prophesied things that are lies will die there and be buried there.'"

ULB:

[5] I will give him all the wealth of this city and all of its riches, all of its precious items and all the treasures of the kings of Judah. I will place these things in the hand of your enemies, and they will seize them. They will take them and bring them to Babylon. [6] But you, Pashhur, and all the inhabitants of your house will go into captivity. You will go to Babylon and die there. You and all of your loved ones to whom you prophesied deceitful things will be buried there.'"

translationNotes

I will give him

Here the word "him" refers to the king of Babylon.

all the wealth ... all of its riches, all of its precious items and all the treasures

Yahweh repeats the same basic idea four times for emphasis. Babylon will take away all the wealth of Israel, including the king's possessions. (See: Parallelism)

I will place these things in the hand of your enemies

Placing things in people's hands represents giving thing to the people or allowing the people to take the things. AT: "I will give these things to your enemies" or "I will allow your enemies to take possession of these things" (See: Metonymy)

You and all of your loved ones to whom you prophesied deceitful things will be buried there

This can be stated in active form. AT: "There, people will bury you and all of your loved ones to whom you prophesied deceitful things" (See: Active or Passive)

translationWords

- precious

- seize
- house
- death, die, dead
- deceive, deceit, deception, deceptive
- bury, buried, burial

Links:

- Introduction to Jeremiah
- Jeremiah 20 General Notes
- Jeremiah 20 translationQuestions

Jeremiah 20:7-9

UDB:

7 One day I said this to Yahweh:

”Yahweh, when you chose me to be a prophet, you deceived me so that I would agree to do this work.

You forced me to become a prophet.

But now everyone ridicules me.

They make fun of me all the day.

8 When I tell people your messages, I shout saying,

‘Yahweh is going to cause you to experience violence and destruction!’

So because I tell them those messages from you,

they insult me and scoff at me all the day.

9 But if I would say, ‘I will never mention Yahweh or say anything about him, ’

it would be as though your message would burn in my inner being like a fire;

it would be like a fire in my bones.

Sometimes I try to remain silent and not proclaim your messages,

but I am not able to do that.

ULB:

7 ”Yahweh, you deceived me, and I was deceived. You are stronger than I, and you overpowered me.

I have become a laughingstock all day long; everyone mocks me.

8 For whenever I have spoken, I have called out and proclaimed, ‘Violence and destruction.’

Then Yahweh’s word has become for me reproach and mocking every day.

9 If I say, ‘I will not think about Yahweh anymore. I will not speak any longer in his name.’

Then it is like a fire in my heart, held within my bones. So I struggle to contain it but I cannot.

translationNotes

General Information:

Jeremiah speaks to Yahweh.

Yahweh, you deceived me, and I was deceived

Some modern versions interpret these Hebrew expressions as "Yahweh, you persuaded me, and I was indeed persuaded."

I was deceived

This can be stated in active form. AT: "you deceived me" (See: Active or Passive)

I have become a laughingstock all day long; everyone mocks me

These two phrases mean basically the same thing and emphasize the way others mock him. (See: Parallelism)

laughingstock

This is a person whom others laugh at and make fun of.

called out and proclaimed

These two phrases mean basically the same thing and emphasize that he proclaimed Yahweh's message boldly. AT: "openly proclaimed" or "proclaimed loudly" (See: Doublet)

Yahweh's word has become for me reproach and mocking every day

Here "word" refers to the message of Yahweh. The words "reproach" and "mocking" can be translated with verbal phrases. AT: "people reproach and mock me every day because I proclaim Yahweh's message" (See: Metonymy and Abstract Nouns)

for me reproach and mocking

The words "reproach" and "mocking" mean basically the same thing and emphasize that people have ridiculed Jeremiah for proclaiming Yahweh's message. AT: "a reason for people to ridicule me" (See: Doublet)

I will not speak any longer in his name

Possible meanings are 1) "I will never mention Yahweh or say anything about him" or 2) the word "name" represents authority. AT: "I will no longer speak as his messenger" (See: Metonymy)

it is like a fire in my heart, held within my bones

Here the words "heart" and "bones" represent Jeremiah's innermost being. Jeremiah speaks of being unable to not speak Yahweh's message as if Yahweh's message were a fire that burns within him. AT: "Yahweh's word is like a fire that burns deep within me" (See: Synecdoche and Metaphor)

translationWords

- mock, ridicule, scoff at, mocker
- proclaim, proclamation
- word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures
- reproach
- name, names, named
- fire
- heart, hearts

Links:

- Introduction to Jeremiah
- Jeremiah 20 General Notes
- Jeremiah 20 translationQuestions

Jeremiah 20:10-11

UDB:

[10] I hear many people whispering about me,

saying 'He is the man who proclaims that there will be things that cause us to be terrified everywhere.

We must tell the authorities what he is saying! We must denounce him!'

Even my best friends are waiting for me to say something that is wrong.

They are saying, 'Perhaps we can cause him to say something wrong,

and if he does, we will be able to defeat him.'

[11] But you, Yahweh, are helping me like a strong warrior,

so it is as though he will cause those who persecute me to stumble, and they will not defeat me.

They will be completely disgraced because of being unable to gain any advantage over me;

and other people will never forget that they were disgraced.

ULB:

[10] I have heard rumors of terror from many people all around. 'Report! We must report it!'

Those who are close to me watch to see if I will fall. 'Perhaps he can be tricked.

If so, we can overpower him and take our revenge on him.'

[11] But Yahweh is with me like a powerful warrior, so the ones pursuing me will stagger.

They will not defeat me. They will be greatly ashamed, because they will not succeed.

They will have unending shame, it will never be forgotten.

translationNotes

Report! We must report it

Jeremiah's enemies say these words.

watch to see if I will fall

Jeremiah speaks of his enemies waiting for him to do something wrong for which they might accuse him as if they were watching for him to fall down. (See: Metaphor)

Perhaps he can be tricked ... take our revenge on him

Jeremiah's enemies say these words.

Perhaps he can be tricked

This can be stated in active form. AT: "Perhaps we can trick him" (See: Active or Passive)

Yahweh is with me like a powerful warrior

Jeremiah compares Yahweh helping him and defending him against his enemies to a powerful warrior. (See: Simile)

so the ones pursuing me will stagger

Jeremiah speaks of his enemies trying to harm him as if they were chasing after him and of their failing to harm him as if they were to stagger. (See: Metaphor)

They will be greatly ashamed

This can be stated in active form. AT: "Yahweh will bring great shame upon them" (See: Active or Passive)

it will never be forgotten

This can be stated in active form. AT: "people will never forget it" (See: Active or Passive)

translationWords

- terror, terrify
- avenge, revenge, vengeance
- Yahweh
- warrior, soldier
- shame, shameful, ashamed

Links:

- Introduction to Jeremiah
- Jeremiah 20 General Notes
- Jeremiah 20 translationQuestions

Jeremiah 20:12-13

UDB:

[12] Yahweh, commander of the angel armies,
you examine all those who are righteous;
you know all that is in their inner beings and what they think.
Allow me to see you getting revenge on those who want to harm me,
because I came to you to petition for what is right."
[13] Sing to Yahweh!
Praise Yahweh!
He rescues poor and needy people,
from those who are wicked.

ULB:

[12] But Yahweh of hosts, you examine the righteous and see the mind and the heart.
Let me see your vengeance on them for I have committed my cause to you.
[13] Sing to Yahweh! Praise Yahweh!
For he has rescued the lives of those who are oppressed from the hand of evildoers.

translationNotes

see the mind and the heart

The word "mind" is a metonym for what a person thinks and decides, and the word "heart" is a metonym for what a person feels and desires. AT: "know every person's thoughts and feelings" (See: Metonymy)

those who are oppressed from the hand of evildoers

Here the word "hand" represents power. This can be stated in active form. AT: "those whom evildoers oppress with their power" (See: Metonymy and Active or Passive)

translationWords

- Yahweh of hosts, God of hosts, host of, Lord of hosts
- righteous, righteousness
- mind

- heart, hearts
- praise
- oppress, oppression, oppressor
- hand, right hand, to hand over
- evildoer

Links:

- Introduction to Jeremiah
- Jeremiah 20 General Notes
- Jeremiah 20 translationQuestions

Jeremiah 20:14-15

UDB:

[14] But I hope that the day that I was born will be cursed.

I do not want anyone to celebrate that day when my mother gave birth to me.

[15] And as for that man who brought to my father the news,

and caused him to be very happy, by saying

"Your wife has given birth to a son for you,"

I hope that he also will be cursed.

ULB:

[14] Let the day when I was born be cursed.

Do not let the day that my mother bore me be blessed.

[15] Let the man who informed my father be cursed,

the one who said, 'A male child has been born to you,' causing great joy.

translationNotes

General Information:

Jeremiah continues speaking to Yahweh.

Let the day when I was born be cursed

This can be stated in active form. AT: "Curse the day I was born" or "Let people curse the day when I was born" (See: Active or Passive)

Do not let the day that my mother bore me be blessed

This can be stated in active form. AT: "Do not bless the day that my mother bore me" or "Do not let people bless the day that my mother bore me" (See: Active or Passive)

Let the man who informed my father be cursed

This can be stated in active form. AT: "Curse the man who informed my father" or "Let people curse the man who informed my father" (See: Active or Passive)

translationWords

- curse, cursed, curses, cursing
- bless, blessed, blessing
- joy, joyful

Links:

- Introduction to Jeremiah
- Jeremiah 20 General Notes
- Jeremiah 20 translationQuestions

Jeremiah 20:16-18

UDB:

[16] Allow him to be destroyed like the cities that Yahweh destroyed long ago,
without acting mercifully toward them.
Cause that man to hear the people wailing in the morning,
and to hear the enemy soldiers shout their battle cries at noon.
[17] I want that to happen to him because he did not kill me when I was born.
I wish that I had died in my mother's womb,
and that my mother's body would have been like my grave.
[18] I have continually experienced much trouble and sorrow,
and I am disgraced now when I am about to die;
why was it necessary for me to me born?

ULB:

[16] Let that man be like the cities that Yahweh overthrew and he did not have compassion on them.
Let him hear a cry for help in the dawn, a battle cry at noontime,
[17] because he did not kill me in the womb, making my mother to be my tomb,
a womb that was pregnant forever.
[18] Why is it that I came out from the womb to see troubles and agony,
so that my days are filled with shame?"

translationNotes

that man

This refers to the man who informed Jeremiah's father of Jeremiah's birth.

the cities that Yahweh overthrew

This refers to Sodom and Gomorrah.

he did not have compassion

Here the word "he" refers to Yahweh.

Let him hear a cry for help

Here the word “him” refers to “that man.”

making my mother to be my tomb

Jeremiah speaks of his dying while his mother was still pregnant with him as if his mother’s womb were his tomb. (See: Metaphor)

a womb that was pregnant forever

Jeremiah speaks of his pregnant mother never giving birth to the baby in her womb as if she had been pregnant forever. (See: Metaphor)

Why is it that I came out from the womb to see troubles and agony ... shame?

Jeremiah uses this rhetorical question to complain that there was no good reason for him to be born. It can be translated as a statement. AT: “There was no reason for me to be born only to see troubles and agony ... shame.” (See: Rhetorical Question)

to see troubles and agony

The words “troubles” and “agony” mean basically the same thing and emphasize the amount and severity of suffering. AT: “to experience so much suffering” (See: Doublet)

my days are filled with shame

Here the word “days” represents all the days of Jeremiah’s life. AT: “my life is filled with shame” (See: Synecdoche)

translationWords

- mercy, merciful
- call, calls, calling, called
- womb
- tomb, grave, burial place
- forever
- trouble, troubles, troubled
- shame, shameful, ashamed

Links:

- Introduction to Jeremiah
- Jeremiah 20 General Notes
- Jeremiah 20 translationQuestions

Jeremiah 21 General Notes

Structure and formatting

Some translations prefer to set apart quotations. The ULB and many other English translations indent the lines of 21:11-14, which is an extended quotation.

Special concepts in this chapter

Jerusalem doomed

God will fight against Jerusalem and will use the nation of Babylon to fight his battle. If the Jews wanted to live, they needed to surrender to Babylon. Most of the Jews would have rather died than to surrender to Babylon. Usually, fighting against a Gentile nation was a sign of trust in Yahweh's power. In this instance, it was a sign of trust in Yahweh to surrender. (See: sign, signs, proof, reminder and trust, trusts, trusted, trustworthy, trustworthiness)

Links:

- **Jeremiah 21:01 Notes**

Jeremiah 21:1-2

UDB:

[1] Yahweh gave me another message when King Zedekiah of Judah sent a man named Pashhur son of Malkijah, and a priest named Zephaniah son of Maaseiah, to talk to me. They pleaded with me, saying, [2] "The army of King Nebuchadnezzar of Babylon is attacking Judah. Please speak to Yahweh for us. Ask him if he will help us. Perhaps he will force Nebuchadnezzar's army to leave by performing a miracle for us, like the miracles he performed previously."

ULB:

[1] The word that came to Jeremiah from Yahweh when King Zedekiah sent Pashhur son of Malkijah and Zephaniah son of Maaseiah the priest to him. They said to him, [2] "Seek advice from Yahweh on our behalf, for Nebuchadnezzar king of Babylon is making war on us. Perhaps Yahweh will do miracles for us, as in times past, and will make him withdraw from us."

translationNotes

The word that came to Jeremiah from Yahweh

This idiom is used to introduce a special message from God. See how you translated this in Jeremiah 7:1, and make any changes as needed. AT: "Yahweh gave a message to Jeremiah" or "Yahweh spoke a message to Jeremiah" (See: Idiom)

Pashhur

This is not the same Pashhur that was mentioned in Jeremiah 20:1.

Pashhur ... Malkijah ... Maaseiah

These are names of men. (See: How to Translate Names)

They said to him

"Pashhur and Zephaniah said to Jeremiah"

Seek advice from Yahweh on our behalf ... making war on us

This was a polite, but urgent request. AT: "Please speak to Yahweh for us ... attacking us"

as in times past

"as he did in the past"

will make him withdraw from us

“will make him go away”

translationWords

- word, words
- Yahweh
- Jeremiah
- king
- Zedekiah
- Zephaniah
- priest, priests, priesthood
- Nebuchadnezzar
- Babylon, Babylonian
- miracle, miracles, wonder, wonders, sign, signs

Links:

- Introduction to Jeremiah
- Jeremiah 21 General Notes
- Jeremiah 21 translationQuestions

Jeremiah 21:3-5

UDB:

[3] I replied to them, "Go back to King Zedekiah. Tell him, [4] 'This is what Yahweh, the God whom we Israelites worship, says: "I will cause your weapons to be useless in fighting against the king of Babylon and his army that is outside the walls of Jerusalem, attacking. I will enable them to enter into the center of this city. [5] I myself will fight against your army with my very great power, because I am very angry with you.

ULB:

[3] So Jeremiah said to them, "This is what you must say to Zedekiah, [4] 'Yahweh, God of Israel, says this: See, I am about to turn back the instruments of war that are in your hand, with which you are fighting against the king of Babylon and the Chaldeans who are closing you in from outside the walls! For I will gather them in the middle of this city. [5] Then I myself will fight against you with a raised hand and a strong arm, and with wrath, fury, and great anger.

translationNotes

See

This tells the hearer to pay special attention to what follows.

turn back

Possible meanings are 1) to make useless or 2) to send back into the city.

the instruments of war that are in your hand

Possible meanings are 1) the instruments of war refers to the soldiers who carry them and "hand" represents control. AT: "the soldiers that you command" or 2) the instruments of war are literal weapons and "your hand" represent both the king and his soldiers. AT: "the weapons that you and your soldiers carry" (See: Metonymy and Synecdoche)

Chaldeans

This term here is another name for the Babylonians.

closing you in

"coming close to you"

I will gather them

Possible meanings are 1) Yahweh will allow the Babylonians to enter the city or 2) Yahweh will cause the Israelites to bring their weapons back into the center of the city.

Then I myself

This is emphatic and stresses that Yahweh is the one who will do this. (See: Reflexive Pronouns)

with a raised hand and a strong arm

Both of these phrases are idiomatic expressions that refer to great power. AT: “with very great power” (See: Idiom and Doublet)

with wrath, fury, and great anger

These words all mean basically the same thing. Together they emphasize the great intensity of his anger. AT: “with extremely great anger” (See: Doublet)

translationWords

- God
- Israel, Israelites
- turn, turn away, turn back
- hand, right hand, to hand over
- Chaldea, Chaldean
- raise, raises, raised, rise, risen, arise, arose
- wrath, fury
- angry, anger

Links:

- Introduction to Jeremiah
- Jeremiah 21 General Notes
- Jeremiah 21 translationQuestions

Jeremiah 21:6-7

UDB:

[6] I will send a very terrible plague on the people of this city, and on their domestic animals, and many of them will die." [7] And Yahweh says there are many people in this city who want to kill you. So, he will enable the army of King Nebuchadnezzar of Babylon and other people in this city to capture you, King Zedekiah, and your officials, and all the other people who do not die from the plague. His army will slaughter your soldiers; they will not act mercifully toward you or pity you at all.'

ULB:

[6] For I will attack the inhabitants of this city, both man and beast. They will die in a severe plague. [7] After this—this is Yahweh's declaration—Zedekiah king of Judah, his servants, the people, and whoever remains in this city after the plague, the sword, and the famine, I will give them all into the hand of Nebuchadnezzar king of Babylon, and into the hand of their enemies, and into the hand of those seeking their life. Then he will kill them with the edge of the sword. He will not pity them, spare them, or have compassion.'

translationNotes

inhabitants of this city

"those who live in Jerusalem"

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

the sword

Here this refers to the battle in which swords are used. AT: "the war" (See: Metonymy)

into the hand

Here "hand" refers to the power of their enemies over them. AT: "into the power" (See: Metonymy)

Nebuchadnezzar king of Babylon ... their enemies ... those seeking their life

All of these phrases refer to Nebuchadnezzar and his army. (See: Parallelism)

seeking their life

"wanting to kill them"

with the edge of the sword

Possible meanings are 1) this is a metonym for death in battle. AT: "in battle" or 2) they will be killed by literal swords. (See: Metonymy)

He will not pity them, spare them, or have compassion

These three phrases have the same meaning and emphasize that Nebuchadnezzar will deal severely with them. AT: "He will not show them any mercy or compassion at all" (See: Doublet)

translationWords

- beast
- death, die, dead
- plague
- Judah, kingdom of Judah
- servant, slave, slavery
- people group, peoples, the people, a people
- sword
- famine
- hand, right hand, to hand over
- adversary, enemy
- life, live, lived, lives, living, alive
- compassion, compassionate

Links:

- Introduction to Jeremiah
- Jeremiah 21 General Notes
- Jeremiah 21 translationQuestions

Jeremiah 21:8-10

UDB:

[8] And tell this to all the people: 'Yahweh says that you must decide whether you want to die or to remain alive. [9] Everyone who remains in Jerusalem will die. They will be killed in battles or die from being hungry or from diseases. But those who surrender to the army of Babylon that is surrounding your city will remain alive. They will escape dying. [10] This will happen because I, Yahweh, have decided to cause this city to experience disasters, not to experience something good. The army of the king of Babylon will capture this city and will destroy it completely by fire.'"

ULB:

[8] Then to this people you must say, 'Yahweh says this: See, I am about to place before you the way of life and the way of death. [9] Anyone staying in this city will die by the sword, famine, and plague; but anyone going out and falling on his knees before the Chaldeans who have closed in against you will live. He will escape with his life. [10] For I have set my face against this city in order to bring disaster and not to bring good—this is Yahweh's declaration. It has been given into the hand of the king of Babylon and he will burn it.'

translationNotes

this people

"the people of Jerusalem"

I am about to place before you the way of life and the way of death

Yahweh is offering the people of Jerusalem a choice that will determine whether they live or die.

by the sword, famine, and plague

Death by the sword refers to death in battle. AT: "in battle and by famine and plague" (See: Metonymy)

falling on his knees before

This symbolic act represents surrender. AT: "surrendering to" (See: Symbolic Action)

closed in against you

"attacked you from all sides"

He will escape with his life

The one who surrenders to the Babylonians will escape with his life, even though he will lose all his possessions.

I have set my face against this city

This idiom means he "firmly decided." AT: "I have made up my mind to oppose this city" (See: Idiom)

have set my face against

"am staring angrily at"

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

It has been given

This can be stated in active form. AT: "I have given it" (See: Active or Passive)

into the hand of the king

Here "hand" represents the power of the king to destroy the city. AT: "into the power of the king" (See: Metonymy)

translationWords

- life, live, lived, lives, living, alive
- face
- good, goodness
- king

Links:

- Introduction to Jeremiah
- Jeremiah 21 General Notes
- Jeremiah 21 translationQuestions

Jeremiah 21:11-12

UDB:

[11] Yahweh also told me to say this to the family of the king of Judah: "Listen to this message from Yahweh! [12] This is what he says to you descendants of King David:

'Every day, make fair decisions for the people whom you judge.

Help those who have been robbed.

Rescue them from robbers and abusers.

If you do not do that,

I will be angry and punish you with a fire that will be impossible to extinguish,

because of all the sins that you have committed.

ULB:

[11] Concerning the house of the king of Judah, listen to the word of Yahweh.

[12] House of David, Yahweh says, 'Bring about justice in the morning.

Rescue the one who has been robbed by the hand of the oppressor,

or my fury will go out like fire and burn,

and there is no one who can quench it, because of your evil deeds.

translationNotes

Concerning the house of the king of Judah, listen to the word of Yahweh

This may serve as a title for 21:12 - 23:8. AT: "Listen to what Yahweh says about the king of Judah, his family, and his servants"

the house of the king of Judah

The word "house" is a metonym for the family that lives in the house. In this case it refers to king and his family. AT: "the king of Judah and his family" (See: Metonymy)

House of David

This refers to the same people as "the house of the king of Judah." All of the kings of Judah were descendants of David. AT: "Descendants of David" (See: Metonymy)

Bring about justice in the morning

The abstract noun "justice" can be stated as an action. AT: "Always treat the people whom you rule over fairly" (See: Abstract Nouns)

the hand of the oppressor

Here "hand" refers to power. AT: "the power of the one who oppresses them" (See: Metonymy)

my fury will go out like fire and burn

Here Yahweh's punishment is spoken of as if it was a fire that would burn up those who did evil. AT: "I will punish and destroy you in my anger quickly and completely" (See: Metaphor)

there is no one who can quench it

Jeremiah continues the simile of Yahweh's punishment as a fire that was so hot that no one could put it out with water. (See: Metaphor)

translationWords

- house
- Judah, kingdom of Judah
- word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures
- David
- just, justice, justly
- oppress, oppression, oppressor
- hand, right hand, to hand over
- fire
- quench
- evil, wicked, wickedness

Links:

- Introduction to Jeremiah
- Jeremiah 21 General Notes
- Jeremiah 21 translationQuestions

Jeremiah 21:13-14

UDB:

13 I will fight against you people of Jerusalem,
you who live on top of a rocky hill above the valley.
I will fight against you people who boast, saying,
"No one can attack us and break through our defenses."
14 I will punish you for your wicked deeds like you deserve to be punished;
It will be as though I will light a fire in your forests
that will burn up everything around you.'"

ULB:

13 See, inhabitant of the valley! I am against you, rock of the plain—this is Yahweh's declaration—
I am against anyone who is saying, "Who will come down to attack us?" or "Who will enter our houses?"
14 I have assigned the fruit of your practices to come against you—this is Yahweh's declaration—
and I will light a fire in the thickets, and it will consume everything around it.'"

translationNotes

See

This alerts whoever is hearing to pay special attention to what follows. AT: "Pay attention"

inhabitant of the valley

Possible meanings are 1) this may refer to Jerusalem, which was located above a valley, because "inhabitant" is singular and feminine, as is Jerusalem or 2) this is directed to another city or group of people. Most versions leave the original form rather than specifying the city.

I am against

"I oppose" or "I am going to punish"

rock of the plain

This is a metaphor for a city whose people can defend themselves surrounded by cities that would be difficult to defend. This is also a metonym for the people who live in that city. Yahweh is using irony to tell them that they cannot defend themselves. AT: "you people who think you are safe" (See: Metaphor and Metonymy and Irony)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

Who will come down to attack us? ... Who will enter our houses?

These questions are used to state their confidence that they can resist attack. AT: "No one will attack us! ... No one will enter our houses!" (See: Rhetorical Question)

I have assigned the fruit of your practices to come against you

The result of their evil deeds is spoken of as fruit which grew from those practices. AT: "I will punish you as you deserve because of the things you have done" (See: Metaphor)

in the thickets

Possible meanings are 1) this is a metaphor for the columns of wood that supported the palace or 2) these are literal patches of brush. (See: Metaphor)

translationWords

- fruit, fruitful
- consume

Links:

- Introduction to Jeremiah
- Jeremiah 21 General Notes
- Jeremiah 21 translationQuestions

Jeremiah 22 General Notes

Structure and formatting

Some translations prefer to set apart quotations. The ULB and many other English translations indent the lines of 22:6-10, 13-28, 28-30, which are extended quotations.

Special concepts in this chapter

Luxury and oppression

Because the king lived in luxury and oppressed the poor, God was sending him and his mother into captivity unless he repented. The king lacked justice. (See: oppress, oppression, oppressor, repent, repents, repented, repentance and just, justice, justly)

Links:

- **Jeremiah 22:01 Notes**

Jeremiah 22:1-3

UDB:

[1] This is another message that Yahweh gave to me: "Go down to the palace of the king of Judah and say this to him: [2] 'You are the king of Judah. You are the ruler, like King David was. You and your officials and your people must listen [3] to what Yahweh says: "Act fairly and justly. Do what is right. Help those who have been robbed. Rescue people from those who oppress them. Stop doing evil deeds. Do not mistreat those who have come here from other countries, and do not mistreat orphans and widows. Stop murdering here in Jerusalem.

ULB:

[1] This is what Yahweh says, "Go down to the house of the king of Judah and proclaim this word there. [2] Say, 'King of Judah, listen to the word of Yahweh—you who sit on David's throne—you, and your servants, and your people who come through these gates. [3] Yahweh says this, "Perform justice and righteousness, and anyone who has been robbed—rescue him from the hand of the oppressor. Do not mistreat any foreigner in your land, or any orphan or widow. Do not commit violence or pour out innocent blood in this place.

translationNotes

the house of the king of Judah

"the palace of the king of Judah." The word "house" has a range of possible meanings. In this case it refers to the royal palace where the king lived.

proclaim this word

"proclaim this message"

listen to the word of Yahweh

"pay attention to the word of Yahweh"

you who sit on David's throne

This refers to the king of Judah.

sit on David's throne

The metonym "throne" refers to having authority as king, like David had. AT: "rule as king, like David before you" (See: Metonymy)

your people who come through these gates

These gates are the gates of the king's palace. AT: "your people who come to visit the king" (See: Assumed Knowledge and Implicit Information)

Perform justice and righteousness

The abstract nouns "justice" and "righteousness can be stated as actions. AT: "Act fairly and justly" (See: Abstract Nouns)

anyone who has been robbed—rescue him from the hand of the oppressor

"rescue anyone who has been robbed from the hand of the oppressor"

the hand of the oppressor

Here "the hand" refers to power or control. AT: "the power of the oppressor" or "the one who would harm him" (See: Metonymy)

Do not mistreat

"Do not treat badly"

orphan

a child who does not have parents

Do not ... pour out innocent blood

Here "pour out ... blood" is associated with murder, and "blood" refers to the murdered people. AT: "Do not ... murder innocent people" (See: Idiom and Synecdoche)

in this place

Possible meanings are 1) Jerusalem or 2) the whole country of Judah. This does not imply that it is good to murder people in other places.

translationWords

- Yahweh
- king
- Judah, kingdom of Judah
- proclaim, proclamation
- word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures
- David

- throne
- servant, slave, slavery
- gate, gate bar
- just, justice, justly
- righteous, righteousness
- hand, right hand, to hand over
- oppress, oppression, oppressor
- innocent
- blood

Links:

- Introduction to Jeremiah
- Jeremiah 22 General Notes
- Jeremiah 22 translationQuestions

Jeremiah 22:4-5

UDB:

[4] If you obey these commands carefully, there will always be some descendant of King David who will be ruling here in Jerusalem. The king and his officials and other people will ride through the gates of the city in chariots and on horses. [5] But if you refuse to pay attention to these commands, I, Yahweh, solemnly declare, that this palace will become a pile of rubble.“”’

ULB:

[4] For if you truly do these things, then kings sitting on David’s throne will enter the gates of this house riding in a chariot and on horses, he, his servants, and his people! [5] But if you do not listen to these words from me that I have announced—this is Yahweh’s declaration—then this royal house will become a ruin.”’

translationNotes

kings sitting on David’s throne

The metonym “throne” refers to kingly authority like David had. AT: “kings, ruling like David before them” (See: Metonymy)

the gates of this house

This refers to the gates to the courtyard of the palace.

riding in a chariot and on horses

This phrase is a metonym that describes the kings as powerful and wealthy. (See: Metonymy)

he, his servants, and his people

This sentence lists all who will be powerful and wealthy. This can be stated clearly. AT: “he, his servants, and his people will ride into the palace on chariots and horses” (See: Ellipsis)

if you do not listen to

“if you refuse to pay attention to” or “if you do not obey”

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: First, Second, or Third Person)

this royal house

This phrase here appears to refer specifically to the royal palace.

translationWords

- David
- throne
- gate, gate bar
- chariot
- horse
- royal
- ruin, ruins

Links:

- Introduction to Jeremiah
- Jeremiah 22 General Notes
- Jeremiah 22 translationQuestions

Jeremiah 22:6-7

UDB:

[6] And this is what Yahweh says about the house of the king of Judah:

”I like this palace, like I like the forests in the region of Gilead
and the mountains in Lebanon.
But I will cause this palace to become a desert,
a place that no one lives in.
[7] I will select troops who will destroy this palace;
each soldier will use his own tools to wreck the building.
They will cut into pieces the beautiful big cedar beams
and throw them into a fire.”

ULB:

[6] For Yahweh says this concerning the house of the king of Judah,

’You are like Gilead, or like the summit of Lebanon to me. Yet I will turn you into a wilderness,
into cities with no inhabitants.
[7] For I have designated destroyers to come against you! Men with their weapons
will cut off the best of your cedars and let them fall into the fire.

translationNotes

the house of the king of Judah

Possible meanings are 1) this refers to the royal palace where the king lived or 2) “house” is a metonym for the family that lives in the house, who were the royal line of the kings of Judah. AT: “the royal dynasty of Judah” (See: Metonymy)

You are like Gilead, or like the summit of Lebanon

Possible meanings are 1) “You are as beautiful as Gilead or the summit of Lebanon” or 2) “You give me as much pleasure as Gilead or the summit of Lebanon.” (See: Simile)

turn you into a wilderness

What was formerly beautiful is said to become bare and deserted. AT: “cause you to become empty like the desert” (See: Metaphor)

I have designated destroyers to come against you

“I have chosen an army to attack you”

the best of your cedars

Possible meaning are 1) the beams of the palace or 2) the leading men of the royal family. (See: Metaphor)

fall into the fire

Possible meanings are 1) a literal fire that will burn the palace beams or 2) the destruction of the royal family is spoken of as if they were burned in a fire. (See: Metaphor)

translationWords

- Gilead
- Lebanon
- turn, turn away, turn back
- desert, wilderness
- cut off
- cedar
- fire

Links:

- Introduction to Jeremiah
- Jeremiah 22 General Notes
- Jeremiah 22 translationQuestions

Jeremiah 22:8-9

UDB:

[8] People from many nations will walk past the ruins of this city and say to each other, “Why did Yahweh destroy this city that was very great?” [9] And other people will reply, “He did it because his people stopped obeying the agreement that they had made with Yahweh their God. Instead, they worshiped other gods.”

ULB:

[8] Then many nations will pass by this city. Each person will say to the next, “Why has Yahweh acted in this way toward this great city?”

[9] Then the other will answer, “Because they abandoned the covenant of Yahweh their God and bowed down to other gods and worshiped them.”

translationNotes

Then many nations will pass by this city

Here “nations” refers to the people from those nations that pass by. AT: “Then many people from various nations will pass by this city” (See: Synecdoche)

bowed down to other gods and worshiped them

These two phrases mean the same thing. The phrase “bowed down” describes the posture that people used in worship. AT: “they worshiped other gods” (See: Doublet and Symbolic Action)

translationWords

- nation
- Yahweh
- covenant, covenants
- God
- bow, bow down
- god, gods, goddess
- worship

Links:

- Introduction to Jeremiah
- Jeremiah 22 General Notes
- Jeremiah 22 translationQuestions

Jeremiah 22:10

UDB:

[10] Yahweh also says, ”Do not mourn for King Josiah;
do not cry because he has died.
Instead, mourn for King Jehoahaz, his son,
because he will be captured and taken to another country,
and he will never return to see his own country, Judah, again.”

ULB:

[10] Do not weep for the one who is dead or mourn for him; but weep bitterly for him who is about to go away,
because he will never return and see his native land again.’

translationNotes

General Information:

Yahweh has shifted from addressing the King of Judah and is now speaking to a general audience.

the one who is dead

This is singular, and refers to King Josiah who had been killed.

him who is about to go away

This refers to King Jehoahaz who was taken into exile in Egypt.

never return and see his native land

“never come back and see the land of Israel again” or “never see his homeland again”

translationWords

- death, die, dead
- mourn, mourning

Links:

- Introduction to Jeremiah
- Jeremiah 22 General Notes
- Jeremiah 22 translationQuestions

Jeremiah 22:11-12

UDB:

[11] Jehoahaz became king after his father, King Josiah, died, but Jehoahaz was captured and taken to Babylonia. And this is what Yahweh says about him: "He also will never return to Judah. [12] He will die in that country where they have taken him as a captive and will never see his own country again."

ULB:

[11] For Yahweh says this about Jehoahaz son of Josiah king of Judah, who served as king instead of Josiah his father, 'He has gone from this place and will not come back. [12] He will die there in the place to where they have exiled him, and he will never again see this land.'

translationNotes

Jehoahaz

The name in Hebrew is "Shallum," but he is better known as Jehoahaz. (See: How to Translate Names)

who served as king instead of Josiah his father

"who became king when his father, Josiah, died"

translationWords

- Josiah
- serve, service
- exile, the Exile

Links:

- Introduction to Jeremiah
- Jeremiah 22 General Notes
- Jeremiah 22 translationQuestions

Jeremiah 22:13-14

UDB:

[13] And Yahweh said to me, "Terrible things will happen to King Jehoahaz's brother, King Jehoiakim.

He unjustly forced men to build his palace.

The rooms on the upper level were built by men who were forced unjustly to do that work;

he forced his neighbors to work for nothing;

he did not pay them anything.

[14] He said, 'I will force my workers to build a huge beautiful palace

with very large rooms and many windows.

They will cover the walls with fragrant cedar panels

and paint them bright red.'"

ULB:

[13] Woe to him who builds his house by unrighteousness, his upper rooms by injustice,

who makes his neighbor work for him for nothing, and he does not give him his wages;

[14] he says, 'I will build for myself a large house with spacious upper rooms.'

So he cuts out large windows for it, and he panels it with cedar, and he paints it red.

translationNotes

him who builds his house ... he says

These refer to King Jehoiakim.

builds his house by unrighteousness, his upper rooms by injustice

The abstract nouns "unrighteousness" and "injustice" have similar meanings, are repeated for emphasis, and can be stated as actions. AT: "unjustly forced men to build his house and his upper rooms" (See: Doublet and Abstract Nouns)

his house

The word "house" is a metonym for the family that lives in the house. In this case it refers to King Jehoiakim and his family. (See: Metonymy)

a large house with spacious upper rooms ... large windows ... cedar ... red

These characteristics all describe a very expensive house.

translationWords

- woe
- house
- unrighteous, unrighteousness
- unjust, unjustly, injustice
- works, deeds, work, acts

Links:

- Introduction to Jeremiah
- Jeremiah 22 General Notes
- Jeremiah 22 translationQuestions

Jeremiah 22:15-16

UDB:

15 But it is certainly not having a beautiful cedar palace that causes a king to be great!

Jehoiakim's father, Josiah, also had plenty of things to eat and drink.

But Josiah always did things that are right and just,

and that is why God blessed him.

16 Josiah acted justly and helped poor and needy people,

so things went well for him.

Yahweh says, "That is the way a person should behave who knows me.

ULB:

15 Is this what makes you a good king, that you wanted to have boards of cedar?

Did not your father also eat and drink, yet do justice and righteousness? Then things went well for him.

16 He judged in favor of the poor and needy. It was good then. Is this not what it means to know me?—this is Yahweh's declaration.

translationNotes

Is this what makes you a good king, that you wanted to have boards of cedar?

Yahweh asks this rhetorical question to rebuke Jehoiakim for his expensive palace. AT: "Having a cedar palace does not make you a good king." (See: Rhetorical Question)

Did not your father also eat and drink, yet do ... righteousness?

Yahweh asks this rhetorical question to remind Jehoiakim about the example of his father, King Josiah. AT: "Your father King Josiah enjoyed his life, yet did ... righteousness." (See: Rhetorical Question)

do justice and righteousness

These abstract nouns have similar meanings, are repeated for emphasis and can be stated as actions. AT: "act justly and fairly" (See: Doublet and Abstract Nouns)

It was good then

"Things went well for him"

Is this not what it means to know me?

Yahweh asks this rhetorical question to rebuke Jehoiakim for not following the example of his father, King Josiah. AT: “This is what it means to know me.” (See: Rhetorical Question)

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: First, Second, or Third Person)

translationWords

- just, justice, justly
- righteous, righteousness
- judge, judges, judgment, judgments
- favor, favors, favorable, favoritism
- know, knowledge, make known
- Yahweh
- declare, declaration

Links:

- Introduction to Jeremiah
- Jeremiah 22 General Notes
- Jeremiah 22 translationQuestions

Jeremiah 22:17-19

UDB:

17 But Jehoiakim, you are greedy and desire only to obtain things by acting dishonestly.
You murder innocent people,
you oppress poor people,
and you treat people cruelly and violently."
18 Therefore, this is what Yahweh says about Jehoiakim son of King Josiah:
"When he dies, people will not mourn for him.
They will not say to each other, 'It is very sad; we are so sorry!'
The people whom he ruled will not mourn for him, saying,
'We are sad that our king is dead; we are so sorry that the wonderful things that happened while he was king are ended.'
19 When he dies, people will do to his corpse what they do to a dead donkey;
his corpse will be dragged out of Jerusalem and dumped outside the gates!

ULB:

17 But there is nothing in your eyes and heart except worry for your unjust profit and for pouring out innocent blood,
for producing oppression and crushing of others.
18 Therefore this is what Yahweh says about Jehoiakim son of Josiah, king of Judah:
They will not lament for him, saying,
'Woe, my brother!' or 'Woe, my sister!'
They will not lament for him, saying,
'Woe, master!' or 'Woe, majesty!'
19 He will be buried with a donkey's burial,
dragged away and thrown out beyond the gates of Jerusalem.

translationNotes

there is nothing in your eyes and heart except worry ... crushing of others

Here "eyes" is a metonym for seeing and "heart" is a metonym for thinking. AT: "you never look for or think about anything except ... crushing of others" or "you only look for and think about ways to cheat others and pour out innocent blood, and to oppress and crush others" (See: Metonymy)

unjust profit

This is getting money by cheating or by using unfair means.

pouring out innocent blood

Here “pouring out … blood” is associated with murder, and “blood” refers to the murdered people. AT: “murdering innocent people” (See: Idiom and Synecdoche)

crushing of others

“doing violence to others in order to get money”

They will not lament for him

In verse 18, Yahweh stops speaking directly to Jehoiakim and begins to speak to other people. Here “lament” refers to grieving at Jehoiakim’s death. AT: “They will not lament for Jehoiakim when he dies” (See: Ellipsis)

Woe, my brother! … Woe, my sister! … Woe, master! … Woe, majesty!

Yahweh uses the word “Woe” several times for emphasis. He addresses the various people who would normally show great sadness when someone dies. (See: Parallelism)

He will be buried with a donkey’s burial, dragged away and thrown out

The burial of Jehoiakim is spoken of as being the same as the manner in which people would bury a donkey. This can be stated in active form. AT: “They will bury his dead body the way they would bury a dead donkey; they will drag it away and throw it out” (See: Metaphor and Active or Passive)

translationWords

- heart, hearts
- profit, profitable
- innocent
- blood
- oppress, oppression, oppressor
- Jehoiakim
- king
- Judah
- lament, laments, lamentation
- lord, lords, master, masters, sir, Sir, Sirs
- majesty
- bury, buried, burial

- donkey, mule
- gate, gate bar
- Jerusalem

Links:

- Introduction to Jeremiah
- Jeremiah 22 General Notes
- Jeremiah 22 translationQuestions

Jeremiah 22:20-21

UDB:

[20] You people of Judah, go to the mountains in Lebanon and weep,
shout in the mountains of the Bashan region,
call out in mourning in the mountains of Moab,
because all your friends in those areas have been destroyed.
[21] When you were prosperous, I warned you,
but you replied, 'We will not pay attention to what you say.'
You have been acting like that since you were young;
you have never obeyed me.

ULB:

[20] Go up Lebanon's mountains and shout. Lift your voice in Bashan.
Shout from the Abarim mountains, for all of your friends will be destroyed.
[21] I spoke to you when you were safe, but you said, 'I will not listen.'
This was your custom since your youth, for you have not listened to my voice.

translationNotes

General Information:

It appears that Yahweh is here speaking to the people of Jerusalem, telling them that they will be destroyed.

Lift your voice

This idiom refers to shouting. In this case, they are crying out in grief. AT: "Cry out" (See: Idiom)

Abarim mountains

a mountain range that was southeast of Jerusalem (See: How to Translate Names)

I spoke to you when you were safe

"I spoke to you when you were doing well"

This was your custom

“This was your way of life”

you have not listened to my voice

Listening is a metonym for obeying. AT: “you have not obeyed me” (See: Metonymy)

translationWords

- Lebanon
- voice
- Bashan

Links:

- Introduction to Jeremiah
- Jeremiah 22 General Notes
- Jeremiah 22 translationQuestions

Jeremiah 22:22-23

UDB:

[22] So, now I will punish all your leaders;
it will be as though they have been blown away by the wind.
They will be captured by your enemies and taken to another country.
When that happens, you will truly be ashamed and disgraced
because of all the wicked things that you have done.
[23] Now, your king enjoys living in the cedar rooms in his palace,
but soon he will be punished,
and then he will groan
like a woman who is giving birth to a baby."

ULB:

[22] The wind will shepherd away all your shepherds, and your friends will go into captivity.
Then you will certainly be ashamed and humiliated by all of your evil deeds.
[23] You who live in 'Lebanon,' who is nestled in cedar buildings,
how you will be pitied when the labor pains come upon you, pain like that of a woman in labor!"

translationNotes

The wind will shepherd away all your shepherds

This is a wordplay—Yahweh uses the idea of "shepherd" in two different ways. Here "shepherds" is a metaphor for the leaders of Jerusalem, and the wind "leads" them away. The wind represents Yahweh. AT: "I will take your leaders away as if the wind had blown them away" (See: Metaphor)

go into captivity

"become captives" or "go into exile"

You who live in 'Lebanon,' who is nestled in cedar buildings

Yahweh speaks of the royal palace as "Lebanon" and "cedar buildings" because it was constructed with a lot of cedar. AT: "You who live in a palace made from the cedars of Lebanon" (See: Metaphor)

You who live

This “You” is singular and refers to the king. (See: Forms of You)

how you will be pitied

The meaning of the Hebrew is not clear. This can be stated in active form. Possible meanings are 1) “they will greatly pity you” or 2) “you will groan greatly.” (See: Active or Passive)

when the labor pains come upon you, pain like that of a woman in labor

The pain that the king will feel when his enemies defeat him will be as intense as the pain a woman feels in childbirth. AT: “when you experience pain as intense as the pain of a woman in childbirth” (See: Simile)

translationWords

- shepherd, to shepherd
- captive, captivity
- shame, shameful, ashamed
- evil, wicked, wickedness
- works, deeds, work, acts
- life, live, lived, lives, living, alive
- labor pains, in labor

Links:

- Introduction to Jeremiah
- Jeremiah 22 General Notes
- Jeremiah 22 translationQuestions

Jeremiah 22:24-26

UDB:

[24] Yahweh says this: "Jehoiachin son of King Jehoiakim of Judah, as surely as I am alive, I will punish you. Even if you were the ring on my finger that shows that I am the king, I would pull you off. [25] You are afraid of King Nebuchadnezzar of Babylon and his huge army, because they are wanting to kill you. I will enable them to capture you. [26] I will expel you and your mother from this land, and you will be taken to another country. Neither of you were born there, but you will both die there.

ULB:

[24] "As I live—this is Yahweh's declaration—even if you, Jehoiachin son of Jehoiakim, king of Judah, were the signet on my right hand, I would tear you off. [25] For I have given you to the hand of the ones seeking your life and to the hand of those before whom you are afraid, even to the hand of Nebuchadnezzar king of Babylon and the Chaldeans. [26] I will throw you and your mother who bore you into another land, a country where you were not born, and there you will die.

translationNotes

As I live

"As surely as I am alive." Yahweh uses this expression to show that what he says next is certainly true. This is a way of making a solemn promise. AT: "I solemnly swear" (See: Idiom)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

even if you ... were the signet on my right hand

Yahweh speaks to Jehoiachin as if it were possible for him to be the ring on Yahweh's hand. (See: Hypothetical Situations)

the signet on my right hand

A signet ring was used by a king to place his seal of authority on documents. The signet ring therefore represents authority to rule. The right hand also represents authority to rule. AT: "the signet ring on my right hand that represented my authority to be king" (See: Metonymy)

I would tear you off

“I would tear you off from my hand” or “I would quickly pull you off of my hand”

I have given you to the hand of the ones seeking your life

This can be stated in active form. AT: “I have made it possible for the ones seeking your life to capture you” (See: Active or Passive)

to the hand of

Here the metonym “hand” represents power and control. (See: Metonymy)

seeking your life

This phrase represents wanting or trying to kill someone. See how this phrase is translated in Jeremiah 11:21. AT: “trying to kill you” (See: Metaphor)

translationWords

- Jehoiachin
- Jehoiakim
- hand, right hand, to hand over
- fear, fears, afraid
- Nebuchadnezzar
- Babylon, Babylonian
- Chaldea, Chaldean
- death, die, dead

Links:

- Introduction to Jeremiah
- Jeremiah 22 General Notes
- Jeremiah 22 translationQuestions

Jeremiah 22:27-28

UDB:

27 You will never return to this land that you will very much desire to return to."

28 Someone said, "Jehoiachin will be like a broken pot

that is despised and which no one wants.

He and his children will be exiled to a foreign land.

ULB:

27 About this land to which they will want to return, they will not come back here.

28 Is this a despised and shattered vessel? Is this man Jehoiachin a pot that pleases no one?

Why have they thrown him and his descendants out, and have poured them out into a land that they did not know?

translationNotes

this land to which they will want to return

This refers to the land of Judah.

Is this a despised and shattered vessel? ... did not know?

It is not clear who is speaking in verse 28.

Is this a despised and shattered vessel? Is this man Jehoiachin a pot that pleases no one?

Jehoiachin is spoken of as a pot that was completely worthless and not liked by anyone. The questions emphasize that he has no value or friends. AT: "Jehoiachin is as useless as a broken vessel and no one is happy with him." (See: Metaphor and Rhetorical Question)

Why have they thrown him and his descendants out, and have poured them out into a land that they did not know?

This rhetorical question explains what will happen to the worthless Jehoiachin. AT: "Therefore the enemy will remove Jehoiachin and his family from the land and take them to a foreign land." (See: Rhetorical Question)

have poured them out

Jehoiachin and his descendants are spoke of as if they had been poured out in another country like garbage from a vessel. (See: Metaphor)

translationWords

- descendant, descended from
- know, knowledge, make known

Links:

- Introduction to Jeremiah
- Jeremiah 22 General Notes
- Jeremiah 22 translationQuestions

Jeremiah 22:29-30

UDB:

[29] I want the people in this land to listen carefully to this message from Yahweh.

[30] This is what Yahweh says:

"In the record about the kings of Judah, write down that it will be as though this man Jehoiachin had no children,

and that he has not been successful during his life,

because none of his children will ever become king

to rule over the people of Judah."

ULB:

[29] Land, Land, Land! Hear the word of Yahweh!

[30] Yahweh says this, 'Write about this man Jehoiachin: He will be childless.

He will not prosper during his days, and no one among his descendants will achieve success

or ever again sit on David's throne and rule over Judah.'"

translationNotes

Land, Land, Land

Yahweh speaks his message to all the people of the land by calling out to the land where they live. The title is repeated to call attention to the message. (See: Apostrophe)

He will be childless

Jehoiachin has several sons. This phrase, then, means it is as if he was childless. His children will not succeed him as king. AT: "It will be as if he did not have any children" (See: Assumed Knowledge and Implicit Information)

sit on David's throne

Sitting on a throne is a metonym for ruling as king. AT: "become king" (See: Metonymy)

translationWords

- word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures
- David

- throne
- ruler, rule
- Judah, kingdom of Judah

Links:

- Introduction to Jeremiah
- Jeremiah 22 General Notes
- Jeremiah 22 translationQuestions

Jeremiah 23 General Notes

Structure and formatting

Some translations prefer to set apart quotations. The ULB and many other English translations indent the lines of 23:5-6, 9-24, which are extended quotations.

Special concepts in this chapter

Prophesying lies

The false prophets had encouraged people to continue sinning by saying everything will be alright. (See: prophet, prophets, prophecy, prophesy, seer, prophetess and sin, sins, sinned, sinful, sinner, sinning)

Other possible translation difficulties in this chapter

Wordplay

In Hebrew, the word for "message" can also mean "burden." In translations that are using footnotes, you may want to explain the wordplay in a footnote. In translations that are not using footnotes or which will primarily be distributed in an oral form, you may need a sentence like "What message has the Lord burdened you with now?" or "You (plural) call God's message a heavy burden on you."

Links:

- **Jeremiah 23:01 Notes**

Jeremiah 23:1-2

UDB:

[1] Yahweh declares, "Terrible things will happen to the leaders of my people—those who are like shepherds of the people who are like my sheep—because they have scattered my people and sent them away, and have not taken care of them. [2] So, this is what I, Yahweh, the God whom the Israelite people worship, say to those leaders: 'Instead of taking care of my people and leading them to places where they are safe like a shepherd does for his sheep, you have scattered them. So I will punish you for the evil things that you have done.

ULB:

[1] "Woe to the shepherds who destroy and scatter the sheep of my pasture—this is Yahweh's declaration." [2] Therefore Yahweh, the God of Israel, says this concerning the shepherds who are shepherding his people, "You have scattered my flock and have driven them away. You have not cared for them. So I am about to punish you for the evil you have done—this is Yahweh's declaration.

translationNotes

General Information:

In verses 1-4, Yahweh refers to Israel as his pasture, the people of Israel as his sheep, and the leaders of Israel as the shepherds. Shepherds have a duty to protect the sheep, but the leaders were not doing that. (See: Metaphor)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

You have scattered my flock and have driven them away

These two phrases have similar meanings. The second one strengthens the thought in the first. (See: Doublet)

translationWords

- woe
- shepherd, to shepherd
- sheep, ram, ewe
- Yahweh

- declare, declaration
- God
- Israel, Israelites
- people of God, my people
- flock, herd
- cast out, drive out, throw out
- know, knowledge, make known
- evil, wicked, wickedness

Links:

- Introduction to Jeremiah
- Jeremiah 23 General Notes
- Jeremiah 23 translationQuestions

Jeremiah 23:3-4

UDB:

[3] But later I will gather those who are still alive, from the countries where I have forced them to go. I will bring them back to their own country, where they will have many children, and their number will increase. [4] Then I will appoint other leaders for my people, leaders who will take care of them. And my people will never be afraid of anything again, and none of them will be like a lost sheep that has been driven off by its shepherd.'"

ULB:

[3] I myself will gather the remnant of my flock from all of the lands where I have driven them, and I will return them to a grazing place, where they will be fruitful and increase. [4] Then I will raise up shepherds over them who will shepherd them so they will no longer fear or be shattered. None of them will go missing—this is Yahweh's declaration.

translationNotes

General Information:

Yahweh continues to speak about the people of Israel as if they were his sheep and the leaders of Israel as if they were his shepherds. (See: Metaphor)

to a grazing place

Yahweh refers to the land of Israel as if it were good pasture for his people. This good pasture is a metonym for provision for their needs. AT: "to good pasture" or "to where all their needs will be supplied" (See: Metaphor and Metonymy)

they will be fruitful and increase

The word "increase" explains how they will be "fruitful." AT: "they will increase greatly in number" (See: Doublet)

I will raise up

"I will appoint"

they will no longer fear or be shattered

The words "be shattered" mean that someone has caused them to be afraid and mean basically the same thing as "fear." This can be stated in active form. AT: "no one will make them afraid anymore" (See: Doublet and Active or Passive)

None of them

“None of my people”

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: First, Second, or Third Person)

translationWords

- remnant
- flock, herd
- cast out, drive out, throw out
- fruit, fruitful
- raise, raises, raised, rise, risen, arise, arose
- fear, fears, afraid

Links:

- Introduction to Jeremiah
- Jeremiah 23 General Notes
- Jeremiah 23 translationQuestions

Jeremiah 23:5-6

UDB:

[5] Yahweh also says,

”Some day I will appoint for you a righteous man

who will be a descendant of King David.

As king, he will do what is just and right for all the people in the nation.

[6] At that time, he will save all the Israelite people from their enemies,

and they will be safe.

And his name will be

‘Yahweh, the one who does what is right for us.’”

ULB:

[5] See, the days are coming—this is Yahweh’s declaration—when I will raise up for David a righteous branch.

He will reign as king; he will act wisely and cause justice and righteousness in the land.

[6] In his days Judah will be rescued, and Israel will live in security.

Then this is the name by which he will be called: Yahweh is our righteousness.

translationNotes

See

This word alerts us to pay attention to the surprising information that follows.

days are coming

A future time is spoken of as if it were an object coming toward the speaker or the hearers. AT: “the time will happen” (See: Idiom)

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: First, Second, or Third Person)

I will raise up

This idiom means he will appoint a successor. (See: Idiom)

a righteous branch

This future king descended from David is spoken of as if he were a branch grown on a tree. AT: "a righteous descendant" (See: Metaphor)

a righteous branch

Some modern versions translate this as "a legitimate successor to the throne."

cause justice and righteousness in the land

The abstract nouns "justice" and "righteousness" can be stated as actions. AT: "cause people to act justly and rightly" (See: Abstract Nouns)

in the land

Here "land" refers to the people who live in the land. AT: "for all the people in the nation" (See: Metonymy)

Judah will be rescued

Here "Judah" refers to the people of Judah. AT: "the people of Judah will be rescued" (See: Metonymy)

Judah will be rescued

This can be stated in active form. AT: "He will rescue Judah from their enemies" (See: Active or Passive and Assumed Knowledge and Implicit Information)

Israel will live in security

Here "Israel" refers to the people of Israel. AT: "the people of Israel will live in security" (See: Metonymy)

he will be called

this refers to the king

Yahweh is our righteousness

The abstract noun "righteousness" can be stated as an action. AT: "Yahweh, the one who does what is right for us" (See: Abstract Nouns)

translationWords

- raise, raises, raised, rise, risen, arise, arose
- David
- righteous, righteousness
- reign
- king
- just, justice, justly
- Judah, kingdom of Judah
- life, live, lived, lives, living, alive
- name, names, named

Links:

- Introduction to Jeremiah
- Jeremiah 23 General Notes
- Jeremiah 23 translationQuestions

Jeremiah 23:7-8

UDB:

7 Yahweh also says that at that time, people who are solemnly promising to do something will no longer say, “I will do it as surely as Yahweh lives, who rescued the Israelite people from Egypt.” 8 Instead, they will say, “I will do it as surely as Yahweh lives, who brought us Israelite people back to our own land, from the land to the northeast and from all the other countries to which he had exiled us.” And they will live in their own land again.

ULB:

7 Therefore see, days are coming—this is Yahweh’s declaration—when they will no longer say, ‘As Yahweh lives, who brought the people of Israel up from the land of Egypt.’ 8 Instead they will say, ‘As Yahweh lives, who brought up and who led back the descendants of the house of Israel from the northern land and all the lands where they had been driven.’ Then they will live in their own land.”

translationNotes

General Information:

These verses are very similar to Jeremiah 16:14-15, although not exactly the same. Compare how you translated those verses.

see

The word “see” here alerts the reader to pay attention to the important information that follows.

days are coming

A future time is spoken of as if it were an object coming toward the speaker or the hearers. AT: “the time will happen” (See: Idiom)

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: First, Second, or Third Person)

As Yahweh lives

“as surely as Yahweh is alive.” The people use this expression to show that what they say next is certainly true. This is a way of making a solemn promise. See how you translated this in Jeremiah 4:2. AT: “I solemnly swear” (See: Idiom)

who brought up and who led back

These two phrases mean the same thing and can be combined. AT: “who brought back” (See: Doublet)

the house of Israel

The word “house” is a metonym for the family that lives in the house. In this case it refers to the kingdom of Israel. See how you translated this in Jeremiah 3:18. AT: “Israel” or “the kingdom of Israel” (See: Metonymy)

the northern land and all the lands where they had been driven

This refers to the way the northern ten tribes of Israel were captured and spread out among the surrounding countries.

Then they will live in their own land

This refers to Israel, from where they were scattered. This can be stated explicitly. AT: “Then they will live in their own land again” (See: Assumed Knowledge and Implicit Information)

translationWords

- people group, peoples, the people, a people
- Egypt, Egyptian
- descendant, descended from
- house
- kingdom of Israel

Links:

- Introduction to Jeremiah
- Jeremiah 23 General Notes
- Jeremiah 23 translationQuestions

Jeremiah 23:9-10

UDB:

[9] I am very sad in my deepest emotions because of the sacred message that Yahweh has spoken about what will happen to of the false prophets;

it is as though all my bones shake.

I stagger like a man who is drunk

after drinking a lot of wine,

[10] The land is full of people who commit adultery;

and Yahweh has cursed the land.

Even the pastures in the desert are all dried up,

because the people do what is evil,

and the false prophets use their power to do things that are not just.

ULB:

[9] Regarding the prophets, my heart is broken in me, and all of my bones tremble. I have become like a drunk man,

like a man whom wine has overpowered, because of Yahweh and his holy words.

[10] For the land is full of adulterers. Because of these the land is dried up.

The meadows in the wilderness dry up. These prophets' paths are wicked; their power is not used in a right manner.

translationNotes

General Information:

In verses 9-32 Jeremiah delivers Yahweh's message to the false prophets and the priests. Jeremiah is speaking in verse 9, but it is not clear if verse 10 are the words of Jeremiah or of Yahweh.

Regarding the prophets, my heart is broken in me, and all of my bones tremble

The prophet speaks of his heart being broken and his bones trembling because he is afraid of the judgment that will result from the lies of the false prophets. AT: "I have great fear for what will happen because of the false prophets" (See: Metonymy)

my heart is broken in me

This idiom refers to deep sadness. AT: "I am very sad" (See: Idiom)

all of my bones tremble

Here trembling is associated with fear. AT: “I am very afraid” (See: Metonymy)

I have become like a drunk man, like a man whom wine has overpowered

People who are drunk are not able to control themselves. Likewise, Jeremiah has lost control of himself out of fear of Yahweh’s punishment. AT: “I am like a drunk man; I cannot control myself” (See: Simile)

the land is full of adulterers

The land is spoken of as if it were a container and the adulterers were objects that filled the container completely. That is, everyone in the land is an adulterer, which in turn is an exaggeration for very many people being adulterers. (See: Hyperbole and Generalization)

adulterers

This word here probably has two senses. It has the literal meaning that the men in the nation had committed adultery against their own wives, and it also has the figurative meaning that they had abandoned Yahweh in order to worship idols. (See: Metaphor)

the land is dried up

Some modern versions interpret this Hebrew phrase as “the land mourns.”

These prophets’ paths are wicked

The wicked actions of the false prophets are spoken of as if they were walking on an evil path. AT: “These prophets are doing things that are wicked” (See: Metaphor)

translationWords

- prophet, prophets, prophecy, prophesy, seer, prophetess
- heart, hearts
- drunk, drunkard
- wine, wineskin, new wine
- holy, holiness
- word, words
- adultery, adulterous, adulterer, adulteress, adulterers, adulteresses
- mourn, mourning
- desert, wilderness
- power, powers

Links:

- Introduction to Jeremiah
- Jeremiah 23 General Notes
- Jeremiah 23 translationQuestions

Jeremiah 23:11-12

UDB:

11 Yahweh says, "Even the priests and the prophets are ungodly;
they do wicked things even in his temple.
12 Therefore, it will be as though the paths that they walk on are slippery.
It will be as though they are being chased in the darkness,
and there they will fall down,
because I will cause them to experience disasters
at the time that I will punish them.
That will surely happen because I, Yahweh, have said it."

ULB:

11 "For both the prophets and the priests are polluted. I even found their wickedness in my house!—this is Yahweh's declaration—
12 therefore their way will be like a slippery place in the darkness. They will be pushed down. They will fall in it.
For I will send disaster against them in the year of their punishment—this is Yahweh's declaration.

translationNotes

Connecting Statement:

Jeremiah continues to deliver Yahweh's message about the false prophets and priests that he began in Jeremiah 23:9.

the prophets and the priests are polluted

The prophets and priests are defiled by sin in the same way that water can be polluted by filth. AT: "the prophets and the priests are sinful" (See: Metaphor)

I even found their wickedness in my house!

The abstract noun "wickedness" can be stated as an action. AT: "I know that they have even acted wickedly in my temple!" (See: Abstract Nouns)

in my house

This refers to the temple in Jerusalem.

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

their way will be like a slippery place in the darkness

The danger of their actions is spoken of as if they were about to fall off the slippery edge of a cliff in the dark and injure themselves. AT: "there actions are unstable and dangerous, like walking on a slippery place in the darkness" (See: Simile)

I will send disaster against them

Yahweh speaks of disaster as an enemy that he will send to attack the priests and false prophets. AT: "I will cause them to experience disaster" (See: Metaphor)

in the year of their punishment

"when their time for punishment comes" or "when the time comes for me to punish them"

translationWords

- priest, priests, priesthood
- house of God, Yahweh's house
- darkness
- send, send out, sent
- punish, punishment

Links:

- Introduction to Jeremiah
- Jeremiah 23 General Notes
- Jeremiah 23 translationQuestions

Jeremiah 23:13-15

UDB:

[13] Previously I saw that the prophets in Samaria were doing something that was wrong;
they were prophesying, saying that Baal gave them the messages that they were proclaiming,
and they were deceiving my people.
[14] And now I have seen the prophets in Jerusalem doing terrible things.
They commit adultery
and habitually tell lies.
They encourage evil people to continue to do evil things,
with the result that the people do not stop sinning.
Those prophets are as wicked as the people in Sodom and Gomorrah were.
[15] So, this is what Yahweh, commander of the angel armies, says about those false prophets:
"I will give those prophets bitter things to eat
and poison to drink,
because it is because of them that this land is filled with people who do wicked deeds."

ULB:

[13] For I have seen the prophets in Samaria doing what is repulsive:
They prophesied by Baal and led my people Israel astray.
[14] Among the prophets in Jerusalem I have seen horrible things:
They commit adultery and walk in deceit.
They strengthen the hands of evildoers; no one turns back from his evildoing.
All of them have become like Sodom to me and its inhabitants like Gomorrah!"
[15] Therefore Yahweh of hosts says this concerning the prophets,
"Look, I am about to make them eat wormwood and drink poisonous water,
for pollution has gone out from the prophets of Jerusalem to all the land."

translationNotes

Connecting Statement:

Jeremiah continues to deliver Yahweh's message about the false prophets and priests that he began in Jeremiah 23:9.

led my people Israel astray

The deception of the people by the false prophets is spoken of as leading them down the wrong path. AT: “deceived my people, the Israelites” (See: Metaphor)

They commit adultery

Possible meanings are 1) they were literally unfaithful to their wives or 2) their worship of other gods is spoken of as spiritual adultery.

walk in deceit

This idiom means they lived a life of deceit. AT: “live in dishonesty” (See: Idiom)

They strengthen the hands of evildoers

Here “hands” refers to the whole person. AT: “They strengthen those who do evil” or “They encourage people who do evil” (See: Synecdoche)

no one turns back from his evildoing

This can be state in positive form. AT: “everyone continues in their sin”

All of them have become like Sodom ... like Gomorrah

Sodom and Gomorrah were cities that were so wicked that God destroyed them with fire from heaven. AT: “They all became as evil as Sodom ... as wicked as Gomorrah” (See: Simile)

Yahweh of hosts says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

Look

The word “look” here alerts the reader to pay attention to the important information that follows.

I am about to make them eat wormwood and drink poisonous water

Wormwood is a plant that is very bitter and unpleasant to eat. This phrase describes the punishment that Yahweh was going to bring about on the evil prophets. In the same way wormwood was bitter and the water was poisonous, so would Yaweh’s judgment be on the evil prophets. (See: Metaphor)

I am about to

“I will soon”

pollution has gone out from the prophets

Here the evil teaching of the priests and false prophets is spoken of as if it were something filthy that ruined the land. AT: “evil has come from the prophets” (See: Metaphor)

pollution

dirty and unsafe things that spoil the air, water, or land where they are found

translationWords

- Samaria, Samaritan
- Baal
- people of God, my people
- Jerusalem
- walk, walks, walked, walking
- deceive, deceit, deception, deceptive
- hand, right hand, to hand over
- turn, turn away, turn back
- Sodom
- Gomorrah
- Yahweh of hosts, God of hosts, host of, Lord of hosts

Links:

- Introduction to Jeremiah
- Jeremiah 23 General Notes
- Jeremiah 23 translationQuestions

Jeremiah 23:16-18

UDB:

16 This is what Yahweh, commander of the angel armies, says:

”Do not pay any attention to what those false prophets say to you,

because they are just fooling you.

They tell you about visions that they have only thought in their own minds,

not about visions that I have given them.

17 They habitually say to those who hate me,

‘Yahweh says that you will have peace.’

And they say to those who stubbornly do what they want to do,

‘Nothing bad will happen to you because of your doing those things.’

18 But none of them has ever been in a council meeting in heaven

in order to listen to a message from me.

None of them has paid attention to anything that Yahweh has said.

ULB:

16 Yahweh of hosts says this, ”Do not listen to the words of the prophets who prophesy to you.

They have deluded you! They are announcing visions from their own minds, not from Yahweh’s mouth.

17 They are constantly saying to those who dishonor me, ‘Yahweh declares there will be peace for you.’

For everyone walking in the stubbornness of his own heart says, ‘Disaster will not come upon you.’

18 Yet who has stood in Yahweh’s council meeting? Who sees and hears his word?

Who pays attention to his word and listens?

translationNotes

Connecting Statement:

Jeremiah continues to deliver Yahweh’s message about the false prophets and priests that he began in Jeremiah 23:9.

Yahweh of hosts says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

They have deluded you!

"The prophets have caused you to believe something that is not true!"

visions from their own minds

Here "minds" refers to the thoughts of the false prophets. AT: "visions that they imagined" (See: Metonymy)

not from Yahweh's mouth

Here "mouth" refers to what Yahweh said. AT: "not what Yahweh said" (See: Metonymy)

They are constantly saying

The word "constantly" is an exaggeration to emphasize that this is what they normally say. (See: Hyperbole and Generalization)

everyone walking in the stubbornness of his own heart says

Here "heart" refers to their desires. To follow those desires is spoken of as walking in them. AT: "everyone stubbornly does whatever they desire to do" (See: Metaphor and Metonymy)

Disaster will not come upon you

"Nothing bad will happen to you"

Yet who has stood in Yahweh's council meeting? Who sees and hears his word? Who pays attention to his word and listens?

These questions are used to rebuke the priests and false prophets for not obeying Yahweh. AT: "No one advises Yahweh. No one understands what Yahweh says. No one obeys Yahweh's commands." (See: Rhetorical Question)

pays attention to his word and listens

These two phrases mean the same thing. They can be combined in one phrase. AT: "obeys his word at all"

translationWords

- word, words
- prophet, prophets, prophecy, prophesy, seer, prophetess
- vision
- mind
- declare, declaration
- peace, peaceful
- walk, walks, walked, walking
- stiff-necked, stubborn
- heart, hearts
- council

Links:

- Introduction to Jeremiah
- Jeremiah 23 General Notes
- Jeremiah 23 translationQuestions

Jeremiah 23:19-20

UDB:

[19] So, Yahweh will punish them; it will be like a great storm;

it will come down like a whirlwind, swirling around the heads of those wicked people.

[20] Yahweh will not stop being angry

until he has completely accomplished all that he has planned.

In the future, you will understand all of this clearly."

ULB:

[19] See, there is a storm coming from Yahweh! His fury is going out, and a tempest is whirling about.

It is whirling around the heads of the wicked.

[20] Yahweh's wrath will not return until it has carried out and brought into being his heart's intentions.

In the final days, you will understand it.

translationNotes

Connecting Statement:

Jeremiah continues to deliver Yahweh's message about the false prophets and priests that he began in Jeremiah 23:9.

there is a storm coming from Yahweh ... His fury is going out ... a tempest is whirling about

These three phrases all refer to a great storm that is a metaphor for Yahweh's anger. This can be stated as a simile. AT: "Yahweh's anger is coming like a great storm, going out with fury and whirling like a tempest" (See: Metaphor and Simile)

a tempest

a violent windstorm

It is whirling around the heads of the wicked

Yahweh's anger is spoken of as if it were a windstorm whirling around the wicked. AT: "It is coming upon the wicked like a windstorm" (See: Metaphor and Simile)

Yahweh's wrath will not return until it

Yahweh's wrath is spoken of as if it were alive and could act on its own. AT: "Yahweh will not stop being angry until he" (See: Personification)

carried out and brought into being his heart's intentions

Here "heart's intentions" refers to the things that Yahweh wanted to happen. AT: "completed and accomplished all the punishment that he had planned" (See: Metonymy)

the final days

"the future"

translationWords

- wrath, fury
- last day, last days, latter days

Links:

- Introduction to Jeremiah
- Jeremiah 23 General Notes
- Jeremiah 23 translationQuestions

Jeremiah 23:21-22

UDB:

[21] Yahweh also says, "I have not appointed those prophets,

but they run around telling people their messages.

I did not speak to them,

but they continue to prophesy.

[22] If they had been in my council meetings,

they would have been able to speak messages from me,

and they would have caused people to turn away from committing evil deeds. "

ULB:

[21] I did not send out these prophets. They just appeared.

I did not proclaim anything to them, but they have still prophesied.

[22] For if they had stood in my council meeting, they would have caused my people to hear my word;

they would have caused them to turn from their wicked words and corrupt practices.

translationNotes

Connecting Statement:

Jeremiah continues to deliver Yahweh's message about the false prophets and priests that he began in Jeremiah 23:9.

General Information:

Yahweh is the speaker in verses 21-40.

they have still prophesied

It is understood that they are prophesying falsely. This can be made explicit. AT: "they have prophesied falsely anyway" (See: Assumed Knowledge and Implicit Information)

if they had stood in my council meeting

Yahweh states what would have happened if the priests and false prophets had participated in Yahweh's council meeting in heaven. This hypothetical situation is impossible. AT: "if they had truly listened to me" (See: Hypothetical Situations)

my council meeting

In ancient times, God was thought to hold meetings with the angels in heaven. Yahweh is referring to this kind of meeting, which humans could not attend. See how you translated this in Jeremiah 23:18.

to turn from

This idiom means they would stop doing these things. (See: Idiom)

translationWords

- send, send out, sent
- prophet, prophets, prophecy, prophesy, seer, prophetess
- proclaim, proclamation
- turn, turn away, turn back
- word, words

Links:

- Introduction to Jeremiah
- Jeremiah 23 General Notes
- Jeremiah 23 translationQuestions

Jeremiah 23:23-24

UDB:

[23] Yahweh also says, "Am I a God who is only nearby?
No, I am a God who is far away, also.
[24] So, no one can hide in some secret place
with the result that I cannot see him.
I am everywhere, in heaven and on the earth!
That is what I, Yahweh, say!

ULB:

[23] Am I only a God nearby—this is Yahweh's declaration—and not also a God far away?
[24] Can anyone hide in a secret place so I cannot see him?—this is Yahweh's declaration—
and do I not fill the heavens and the earth?—this is Yahweh's declaration.

translationNotes

Connecting Statement:

Yahweh continues to deliver his message about the false prophets and priests that he began in Jeremiah 23:9 and completes in Jeremiah 23:40.

Am I only a God nearby ... and not also a God far away?

Yahweh uses this question to rebuke the priests and false prophets for thinking that he did not rule everywhere. AT: "I am not only a God who is here in Jerusalem ... but I am everywhere!" (See: Rhetorical Question)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

Can anyone hide in a secret place so I cannot see him?

Yahweh uses this question to rebuke the priests and false prophets for thinking that he did not see the evil that they were doing. AT: "No one can hide in a secret place so I cannot see him." (See: Rhetorical Question)

do I not fill the heavens and the earth?

Yahweh uses this question to emphasize that he is everywhere in heaven and on earth. AT: “I am everywhere, both in the heavens and on the earth.” (See: Rhetorical Question)

translationWords

- heaven, sky, skies, heavens, heavenly
- earth, earthly

Links:

- Introduction to Jeremiah
- Jeremiah 23 General Notes
- Jeremiah 23 translationQuestions

Jeremiah 23:25-27

UDB:

25 I have heard those prophets prophesy lies, saying that they are telling people messages from me. They say, 'Listen to me tell you the dream I received from God last night! I really had this dream!' 26 How long will they continue to do this? How long will those lying prophets continue to prophesy things that come only from their own minds? 27 They think that because of the dreams that they tell to each other, people will forget me, like their ancestors forgot about me when they started to worship Baal.

ULB:

25 I have heard what the prophets have said, those who were prophesying deceit in my name. They said, 'I had a dream! I had a dream!' 26 How long will this go on, prophets who prophesy lies from their minds, and who prophesy from the deceit in their hearts? 27 They are planning on making my people forget my name with the dreams that they report, each one to his neighbor, just as their ancestors forgot my name in favor of Baal's name.

translationNotes

Connecting Statement:

Yahweh continues to deliver his message about the false prophets and priests that he began in Jeremiah 23:9 and completes in Jeremiah 23:40.

prophesying deceit

The word "deceit" can be expressed as an adjective or an adverb. AT: "prophesying deceit things" or "prophesying deceitfully" (See: Abstract Nouns)

in my name

This phrase refers to speaking with Yahweh's power and authority or as his representative. See how you translated this phrase in Jeremiah 14:14. (See: Metonymy)

I had a dream!

They meant that this dream was from God. This can be made explicit. AT: "I had a dream from Yahweh" (See: Assumed Knowledge and Implicit Information)

How long will this go on, prophets who prophesy lies from their minds, and who prophesy from the deceit in their hearts?

Yahweh asks this question to emphasize that this is something that should not continue. AT: "This should not continue, prophets declaring lies which they themselves have made up." (See: Rhetorical Question)

prophesy lies from their minds ... prophesy from the deceit in their hearts

These two phrases mean the same thing and emphasize that the false prophets made up their prophesies. AT: "prophesy things that come only from their own minds" (See: Doublet)

forget my name ... forgot my name

Here the word "name" refers to the whole being of Yahweh. AT: "forget me ... forgot me" or "forget who I am ... forgot who I am" (See: Metonymy)

in favor of Baal's name

Here "Baal's name" refers to the god Baal. AT: "leading my people to worship Baal instead of me" (See: Metonymy)

translationWords

- deceive, deceit, deception, deceptive
- name, names, named
- dream
- mind
- heart, hearts
- report
- neighbor
- favor, favors, favorable, favoritism
- Baal

Links:

- Introduction to Jeremiah
- Jeremiah 23 General Notes
- Jeremiah 23 translationQuestions

Jeremiah 23:28-30

UDB:

[28] Allow those false prophets to tell people their dreams, but those who have messages that really come from me should proclaim those messages faithfully. I, Yahweh, say that like straw and grain are certainly very different, my messages and the message from those false prophets are certainly very different . [29] It is as though my messages burn like a fire and is like a hammer that smashes rocks into pieces when it affects someone's heart.

[30] Therefore, I, Yahweh say, I oppose all those prophets who steal messages from each other and claim that those messages came from me.

ULB:

[28] The prophet who has a dream, let him report the dream. But the one to whom I have declared something, let him declare my word truthfully. What does straw have to do with grain?—this is Yahweh's declaration— [29] Is not my word like fire?—this is Yahweh's declaration—and like a hammer that shatters a rock into pieces? [30] So see, I am against the prophets—this is Yahweh's declaration—anyone who steals words from another person and says they come from me.

translationNotes

Connecting Statement:

Yahweh continues to deliver his message about the false prophets and priests that he began in Jeremiah 23:9 and completes in Jeremiah 23:40.

What does straw have to do with grain?

Straw was the worthless stems from which farmers separated the valuable grain. This question emphasizes the difference between false messages and messages from Yahweh. AT: "Straw and grain are two totally different things." or "Worthless straw is nothing like the valuable grain." (See: Metaphor and Rhetorical Question)

Is not my word like fire? ... and like a hammer that shatters a rock into pieces?

Yahweh uses these questions to emphasize that his word is much more powerful than the words of mere men. In that way, his word is like fire or a hammer. AT: "My word is powerful like fire ... and powerful like a hammer that shatters a rock into pieces." (See: Rhetorical Question and Simile)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

I am against

"I am opposed to"

steals words from another person

This implies that the false prophets are thieves. They are so evil that they take each other's messages without permission rather than make up their own false messages.

translationWords

- prophet, prophets, prophecy, prophesy, seer, prophetess
- word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures
- true, truth, truths
- grain
- fire

Links:

- Introduction to Jeremiah
- Jeremiah 23 General Notes
- Jeremiah 23 translationQuestions

Jeremiah 23:31-32

UDB:

[31] I oppose those prophets who speak their own messages but claim that those messages came from me. [32] I oppose those prophets who falsely say that I told them something in a vision, but they are only telling lies that cause my people to sin. I did not send those prophets. I did not even appoint them to be prophets. And they have no messages that will benefit my people at all. That is what I, Yahweh, declare."

ULB:

[31] See, I am against the prophets—this is Yahweh's declaration—who use their tongues to prophesy proclamations. [32] See, I am against the prophets who dream deceitfully—this is Yahweh's declaration—and then proclaim them and in this way mislead my people with their deceit and boasting. I am against them, for I have not sentf them out nor given them commands. So they will certainly not help this people—this is Yahweh's declaration.

translationNotes

Connecting Statement:

Yahweh continues to deliver his message about the false prophets and priests that he began in Jeremiah 23:9 and completes in Jeremiah 23:40.

See

This alerts the reader to pay special attention to what follows. AT: "Pay attention"

against the prophets

"opposed to the prophets"

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

who use their tongues

Here "tongues" is a metonym for the ability to speak. (See: Metonymy)

who dream deceitfully

"who claim to have dreams from God, but they are not from God"

translationWords

- tongue
- proclaim, proclamation
- people of God, my people
- command, commands, commanded, commandment, commandments

Links:

- Introduction to Jeremiah
- Jeremiah 23 General Notes
- Jeremiah 23 translationQuestions

Jeremiah 23:33-34

UDB:

[33] Yahweh said to me, "If one of those prophets or priests or one of the other people asks you, 'What problem has Yahweh told you about now?', you must reply, 'He has not given me anything to say to you! Instead, Yahweh says that he will abandon you!' [34] And if any prophet or priest or anyone else falsely says, 'I have a prophecy from Yahweh,' I will punish that person and his family.

ULB:

[33] When these people, or a prophet, or a priest asks you, 'What is the burden of Yahweh?' you will say to them, 'You are the burden, and I will cast you off'—this is Yahweh's declaration. [34] As for the prophets, priests, and people who are saying, 'This is the burden of Yahweh' I will punish that man and his house.

translationNotes

Connecting Statement:

Yahweh continues to deliver his message about the false prophets and priests that he began in Jeremiah 23:9 and completes in Jeremiah 23:40.

General Information:

In verses 33-40 there is a wordplay with the word "burden." Sometimes it means "a message" and other times it means "a heavy load to carry." This wordplay should be retained if possible.

asks you ... you will say

These two instances of "you" are singular and refer to Jeremiah. (See: Forms of You)

What is the burden of Yahweh?

Here "burden" means a message or prophecy from Yahweh.

You are the burden ... cast you off

These two instances of "you" are plural and refer to the false prophets and the priests. (See: Forms of You)

You are the burden

Here “burden” means a heavy load. This is a metaphor that means they annoy Yahweh and he no longer wants to put up with them. AT: “You are a burden that I am tired of carrying” (See: Metaphor)

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: First, Second, or Third Person)

This is the burden of Yahweh

Here “burden” means a message or prophecy from Yahweh.

his house

Here “house” is a metonym for the family that lives inside it. AT: “his family” (See: Metonymy)

translationWords

- priest, priests, priesthood
- people group, peoples, the people, a people
- punish, punishment
- house

Links:

- Introduction to Jeremiah
- Jeremiah 23 General Notes
- Jeremiah 23 translationQuestions

Jeremiah 23:35-36

UDB:

35 What you should continually ask each other is, 'When you spoke to Yahweh, what did he reply? What is he saying to us?' 36 But instead you are only concerned with your own ideas and with twisting the true message from the true God, Yahweh, commander of the angel armies, whom we worship.

ULB:

35 You continue to say, each person to his neighbor and each man to his brother, 'What did Yahweh answer?' and 'What did Yahweh declare?' 36 But you must no longer talk about the 'burden of Yahweh,' for the burden is every man's own word, and you have perverted the words of the living God, Yahweh of hosts, our God.

translationNotes

Connecting Statement:

Yahweh continues to deliver his message about the false prophets and priests that he began in Jeremiah 23:9 and completes in Jeremiah 23:40.

General Information:

In verses 33-40 there is a wordplay with the word "burden." Sometimes it means "a message" and other times it means "a heavy load to carry." This wordplay should be retained if possible.

You continue to say ... 'What did Yahweh declare?'

It may be helpful to reorder this sentence. AT: "Each person continues to ask his neighbor and his brother, 'What did Yahweh answer?' and 'What did Yahweh declare?' "

But you must no longer talk about the 'burden of Yahweh,' for the burden is every man's own word

Possible meaning are 1) both instances of "burden" mean "message." AT: "You must no longer call your visions the 'burden of Yahweh' because they are really only every man's own words" or 2) the first 'burden' means "message" and the second means "heavy load." AT: "You must no longer talk about the 'message of Yahweh' because the words that each of you speak are what is a 'heavy load.' "

you have perverted the words ... our God

To “pervert” something is to twist or distort it. AT: “you have changed the message of the living God, Yahweh of hosts, our God, to say what you want it to say and not what God said”

translationWords

- brother, brothers
- declare, declaration
- word, words
- life, live, lived, lives, living, alive
- God
- Yahweh of hosts, God of hosts, host of, Lord of hosts

Links:

- Introduction to Jeremiah
- Jeremiah 23 General Notes
- Jeremiah 23 translationQuestions

Jeremiah 23:37-40

UDB:

37 This is what you should ask each prophet: 'What did Yahweh reply when you talked to him? What is he saying to us?' 38 If he replies, 'What I told you is a prophecy from Yahweh' then let him know I will punish him, becasue I told my true prophets not to give any messages to this people right now.

39 So I, Yahweh, will get rid of you false prophets. I will expel you from my presence. And I will get rid of this city that I gave to you and to your ancestors.

40 I will cause people to make fun of you forever. People will never forget that you were disgraced."

ULB:

37 This is what you will say to the prophet, 'What answer did Yahweh give you? or 'What did Yahweh say?' 38 But if you say, 'The burden of Yahweh', this is what Yahweh says:

'Because you have said these words, 'The burden of Yahweh,' when I sent to you, saying, 'You will not say, "The burden of Yahweh,"'

39 therefore, behold, I am about to pick you up and throw you away from me, along with the city that I gave you and your ancestors.

40 Then I will put everlasting shame and insult on you that will not be forgotten.'"

translationNotes

Connecting Statement:

Yahweh completes his message about the false prophets and priests that he began in Jeremiah 23:9.

General Information:

In verses 33-40 there is a wordplay with the word "burden." Sometimes it means "a message" and other times it means "a heavy load to carry." This wordplay should be retained if possible.

This is what you will say

Here "you" is singular and refers to Jeremiah. (See: Forms of You)

But if you say ... Because you have said ... when I sent to you ... You will not say ... pick you up ... throw you ... I gave you ... insult on you

All of these instance of "you" are plural and refer to the priests and false prophets. (See: Forms of You)

therefore, behold

"therefore, pay attention." This alerts the reader to pay special attention to what follows.

I am about to pick you up and throw you away from me

Yahweh speaks of sending these priests and false prophets into exile as if they were an object that he was going to throw far away. AT: "I am about to drive you away from me" (See: Metaphor)

the city that I gave you

This refers to Jerusalem.

I will put everlasting shame and insult on you that will not be forgotten

"I will cover you with shame that will last forever and insult that you will never forget" or "I will cause people to make fun of you forever. People will never forget that you were disgraced." Yahweh speaks of the humiliation of the priests and false prophets as if he would put shame and insult on them like clothing.

that will not be forgotten

This can be stated in active form. AT: "that will last forever" (See: Active or Passive)

translationWords

- report
- send, send out, sent
- command, commands, commanded, commandment, commandments
- everlasting, eternal, eternity
- shame, shameful, ashamed

Links:

- Introduction to Jeremiah
- Jeremiah 23 General Notes
- Jeremiah 23 translationQuestions

Jeremiah 24 General Notes

Special concepts in this chapter

The exiles are blessed and the others punished

God will bless the people who were taken away into Babylon but punish the people left in the land because they still did not repent and turn to him. (See: bless, blessed, blessing and repent, repents, repented, repentance)

Links:

- **Jeremiah 24:01 Notes**

Jeremiah 24:1-3

UDB:

[1] The army of King Nebuchadnezzar of Babylon captured Jehoiachin, the son of Jehoiakim, the king of Judah, and his officials, and all his skilled workers and took them to Babylon. After that happened, Yahweh gave me a vision. In the vision I saw two baskets of figs that had been placed in front of the temple. [2] One basket was full of good figs, like the kind that ripen first. The other basket was filled with figs that were bad, with the result that they could not be eaten.

[3] Then Yahweh said to me, "Jeremiah, what do you see?"

I replied, "I see some figs. Some are very good ones, but some are very bad, with the result that no one would eat them."

ULB:

[1] Yahweh showed me something. Behold, two baskets of figs were placed before Yahweh's temple. (This vision happened after Nebuchadnezzar, king of Babylon, took into exile Jehoiachin son of Jehoiakim, king of Judah, the officials of Judah, the craftsmen and the metalworkers from Jerusalem and brought them to Babylon.) [2] One basket of figs was very good, like first ripe figs, but the other basket of figs was so very bad that they could not be eaten. [3] Yahweh said to me, "What do you see, Jeremiah?" I said, "Figs. Figs that are very good and figs that are so very bad they cannot be eaten."

translationNotes

me

All instances of this pronoun refer to Jeremiah.

Behold

The word "Behold" here shows that Jeremiah saw something interesting.

This vision happened ... them to Babylon

This part of the story is used to provide historical information to show when the events of the happened. (See: Background Information)

craftsmen

people skilled at building things

metalworkers

people skilled at creating things out of metal

they could not be eaten ... they cannot be eaten

These can be stated in active form. AT: “no one could eat them .. no one can eat them” (See: Active or Passive)

translationWords

- Yahweh
- fig
- temple
- vision
- Nebuchadnezzar
- king
- Babylon, Babylonian
- exile, the Exile
- Jehoiachin
- Jehoiakim
- Judah, kingdom of Judah
- Jerusalem
- Jeremiah

Links:

- Introduction to Jeremiah
- Jeremiah 24 General Notes
- Jeremiah 24 translationQuestions

Jeremiah 24:4-7

UDB:

[4] Then Yahweh me gave me this message: [5] "This is what I, Yahweh, the God whom the Israelite people say that they worship, say: The good figs represent the people of Judah whom I exiled to Babylonia. I sent them there for their own good. [6] and I will not exile them again, instead I will bring them back to this land and let them build up houses and cities again. They will be like plants that grow and prosper and are never cut down. [7] I will enable them to desire to know in their inner beings that I am Yahweh. They will be my people, and I will be their God, because they will return to me sincerely.

ULB:

[4] Then the word of Yahweh came to me, saying, [5] "Yahweh, God of Israel, says this: I will look on the exiles of Judah for their benefit, just like these good figs, the exiles whom I have sent out from this place to the land of Chaldea. [6] I will set my eyes on them for good and restore them to this land. I will build them up, and not tear them down. I will plant them, and not uproot them. [7] Then I will give them a heart to know me, for I am Yahweh. They will be my people and I will be their God, so they will turn to me with all their heart.

translationNotes

the word of Yahweh came to me, saying,

This idiom is used to introduce a special message from God. See how you translated it in Jeremiah 1:4. AT: "Yahweh gave me a message. He said," or "Yahweh spoke this message to me:" (See: Idiom)

I will look on the exiles of Judah for their benefit

Here "look on" is an idiom that means Yahweh will take care of them. AT: "I will take good care of the exiles of Judah" (See: Idiom)

just like these good figs

The good figs represent those Judean exiles sent to the land of Chaldea. (See: Simile)

I will set my eyes on them for good

Here "set my eyes" means he will see them. Seeing them is a metonym for caring for them. AT: "I will bless them" (See: Metonymy)

I will build them up, and not tear them down. I will plant them, and not uproot them

These two metaphors have similar meanings. The second one strengthens the thought in the first. AT: “I will help them to prosper in Chaldea” (See: Parallelism)

I will build them up, and not tear them down

Yahweh speak of the exiles as a building which Yahweh will build and not tear down. AT: “I will help them flourish in the land, and not ruin them” (See: Metaphor)

I will plant them, and not uproot them

Yahweh speak of the exiles as plants which Yahweh will plant in good soil and not pull out. AT: “I will establish them in the land, and not remove them” (See: Metaphor)

I will give them a heart to know me

Here “a heart” refers to their desires. AT: “I will cause them to desire to know me” (See: Metonymy)

they will turn to me with all their heart

Here “all their heart is an idiom that means ”completely.” AT: “they will turn to me completely” or “they will turn to me without reservation” (See: Idiom)

translationWords

- word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures
- God
- Israel, Israelites
- exile, the Exile
- send, send out, sent
- Chaldea, Chaldean
- good, goodness
- restore, restores, restored, restoration
- heart, hearts
- know, knowledge, make known
- people of God, my people
- turn, turn away, turn back

Links:

- Introduction to Jeremiah
- Jeremiah 24 General Notes
- Jeremiah 24 translationQuestions

Jeremiah 24:8-10

UDB:

[8] But I, Yahweh, also say, the bad figs represent Zedekiah, the king of Judah, and his officials, and all the other people who remain in Jerusalem, and those who have gone to Egypt. I will do to them like people do to rotten figs. [9] I will cause them to experience calamities, with the result that people in every nation on the earth will be horrified, and will hate them because they are evil people. Wherever I scatter them, people will make fun of them, and say that they are disgraced, and ridicule them, and curse them. [10] And I will cause them to experience wars and famines and diseases, until they have disappeared from Israel, this land which I gave to them and to their ancestors."

ULB:

[8] But like the bad figs that are too bad to be eaten—this is what Yahweh says—I will act in this way with Zedekiah, king of Judah, with his officials, and with the rest of Jerusalem who remain in this land or go to stay in the land of Egypt. [9] I will turn them into a frightening thing, a disaster, in the sight of all the kingdoms on earth, a disgrace and a subject for proverbs, taunts, and curses in every place where I will have driven them. [10] I will send out sword, famine, and plague against them, until they are destroyed from the land that I gave them and their ancestors."

translationNotes

But like the bad figs that are too bad to be eaten

This simile speaks of the evil officials in Jerusalem as if they were bad figs that were too rotten to eat. Just as bad figs are useless, so these people who do not follow Yahweh are also useless. (See: Simile)

I will turn them into a frightening thing, a disaster ... a disgrace and a subject for proverbs, taunts, and curses

These phrases mean the same thing and emphasize how thoroughly Yahweh will judge the people of Jerusalem. They will become something that will frighten other people when they see it. (See: Doublet and Metaphor)

I will send out sword, famine, and plague against them

"I will kill them with war, famine and sicknesses"

I will send out sword

Here "sword" refers to war or enemy armies. AT: "I will send enemy armies" or "I will send out war" (See: Metonymy)

sword, famine, and plague

These things are spoken of as if they were living things that could attack the people of Jerusalem. (See: Personification)

they are destroyed from the land

“none of them remain in the land”

translationWords

- fig
- Yahweh
- Zedekiah
- Judah, kingdom of Judah
- Jerusalem
- Egypt, Egyptian
- kingdom
- earth, earthly
- proverb
- curse, cursed, curses, cursing
- cast out, drive out, throw out
- send, send out, sent
- sword
- famine
- plague

Links:

- Introduction to Jeremiah
- Jeremiah 24 General Notes
- Jeremiah 24 translationQuestions

Jeremiah 25 General Notes

Structure and formatting

Some translations prefer to set apart quotations. The ULB and many other English translations indent the lines of 25:30-38, which is an extended quotation.

Special concepts in this chapter

Seventy years

Babylon will rule over Judah for seventy years. Because Yahweh is just, he will soon punish Babylon for their evil actions. (See: just, justice, justly and evil, wicked, wickedness)

Important figures of speech in this chapter

Idiom

Jeremiah uses the idiom of drinking the cup of wine of God's punishment to say that Babylon will destroy all the surrounding nations and then be destroyed. (See: Idiom)

Links:

- **Jeremiah 25:01 Notes**

Jeremiah 25:1-2

UDB:

[1] After Jehoiakim had been ruling Judah for almost four years, Yahweh gave me this message for all the people of Judah. It was during the year that King Nebuchadnezzar started to rule in Babylon.
[2] Jeremiah spoke this message to all the people in Jerusalem and other places in Judah:

ULB:

[1] This is the word that came to Jeremiah about all the people of Judah. It came in the fourth year of Jehoiakim son of Josiah, king of Judah. That was the first year of Nebuchadnezzar, king of Babylon. [2] Jeremiah the prophet proclaimed this to all the people of Judah and all the inhabitants of Jerusalem.

translationNotes

This is the word that came to Jeremiah

It is implied that the word that came to Jeremiah was from Yahweh. This idiom is used to introduce a special message from God. See how you translated a similar phrase in Jeremiah 7:1. AT: "This is the message that Yahweh gave to Jeremiah" or "This is the message that Yahweh spoke to Jeremiah" (See: Idiom)

the fourth ... the first

(See: Ordinal Numbers)

translationWords

- word, words
- Jeremiah
- people group, peoples, the people, a people
- Judah, kingdom of Judah
- year
- Jehoiakim
- Josiah
- king
- Nebuchadnezzar
- Babylon, Babylonian
- prophet, prophets, prophecy, prophesy, seer, prophetess
- proclaim, proclamation
- Jerusalem

Links:

- Introduction to Jeremiah
- Jeremiah 25 General Notes
- Jeremiah 25 translationQuestions

Jeremiah 25:3-4

UDB:

[3] "Yahweh has been giving me messages for twenty-three years. He started giving me messages when Josiah son of Amon, had been ruling Judah for almost thirteen years. And I have faithfully told you those messages, but you have not paid any attention to them.

[4] Many times Yahweh has sent to you the prophets who served him, but you have not listened to them or paid any attention to what they said.

ULB:

[3] He said, "For twenty-three years, from the thirteenth year of Josiah son of Amon, king of Judah until this day, Yahweh's words have been coming to me and I have spoken to you again and again, but you have not listened. [4] Yahweh sent out all his servants the prophets to you again and again, but you have not listened or paid any attention.

translationNotes

Amon

This is a man's name. (See: How to Translate Names)

translationWords

- Yahweh
- word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures
- send, send out, sent
- servant, slave, slavery

Links:

- Introduction to Jeremiah
- Jeremiah 25 General Notes
- Jeremiah 25 translationQuestions

Jeremiah 25:5-6

UDB:

5 Each time their message was this: 'Turn from all your evil behavior, from all the evil things that you have continually been doing. If you do that, you will be able to stay in this land that Yahweh gave to you and to your ancestors, to belong to you forever. 6 Do not cause Yahweh to become angry by serving and worshiping idols that you have made with your hands. If you do not cause him to be angry, he will not punish you.'

ULB:

5 These prophets said, 'Let each man turn from his wicked way and the corruption of his practices and return to the land that Yahweh gave in ancient times to your ancestors and to you, as a permanent gift. 6 So do not walk after other gods to worship them or bow down to them, and do not provoke him with the work of your hands so that he does you harm.'

translationNotes

Let each man turn from his wicked way and the corruption of his practices

Jeremiah speaks of people who stop committing an action as if those people were turning away from that action. (See: Metaphor)

his wicked way and the corruption of his practices

The terms "wicked way" and "corruption of his practices" mean the same thing and refer to every sinful thing that they do. (See: Doublet)

the corruption of his practices

"his corrupt practices"

do not walk after other gods

Jeremiah speaks of a person being devoted to a god as if the person were walking behind the god. AT: "do not become devoted to other gods" (See: Metaphor)

do not provoke him with the work of your hands

The word "him" refers to Yahweh. Possible meanings for the phrase "the work of your hands" are 1) it is a reference to the idols that the people have made with their hands. AT: "do not provoke Yahweh with the idols that you have made" or 2) It is an idiom that refers to the actions of a person, with the word "hands" being a synecdoche that represents the person who does those actions.

AT: “do not provoke Yahweh by the things that you do” (See: Assumed Knowledge and Implicit Information and Synecdoche and Idiom)

translationWords

- turn, turn away, turn back
- evil, wicked, wickedness
- gift, gifts
- walk, walks, walked, walking
- god, gods, goddess
- worship
- bow, bow down
- works, deeds, work, acts
- hand, right hand, to hand over

Links:

- Introduction to Jeremiah
- Jeremiah 25 General Notes
- Jeremiah 25 translationQuestions

Jeremiah 25:7-9

UDB:

[7] And Yahweh says, 'But you would not pay attention to the messages that I gave to those prophets. You caused me to become extremely angry by your worshiping idols that you had made with your own hands. That resulted in my punishing you.

[8] So now, I, Yahweh, commander of the angel armies, say that because you have not paid attention to what I said, [9] I will gather all the armies of the nations that will come from the northeast. I have appointed King Nebuchadnezzar of Babylon to lead them. I have appointed him to do my work for me. I will bring those armies to attack this land, all the people living in it, and even nearby countries. I will completely destroy them, and cause them to be places that people are horrified about, and that people will ridicule, places that will be ruined forever.

ULB:

[7] But you have not listened to me—this is Yahweh's declaration—so you have provoked me with the work of your hands to do harm to you. [8] So Yahweh of hosts says this, 'Because you did not listen to my words, [9] see, I am about to send out a command to gather all the peoples of the north—this is Yahweh's declaration—with Nebuchadnezzar my servant, king of Babylon, and bring them against this land and its inhabitants, and against all the nations around you. For I will set them apart for destruction. I will turn them into a horror, an object for hissing, and an unending desolation.

translationNotes

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

you have provoked me with the work of your hands to do harm to you

See how you translated a similar phrase in Jeremiah 25:6. Possible meanings for the phrase "the work of your hands" are 1) it is a reference to the idols that the people have made with their hands. AT: "you have provoked me to harm you because of the idols that you have made with your hands" or 2) It is an idiom that refers to the actions of a person, with the word "hands" being a synecdoche that represents the person who does those actions. AT: "you have provoked me to harm you because of the things that you do" (See: Assumed Knowledge and Implicit Information and Synecdoche and Idiom)

to do harm to you

"so that I do harm to you"

Yahweh of hosts says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

see

"Indeed." The word "see" here adds emphasis to what follows.

bring them against this land

The idiom to "bring ... against this land" means that they will attack the people who live in the land. AT: "bring them to attack this land" (See: Idiom)

I will set them apart for destruction

The idiom "set ... apart for destruction" means to destroy something completely. AT: "I will destroy them completely" (See: Idiom)

I will turn them into a horror

The word "horror" may be translated with a verbal phrase. AT: "I will turn them into something that horrifies people" (See: Abstract Nouns)

an object for hissing

The word "hissing" refers to a sound that shows strong disapproval and can be translated with a verbal phrase. AT: "an object at which people will hiss"

translationWords

- Yahweh of hosts, God of hosts, host of, Lord of hosts
- send, send out, sent
- command, commands, commanded, commandment, commandments
- nation
- horror, horrified
- desolate, desolation

Links:

- Introduction to Jeremiah
- Jeremiah 25 General Notes
- Jeremiah 25 translationQuestions

Jeremiah 25:10-11

UDB:

10 I will cause happy singing and laughing to cease in your land. There will no longer be brides and
bridegrooms talking joyfully. There will not be the sound of people grinding grain with millstones.
There will be no lamps lit in your houses. 11 All of this land will become a desert where no one will
live. And the people of Israel and of the nearby countries will be exiled to Babylonia and work for
the kings of Babylon for seventy years.

ULB:

10 I will put an end to the sound of joy and sound of gladness, the sound of the groom and the
sound of the bride, the sound of the millstones and the light of the lamp. 11 Then all of this land
will become a desolation and a horror, and these nations will serve the king of Babylon for seventy
years.

translationNotes

millstones

These are two large, round stones used to grind grain.

the sound of joy and sound of gladness, the sound of the groom and the sound of the bride

See how you translated this in Jeremiah 7:34.

all of this land will become a desolation and a horror

The words “desolation” and “horror” can be translated with a verbal phrase. AT: “I will cause this land to be desolate and something that horrifies people” (See: Abstract Nouns)

translationWords

- joy, joyful
- voice
- bridegroom
- bride
- light
- desolate, desolation
- serve, service

Links:

- Introduction to Jeremiah
- Jeremiah 25 General Notes
- Jeremiah 25 translationQuestions

Jeremiah 25:12-14

UDB:

12 Then, after they have been in Babylonia for seventy years, I will punish the king of Babylonia and his people for the sins that they have committed. I will cause Babylonia to become a wasteland forever. 13 I will cause them to experience all the terrible things that Jeremiah has written about—all the punishments that he predicted will happen to all those nations. 14 The leaders of many nations will cause the people of Babylonia to become their slaves, like the people of Babylonia caused my people to become slaves. I will punish them like they deserve for having caused my people to suffer.'"

ULB:

12 Then it will happen when seventy years have been completed, that I will punish the king of Babylon and that nation, the land of the Chaldeans—this is Yahweh's declaration—for their iniquity and make it an unending desolation. 13 Then I will carry out against that land all the words that I had spoken, and everything written in this book that Jeremiah has prophesied against all the nations. 14 For also many other nations and great kings will make slaves out of these nations. I will repay them for their deeds and the works of their hands.'"

translationNotes

when seventy years have been completed

"after seventy years" or "after seventy years have passed"

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

an unending desolation

The noun "desolation" can be translated as an adjective. AT: "desolate forever" (See: Abstract Nouns)

everything written in this book

This can be translated in active form. AT: "everything that Jeremiah has written in this book" or "everything that one has written in this book" (See: Active or Passive)

I will repay them for their deeds and the works of their hands

Yahweh speaks of punishing the people of the nations for what they have done as if he were paying them back. (See: Metaphor)

their deeds and the works of their hands

These two phrases mean basically the same thing. The idiom "the works of their hands" refers to the actions of a person, with the word "hands" being a synecdoche that represents the person who does those actions. AT: "everything that they have done" (See: Doublet and Idiom and Synecdoche)

translationWords

- punish, punishment
- Chaldea, Chaldean
- declare, declaration
- iniquity, iniquities
- written
- prophet, prophets, prophecy, prophesy, seer, prophetess
- works, deeds, work, acts
- hand, right hand, to hand over

Links:

- Introduction to Jeremiah
- Jeremiah 25 General Notes
- Jeremiah 25 translationQuestions

Jeremiah 25:15-16

UDB:

15 Then Yahweh, the God of Israel, gave me a vision. In the vision he was holding a cup of wine. He said, "Take from me this cup that is full of wine that represents punishment. I will cause all the leaders of the nations to which I will send you to drink some of the wine in this cup. 16 When they drink the wine, they will stagger and act like crazy people, because they will realize that I will massacre many of their people with swords."

ULB:

15 For Yahweh, God of Israel, said this to me, "Take this cup of the wine of fury from my hand and make all the nations to which I am sending you drink it. 16 For they will drink and then stumble about and rant madly before the sword that I am sending out among them."

translationNotes

Take this cup of the wine of fury

Yahweh speaks of his extreme anger as if it were wine that fills a cup. AT: "Take this cup of wine that represents my fury" (See: Metaphor)

make all the nations ... drink it

The word "nations" represents the people of the nations. Yahweh speaks of people experiencing his fury as if they were to drink the wine that is in the cup. AT: "make all the people of the nations ... drink the wine" (See: Metonymy and Metaphor)

they will drink and then stumble about and rant madly

Yahweh speaks of the people being terrified about his fury as if they were drunk from drinking the wine from the cup. (See: Metaphor)

before the sword that I am sending out among them

Here the word "sword" represents war. AT: "because of the wars that I am causing to happen among them" (See: Metonymy)

translationWords

- Israel, Israelites
- wine, wineskin, new wine

- send, send out, sent
- sword

Links:

- Introduction to Jeremiah
- Jeremiah 25 General Notes
- Jeremiah 25 translationQuestions

Jeremiah 25:17-18

UDB:

17 So, in the vision, I took that cup full of wine from Yahweh, and I took it to all the nations to which he sent me, and caused the leaders of those nations to drink some of that wine. 18 I went to Jerusalem and the other towns in Judah, and the king and the other officials drank some of the wine from that cup. And, starting from that day, they all eventually were removed from having authority, and became people whom others ridiculed, who were despised, and cursed.

ULB:

17 So I took the cup from Yahweh's hand, and I made all the nations to which Yahweh had sent me drink it: 18 Jerusalem, the cities of Judah and her kings and officials—to turn them into ruins and something terrifying, and into an object for hissing and cursing, as they are at this present day.

translationNotes

Connecting Statement:

This passage continues the metaphor of Yahweh's extreme anger as wine that he causes the people of the nations to drink from a cup. (See: Metaphor)

I made all the nations ... drink it

The word "nations" represents the people of the nations. AT: "I made all the people of the nations ... drink the wine from the cup" (See: Metonymy)

something terrifying

The adjective "terrifying" can be translated with a verbal phrase. AT: "something that terrifies people"

an object for hissing and cursing

The word "hissing" refers to a sound that shows strong disapproval. Both "hissing" and "cursing" can be translated with a verbal phrase. AT: "an object at which people hiss and which they curse"

they are at this present day

Possible meanings are that this phrase 1) refers to the time when the book of Jeremiah was written and some time after Jeremiah had proclaimed this prophecy or 2) means that the things about which Jeremiah prophesies here have already started to happen.

translationWords

- Jerusalem
- Judah, kingdom of Judah
- king
- ruin, ruins
- curse, cursed, curses, cursing

Links:

- Introduction to Jeremiah
- Jeremiah 25 General Notes
- Jeremiah 25 translationQuestions

Jeremiah 25:19-21

UDB:

[19] In the vision Egypt had to drink some of the wine, including the king and his officials and many of his people, [20] and foreigners who were living there. In the vision the land of Uz and the cities and kings of Ashkelon, Gaza, Ekron, and Ashdod had to drink some of the wine. [21] Then the vision about the kings of Edom, Moab, and Ammon began.

ULB:

[19] Other nations also had to drink it: Pharaoh king of Egypt and his servants; his officials and all his people; [20] all people of mixed heritage and all the kings of the land of Uz; all the kings of the land of Philistia—Ashkelon, Gaza, Ekron, and the remnant of Ashdod; [21] Edom and Moab and the people of Ammon.

translationNotes

Connecting Statement:

This passage continues the metaphor of Yahweh's extreme anger as wine that he causes the people of the nations to drink from a cup. (See: Metaphor)

Other nations also had to drink it

The word "nations" represents the people of the nations. AT: "People from other nations also had to drink the wine from the cup" (See: Metonymy)

people of mixed heritage

Possible meanings are 1) people whose ancestors were from different people groups or 2) foreigners who lived in Egypt.

Uz

This is the name of a place. (See: How to Translate Names)

translationWords

- Pharaoh, king of Egypt
- Egypt, Egyptian
- Philistines
- Ashkelon

- Gaza
- Ekron
- remnant
- Ashdod, Azotus
- Edom, Edomite, Idumea
- Moab, Moabite, Moabitess
- Ammon, Ammonites, Ammonitess

Links:

- Introduction to Jeremiah
- Jeremiah 25 General Notes
- Jeremiah 25 translationQuestions

Jeremiah 25:22-23

UDB:

[22] Then there were more visions about the kings of the cities of Tyre and Sidon across the Mediterranean Sea, about the kings who had to drink some of the wine. [23] In the vision the religious leaders of the cities of Dedan, Tema, and Buz, which were cities in Arabia and other distant places, they had to drink some of the wine.

ULB:

[22] The kings of Tyre and Sidon, the kings of the coasts on the other side of the sea, [23] Dedan, Tema, and Buz with all the ones who cut the hair on the sides of their heads, they also had to drink it.

translationNotes

Connecting Statement:

This passage continues the metaphor of Yahweh's extreme anger as wine that he causes the people of the nations to drink from a cup. (See: Metaphor)

the sea

This is a reference to the Mediterranean Sea.

Dedan, Tema, and Buz

These are the names of places. (See: How to Translate Names)

all the ones who cut the hair on the sides of their heads

This probably refers to people who cut their hair short in order to honor a pagan god. Some modern versions interpret this Hebrew expression as "all the people who live on the edge of the wilderness." See how you translated a similar phrase in Jeremiah 9:26.

they also had to drink it

"they also had to drink the wine from the cup"

translationWords

- Tyre, Tyrians
- Sidon, Sidonians

Links:

- Introduction to Jeremiah
- Jeremiah 25 General Notes
- Jeremiah 25 translationQuestions

Jeremiah 25:24-26

UDB:

[24] In the vision other places in Arabia and the kings of tribes in the desert [25] and the kings of the Zimri, Elam, and Media people groups, [26] and kings in countries to the north that are near to Israel and to countries that are far from Israel, one after the other—all the kingdoms in the world had to drink, and finally the king of Babylon had to drink some of the wine.

ULB:

[24] All the kings of Arabia and all the kings of people of mixed heritage who live in the wilderness; [25] all the kings of Zimri, all the kings of Elam, and all the kings of the Medes; [26] all the kings of the north, the ones close by and the ones far away—everyone with his brother and all the kingdoms of the world that are on the surface of the earth, all of them had to drink the cup from Yahweh's hand. Finally, the king of Babylon will also drink from that cup.

translationNotes

Connecting Statement:

This passage continues the metaphor of Yahweh's extreme anger as wine that he causes the people of the nations to drink from a cup. (See: Metaphor)

Zimri

This is the name of a place. (See: How to Translate Names)

everyone with his brother

This is an idiom that means every person, one after another. AT: "one after another" (See: Idiom)

all of them had to drink the cup from Yahweh's hand

Here "the cup" is a metonym for the wine that it contains. AT: "all of these people had to drink the wine from the cup in Yahweh's hand" (See: Metonymy)

translationWords

- Arabia, Arabian
- life, live, lived, lives, living, alive
- desert, wilderness
- Elam

- Medes, Media
- kingdom
- earth, earthly

Links:

- Introduction to Jeremiah
- Jeremiah 25 General Notes
- Jeremiah 25 translationQuestions

Jeremiah 25:27-29

UDB:

[27] Then in the vision Yahweh said to me, "Tell them that this is what Yahweh, commander of the angel armies, the God of Israel, says: 'Drink from this cup some of the wine that represents the punishment that I will give you. Drink a lot of it and become drunk and vomit. You will fall down and not get up again, because I will cause you to be killed in wars that I will send to you. [28] If any of those to whom you give this wine refuse to drink it, tell them that Yahweh, commander of the angel armies says that they must drink it. [29] I am starting to bring disaster to my own people. They will not be exempt from punishment, for I am sending wars to all the nations on the earth. That will surely happen because I, Yahweh, commander of the angel armies, have said it.'

ULB:

[27] Yahweh said to me, "Now you must say to them, 'Yahweh of hosts, God of Israel, says this: Drink and become drunk, then vomit, fall down, and do not rise before the sword that I am sending among you.' [28] Then it will happen that if they refuse to take the cup from your hand to drink, you will say to them, 'Yahweh of hosts says this: You must certainly drink it. [29] For see, I am about to bring disaster on the city that is called by my name, and should you yourselves be free from punishment? You will not be free, for I am calling a sword against all the inhabitants of the land!—this is the declaration of Yahweh of hosts.'

translationNotes

Connecting Statement:

This passage continues the metaphor of Yahweh's extreme anger as wine that he causes the people of the nations to drink from a cup. (See: Metaphor)

Yahweh of hosts ... says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

before the sword that I am sending among you

Here the word "sword" represents war. AT: "before the wars that I am causing to happen among you" (See: Metonymy)

the city that is called by my name

This refers to Jerusalem and can be translated in active form. AT: "the city that I have called by my name" or "Jerusalem, which I have called by my name" (See: Metonymy)

and should you yourselves be free from punishment?

Yahweh asks this question to rebuke the people and to emphasize that he will certainly punish them. AT: “so do not think that you yourselves will be free from punishment.” (See: Rhetorical Question)

I am calling a sword against all the inhabitants of the land

Here the word “sword” represents war. Yahweh speaks of declaring war against the people as if he were calling a sword against them. AT: “I am declaring war against all the inhabitants of the land” or “I am bringing war against all the inhabitants of the land” (See: Metonymy and Metaphor)

translationWords

- Yahweh
- Yahweh of hosts, God of hosts, host of, Lord of hosts
- God
- Israel, Israelites
- sword
- drunk, drunkard
- raise, raises, raised, rise, risen, arise, arose
- call, calls, calling, called
- name, names, named
- free, freedom, liberty
- punish, punishment
- declare, declaration

Links:

- Introduction to Jeremiah
- Jeremiah 25 General Notes
- Jeremiah 25 translationQuestions

Jeremiah 25:30-31

UDB:

[30] Now tell them all those things that I have said, and also say this to them:
'Yahweh will shout to them from from the highest places like a lion roars!
He will call out with a shout from the holy place where he lives!
He will roar like a lion against his people because of their sins!
Like those who shout so loudly when they are treading the grapes,
he will shout so that everyone who lives on the earth can hear him!
[31] Even people in very remote places around the earth will hear him shouting,
because he will say why he will judge and punish all the nations.
He will cause the wicked people to be slaughtered with swords.
That will surely happen because Yahweh has said it.'

ULB:

[30] You must prophesy all these words against them, and say to them,
'Yahweh will roar from the heights
and he will shout with his voice from his holy dwelling,
and he will roar mightily against his fold;
and he will shout, like those who tread the grapes
against all those who live on the earth.
[31] The sound of battle will resound to the ends of the earth,
for Yahweh brings charges against the nations,
and he brings judgment on all flesh.
He will hand over the wicked ones to the sword—this is Yahweh's declaration.'

translationNotes

Yahweh will roar

Jeremiah speaks of Yahweh shouting very loudly as if he were roaring like a lion. (See: Metaphor)

from the heights

This phrase is a metonym for heaven. AT: "from heaven" (See: Metonymy)

he will roar mightily against his fold

Jeremiah speaks of Yahweh as if he were a lion and his people were a flock of sheep. The people will be helpless when Yahweh comes to punish them, as sheep are helpless when a lion attacks. (See: Metaphor)

those who tread the grapes

This refers to people who crush grapes in a winepress with their feet in order to make wine.

to the ends of the earth

This is an idiom that means the farthest places on the earth. By referencing both ends, it refers to everywhere in between. AT: “to the farthest places on the earth” or “to everywhere on earth” (See: Idiom and Merism)

on all flesh

Here the word “flesh” represents humanity. AT: “on all mankind” or “on all people” (See: Metonymy)

He will hand over the wicked ones to the sword

Here the word “sword” represents war. Jeremiah speaks of Yahweh causing people to die in battle as if he were placing those people under the sword’s power. AT: “He will cause wicked people to die in battle” (See: Metonymy and Metaphor)

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: First, Second, or Third Person)

translationWords

- Jeremiah
- prophet, prophets, prophecy, prophesy, seer, prophetess
- word, words
- voice
- grape
- flesh
- hand, right hand, to hand over
- evil, wicked, wickedness
- sword

Links:

- Introduction to Jeremiah
- Jeremiah 25 General Notes
- Jeremiah 25 translationQuestions

Jeremiah 25:32-33

UDB:

[32] Then tell them that this is what Yahweh, commander of the angel armies, says:

'Listen to this!

Disasters will happen to one nation after another.

Punishment from me will arise like a great storm

from the most distant places on the earth.

[33] When that happens, the corpses of those whom I have caused to be slaughtered will fill the earth from the east to the west.

And no one will mourn for them, and no one will gather their corpses to bury them. They will be scattered on the ground like manure.

ULB:

[32] Yahweh of hosts says this,

'See, disaster is going out from nation to nation,

and a great storm is beginning from the farthest parts of the earth.

[33] Then those killed by Yahweh will on that day extend from one end of the earth to the other;

they will not be mourned, gathered, or buried.

They will be like dung on the ground.

translationNotes

Yahweh of hosts says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

See

"Look" or "Listen." This word adds emphasis to what is said next. AT: "Pay attention to what I am about to tell you"

disaster is going out from nation to nation

Yahweh speaks of great disasters happening in each nation as if "disaster" were a person who goes from nation to nation. AT: "great disasters are going to happen in one nation after another" (See: Personification)

a great storm is beginning from the farthest parts of the earth

Possible meanings for this metaphor are 1) Yahweh speaks of Babylonian army and the destruction that it will cause as if it were a great storm or 2) Yahweh speaks of his great anger as if it were a great storm that causes much destruction. (See: Metaphor)

those killed by Yahweh

This can be stated in active form. AT: “those whom Yahweh killed” (See: Active or Passive)

will on that day extend from one end of the earth to the other

By mentioning both ends of the earth, this phrase represents everywhere in between those ends. AT: “will on that day cover the entire earth” (See: Merism)

they will not be mourned, gathered, or buried

This can be stated in active form. AT: “no one will mourn them, gather them, or bury them” (See: Active or Passive)

They will be like dung on the ground

The bodies are compared to dung on the ground to emphasize that they will be disgusting and that no one will bury them. See how you translated a similar phrase in Jeremiah 16:4. (See: Simile)

translationWords

- nation
- mourn, mourning
- bury, buried, burial
- dung, manure

Links:

- Introduction to Jeremiah
- Jeremiah 25 General Notes
- Jeremiah 25 translationQuestions

Jeremiah 25:34-36

UDB:

[34] You evil leaders, they call out for someone to help them!

You who were the leaders of my people, fell down and and they rolled in the dust.

Now is time for you to be slaughtered!

You will fall down and be shattered like a fragile vase shatters when it falls to the ground.

[35] Those who should have taken care of my people will not find any place to hide;

there will be no place for the leaders of my people to find safety.

[36] Your who take care of my people now crying out for help, and and those who were the leaders of my people they cry and beg for help—

while I, Yahweh, am destroying your nation.

ULB:

[34] Wail, shepherds, and shout for help!

Roll about in the dust,

you leaders of the flock,

for the days of your slaughter have come;

you will be scattered when you fall like fine pottery.

[35] There is no refuge for the shepherds, there will be no escape for the leaders of the flock.

[36] Hear the cries of the shepherds and the wails of the leaders of the flock,

for Yahweh is destroying their pastures.

translationNotes

shepherds

Yahweh speaks of the leaders of Israel as if they were shepherds who are responsible for protecting and caring for the people, who, implicitly, are spoken of as if they are the sheep. (See: Metaphor)

Roll about in the dust

This is a sign of sorrow, mourning or distress. (See: Symbolic Action)

you leaders of the flock

This phrase also refers to the leaders of Israel who are responsible to care for the people, who are spoken of as if they were a flock of sheep. AT: “you leaders of the people” (See: Metaphor)

for the days of your slaughter have come

Usually it is the sheep that are slaughtered, but here Yahweh says that he will slaughter the shepherds. The word “slaughter” can be translated with a verbal phrase. AT: “for the time has come for me to slaughter you” (See: Irony and Abstract Nouns)

you will be scattered when you fall like fine pottery

Yahweh speaks of the leaders of Israel being destroyed as if they are pieces of pottery that shatter when they fall to the ground. This can be stated in active form. AT: “you will fall like fine pottery and your shattered pieces will scatter on the ground” (See: Metaphor and Active or Passive)

Yahweh is destroying their pastures

Yahweh speaks of the nation in which the leaders think that they live peacefully as if it were the “pastures” in which they care for the sheep (See: Metaphor)

translationWords

- shepherd, to shepherd
- flock, herd
- slaughter
- sheep, ram, ewe
- refuge, shelter
- Yahweh

Links:

- Introduction to Jeremiah
- Jeremiah 25 General Notes
- Jeremiah 25 translationQuestions

Jeremiah 25:37-38

UDB:

[37] Your peaceful meadows will become a wasteland
because Yahweh will severely punish it.
[38] Yahweh will leave his dwelling like a lion leaves its den to attack other animals,
and he will cause your land to become desolate.
He is very angry with you and will make your enemies angry at you.'"

ULB:

[37] So the peaceful pastures will be devastated because of Yahweh's fierce anger.
[38] Like a young lion, he has left his den, for their land will become a horror because of the oppressor's anger,
because of his angry wrath.'" [1] , some ancient copies and modern versions have .

25:38 [1]Instead of *the oppressor's anger the oppressor's sword*

translationNotes

So the peaceful pastures will be devastated

Yahweh continues to speak of the leaders of Israel as if they were shepherds. Here he speaks of the nation as the "pastures" in which they think they live peacefully. (See: Metaphor)

the peaceful pastures will be devastated because of Yahweh's fierce anger

This can be put into active form. AT: "Yahweh will devastate the peaceful pastures because of he extremely angry" (See: Active or Passive)

Like a young lion, he has left his den

Yahweh punishing his people in his extreme wrath is spoken of as if Yahweh were a lion who leaves his den in search of prey. (See: Metaphor)

their land will become a horror

The word "horror" may be translated with a verbal phrase. AT: "their land will become something that horrifies people" (See: Abstract Nouns)

the oppressor's anger

This refers to the anger of Israel's enemies.

translationWords

- peace, peaceful
- angry, anger
- wrath, fury
- lion
- horror, horrified
- oppress, oppression, oppressor

Links:

- Introduction to Jeremiah
- Jeremiah 25 General Notes
- Jeremiah 25 translationQuestions

Jeremiah 26 General Notes

Special concepts in this chapter

The people want to kill Jeremiah

The people wanted to kill Jeremiah but other people intervened and said that they should listen to Jeremiah and repent. They represent the remnant of the faithful Jews. (See: repent, repents, repented, repentance, remnant and faithful, faithfulness)

Links:

- **Jeremiah 26:01 Notes**

Jeremiah 26:1-3

UDB:

[1] Soon after Jehoiakim son of Josiah, became the king of Judah, Yahweh gave me this message: [2] "This is what I, Yahweh, am telling you: Stand in the courtyard in front of my temple, and speak to all the people from the various towns in Judah who come there to worship me. Tell them everything that I tell you; do not omit anything. [3] If you do tell them everything, perhaps they will pay attention, and each one of them will turn away from his evil behavior. Then I will change my mind, and not bring on them the disaster that I was planning to bring on them because of the evil things that they have done.

ULB:

[1] In the beginning of the reign of Jehoiakim son of Josiah, this word came from Yahweh, saying, [2] "Yahweh says this: Stand in the courtyard of my house and speak about all the cities of Judah who come to worship at my house. Proclaim all the words that I have commanded you to say to them. Do not cut short any word! [3] It may be that they will listen, that each man will turn from his wicked ways, so I will relent concerning the disaster that I am planning to bring on them because of the wickedness of their practices.

translationNotes

this word came from Yahweh, saying

This idiom is used to introduce a special message from God. See how you translated a similar phrase in Jeremiah 18:1, and make any changes as needed. AT: "This message came from Yahweh. He said" or "Yahweh spoke this message" (See: Idiom)

this word came from Yahweh, saying

It can be stated clearly who Yahweh gave this message to. AT: "this word came to Jeremiah from Yahweh, saying" or "Yahweh spoke this message to Jeremiah" (See: Assumed Knowledge and Implicit Information)

cities of Judah

The word "cities" is a metonym for the people who live in the city. AT: "people from the cities of Judah" (See: Metaphor)

Do not cut short any word!

"Do not leave anything out from what I have told you!"

each man will turn from his wicked ways

Yahweh speaks of a person's lifestyle as if it were a "way" or path along which the person walks. AT: "each man will stop his wicked way of living" (See: Metaphor)

so I will relent concerning the disaster

This is conditional destruction. If Judah repents, God will not destroy but heal them.

the wickedness of their practices

"the wicked way that they live" or "the wicked things that they do"

translationWords

- reign
- Jehoiakim
- Josiah
- king
- Judah, kingdom of Judah
- word, words
- Yahweh
- courtyard, court
- house of God, Yahweh's house
- worship
- proclaim, proclamation
- command, commands, commanded, commandment, commandments
- turn, turn away, turn back
- evil, wicked, wickedness

Links:

- Introduction to Jeremiah
- Jeremiah 26 General Notes
- Jeremiah 26 translationQuestions

Jeremiah 26:4-6

UDB:

4-5 Say to them, 'This is what Yahweh says: I sent to you the prophets who serve me, to tell you what you should do. I sent them to you many times, but you have not paid attention to what they said. If you will not pay attention to what I say and do not obey the message that I have given to you, and if you do not pay attention to what the prophets say, 6 I will destroy this temple like I destroyed Shiloh, the place where the sacred tent was put. And I will cause Jerusalem to be a place whose name people in every nation on the earth will say when they curse someone.'"

ULB:

4 So you must say to them, 'Yahweh says this: If you do not listen to me so as to walk in my law that I have placed before you— 5 if you do not listen to the words of my servants the prophets whom I am persistently sending to you—but you have not listened!— 6 then I will make this house like Shiloh; I will turn this city into a curse in the sight of all the nations on earth.'"

translationNotes

If you do not listen to me so as to walk in my law that I have placed before you

Yahweh speaks of a person's lifestyle as if it were a path along which the person walks. AT: "If you do not obey me and the law that I have given you" (See: Metaphor)

then I will make this house like Shiloh

Yahweh had destroyed a place of worship at Shiloh, and he was threatening to destroy this place of worship. (See: Simile)

I will turn this city into a curse

What Yahweh would turn the city into is a metonym for what people would use the city for. AT: "I will make this city so that people will ask me to destroy others the way I have destroyed this city" (See: Metonymy)

in the sight of all the nations on earth

"so that all the nations on earth can see me do it"

translationWords

- walk, walks, walked, walking

- law, law of Moses, God's law, law of Yahweh
- servant, slave, slavery
- prophet, prophets, prophecy, prophesy, seer, prophetess
- send, send out, sent
- Shiloh
- turn, turn away, turn back
- curse, cursed, curses, cursing
- nation
- earth, earthly

Links:

- Introduction to Jeremiah
- Jeremiah 26 General Notes
- Jeremiah 26 translationQuestions

Jeremiah 26:7-9

UDB:

[7] Jeremiah did what Yahweh told him to do. The priests, the false prophets, and many other people listened to him as he told them that message outside the temple. [8] But as soon as Jeremiah finished telling them everything that Yahweh had commanded him to say, they all seized him and said, "You must be executed! [9] Why are you prophesying that this temple will be destroyed like Shiloh was destroyed? Why are you saying that this city will be destroyed, and that no one will live here anymore? All the people surrounded Jeremiah as he stood in front of the temple.

ULB:

[7] The priests, the prophets, and all the people heard Jeremiah announcing these words in Yahweh's house. [8] So it happened that when Jeremiah had finished announcing all that Yahweh commanded him to say to all the people, the priests, prophets, and all the people seized him and said, "You will certainly die! [9] Why have you prophesied in Yahweh's name and said that this house will become like Shiloh and this city will become desolate, with no inhabitant?" For all the people had formed a mob against Jeremiah in Yahweh's house.

translationNotes

Yahweh's house

the temple

all the people seized him and said, "You will certainly die!

Possible meanings are 1) The people chose to believe the lie of false peace and did not want to be confronted with the truth, or 2) the people believed the other prophets proclaiming peace and saw Jeremiah as a false prophet who should be stoned for leading the people astray.

Why have you prophesied ... inhabitant?

This rebuke can be translated as a statement. AT: "You should not have prophesied ... inhabitant." (See: Rhetorical Question)

translationWords

- priest, priests, priesthood
- people group, peoples, the people, a people
- Jeremiah
- house of God, Yahweh's house

- death, die, dead
- name, names, named
- desolate, desolation

Links:

- Introduction to Jeremiah
- Jeremiah 26 General Notes
- Jeremiah 26 translationQuestions

Jeremiah 26:10-12

UDB:

10 When the officials of Judah heard about all this that was happening, they rushed from the palace and sat down at the gate of the temple named The New Gate, to judge Jeremiah's case. 11 The priests and the prophets told the officials and the other people who were there, "This man should be executed, because he has prophesied that this city will be destroyed, and you yourselves have heard him say that!"

12 Then Jeremiah replied to the officials and the other people. He said to them, "Yahweh sent me to prophesy all the things that you heard me say about what will happen to this temple and this city.

ULB:

10 Then the officials of Judah heard these words and went up from the king's house to Yahweh's house. They sat in the gateway at the New Gate of Yahweh's house. 11 The priests and the prophets spoke to the officials and to all the people. They said, "It is right for this man to die, for he prophesied against this city, just as you heard with your own ears!" 12 So Jeremiah spoke to all the officials and all the people and said, "Yahweh has sent me out to prophesy against this house and this city, to say all the words that you have heard.

translationNotes

the New Gate

the name of the gate through which people went into the temple

you heard with your own ears

"you heard"

this house and this city

"the people who worship in Yahweh's temple and those who live in the city of Jerusalem"

translationWords

- Judah, kingdom of Judah
- gate, gate bar
- death, die, dead
- Yahweh

Links:

- Introduction to Jeremiah
- Jeremiah 26 General Notes
- Jeremiah 26 translationQuestions

Jeremiah 26:13-15

UDB:

13 But if you change your behavior and stop sinning, and start to obey Yahweh our God, he will change his mind, and not send to you the disasters that he said that he would send. 14 As for me, I am not able to free myself from your grasp. So you can do to me whatever you want to do. 15 But you need to know that if you kill me, you will be killing a man who is innocent. And you and everyone else in this city will be guilty, because the truth is that it was Yahweh who sent me to speak every word that you have heard me say."

ULB:

13 So now, improve your ways and your practices, and listen to the voice of Yahweh your God so that he will relent concerning the disaster that he has proclaimed against you. 14 I myself—look at me!—am in your hand. Do to me what is good and right in your eyes. 15 But you must surely know that if you kill me, then you are bringing innocent blood on yourselves and on this city and its inhabitants, for Yahweh has truly sent me to you to proclaim all these words for your ears."

translationNotes

your ways ... your practices

These two phrases mean almost the same thing. AT: "the things you do" (See: Doublet)

listen to the voice of Yahweh

The voice is a synecdoche for the person, and the same word can be translated "listen" or "obey." AT: "obey Yahweh" (See: Synecdoche)

Do to me what is good and right in your eyes

The words "good" and "right" mean the same thing. The eye is a metonym for the person's thoughts. AT: "Do to me whatever you think is the right thing to do" (See: Doublet and Idiom)

you are bringing innocent blood on yourselves and on this city and its inhabitants

Blood is a metonym for violent death, and to bring blood on someone is to make them guilty of violent death. AT: "you are making yourselves and this city and its inhabitants guilty of the violent death of an innocent person" (See: Metonymy)

this city and its inhabitants

These are two ways of speaking of the same people, perhaps first as a group and then as individuals. The city is a metonym for the people in the city. AT: “all the people in the city and every one of the people who live here” (See: Doublet)

for your ears

The ear is a metonym for what the ear hears. AT: “for you to hear” (See: Metonymy)

translationWords

- voice
- God
- proclaim, proclamation
- hand, right hand, to hand over
- good, goodness
- know, knowledge, make known
- innocent
- blood

Links:

- Introduction to Jeremiah
- Jeremiah 26 General Notes
- Jeremiah 26 translationQuestions

Jeremiah 26:16-17

UDB:

16 Then the officials and the other people said to the priests and the false prophets, “This man does not deserve to be executed, because he has spoken to us the message that Yahweh gave him!”

17 Then some of the elders stood up and spoke to all the people who were gathered there.

ULB:

16 Then the officials and all the people said to the priests and prophets, “It is not right for this man to die, for he has proclaimed things to us in the name of Yahweh our God.” 17 Then men from the elders of the land rose up and spoke to the entire assembly of the people.

translationNotes

in the name of Yahweh our God

The person’s name is a metonym for his authority. AT: “with the authority of Yahweh our God” (See: Metonymy)

translationWords

- priest, priests, priesthood
- prophet, prophets, prophecy, prophesy, seer, prophetess
- name, names, named
- elder
- assembly, assemble

Links:

- Introduction to Jeremiah
- Jeremiah 26 General Notes
- Jeremiah 26 translationQuestions

Jeremiah 26:18-19

UDB:

[18] They said, "Remember what Micah, the prophet from Moresheth, prophesied during the years that Hezekiah was the king of Judah. He told the people of Judah this:

'This is what Yahweh, commander of the angel armies, says:

Some day Mount Zion will be plowed like fields are plowed;

Jerusalem will become a heap of ruins.

There will be a large clump of trees on top of the hill where the temple is now.' [19] But did Hezekiah or anyone else in Judah kill Micah for saying that? No! Instead, Hezekiah revered Yahweh, and pleaded that he would act mercifully toward them. So, Yahweh changed his mind about sending to them the terrible disaster that he said he would send. And now if we kill Jeremiah, we are going to bring even worse disaster on ourselves!"

ULB:

[18] They said, "Micah the Morashite was prophesying in the days of Hezekiah king of Judah. He spoke to all the people of Judah and said, 'Yahweh of hosts says this:

Zion will become a plowed field,

Jerusalem will become a heap of rubble,

and the hill of the temple will become a thicket.' [19] Did Hezekiah king of Judah and all of Judah put him to death? Did he not fear Yahweh and appease the face of Yahweh so that Yahweh would relent concerning the disaster that he proclaimed to them? So will we do greater evil against our own lives?"

translationNotes

General Information:

See: How to Translate Names

Morashite

a person from the town or region of Moresheth

Yahweh of hosts says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

Zion will become a plowed field ... and the hill of the temple will become a thicket

"Zion" and "the hill of the temple" refer to the same place. When a farmer plows a field, he turns over all the dirt and uproots all the plants that are growing there. A thicket is so full of bushes that no one can use it for anything. These two metaphors cannot be literally true at the same time, but they emphasize that Yahweh will allow the invaders to completely destroy the temple area. (See: Metaphor)

Did Hezekiah ... put him to death?

The speakers are trying to get the hearers to agree with what they are saying. AT: "You know very well that Hezekiah ... did not put him to death." (See: Rhetorical Question)

all of Judah

The land is a metonym for the people who live there. AT: "all the people of Judah" (See: Metonymy)

Did he not fear Yahweh and appease the face of Yahweh ... them?

The speakers are trying to get the hearers to agree with what they are saying. AT: "You know very well that he feared Yahweh and appeased the face of Yahweh so that Yahweh ... them."

appease the face of Yahweh

The face is a synecdoche for the whole person. AT: "cause Yahweh to be less angry" (See: Synecdoche)

So will we do greater evil against our own lives?

The speakers are trying to get the hearers to agree with what they are saying. The word "lives" is a metonym for the people. AT: "If we kill Jeremiah, we will do greater evil against our own lives." or "We do not want to do worse things to ourselves." (See: Rhetorical Question)

translationWords

- Micah
- Hezekiah
- king
- Judah
- Yahweh of hosts, God of hosts, host of, Lord of hosts
- Zion, Mount Zion
- Jerusalem
- death, die, dead
- fear, fears, afraid

- face
- life, live, lived, lives, living, alive

Links:

- Introduction to Jeremiah
- Jeremiah 26 General Notes
- Jeremiah 26 translationQuestions

Jeremiah 26:20-21

UDB:

[20] At that time, Uriah son of Shemaiah from the city of Kiriath Jearim was also prophesying from Yahweh. He was predicting that the city and the rest of the land would experience the same disasters that Jeremiah was predicting. [21] When King Jehoiakim and his army officers and officials heard what Uriah was saying, the king sent someone to kill Uriah. But Uriah heard about it, and became very afraid, and he escaped to Egypt.

ULB:

[20] Meanwhile there was another man who prophesied in the name of Yahweh—Uriah son of Shemaiah from Kiriath Jearim—he also prophesied against this city and this land, agreeing with all of Jeremiah's words. [21] But when King Jehoiakim and all his soldiers and officials heard his word, then the king tried to put him to death, but Uriah heard and was afraid, so he ran away and went to Egypt.

translationNotes

Connecting Statement:

Jeremiah stops telling about his own life and begins telling about what happened to another prophet.

Meanwhile

"While what I was just telling you about was happening"

in the name of Yahweh

The person's name is a metonym for his authority. See how you translated this in Jeremiah 26:16. AT: "with the authority of Yahweh" (See: Metonymy)

prophesied against this city and this land

The words "city" and "land" are metonyms for the people who live there. AT: "prophesied that bad things would happen to the people who lived in this city and this land" (See: Metonymy)

heard his word

"heard what he said"

translationWords

- Jeremiah
- king
- Jehoiakim
- fear, fears, afraid
- Egypt, Egyptian

Links:

- Introduction to Jeremiah
- Jeremiah 26 General Notes
- Jeremiah 26 translationQuestions

Jeremiah 26:22-24

UDB:

[22] Then King Jehoiakim sent Elnathan son of Acbor along with several other men to Egypt. [23] They captured Uriah and took him back to Jerusalem to King Jehoiakim. The king then commanded a soldier to kill Uriah with a sword. Then they buried his corpse in a place where poor people are buried. [24] However, Ahikam son of Shaphan defended me, and persuaded the officials not to allow the mob to murder Jeremiah.

ULB:

[22] Then King Jehoiakim sent out men to go to Egypt—Elnathan son of Akbor and men to go into Egypt after Uriah. [23] They took Uriah out from Egypt and brought him to King Jehoiakim. Then Jehoiakim killed him with a sword and sent his corpse out to the graves of the ordinary people. [24] But the hand of Ahikam son of Shaphan was with Jeremiah, so he was not given into the hand of the people to be put to death.

translationNotes

Connecting Statement:

This is the end of the story of Uriah.

Elnathan ... Akbor ... Ahikam ... Shaphan

men's names (See: How to Translate Names)

corpse

"dead body"

the hand of Ahikam ... was with Jeremiah

The hand is a metonym for the power that the hand exercises. Ahikam was not a soldier, so he probably was able to talk to people and change their minds. AT: "Ahikam ... was able to help Jeremiah" or "Ahikam ... was able to keep the people from harming Jeremiah" (See: Metonymy)

he was not given into the hand of the people to be put to death

The hand is a metonym for the power that the hand exercises. This can be translated in active form. AT: "Ahikam did not allow the people to have the power to put Jeremiah to death" or "the people could not kill Jeremiah because Ahikam did not give them the power to" (See: Metonymy and Active or Passive)

translationWords

- sword
- tomb, grave, burial place
- hand, right hand, to hand over

Links:

- Introduction to Jeremiah
- Jeremiah 26 General Notes
- Jeremiah 26 translationQuestions

Jeremiah 27 General Notes

Special concepts in this chapter

The nations should serve Babylon

Jeremiah told the king of Judah, and all the surrounding nations, to serve the Babylonians and live in their land. If they refused, Babylon would take them as captives to another land.

Links:

- **Jeremiah 27:01 Notes**

Jeremiah 27:1-4

UDB:

[1] Soon after Zedekiah son of Josiah became the king of Judah, Yahweh gave a message to me. [2] This is what he said to me: "Make a yoke and bonds, then fasten them around your own neck. [3] Then send them to the kings of Edom, Moab, Ammon, Tyre, and Sidon, and give them to the ambassadors from those countries who have come to Jerusalem to talk to King Zedekiah. [4] Tell them to give this message to their kings: This is what Yahweh, commander of the angel armies, whom Israel worships, says:

ULB:

[1] In the beginning of the reign of Zedekiah son of Josiah, king of Judah, this word came to Jeremiah from Yahweh. [1] , most modern versions have , because the events in this chapter occur during his reign. [2] This is what Yahweh said to me, "Make fetters and a yoke for yourself. Place them on your neck. [3] Then send them out to the king of Edom, the king of Moab, the king of the people of Ammon, the king of Tyre, and to the king of Sidon. Send them by the hand of those kings' ambassadors who have come to Jerusalem to Zedekiah king of Judah. [4] Give commands to them for their masters and say, 'Yahweh of hosts, God of Israel, says this: This is what you must say to your masters,

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27:1 [1] Although most Hebrew copies have *Jehoiakim Zedekiah*

translationNotes

fetters

things that keep a person from moving freely

Then send them out

This seems to mean that Jeremiah was to send a set of fetters and yoke to each king listed. But some versions of the Bible translate this as "Then send out messages."

Send them by the hand of those kings' ambassadors who ... Judah

The hand is a synecdoche for the person. AT: "Have those kings' ambassadors, who ... Judah, take them" (See: Synecdoche)

Give commands to them for their masters

Jeremiah was instructed to give a set of chains and yoke to each ambassador and a message for each king regarding the chains and yoke.

Yahweh of hosts ... says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

translationWords

- reign
- Jehoiakim
- Josiah
- king
- Judah, kingdom of Judah
- word, words
- Jeremiah
- Yahweh
- yoke
- send, send out, sent
- Edom, Edomite, Idumea
- Moab, Moabite, Moabitess
- people group, peoples, the people, a people
- Ammon, Ammonites, Ammonitess
- Tyre, Tyrians
- Sidon, Sidonians
- hand, right hand, to hand over
- ambassador, representative
- Jerusalem
- Zedekiah
- command, commands, commanded, commandment, commandments
- lord, lords, master, masters, sir, Sir, Sirs
- Yahweh of hosts, God of hosts, host of, Lord of hosts
- God
- Israel, Israelites

Links:

- Introduction to Jeremiah
- Jeremiah 27 General Notes
- Jeremiah 27 translationQuestions

Jeremiah 27:5-7

UDB:

5 'With my very great power I created the earth and the people and the animals that are on the earth. And I can give those things to anyone whom I want to. 6 And now I am going to enable King Nebuchadnezzar of Babylon, who does what I want him to do, to control your countries. I am going to enable him to rule everything, even the wild animals. 7 The people of all the nations will work for him, and later for his son, and later for his grandson, until the time for them to rule is finished. Then the armies of many great kings from many nations will conquer Babylon.'

ULB:

5 "I myself made the earth by my great strength and my raised arm. I also made the people and animals on the earth, and I give it to anyone who is right in my eyes. 6 So now, I myself am giving all these lands into the hand of Nebuchadnezzar, king of Babylon, my servant. Also, I am giving the living things in the fields to him to serve him. 7 For all the nations will serve him, his son, and his grandson until the time for his land comes. Then many nations and great kings will subdue him.

translationNotes

by my great strength and my raised arm

The phrase "raised arm" refers to great power and intensifies the first phrase. AT: "by my very great power" (See: Idiom and Doublet)

I give it to anyone who is right in my eyes

Another possible meaning is "I give it to anyone I want to."

I ... am giving all these lands into the hand of Nebuchadnezzar ... servant

The hand is a metonym for the power that the hand exercises, and the word "lands" is a metonym for the people who live in those lands. AT: "I ... am putting the people who live in all these lands under the power of Nebuchadnezzar ... servant" (See: Metonymy)

the time for his land comes

You may need to make explicit the nature of the time. AT: "the time for me to destroy his land" (See: Assumed Knowledge and Implicit Information)

subdue him

Here “him” refers to Nebuchadnezzar who represents the kingdom of Babylon. AT: “will defeat Babylon” (See: Metonymy)

translationWords

- earth, earthly
- hand, right hand, to hand over
- Nebuchadnezzar
- Babylon, Babylonian
- servant, slave, slavery
- life, live, lived, lives, living, alive
- serve, service
- nation

Links:

- Introduction to Jeremiah
- Jeremiah 27 General Notes
- Jeremiah 27 translationQuestions

Jeremiah 27:8

UDB:

[8] But now I tell you that you must do what the king of Babylon wants you to do, like an ox that has a yoke on its neck must do what its master wants it to do. I will punish any nation that refuses to do that. I will cause those people to experience war and famine and diseases, until the armies of Babylon have conquered that nation.

ULB:

[8] So the nation and the kingdom that does not serve Nebuchadnezzar, king of Babylon, and that does not put its neck under the yoke of the king of Babylon—I will punish that nation with the sword, with famine, and with the plague—this is Yahweh's declaration—until I have destroyed it by his hand.

translationNotes

that does not put its neck under the yoke of the king

Being the king's slave is spoken of as being an animal on to the shoulders of which the king puts a yoke so it can do heavy work. AT: "and whose people do not willingly become slaves of the king" (See: Metaphor)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

I have destroyed them by his hand

The hand here could be a metonym for Nebuchadnezzar's power, or it could be a metonym for Nebuchadnezzar's armies. AT: "I have used Nebuchadnezzar's power to destroy them" or "I have enabled Nebuchadnezzar's armies to destroy them" (See: Metonymy)

translationWords

- kingdom
- yoke
- punish, punishment
- sword
- famine
- plague

Links:

- Introduction to Jeremiah
- Jeremiah 27 General Notes
- Jeremiah 27 translationQuestions

Jeremiah 27:9-11

UDB:

9 So, do not pay attention to your false prophets and fortune tellers and people who predict what will happen by working magic or by talking with spirits of dead people. Those people say not to serve him because the king of Babylon will not conquer your country. 10 Those people are all liars. If you believe what they say, it will result in your being exiled from your land. I will cause you to be taken from your land, and you will die far away. 11 But the people of any country who do what the king of Babylon wants them to do will remain in their own country and be able to plant their crops as they always have done. That will surely happen because I, Yahweh, have said it."

ULB:

9 So do not listen to your prophets, your diviners, your seers, your soothsayers, and sorcerers, who have been speaking to you and saying, 'Do not serve the king of Babylon.' 10 For they are prophesying deceit to you in order to send you far away from your lands, for I will drive you away, and you will die. 11 But the nation that places its neck under the yoke of the king of Babylon and serves him, I will allow it to rest in its land—this is Yahweh's declaration—and they will cultivate it and make their homes in it.""

translationNotes

General Information:

Yahweh continues to speak through Jeremiah to the people of Judah

soothsayers

people who say what will happen in the future

the nation that places its neck under the yoke of the king

Being the king's slave is spoken of as being an animal onto the shoulders of which the king puts a yoke so it can do heavy work. See how similar words are translated in Jeremiah 27:8. AT: "the nation whose people willingly becomes slaves of the king" (See: Metaphor)

the nation that places

The nation here is a metonym for the people of that nation. AT: "the nation of people who place"

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

cultivate

This means to prepare and use land to grow food crops

make their homes in it

"make their homes in their own land"

translationWords

- prophet, prophets, prophecy, prophesy, seer, prophetess
- divination, diviner, soothsaying, soothsayer
- sorcery, sorcerer, witchcraft
- deceive, deceit, deception, deceptive
- death, die, dead
- rest

Links:

- Introduction to Jeremiah
- Jeremiah 27 General Notes
- Jeremiah 27 translationQuestions

Jeremiah 27:12-13

UDB:

[12] After I gave that message to those ambassadors, I gave the same message to King Zedekiah of Judah. I said to him, "If you want to remain alive, do what the king of Babylon and his officials want you to do. [13] It would be foolish for you not to do that, because the result would be that you and your people would die by your enemies' swords or by famine or diseases, which Yahweh will cause any nation to experience that refuses to allow the king of Babylon to rule them.

ULB:

[12] So I spoke to Zedekiah king of Judah and gave him this message, "Place your necks under the yoke of the king of Babylon and serve him and his people, and you will live. [13] Why will you die—you and your people—by the sword, famine, and plague, just as I have declared about the nation that refuses to serve the king of Babylon?

translationNotes

General Information:

Yahweh continues to speak through Jeremiah to the king of Judah.

Place your necks under the yoke of the king of Babylon

Being the king's slave is spoken of as being an animal onto the shoulders of which the king puts a yoke so it can do heavy work. See how similar words were translated in Jeremiah 27:8.

Place your necks

The word "your" refers to Zedekiah and the people of Judah and so is plural. (See: Forms of You)

Why will you die ... king of Babylon?

Jeremiah uses this question to warn the king that his actions will lead to his death. AT: "For if you do not do this, you will surely die ... king." (See: Rhetorical Question)

translationWords

- Zedekiah
- king
- Judah
- Babylon, Babylonian

- people group, peoples, the people, a people
- life, live, lived, lives, living, alive

Links:

- Introduction to Jeremiah
- Jeremiah 27 General Notes
- Jeremiah 27 translationQuestions

Jeremiah 27:14-15

UDB:

14 Do not pay attention to those prophets who say to you, 'Do not obey the king of Babylon since he will not conquer your country.' They are liars. 15 This is what Yahweh says: 'I have not appointed those prophets. They are saying that I gave them messages, but they are lying. So, if you believe them, I will expel you from this land. And you and all those prophets will die in Babylon!'"

ULB:

14 Do not listen to the words of the prophets who speak to you and say, 'Do not serve the king of Babylon,' for they are prophesying lies to you. 15 'For I have not sent them out—this is Yahweh's declaration—for they are prophesying deceit in my name so that I will drive you out and you will perish, both you and the prophets who are prophesying to you.'"

translationNotes

General Information:

Yahweh continues to speak through Jeremiah to the king and people of Judah.

Do not listen to the words

Yahweh is warning the people about all the false prophets that he did not send and that are lying to them.

For I have not sent them out

"For I have not sent them"

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

they are prophesying deceit in my name

The phrase "in my name" represents speaking with Yahweh's power and authority or as his representative. Here these prophets claim that they received their message from Yahweh, but that had not. The abstract noun "deceit" can be translated as the verb "deceiving." AT: "they say they are speaking for me when they prophesy, but they are deceiving you" (See: Metonymy and Abstract Nouns)

I will drive you out

“I will force you to leave your home country”

translationWords

- serve, service
- Yahweh
- perish, perished, perishing, perishable

Links:

- Introduction to Jeremiah
- Jeremiah 27 General Notes
- Jeremiah 27 translationQuestions

Jeremiah 27:16-18

UDB:

16 Then I spoke to the priests and the other people, and I said, "This is what Yahweh says: 'Do not believe your prophets who tell you that all the gold items that were taken from my temple by soldiers from Babylon will soon be returned from Babylon, because what they are prophesying is a lie. 17 Do not pay attention to what they say. Surrender to the king of Babylon. If you do that, you will remain alive. If you do not do that, this entire city will be destroyed. 18 If they are really prophets who speak messages from me, tell them to plead to me, Yahweh, commander of the angel armies, that the soldiers from Babylon will not be allowed to take away to Babylon the valuable items that still remain in the temple and in the king's palace and in the other palaces in Jerusalem.

ULB:

16 I proclaimed this to the priests and all the people and said, "Yahweh says this: Do not listen to the words of your prophets who prophesy to you and say, 'Look! The objects belonging to Yahweh's house are being returned from Babylon now!' They are prophesying lies to you. 17 Do not listen to them. You should serve the king of Babylon and live. Why should this city become a ruin? 18 If they are prophets, and if the word of Yahweh has truly come to them, let them beg Yahweh of hosts not to send to Babylon the objects that remain in his house, the house of the king of Judah, and Jerusalem.

translationNotes

General Information:

Jeremiah continues to speak the words of Yahweh.

The objects belonging to Yahweh's house are being returned from Babylon now!

This can be translated in active form. AT: "People are bringing back all the gold items that they took from Yahweh's temple!" (See: Active or Passive)

Why should this city become a ruin?

Yahweh uses a question to warn the people. AT: "You can keep this city from becoming a ruin if you do what Yahweh wants you to do." (See: Rhetorical Question)

If they are prophets, and if the word of Yahweh has truly come to them, let them beg

This is a hypothetical situation that Yahweh knows is not true. AT: "If they were prophets, and if the word of Yahweh had truly come to them, they would beg" or "Because they are not prophets and the word of Yahweh has not truly come to them, they will not beg" (See: Hypothetical Situations)

if the word of Yahweh has truly come to them

The phrase “word of Yahweh” refers to messages from God. AT: “if Yahweh has truly given them messages” or “if Yahweh truly spoke messages to them”

the word of Yahweh ... beg Yahweh of hosts not

Yahweh is speaking of himself in third person. AT: “my word ... be me, Yahweh of hosts, not” (See: First, Second, or Third Person)

the house of the king of Judah

The word “house” has a range of possible meanings. In this case it refers to the royal palace where the king lived. AT: “the palace of the king of Judah”

translationWords

- proclaim, proclamation
- priest, priests, priesthood
- prophet, prophets, prophecy, prophesy, seer, prophetess
- house of God, Yahweh’s house
- word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures
- beg, beggar
- Yahweh of hosts, God of hosts, host of, Lord of hosts
- Jerusalem

Links:

- Introduction to Jeremiah
- Jeremiah 27 General Notes
- Jeremiah 27 translationQuestions

Jeremiah 27:19-20

UDB:

[19] I say this because the huge pillars that are in front of the temple and the large tank that was called "The Sea" and the ten water carts and all the other items that are used for offering sacrifices are still in this city. [20] King Nebuchadnezzar of Babylon left those things here when he exiled Jehoiachin, the son of Jehoiakim, the king of Judah, to Babylon, along with all the other leaders of Jerusalem and the leaders of other places in Judah.

ULB:

[19] Yahweh of hosts says this about the pillars, the large basin known as "The Sea" and its base, and the rest of the objects that remain in this city— [20] the objects that Nebuchadnezzar king of Babylon did not take when he carried Jehoiachin son of Jehoiakim, the king of Judah, into captivity from Jerusalem to Babylon with all the nobles of Judah and Jerusalem.

translationNotes

General Information:

Jeremiah continues to bring the message of Yahweh.

Yahweh of hosts says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

the pillars, the large basin known as "The Sea" and its base

These were objects that were in the temple. "The Sea" was a large bronze bowl.

Jehoiachin

The Hebrew text has "Jeconiah," which is a variation of the name "Jehoiachin." Many modern versions have "Jehoiachin" in order to make it clear that the same king is being referred to.

translationWords

- proclaim, proclamation
- pillar, column
- Nebuchadnezzar
- king

- Babylon, Babylonian
- Jehoiachin
- Jehoiakim
- Judah, kingdom of Judah
- captive, captivity
- noble, nobleman

Links:

- Introduction to Jeremiah
- Jeremiah 27 General Notes
- Jeremiah 27 translationQuestions

Jeremiah 27:21-22

UDB:

[21] Yahweh, commander of the angel armies, says this about all those valuable things that are still outside the temple and in the palace of the king of Judah: [22] They will all be carried away to Babylon. And they will stay there until I say that they should be brought back to Jerusalem. Then they will be bought back here. That is what I, Yahweh, say.'"

ULB:

[21] Yahweh of hosts, God of Israel, says this about the objects that remain in the house of Yahweh, the house of the king of Judah, and Jerusalem, [22] 'They will be brought to Babylon, and they will remain there until the day I have set to come for them—this is Yahweh's declaration—then I will bring them up and restore them to this place.'"

translationNotes

General Information:

Jeremiah continues to speak the words of Yahweh.

Yahweh of hosts ... says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

the house of the king of Judah

The word "house" has a range of possible meanings. In this case it refers to the royal palace there the king lived. AT: "the palace of the king of Judah"

They will be brought to Babylon

This can be translated in active form. AT: "People will bring them to Babylon" or "I will bring them to Babylon" (See: Active or Passive)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

I will bring them up

The reader should understand that Yahweh will have people carry them up.

translationWords

- God
- Israel, Israelites
- restore, restores, restored, restoration

Links:

- Introduction to Jeremiah
- Jeremiah 27 General Notes
- Jeremiah 27 translationQuestions

Jeremiah 28 General Notes

Special concepts in this chapter

False prophecies continue

A false prophet prophesied that the captives would return from Babylon with all the temple vessels. Jeremiah told the false prophet that he would die that year for prophesying lies, and he did die. (See: prophet, prophets, prophecy, prophesy, seer, prophetess and temple)

Links:

- **Jeremiah 28:01 Notes**

Jeremiah 28:1-2

UDB:

[1] These things occurred when Zedekiah was beginning his rule as king of Judah. It happened on the fourth year and fifth month of his rule, that Azzur's son Hananiah, a prophet from the city of Gibeon, spoke to Jeremiah in the courtyard of the temple, while all the priests and other people were listening. He said, [2] "This is what the Yahweh, commander of the angel armies, whom Israel worships, says: 'I will cause the king of Babylon to stop ruling you.

ULB:

[1] It happened in that year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year and the fifth month, Hananiah son of Azzur the prophet, who was from Gibeon, spoke to me in Yahweh's house in front of the priests and all the people. He said, [2] "Yahweh of hosts, God of Israel, says this: I have broken the yoke imposed by the king of Babylon.

translationNotes

General Information:

Hananiah claims to speak for God.

in the fourth year and the fifth month

This is the fifth month of the Hebrew calendar. It is during the dry season. It is during the last part of July and the first part of August on Western calendars. This was after Zedekiah had been king for three years. (See: Hebrew Months and Ordinal Numbers)

Azzur

This is the name of a man. (See: How to Translate Names)

Yahweh of hosts ... says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

I have broken the yoke imposed by the king of Babylon

Hananaiah speaks of the people being in slavery as if they were oxen on which the Babylonians had put yokes to make them do heavy work. AT: "I have made it so you are no longer slaves of the king of Babylon" or "I have set you free from slavery to the king of Babylon" (See: Metaphor)

translationWords

- year
- reign
- Zedekiah
- king
- Judah, kingdom of Judah
- Hananiah
- Gibeon, Gibeonite
- house of God, Yahweh's house
- priest, priests, priesthood
- Yahweh of hosts, God of hosts, host of, Lord of hosts
- God
- Israel, Israelites
- yoke
- Babylon, Babylonian

Links:

- Introduction to Jeremiah
- Jeremiah 28 General Notes
- Jeremiah 28 translationQuestions

Jeremiah 28:3-4

UDB:

[3] Within two years, I will cause to be brought back to this temple all the valuable things that King Nebuchadnezzar's soldiers took from this temple and took to Babylon. [4] And I will also bring back to this place Jehoiachin, who was the son of the Jehoiakim, the King of Judah, and all the other people who were captured and taken to Babylon. The king of Babylon has forced you to do what he wants, like someone puts a yoke on the neck of an ox to force it to do what he wants it to do. But I will cause that to end. That will happen because I, Yahweh, have said it.'"

ULB:

[3] Within two years I will bring back to this place all the objects belonging to Yahweh's house that Nebuchadnezzar king of Babylon took from this place and transported to Babylon. [4] Then I will bring back to this place Jehoiachin son of Jehoiakim, king of Judah, and all the captives of Judah who were sent to Babylon—this is Yahweh's declaration—for I will break the yoke of the king of Babylon."

translationNotes

General Information:

Hananiah continues to speak.

Jehoiachin

The Hebrew text has "Jeconiah," which is a variation of the name "Jehoiachin." Many modern versions have "Jehoiachin" in order to make it clear that the same king is being referred to.

who were sent

This can be translated in active form. AT: "whom I sent" (See: Active or Passive)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

translationWords

- Nebuchadnezzar

- Jehoiachin
- Jehoiakim
- captive, captivity

Links:

- Introduction to Jeremiah
- Jeremiah 28 General Notes
- Jeremiah 28 translationQuestions

Jeremiah 28:5-7

UDB:

[5] Jeremiah replied to Hananiah in front of all the priests and other people whom were standing outside the temple. [6] He said, "I want that to be true! I desire that what you have predicted will happen just as you said! I hope that he will cause men from Babylon to bring back all the valuable things that were in this temple, and all the people who were taken to Babylon. [7] But now listen to what I say to you while all these people are listening.

ULB:

[5] So Jeremiah the prophet spoke to Hananiah the prophet in front of the priests and to all the people who stood in Yahweh's house. [6] Jeremiah the prophet said, "May Yahweh do this! May Yahweh confirm the words that you prophesied and bring back to this place the objects belonging to Yahweh's house, and all the captives from Babylon. [7] However, listen to the word that I am proclaiming in your hearing and in the hearing of all the people.

translationNotes

May Yahweh confirm the words that you prophesied

"May Yahweh prove you have prophesied truly"

translationWords

- Jeremiah
- prophet, prophets, prophecy, prophesy, seer, prophetess
- Hananiah
- priest, priests, priesthood
- house of God, Yahweh's house
- Yahweh
- confirm, confirmation
- captive, captivity
- proclaim, proclamation

Links:

- Introduction to Jeremiah
- Jeremiah 28 General Notes
- Jeremiah 28 translationQuestions

Jeremiah 28:8-9

UDB:

[8] Many years ago, those who were prophets before you and I became prophets spoke messages about many nations and great kingdoms. They predicted that wars and disasters and plagues would occur in those nations. [9] So now you or any other prophet who predicts that things will go well for us must show that your message is correct. Only if what you predict actually happens will we know that you were truly appointed by Yahweh."

ULB:

[8] The prophets who existed before me and you from long ago also prophesied about many nations and against great kingdoms, about war, famine, and plague. [9] So the prophet who prophesies that there will be peace—if his word comes true, then it will be known that he is indeed a prophet sent out by Yahweh."

translationNotes

The prophets who existed before me and you from long ago

"The prophets who lived long ago before you and I"

then it will be known that he is indeed a prophet sent out by Yahweh

This can be translated in active form. AT: "then you will know that he is indeed a true prophet and that Yahweh has sent him out" (See: Active or Passive)

translationWords

- nation
- kingdom
- famine
- plague
- peace, peaceful
- word, words
- true, truth, truths
- know, knowledge, make known
- send, send out, sent

Links:

- Introduction to Jeremiah

- Jeremiah 28 General Notes
- Jeremiah 28 translationQuestions

Jeremiah 28:10-11

UDB:

10 Then Hananiah took the yoke off my neck and broke it. 11 Then he said this to all the people who were there: “This is what Yahweh says: ‘Just like Hananiah has broken this yoke, within two years I will cause King Nebuchadnezzar of Babylon to stop forcing the people to do what he wants, which has been like a heavy yoke on all their necks .’ ” After Hananiah said that, Jeremiah left the temple area.

ULB:

10 But Hananiah the prophet took the yoke from the neck of Jeremiah the prophet and broke it. 11 Then Hananiah spoke in front of all the people and said, “Yahweh says this: Just like this, within two years I will break from off the neck of every nation the yoke imposed by Nebuchadnezzar king of Babylon.” Then Jeremiah the prophet went on his way.

translationNotes

Just like this

“Just as Hananiah has taken the yoke off Jeremiah’s neck”

I will break from off the neck of every nation the yoke imposed by Nebuchadnezzar king of Babylon

Hananaiah speaks of the people being in slavery as if they were oxen on which the Babylonians had put yokes to make them do heavy work. AT: “I will make it so all nations are no longer slaves of Nebuchadnezzar king of Babylon” or “I will set every nation free from slavery to Nebuchadnezzar king of Babylon” (See: Metaphor)

every nation

The word “nation” is a metonym for the people of that nation. AT: “the people of every nation” (See: Metonymy)

the yoke imposed by Nebuchadnezzar king of Babylon

This can be translated in active form. AT: “the yoke that Nebuchadnezzar king of Babylon has imposed” (See: Active or Passive)

imposed

put on people

translationWords

- yoke
- king
- Babylon, Babylonian

Links:

- Introduction to Jeremiah
- Jeremiah 28 General Notes
- Jeremiah 28 translationQuestions

Jeremiah 28:12-14

UDB:

12 Soon after Hananiah had broken the yoke that was around the neck of Jeremiah, Yahweh gave this message to me: 13 "Go and say this to Hananiah: 'Yahweh, Commander of the angel armies, whom Israel worships, says that you have broken a wooden yoke, but that he will replace it with an iron yoke. 14 I have forced the people of all these nations to become slaves of King Nebuchadnezzar of Babylon. That is like an iron yoke around their necks. I have put everything, even wild animals, under his control.'"

ULB:

12 After Hananiah the prophet had broken the yoke from the neck of Jeremiah the prophet, the word of Yahweh came to Jeremiah, saying, 13 "Go and speak to Hananiah and say, 'Yahweh says this: You broke a yoke of wood, but I will make instead a yoke of iron.' 14 For Yahweh of hosts, God of Israel, says this: I have placed a yoke of iron on the neck of all of these nations to serve Nebuchadnezzar king of Babylon, and they will serve him. I have also given him the wild beasts in the fields to rule over."

translationNotes

the word of Yahweh came to Jeremiah, saying,

This idiom is used to introduce a special message from God. See how you translated a similar phrase in Jeremiah 1:4. AT: "Yahweh gave a message to Jeremiah. He said," or "Yahweh spoke this message to Jeremiah:" (See: Idiom)

You broke a yoke of wood, but I will make instead a yoke of iron

"You broke a weak yoke but I will replace it with a yoke that you cannot break"

Yahweh of hosts ... says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

I have placed a yoke of iron on the neck of all of these nations to serve Nebuchadnezzar

Yahweh speaks of making nations to be slaves of Nebuchadnezzar as if he were putting yokes on oxen to make them do heavy work. AT: "I have made all of these nations slaves, and they will have to serve Nebuchadnezzar" (See: Metaphor)

translationWords

- word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures
- Yahweh of hosts, God of hosts, host of, Lord of hosts
- God
- Israel, Israelites
- serve, service
- beast
- ruler, rule

Links:

- Introduction to Jeremiah
- Jeremiah 28 General Notes
- Jeremiah 28 translationQuestions

Jeremiah 28:15-17

UDB:

15 Then Jeremiah went to Hananiah and said to him, "Hananiah, listen to this: Yahweh has not appointed you; instead, you have told lies to the people, and they have believed your lies. 16 Therefore, this is what Yahweh says: 'You will soon die. Before the end of this year, you will die, because you have encouraged people to act against Yahweh.'"

17 Hananiah died two months later.

ULB:

15 Next Jeremiah the prophet said to Hananiah the prophet, "Listen Hananiah! Yahweh has not sent you, but you yourself have caused this people to believe in lies. 16 So Yahweh says this: Look, I am about to send you out from the earth. You will die this year, since you proclaimed rebellion against Yahweh." 17 In the seventh month of that same year, Hananiah the prophet died.

translationNotes

you proclaimed rebellion against Yahweh

It is not clear why Yahweh speaks of himself by name. AT: "you urged people to rebel against me" (See: First, Second, or Third Person)

In the seventh month

This is the seventh month of the Hebrew calendar. It is during the last part of September and the first part of October on Western calendars. (See: Hebrew Months and Ordinal Numbers)

translationWords

- Jeremiah
- prophet, prophets, prophecy, prophesy, seer, prophetess
- Hananiah
- Yahweh
- people group, peoples, the people, a people
- believe, believes, believed, belief
- earth, earthly
- death, die, dead
- year
- rebel, rebellious, rebellion

Links:

- Introduction to Jeremiah
- Jeremiah 28 General Notes
- Jeremiah 28 translationQuestions

Jeremiah 29 General Notes

Special concepts in this chapter

Two letters

Jeremiah sent a letter to Babylon telling the exiles to prepare for a long stay. A false prophet in Babylon wrote back to the chief priest telling him to punish Jeremiah. Even though Jeremiah had prophesied the exile, the Jews still did not believe him. (See: prophet, prophets, prophecy, prophesy, seer, prophetess, prophet, prophets, prophecy, prophesy, seer, prophetess and believe, believes, believed, belief)

Links:

- **Jeremiah 29:01 Notes**

Jeremiah 29:1-3

UDB:

[1-2] After King Jehoiachin, his mother, his palace officials, other officials in Judah and Jerusalem, and all the various kinds of craftsmen had been exiled to Babylon, Jeremiah wrote a letter to the elders, the priests, the prophets and all the other people who had been taken from Jerusalem to Babylon by soldiers of Nebuchadnezzar. [3] He gave the letter to Elasah son of Shaphan, and to Gemariah son of Hilkiah, when they were about to go to Babylon to be ambassadors from King Zedekiah to King Nebuchadnezzar. This is the letter that Jeremiah wrote, the message that Yahweh gave him.

ULB:

[1] These are the words in the scroll that Jeremiah the prophet sent out from Jerusalem to the remaining elders among the captives and to the priests, prophets, and all the people that Nebuchadnezzar exiled from Jerusalem to Babylon. [2] This was after Jehoiachin the king, the queen mother, and the high officials, the leaders of Judah and Jerusalem, and the craftsmen had been sent away from Jerusalem. [3] He sent this scroll by the hand of Elasah son of Shapan and Gemariah son of Hilkiah whom Zedekiah, king of Judah, had sent to Nebuchadnezzar king of Babylon.

translationNotes

sent out from Jerusalem

“proclaimed from Jerusalem”

remaining elders

“elders who were still alive”

Jehoiachin

The Hebrew text has “Jeconiah,” which is a variation of the name “Jehoiachin.” Many modern versions have “Jehoiachin” in order to make it clear that the same king is being referred to.

the queen mother

the king’s mother

high officials

“very important officials”

by the hand of Elasah

Jeremiah gave the scroll to Elasah so that Elasah could take it to Babylon. The reader should understand that Elasah probably put the scroll in a container to keep it safe as he traveled. (See: Synecdoche)

Elasah ... Shapan ... Gemariah ... Hilkiah

These are the names of men. (See: How to Translate Names)

translationWords

- word, words
- scroll
- Jeremiah
- prophet, prophets, prophecy, prophesy, seer, prophetess
- send, send out, sent
- Jerusalem
- elder
- captive, captivity
- priest, priests, priesthood
- people group, peoples, the people, a people
- Nebuchadnezzar
- exile, the Exile
- Babylon, Babylonian
- Jehoiachin
- king
- queen
- Judah, kingdom of Judah
- hand, right hand, to hand over
- son, sons
- Zedekiah

Links:

- Introduction to Jeremiah
- Jeremiah 29 General Notes
- Jeremiah 29 translationQuestions

Jeremiah 29:4-5

UDB:

4 This is what Yahweh, commander of the angel armies, the God whom Israel worships, says to all you people who were captured here in Jerusalem and taken there to Babylon: 5 "Build houses there, and plan to stay there because you will be there for many years. Plant gardens, and eat the food that is produced in the gardens.

ULB:

4 The scroll said, "Yahweh of hosts, God of Israel, says this to all the captives whom I caused to be exiled from Jerusalem to Babylon, 5 'Build houses and live in them. Plant gardens and eat their fruit.

translationNotes

Yahweh of hosts, God of Israel, says this to all the captives

When people wrote letters in that society, they would write their name first, then the name of the person to whom they were writing, and then the main part of the letter. Yahweh speaks of himself by name as if he were writing the letter himself.

Yahweh of hosts ... says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

Build houses and live in them. Plant gardens and eat their fruit

Yahweh is telling them they will be there for a long time. (See: Assumed Knowledge and Implicit Information)

translationWords

- Yahweh of hosts, God of hosts, host of, Lord of hosts
- God
- Israel, Israelites
- Babylon, Babylonian
- life, live, lived, lives, living, alive
- fruit, fruitful

Links:

- Introduction to Jeremiah
- Jeremiah 29 General Notes
- Jeremiah 29 translationQuestions

Jeremiah 29:6-7

UDB:

[6] Get married and have children. Then when they grow up, choose wives for your sons, and husbands for your daughters, in order that they also may have children. In that way, the number of your people will increase, not decrease. [7] Also, do things that will cause things to go well for the other people there in the city where I sent you. Pray that things will go well for the people in that city, because if things go well for them, things will go well for you, also."

ULB:

[6] Take wives and give birth to sons and daughters. Then take wives for your sons, and give your daughters to husbands. Let them give birth to sons and daughters and increase there so you do not become too few. [7] Seek the peace of the city where I have caused you to be exiled, and intercede with me on its behalf since there will be peace for you if it is at peace.'

translationNotes

take wives for your sons, and give your daughters to husbands

Parents commonly arranged their children's marriages.

Seek the peace of the city

The peace of the city is a metonym for the people living in peace. AT: "Do everything you can so the people of the city live in peace" (See: Metonymy)

the city ... its behalf ... it is at peace

These words refer to the city of Babylon.

translationWords

- peace, peaceful
- intercede, intercededs, intercession

Links:

- Introduction to Jeremiah
- Jeremiah 29 General Notes
- Jeremiah 29 translationQuestions

Jeremiah 29:8-9

UDB:

[8] This is what Yahweh, commander of the angel armies, the God whom Israel worships, says: "There are false prophets and fortune tellers among you. Do not allow them to deceive you. Do not pay attention to them when they tell you their dreams, [9] because they are telling you lies, saying that I have given them the messages that they are telling you. But, I have not appointed them."

ULB:

[8] For Yahweh of hosts, God of Israel, says this, 'Do not let your prophets who are in your midst and your diviners deceive you, and do not listen to the dreams that you yourselves are having. [9] For they are prophesying deceitfully to you in my name. I did not send them—this is Yahweh's declaration.'

translationNotes

General Information:

Yahweh continues speaking to the captive Israelites.

Yahweh of hosts ... says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

you yourselves are having

Another possible meaning is "you are encouraging the prophets to have for you."

they are prophesying deceitfully ... I did not send them

Possible meanings are 1) these words refer to the prophets and diviners, not to the dreams or 2) "they are prophesying deceitfully" refers to the dreams, and "I did not send them" refers to the prophets and diviners.

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

translationWords

- divination, diviner, soothsaying, soothsayer
- deceive, deceit, deception, deceptive
- dream
- name, names, named
- Yahweh
- declare, declaration

Links:

- Introduction to Jeremiah
- Jeremiah 29 General Notes
- Jeremiah 29 translationQuestions

Jeremiah 29:10-11

UDB:

10 This is also what Yahweh says: "After you and your children have been in Babylon for seventy
years, I will help you, and do for you the things that I promised, and I will enable you to return
here to Jerusalem. 11 I, Yahweh, know what I have planned for you. I am planning to cause things
to go well for you, not to cause you to experience disasters. I am planning to give you many things
that you can confidently expect to receive in the future that your people will survive to see.

ULB:

10 For Yahweh says this, 'When Babylon has ruled you for seventy years, I will help you and carry
out my good word for you to bring you back to this place. 11 For I myself know the plans that
I have for you—this is Yahweh's declaration—plans for peace and not for disaster, to give you a
future and a hope.

translationNotes

General Information:

Yahweh continues speaking about what will happen to the captives of Israel.

you

the captive Israelites

seventy years

"70 years" (See: Numbers)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

translationWords

- ruler, rule
- year
- good, goodness
- word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures
- hope, hoped, hopes

Links:

- Introduction to Jeremiah
- Jeremiah 29 General Notes
- Jeremiah 29 translationQuestions

Jeremiah 29:12-14

UDB:

[12] At that time, when you go to worship me and call out my name in prayer, I will listen to what you pray. [13] If you earnestly desire for me to bless you, you will see that I will answer you. [14] I will help you. I will cause you to no longer be slaves in Babylon. I will gather you from all the nations to which I have exiled you, and I will bring you back here to your own land, to the place from which you were taken."

ULB:

[12] Then you will call to me, and go and pray to me, and I will listen to you. [13] For you will seek me and find me, since you will seek me with all your heart. [14] Then I will be found by you—this is Yahweh's declaration—and I will bring back your fortunes; I will gather you from all the nations and places where I scattered you—this is Yahweh's declaration—for I will bring you back to the place from where I caused you to be exiled.'

translationNotes

General Information:

Yahweh continues speaking about what will happen to the captives of Israel.

you will call to me

Praying is spoken of as calling out with a loud voice. (See: Metonymy)

I will listen to you

This implies that Yahweh will give them what they want. (See: Assumed Knowledge and Implicit Information)

you will seek me

Wanting to know what Yahweh requires is spoken of as trying to find where Yahweh is. AT: "you will want to do what I require you to do" (See: Metonymy)

you will seek me with all your heart

"you will be completely sincere when you seek me"

I will be found by you

This can be translated in active form. AT: “I will allow you to find me” or “you will be able to find me” (See: Active or Passive)

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: First, Second, or Third Person)

I will bring back your fortunes

“I will cause things to go well for you again” or “I will cause you to live well again”

I caused you to be exiled

This can be translated in active form. AT: “I sent you into exile” or “I sent you to be exiles” (See: Active or Passive)

translationWords

- call, calls, calling, called
- pray, prayer, prayers, prayed
- heart, hearts
- nation
- exile, the Exile

Links:

- Introduction to Jeremiah
- Jeremiah 29 General Notes
- Jeremiah 29 translationQuestions

Jeremiah 29:15-17

UDB:

15 Some of you say that Yahweh has appointed prophets for you there in Babylon. 16 But this is what Yahweh says about the king who rules here in Jerusalem, and about all the other people who are still living here—your relatives who were not taken to Babylon with you. 17 Yahweh, commander of the angel armies, says this: "I will cause them to experience wars and famines and diseases. I will cause them to become like bad figs that are very rotten, with the result that no one can eat them.

ULB:

15 Since you said that Yahweh has raised up prophets for us in Babylon, 16 Yahweh says this to the king who sits on the throne of David and to all the people who are staying in that city, your brothers who have not gone out with you into captivity— 17 Yahweh of hosts says this, 'See, I am about to send sword, famine, and disease on them. For I will make them like rotten figs that are too bad to be eaten.

translationNotes

General Information:

Jeremiah speaks to the captive Israelites.

the king who sits on the throne of David

Sitting on the throne is a metonym for ruling as king. AT: "the king who rules the Israelites as David did" (See: Metonymy)

Yahweh of hosts says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

See

This alerts the reader to pay attention to what follows. AT: "Look" or "Listen" or "Pay attention"

I am about to send sword, famine, and disease on them

The word "sword" is a metonym for war. The sword, famine, and disease are spoken of as people who can obey Yahweh's command to harm the Israelites. AT: "I am going to punish them by having them die in war, from hunger, and from illness" (See: Metonymy and Personification)

For I will make them like rotten figs that are too bad to be eaten

Rotten figs are useless because they cannot be eaten, and Yahweh sees no use for the people of Israel. (See: Simile)

translationWords

- raise, raises, raised, rise, risen, arise, arose
- throne
- David
- brother, brothers
- sword
- famine
- fig

Links:

- Introduction to Jeremiah
- Jeremiah 29 General Notes
- Jeremiah 29 translationQuestions

Jeremiah 29:18-19

UDB:

18 I will not stop causing them to experience wars and famines and diseases. And I will scatter them all around the world. In every country where I force them to be taken, I will cause them to be people whom others curse and be horrified about and mock. 19 That will happen because they have refused to pay attention to my messages, messages that I gave to the prophets whom I sent to them. And you who have been exiled to Babylon have not paid attention to them, either." That is what Yahweh says.

ULB:

18 Then I will pursue them with sword, famine, and plague and make them a horrible sight to all the kingdoms on earth—a horror, an object of curses and hissing, and a shameful thing among all the nations where I scattered her. 19 This is because they did not listen to my word—this is Yahweh's declaration—that I sent out to them through my servants the prophets. I repeatedly sent them, but you would not listen—this is Yahweh's declaration.'

translationNotes

Connecting Statement:

Yahweh continues speaking about what will happen to Israel.

a horror, an object of curses and hissing, and a shameful thing

These words all share similar meanings and describe how the people of other nations will react when they see what Yahweh has done to the people of Judah.

hissing

the sound people make when they disapprove of something

listen

"obey"

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

translationWords

- kingdom
- earth, earthly
- curse, cursed, curses, cursing
- shame, shameful, ashamed
- nation
- word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures
- servant, slave, slavery

Links:

- Introduction to Jeremiah
- Jeremiah 29 General Notes
- Jeremiah 29 translationQuestions

Jeremiah 29:20-21

UDB:

[20] Therefore, you people who have been exiled from Jerusalem to Babylon, listen to this message from Yahweh. [21] This is what Yahweh, commander of the angel armies, the God whom Israel worships,, says about Ahab son of Kolaiah, and about Zedekiah son of Maaseiah, who are telling lies to you, saying that they are giving messages from him: "They will be seized and taken to King Nebuchadnezzar, who will cause them to be executed while you are watching.

ULB:

[20] So you yourselves listen to the word of Yahweh, all you exiles whom he has sent out from Jerusalem to Babylon,

[21] 'Yahweh of hosts, God of Israel, says this about Ahab son of Kolaiah and Zedekiah son of Maaseiah, who prophesy falsely to you in my name: See, I am about to put them into the hand of Nebuchadnezzar king of Babylon. He will kill them before your eyes.

translationNotes

So you yourselves listen

Yahweh is now about to issue a command and wants them to pay attention. AT: "But as for you, listen carefully"

Kolaiah ... Maaseiah

These are the names of men. (See: How to Translate Names)

who prophesy falsely to you in my name

Here "name" is a metonym for the person. AT: "liars who tell you that they are speaking my words to you" (See: Metonymy)

See

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

I am about to put them into the hand of Nebuchadnezzar king of Babylon

Here "hand" is a metonym for the power that the hand exercises. AT: "I will allow Nebuchadnezzar king of Babylon to conquer them" (See: Metonymy)

before your eyes

"where you can see him do it"

translationWords

- Ahab
- Zedekiah
- false prophet
- hand, right hand, to hand over
- Nebuchadnezzar

Links:

- Introduction to Jeremiah
- Jeremiah 29 General Notes
- Jeremiah 29 translationQuestions

Jeremiah 29:22-23

UDB:

22 Because of what will happen to them, all you people who have been taken from Judah to Babylon will say this when they curse someone: 'I hope that Yahweh will do to you the same thing that he did to Zedekiah and Ahab, whom the king of Babylon caused to be killed by being burned in a fire.'
23 They have done terrible things to my Israelite people. They have committed adultery with their neighbors' wives, and they have spoken lies, saying that they were messages from me. They have said things that I did not tell them to say, and I, Yahweh, have heard them say those things."

ULB:

22 Then a curse will be spoken about these persons by all the captives of Judah in Babylon. The curse will say: May Yahweh make you like Zedekiah and Ahab, whom the king of Babylon roasted in fire.
23 This will happen because of the shameful things they did in Israel when they committed adultery with their neighbor's wives and declared false words in my name, things that I never commanded them to say. For I am the one who knows; I am the witness—this is Yahweh's declaration.'"

translationNotes

a curse will be spoken about these persons by all the captives of Judah in Babylon

This can be stated in active form. AT: "the captives of Judah in Babylon will say a curse about these persons" (See: Active or Passive)

roasted

This word usually refers to cooking food over an open fire or in a pan, not to burning completely. Possible meanings are 1) this is a euphemism. AT: "burned to death" or 2) the king's men attached them to poles over the fire close enough that the fire would slowly kill them but far enough away that it would not totally consume their bodies. (See: Euphemism)

I am the one who knows; I am the witness

These two clauses mean the same thing, and Yahweh repeats them for emphasis. (See: Parallelism)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

translationWords

- curse, cursed, curses, cursing
- fire
- kingdom of Israel
- adultery, adulterous, adulterer, adulteress, adulterers, adulteresses
- neighbor
- command, commands, commanded, commandment, commandments
- know, knowledge, make known
- witness, witnesses, eyewitness, eyewitnesses

Links:

- Introduction to Jeremiah
- Jeremiah 29 General Notes
- Jeremiah 29 translationQuestions

Jeremiah 29:24-26

UDB:

24 Yahweh told me to send this message to Shemaiah, a man from Nehelam who was living in Babylon: 25 "This is what Yahweh, commander of the angel armies, the God whom Israel worships, says: "You wrote a letter that no one told you to write. You sent it to Zephaniah the priest, son of Maaseiah, and you sent copies to the other priests and all the other people here in Jerusalem. This is what you wrote to him:

26 'Zephaniah, Yahweh has appointed you to be the priest instead of Jehoiada, to supervise those who work in the temple. Anyone who acts like a crazy man and who claims that he is a prophet, you should put his arms and legs and head into stocks.

ULB:

24 "About Shemaiah the Nehelamite, say this: 25 'Yahweh of hosts, God of Israel, says this: Because you sent out letters in your own name to all the people in Jerusalem, to Zephaniah son of Maaseiah the priest, and to all the priests, and said, 26 "Yahweh has made you priest instead of Jehoiada the priest, for you to be in charge of Yahweh's house. You are in control of all the people who rave and make themselves into prophets. You should put them in stocks and chains.

translationNotes

Shemaiah ... Maaseiah ... Jehoiada

These are the names of men. (See: How to Translate Names)

Nehelamite

This is the name of a people group. (See: How to Translate Names)

Yahweh of hosts ... says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

in your own name

The word "name" refers to a person's authority and reputation. AT: "based on your own authority and reputation" (See: Metonymy)

stocks

a wooden frame that holds the feet, hands, or head of a person whom someone is punishing

translationWords

- Zephaniah
- house of God, Yahweh's house

Links:

- Introduction to Jeremiah
- Jeremiah 29 General Notes
- Jeremiah 29 translationQuestions

Jeremiah 29:27-29

UDB:

[27] So why have you not done anything to stop Jeremiah, the man from Anathoth, who pretends that he is a prophet among you? [28] He sent a letter to us who are here in Babylon, saying that we will be here for a long time. He said that therefore we should build houses and plan to stay here, and plant gardens, and eat the food that is produced in the gardens."

[29] But when Zephaniah the priest received the letter from you, he brought it to me and read it to me.

ULB:

[27] So now, why have you not rebuked Jeremiah of Anathoth, who makes himself into a prophet against you? [28] For he has sent to us in Babylon and said, 'It will be a long time. Build houses and live in them, and plant gardens and eat their fruit.'"" [29] Zephaniah the priest read this letter in the hearing of Jeremiah the prophet.

translationNotes

General Information:

This finishes the letter by Shemaiah that he sent out to the people in Jerusalem.

why have you not rebuked Jeremiah of Anathoth ... against you?

Shemaiah uses a rhetorical question to scold the people of Jerusalem for not rebuking Jeremiah. This can be translated as a statement. AT: "I want you to rebuke Jeremiah of Anathoth ... against you." (See: Rhetorical Question)

he has sent to us

You may need to make explicit what it was that Jeremiah sent. AT: "he has sent a message to us" (See: Assumed Knowledge and Implicit Information)

Build houses and live in them, and plant gardens and eat their fruit

See how you translated similar words in Jeremiah 29:5.

in the hearing of Jeremiah the prophet

"so that Jeremiah the prophet could hear him read it." See how you translated similar words in Jeremiah 2:2.

translationWords

- rebuke
- life, live, lived, lives, living, alive
- fruit, fruitful
- Zephaniah

Links:

- Introduction to Jeremiah
- Jeremiah 29 General Notes
- Jeremiah 29 translationQuestions

Jeremiah 29:30-32

UDB:

30 Then Yahweh gave me this message: 31 "Send this message to all the people from Judah who are there in Babylon: Say that this is what Yahweh says about Shemaiah, the man from Nehelam: 'I did not appoint him, but he has deceived you and caused you to believe the lies that he prophesied. 32 So, I will punish him and his family. He has incited you to rebel against me. Because of that, all of his descendants will soon die. I will do many good things for you, my people, but he and his descendants will not see those things, because they will be dead. That will surely happen because I, Yahweh, have said it!'"

ULB:

30 Then the word of Yahweh came to Jeremiah, saying, 31 "Send word to all the exiles and say, 'Yahweh says this about Shemaiah the Nehelamite: Because Shemaiah has prophesied to you when I myself did not send him, and he has led you to believe lies, 32 therefore Yahweh says this: Look, I am about to punish Shemaiah the Nehelamite and his descendants. There will not be a man for him to stay among this people. He will not see the good that I will do for my people—this is Yahweh's declaration—for he has proclaimed rebellion against Yahweh.'"

translationNotes

the word of Yahweh came to Jeremiah, saying,

This idiom is used to introduce a special message from God. See how you translated a similar phrase in Jeremiah 1:4. AT: "Yahweh gave a message to Jeremiah. He said," or "Yahweh spoke this message to Jeremiah:" (See: Idiom)

Shemaiah the Nehelamite

See how you translated this man's name in Jeremiah 29:24.

the good

This can be translated as a noun phrase. AT: "the good things" (See: Nominal Adjectives)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

he has proclaimed rebellion against Yahweh

It is not clear why Yahweh speaks of himself by name. AT: “he has urged people to rebel against me” (See: First, Second, or Third Person)

translationWords

- believe, believes, believed, belief
- punish, punishment
- descendant, descended from
- people of God, my people
- proclaim, proclamation

Links:

- Introduction to Jeremiah
- Jeremiah 29 General Notes
- Jeremiah 29 translationQuestions

Jeremiah 30 General Notes

Structure and formatting

Some translations prefer to set apart quotations. The ULB and many other English translations indent the lines of 3:4-24, which are an extended quotation.

Special concepts in this chapter

God promises restoration

Despite the prophesied punishment in this chapter, Yahweh promises to restore Judah. In addition to this, he also declares that he will ultimately restore Israel. (See: prophet, prophets, prophecy, prophesy, seer, prophetess, promise, promises, promised, and restore, restores, restored, restoration)

Other possible translation difficulties in this chapter

The author uses the term “Israel” in two different ways. He uses it in reference to the nation of Israel. He also uses it in reference to the people who used to inhabit the northern kingdom of Israel, namely the people group of Israel.

Links:

- **Jeremiah 30:01 Notes**

Jeremiah 30:1-3

UDB:

[1] Yahweh gave Jeremiah another message. He said, [2] "I, Yahweh, the God of Israel am telling you to write down everything that I have said to you. [3] I want you to know that some day I will free my people, the people of Israel and Judah, from being slaves in Babylon. I will bring them back to this land that I gave to their ancestors, and this land will belong to them again. That will surely happen because I, Yahweh, have said it."

ULB:

[1] The word that came to Jeremiah from Yahweh, saying, [2] "This is what Yahweh, God of Israel, says, 'Write in a scroll all the words that I have spoken to you. [3] For look, days are coming—this is Yahweh's declaration—when I will restore the fortunes of my people, Israel and Judah. I, Yahweh, have said it. For I will bring them back to the land that I gave their ancestors, and they will possess it.'"

translationNotes

The word that came to Jeremiah from Yahweh, saying,

This idiom is used to introduce a special message from God. See how you translated a similar phrase in Jeremiah 1:4, and make any changes as needed. AT: "This is the message that Yahweh gave to Jeremiah. He said" or "Yahweh spoke this message to Jeremiah:" (See: Idiom)

For look

"For listen carefully." This phrase brings attention to what Yahweh is going to say next.

days are coming ... when I will restore the fortunes

Future time is spoken of as if the "days are coming." See how you translated this metaphor in Jeremiah 7:32. AT: "in the future ... I will restore the fortunes" or "there will be a time ... when I will restore the fortunes" (See: Metaphor)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

I will restore the fortunes of my people, Israel and Judah

"I will cause things to go well for my people, Israel and Judah, again" or "I will cause my people, Israel and Judah, to live well again." See how you translated similar words in Jeremiah 29:14.

translationWords

- word, words
- Jeremiah
- Yahweh
- God
- Israel, Israelites
- declare, declaration
- scroll
- restore, restores, restored, restoration
- people of God, my people
- kingdom of Israel
- Judah, kingdom of Judah
- possess, possession

Links:

- Introduction to Jeremiah
- Jeremiah 30 General Notes
- Jeremiah 30 translationQuestions

Jeremiah 30:4-5

UDB:

[4] Yahweh gave to me another message concerning the people of Israel and Judah. [5] This is what he said:

”I hear people screaming because they are terrified;

there is no peace in the land.

ULB:

[4] These are the words that Yahweh declared concerning Israel and Judah, [5] ”For Yahweh says this,

’We have heard a trembling voice of dread and not of peace.

translationNotes

General Information:

Jeremiah often wrote prophecy in the form of poetry. Hebrew poetry uses different kinds of parallelism. (See: Poetry and Parallelism)

We have heard

Possible meanings are 1) that these are the words of Yahweh referring to himself as “we.” AT: “I have heard” or 2) that these are the words of the people of Jerusalem. AT: “You people of Jerusalem say, ‘We have heard’ ”

a trembling voice of dread and not of peace

Possible meanings are 1) “people cry out in dread because there is no peace” or 2) “you cry out in dread because there is no peace.”

translationWords

- voice
- peace, peaceful

Links:

- Introduction to Jeremiah
- Jeremiah 30 General Notes
- Jeremiah 30 translationQuestions

Jeremiah 30:6-7

UDB:

[6] But think about this:

Men certainly do not give birth to babies.

Therefore, why do strong men stand there,

with their faces very white,

with their hands pressed against their stomachs,

like women who are about to give birth to babies?

[7] Terrible things will soon happen;

That will be a terrible day!

There has never been such a time.

It will be a time when my Israelite people will experience great trouble,

but finally they will be saved from their sufferings."

ULB:

[6] Ask and see if a man bears a child.

Why do I see every young man with his hand on his loins like a woman bearing a child?

Why have all their faces become pale?

[7] Woe! For that day will be great, with none like it.

It will be a time of anxiety for Jacob, but he will be rescued from it.

translationNotes

Ask and see if a man bears a child

"You know that no man has ever given birth to a child"

Why do I see every young man with his hand on his loins like a woman bearing a child? Why have all their faces become pale?

A woman about to give birth is in great pain and unable to do anything. The young men are so frightened that their bodies hurt, and they are unable to fight. AT: "The young men are holding their bellies like a woman giving birth; they all look sick because they are so afraid." (See: Simile and Rhetorical Question)

for Jacob, but he will be rescued from it

The name Jacob is a metonym for the man's descendants. This can be translated in active form. AT: "for the descendants of Jacob, but I will rescue them from it" (See: Metonymy and Active or Passive)

translationWords

- children, child
- woe
- Jacob, Israel

Links:

- Introduction to Jeremiah
- Jeremiah 30 General Notes
- Jeremiah 30 translationQuestions

Jeremiah 30:8-9

UDB:

[8] Yahweh, commander of the angel armies, says this:

”At that time it will be as though I will sever the ropes that are around my people,

and I will free them from being slaves.

People in other countries will no longer enslave them.

[9] My people will again serve me, Yahweh, their God,

and they will serve a king who is a descendant of King David;

and I will appoint this king for them.

ULB:

[8] For it will be in that day—this is the declaration of Yahweh of hosts—that I will break the yoke off your neck, and I will shatter your chains, so foreigners will no longer enslave you.

[9] But they will worship Yahweh their God and serve David their king, whom I will make king over them.

translationNotes

General Information:

Yahweh continues to speak to the Israelites.

I will break the yoke off your neck, and I will shatter your chains

Being a slave is spoken of as wearing a yoke like an animal and wearing chains like a prisoner. (See: Metaphor)

they will worship Yahweh their God ... their king ... over them

Yahweh continues speaking about the descendants of Jacob. AT: “you will worship Yahweh your God ... your king ... over you” (See: First, Second, or Third Person)

David their king

This is a metonym for one of David’s descendants. AT: “a man descended from their King David” (See: Metonymy)

translationWords

- Yahweh of hosts, God of hosts, host of, Lord of hosts
- yoke
- foreigner, foreign, alien
- enslave, in bondage
- worship
- serve, service
- David
- king

Links:

- Introduction to Jeremiah
- Jeremiah 30 General Notes
- Jeremiah 30 translationQuestions

Jeremiah 30:10-11

UDB:

[10] So, you people of Israel who serve me,
do not be dismayed now,
because some day I will bring you back from distant places;
I will bring your descendants back home from the land where they had been exiled.
Then you Israelite people will again live peacefully and safely,
and there will not be any nation that will cause you to be terrified.
[11] I, Yahweh, say that I will be with you and will rescue you;
I will completely destroy the nations to which I have scattered you.
But I will not completely destroy you.
I will punish you for your many sins, but I will punish you only as severely as you deserve:
I would be doing wrong if I did not to punish you at all."

ULB:

[10] So you, my servant Jacob, do not fear—this is Yahweh's declaration—and do not be dismayed, Israel.
For see, I am about to bring you back from far away, and your descendants from the land of captivity.
Jacob will return and be at peace; he will be secure, and there will be no more terror.
[11] For I am with you—this is Yahweh's declaration—to save you. Then I will bring a complete end
to all the nations where I have scattered you. But I will certainly not put an end to you,
though I discipline you justly and will certainly not leave you unpunished.'

translationNotes

General Information:

Yahweh continues speaking to the people of Israel.

my servant Jacob ... Israel

"Jacob" and "Israel" are the two names of the ancestor of the Israelites, and these names are metonyms for the Israelites. AT: "descendants of Jacob ... you Israelite people" (See: Metonymy)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

do not be dismayed

"do not be discouraged"

For see, I am

"Listen carefully while I tell you why: I am"

from the land of captivity

The abstract noun "captivity" can be translated using the noun "captive." AT: "from the place where they were captives" (See: Abstract Nouns)

Jacob will return ... he will be secure

Jacob's name is a metonym for his descendants. Yahweh speaks to Jacob as if he were speaking to another person. You may need to make explicit to where Jacob will return. AT: "Jacob will return to his own land ... he will be secure" or "The descendants of Jacob will return ... they will be secure" or "You descendants of Jacob will return ... you will be secure" (See: Metonymy and Assumed Knowledge and Implicit Information)

secure

"safe"

where I have scattered you

"where I have sent you"

But I will certainly not put an end to you

"But I will not completely destroy you" (See: Euphemism)

will certainly not leave you unpunished

This can be translated in active form. AT: "will certainly punish you" (See: Double Negatives)

translationWords

- servant, slave, slavery
- Jacob, Israel
- fear, fears, afraid
- Yahweh
- declare, declaration
- descendant, descended from
- captive, captivity
- peace, peaceful
- terror, terrify
- save, saves, saved, safe
- nation
- discipline, disciplines, disciplined, self-discipline
- just, justice, justly

Links:

- Introduction to Jeremiah
- Jeremiah 30 General Notes
- Jeremiah 30 translationQuestions

Jeremiah 30:12-13

UDB:

12 Yahweh also says this:

”You have suffered very much;

it is as though you have a terrible wound that cannot be cured.

13 There is no one to help you,

no one to put a bandage on your wound.

There is no medicine that will heal you.

ULB:

12 For Yahweh says this, ’Your injury is incurable; your wound is infected.

13 There is no one to plead your case; there is no remedy for your wound to heal you.

translationNotes

General Information:

Yahweh continues speaking to the people of Israel.

Your injury is incurable; your wound is infected ... no remedy for your wound

This means that Yahweh has punished them so severely that there is no one who can help them. (See: Metaphor)

There is no one to plead your case

“There is no one who asks me to show you mercy”

translationWords

- heal, cure

Links:

- Introduction to Jeremiah
- Jeremiah 30 General Notes
- Jeremiah 30 translationQuestions

Jeremiah 30:14-15

UDB:

[14] All your allies have deserted you
and they do not want to help you anymore.
It is true that I have punished you severely,
like your enemies would wound you,
because you have committed many sins
and you are very guilty.
[15] Because that is true, why do you protest about my punishing you,
as though I had caused a wound that could not be cured?
It was necessary for me to punish you,
because you had committed many sins
and you were very guilty.

ULB:

[14] All of your lovers have forgotten you. They will not look for you,
for I have wounded you with the wound of an enemy and the discipline of a cruel master
because of your many iniquities and your innumerable sins.
[15] Why do you call for help for your injury? Your pain is incurable.
Because of your many iniquities, your innumerable sins, I have done these things to you.

translationNotes

General Information:

Yahweh continues speaking to the people of Israel.

All of your lovers

Yahweh describes the people of Israel as an unfaithful wife who takes lovers other than her husband. Here "lovers" refers to other nations. The Israelites allied with them and worshiped their gods instead of relying on Yahweh. (See: Metaphor)

They will not look for you

"They no longer want to be your friends"

I have wounded you with the wound of an enemy

Yahweh has treated his people like he would treat his enemy. (See: Metaphor)

the discipline of a cruel master

Yahweh has treated his people like a cruel master would treat a rebellious slave. (See: Metaphor)

Why do you call for help for your injury?

Yahweh asks a question here to make the people think about why they are asking him for help now. AT: "You are calling for help for your injury because you have disobeyed me." or "Do not call for help for your injury." (See: Rhetorical Question)

your innumerable sins

"your sins, which are too many to count"

translationWords

- adversary, enemy
- lord, lords, master, masters, sir, Sir, Sirs
- iniquity, iniquities
- sin, sins, sinned, sinful, sinner, sinning
- call, calls, calling, called

Links:

- Introduction to Jeremiah
- Jeremiah 30 General Notes
- Jeremiah 30 translationQuestions

Jeremiah 30:16-17

UDB:

[16] But some day all those who are trying to destroy you will be destroyed;
all your enemies will be exiled to other nations.
All those who have stolen things from you
will have their valuable possessions stolen,
and all those who attack you will be attacked.
[17] Everyone says that you are outcasts,
and that you live in Jerusalem, a city that no one cares about."
But Yahweh says,
"I will heal your injuries
and cause you to be healthy again."

ULB:

[16] So everyone who consumes you will be consumed, and all of your adversaries will go into captivity.
For the ones who have plundered you will become plunder, and I will make all of the ones despoiling you a spoil.
[17] For I will bring healing on you; I will heal you of your wounds—this is Yahweh's declaration—
I will do this because they called you: Outcast. No one cares for this Zion.'"

translationNotes

So everyone who consumes you will be consumed

Destroying the nation is spoken of as consuming or eating it. This can be stated in active form. AT: "So those who destroy you, their enemies will destroy them" or "So I will destroy everyone who destroys you" (See: Metaphor and Active or Passive)

have plundered ... plunder

To plunder is to steal from peaceful people using violence, and plunder is what people steal.

despoiling ... spoil

To despoil here is to take items from an enemy one has defeated, and the items one takes are the spoil.

healing ... wounds

See how you translated these words in Jeremiah 30:12.

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

they called you: Outcast

An outcast is a person whom other people do not accept or allow to associate with them. AT: "they called you: Rejected" or "they said, 'Nobody wants you' "

No one cares for this Zion

The place name "Zion" is a metonym for the people who live in Zion. AT: "No one cares about the people of Zion" (See: Metonymy)

translationWords

- consume
- adversary, enemy
- captive, captivity
- Zion, Mount Zion

Links:

- Introduction to Jeremiah
- Jeremiah 30 General Notes
- Jeremiah 30 translationQuestions

Jeremiah 30:18-19

UDB:

18 This is what Yahweh says:

”I will bring the people of Israel back from the lands to which they were taken

and enable them to possess their land and their houses again.

When that happens, Jerusalem will be rebuilt on top of its ruins,

and the king’s palace will be rebuilt as a place of justice.

19 People will again sing joyfully to thank me,

and I will cause there to be more people in Jerusalem, not fewer;

I will cause them to be honored, not despised.

ULB:

18 Yahweh says this, ”See, I am about to bring back the fortunes of Jacob’s tents and have compassion on his homes.

Then a city will be built on the heap of ruins, and a stronghold will exist again where it used to be.

19 Then a song of praise and a sound of merriment will go out from them,

for I will increase them and not diminish them; I will honor them so they will not be humbled.

translationNotes

General Information:

Yahweh continues speaking to the people of Israel.

See

“Listen carefully”

I am about to bring back the fortunes of Jacob’s tents and have compassion on his homes

The places where people live are metonyms for the people who live in those places. AT: “I am about bring back the fortunes of the descendants of Jacob, and I will have compassion on them” (See: Metonymy)

I am about to bring back the fortunes of Jacob's tents

"I will cause things to go well for the people in Jacob's tents again" or "I will cause the people in Jacob's tents to live well again." See how you translated similar words in Jeremiah 29:14.

Then a city will be built on the heap of ruins

This can be translated in active form. You may need to make explicit that the city they will build will be Jerusalem. AT: "Then they will rebuild Jerusalem on its ruins" (See: Active or Passive)

Then a song of praise and a sound of merriment will go out from them

"Then they will sing songs of praise and joy"

for I will increase them and not diminish them

"I will cause them to increase in number, not to become fewer"

so they will not be humbled

This can be translated in active form. AT: "so that no one will humble them" (See: Active or Passive)

translationWords

- Yahweh
- tent
- compassion, compassionate
- ruin, ruins
- stronghold, fortress, fortified
- praise
- honor, honors, to honor
- humble, humbles, humbled, humility

Links:

- Introduction to Jeremiah
- Jeremiah 30 General Notes
- Jeremiah 30 translationQuestions

Jeremiah 30:20-22

UDB:

[20] Their children will prosper like they did before.
I will cause them to be a group of people who worship me,
and I will punish any nation that oppresses them.
[21] One of their own people will be their king,
and I will invite him to come close to me to worship me,
because no one would dare to come close to me
if I did not invite him.
[22] You Israelite people will be my people,
and I will be your God."

ULB:

[20] Then their people will be like before, and their assembly will be established before me
when I punish all the ones who are now tormenting them.
[21] Their leader will come from among them. He will emerge from their midst
when I draw him near and when he approaches me.
If I do not do this, who would dare come close to me?—this is Yahweh's declaration.
[22] Then you will be my people, and I will be your God.

translationNotes

General Information:

Yahweh continues speaking to the people of Israel.

their assembly will be established before me

This can be translated in active form. AT: "I will establish them as a people before me" (See: Active or Passive)

who would dare come close to me?

Yahweh uses a question to emphasize that no one would have the courage to approach him unless Yahweh invited the person. (See: Rhetorical Question)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translates this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

translationWords

- assembly, assemble
- punish, punishment
- torment
- people of God, my people
- God

Links:

- Introduction to Jeremiah
- Jeremiah 30 General Notes
- Jeremiah 30 translationQuestions

Jeremiah 30:23-24

UDB:

[23] Yahweh will punish your enemies;

it will be like a great storm;

it will come down like a whirlwind, swirling around the heads of wicked people.

[24] He will not stop being angry

until he completely accomplishes all that he has planned.

In the future, you will understand all of this clearly.

ULB:

[23] See, the tempest of Yahweh, his fury, has gone out. It is a continual tempest.

It will whirl on the heads of the wicked people.

[24] Yahweh's wrath will not return until it has carried out and brought into being his heart's intentions.

In the final days, you will understand it."

translationNotes

See, the tempest of Yahweh, his fury, has gone out

This speaks of God's anger and punishment as if it were a storm. This emphasizes his power and ability to destroy wicked people. (See: Metaphor)

his heart's intentions

The abstract noun "intentions" can be translated using the verb "intends." The heart is a synecdoche for the whole person. AT: "what he intends to do" (See: Abstract Nouns and Synecdoche)

translationWords

- head
- evil, wicked, wickedness
- wrath, fury
- heart, hearts

Links:

- Introduction to Jeremiah
- Jeremiah 30 General Notes
- Jeremiah 30 translationQuestions

Jeremiah 31 General Notes

Structure and formatting

Some translations prefer to set apart quotations. The ULB and many other English translations indent the lines of 31:1-6, 8-22, 29, 35-37, all of which are quotations of various lengths.

This chapter begins with a transition from the previous chapter. "At that time" is a reference to the day of restoration mentioned in Jeremiah 30:24. (See: restore, restores, restored, restoration)

Special concepts in this chapter

The New Covenant

This chapter is an important teaching regarding the New Covenant. God will make a new covenant that will bring forgiveness of sins and a desire to obey God. Scholars disagree about whether this new covenant has begun. (See: new covenant, forgive, forgives, forgiven, forgiveness and sin, sins, sinned, sinful, sinner, sinning)

Other possible translation difficulties in this chapter

Israel

In this chapter, Jeremiah uses the term "Israel" in reference to the nation of Israel as a whole. He also uses it in reference to the northern kingdom of Israel and their people group.

Links:

- **Jeremiah 31:01 Notes**

Jeremiah 31:1-3

UDB:

[1] Yahweh says that at that time, he will be the God who is worshiped by all the clans in Israel, and they will be his people.

[2] This is what Yahweh says:

”Those people who remained alive and were not killed by their enemies’ swords

were blessed by me even in the desert;

where they survived.

[3] Long ago I, Yahweh, said to your ancestors, the Israelite people,

’I have loved you and I will continue to love you forever.

By faithfully loving you I have brought you close to myself.’

ULB:

[1] “At that time—this is Yahweh’s declaration—I will be the God of all the clans of Israel, and they will be my people.” [2] Yahweh says this,

“The people who have survived the sword have found favor in the wilderness; I will go out to give rest to Israel.”

[3] Yahweh appeared to me in the past and said, ”I have loved you, Israel, with everlasting love.

So I have drawn you toward myself with covenant faithfulness.

translationNotes

General Information:

Jeremiah often wrote prophecy in the form of poetry. Hebrew poetry uses different kinds of parallelism. (See: Poetry and Parallelism)

At that time

This refers to the time when God punishes the wicked.

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: First, Second, or Third Person)

The people who have survived the sword have found favor in the wilderness

The phrase “found favor” is an idiom. AT: “While the people who have survived the sword have been in the wilderness, I have had grace on them” (See: Idiom)

who have survived the sword

The word “sword” is a metonym for war. AT: “who have survived the war” (See: Metonymy)

wilderness; I will go out to give rest to Israel

Another possible meaning is “wilderness, where Israel went out to find rest.”

Yahweh appeared to me

Jeremiah speaks of himself as if he were the people of Israel. (See: Metonymy)

I have drawn you toward myself with covenant faithfulness

The abstract noun “faithfulness” can be stated as “faithful” or “faithfully.” AT: “I have been faithful to my covenant and brought you near to me” or “I have faithfully loved you and brought you near to me” (See: Abstract Nouns)

translationWords

- Yahweh
- declare, declaration
- God
- clan
- Israel, Israelites
- people of God, my people
- sword
- slaughter
- favor, favors, favorable, favoritism
- desert, wilderness
- love, loves, loving, loved
- everlasting, eternal, eternity
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love

Links:

- Introduction to Jeremiah
- Jeremiah 31 General Notes
- Jeremiah 31 translationQuestions

Jeremiah 31:4-6

UDB:

4 And now I tell you, my Israelite people who I will think of like a chaste woman, that I will cause you to be a nation again.

You will joyfully dance as you play your tambourines.

5 Again you will plant your vineyards on the hills of Samaria,

and you will eat the grapes that grow there.

6 There will be a time when watchmen will call out from the hills of Samaria ,

'Come, let us go up to Jerusalem

to worship Yahweh, our God!'"

ULB:

4 I will build you up again so you will be built, virgin Israel.

You will again pick up your tambourines and go out with happy dances.

5 You will plant vineyards again on the mountains of Samaria; the farmers will plant and put the fruit to good use.

6 For a day will come when the watchmen in the mountains of Ephraim will proclaim,

'Arise, let us go up to Zion to Yahweh our God.'

translationNotes

General Information:

Yahweh continues speaking to the people of Israel.

I will build you up again so you will be built

Yahweh purposefully repeats the idea that he will build Israel to emphasize it. If your language can only use active verbs and has some other way to emphasize the idea, you may want to use it here. AT: "I will build you up again. Remember this: I will build you" (See: Active or Passive and Parallelism)

virgin Israel

It was common to refer to nations as if they were women. However, "virgin" makes a person think about a young woman who has never married and so has never had the opportunity to be faithless to her husband. Therefore, calling Israel a virgin is an ironic use of language. See how

you translated this in Jeremiah 18:13. AT: “Israel, who falsely pretends to be fully devoted to me” or “my faithless people Israel” (See: Personification and Irony)

tambourines

musical instruments with heads like a drum that can be hit and with pieces of metal around their sides that sound when the instruments are shaken (See: Translate Unknowns)

translationWords

- virgin
- vineyard
- Samaria, Samaritan
- watch, watchman
- Ephraim
- proclaim, proclamation
- raise, raises, raised, rise, risen, arise, arose
- Zion, Mount Zion

Links:

- Introduction to Jeremiah
- Jeremiah 31 General Notes
- Jeremiah 31 translationQuestions

Jeremiah 31:7

UDB:

7 And now Yahweh also says this:

”Sing joyfully about what I have done for the people of Israel!

Shout about your nation, the greatest nation!

Shout joyfully, praising me and saying,

’Yahweh, has rescued his people,

the ones who were still alive!’

ULB:

7 For Yahweh says this, ”Shout for joy over Jacob! Shout in gladness for the chief people of the nations! Let praise be heard. Say, ‘Yahweh has rescued his people, the remnant of Israel.’

translationNotes

Shout ... Shout ... Let praise be heard ... Say

Yahweh is speaking in an apostrophe to all people of the world, so these verbs are plural. (See: Apostrophe and Pronouns)

the chief people of the nations

“the most important people group of all the nations” or “the people group that is more important than any other”

Let praise be heard

This can be translated in active form. AT: “Cause everyone to hear your praise” (See: Active or Passive)

translationWords

- joy, joyful
- Jacob, Israel
- chief
- nation
- praise
- remnant

Links:

- Introduction to Jeremiah
- Jeremiah 31 General Notes
- Jeremiah 31 translationQuestions

Jeremiah 31:8-9

UDB:

[8] Do that because I will bring them back from the northeast,
from the most distant places on the earth.
Among them will be blind people and lame people,
women who are pregnant and women who are having labor pains.
They will be a huge group of people!
[9] They will be weeping as they return,
and they will be praying to me.
I will guide them along streams of water,
on level paths where they will not stumble.
I will do this because I am like a father to the Israelite people;
it is as though Israel is my oldest son."

ULB:

[8] See, I am about to bring them from the northern lands. I will gather them from the farthest parts of the earth.
The blind and lame will be among them;
pregnant women and those who are about to give birth will be with them.
A great assembly will return here.
[9] They will come weeping; I will lead them as they make their pleas. I will have them journey to streams of water
on a straight road. They will not stumble on it, for I will be a father to Israel,
and Ephraim will be my firstborn."

translationNotes

General Information:

Yahweh continues speaking about how he will bring the Israelite people back from being captives in Babylon.

See

"Listen" or "Pay attention"

to bring them

“to bring the Israelite people”

I will lead them as they make their pleas

Yahweh will lead them and they will be praying to Yahweh. Some ancient versions read, “Yahweh will lead them and will comfort them.”

I will be a father to Israel, and Ephraim will be my firstborn

Here “Ephraim” is another name for “Israel.” AT: “I will be like a father to the people of Israel, and they will be like my firstborn child” (See: Metaphor and Metonymy)

my firstborn

The firstborn had special honor and responsibility.

translationWords

- earth, earthly
- assembly, assemble
- ancestor, father, forefather
- Ephraim
- firstborn

Links:

- Introduction to Jeremiah
- Jeremiah 31 General Notes
- Jeremiah 31 translationQuestions

Jeremiah 31:10-11

UDB:

10 People in the nations of the world, listen to this message from Yahweh.

Then proclaim it to people who live along the coasts far away.

Yahweh scattered his people, but he will gather them again and will take care of them

like a shepherd takes care of his sheep.

11 Yahweh will buy his Israelite people back

from those who conquered them because they were more powerful than his people.

ULB:

10 "Hear the word of Yahweh, nations. Report along the coasts in the distance.

You nations must say, 'The one who scattered Israel is gathering her up and keeping her as a shepherd keeps his sheep.'

11 For Yahweh has ransomed Jacob and has redeemed him from the hand that was too strong for him.

translationNotes

General Information:

Yahweh continues speaking about how he will bring the Israelite people back from being captives in Babylon.

Hear ... Report

Yahweh is speaking to the nations, so these verbs are plural. (See: Pronouns)

The one who scattered Israel is gathering her up and keeping her

Yahweh speaks of himself as if he were someone else, and he speaks of the people of Israel as if they were a helpless woman. AT: "I caused my people Israel to be scattered among the nations, but now I am bringing them home and keeping them" (See: Pronouns and Metaphor)

as a shepherd keeps his sheep

A shepherd cares for and protects his sheep, and Yahweh is promising to care for and protect the Israelites. (See: Simile)

For Yahweh has ransomed Jacob and has redeemed him from the hand that was too strong for him

These two phrases mean basically the same thing and emphasize that it is Yahweh who has rescued the people of Israel. AT: “For Yahweh has rescued the people of Israel from their enemy who was too strong for them” (See: Parallelism and Metonymy)

translationWords

- word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures
- nation
- report
- shepherd, to shepherd
- sheep, ram, ewe
- ransom, ransomed
- Jacob, Israel
- redeem, redeems, redemption, redeemer
- hand, right hand, to hand over

Links:

- Introduction to Jeremiah
- Jeremiah 31 General Notes
- Jeremiah 31 translationQuestions

Jeremiah 31:12

UDB:

[12] Yahweh's people will return to Jerusalem

and shout joyfully on the slopes of Zion Hill.

They will rejoice about the things that Yahweh has abundantly given to them—

grain and new wine and olive oil

and young sheep and cattle.

They themselves will be like a well-watered garden,

and they will no longer feel worn out.

ULB:

[12] Then they will come and rejoice on the heights of Zion. Their faces will shine because of Yahweh's goodness,

over the corn and the new wine, over the oil and the offspring of the flocks and herds.

For their lives will become like a watered garden, and they will never again feel any more sorrow.

translationNotes

on the heights of Zion

"on Zion, the high place" or "on Mount Zion." Being on top of a hill is a metaphor for being happy. If your language associates mountain tops with sadness, it would be best to leave out the metaphor. (See: Metaphor)

like a watered garden

This means they will be strong and healthy, and they will prosper. (See: Simile)

they will never again feel any more sorrow

The world "never" is a generalization. The Israelites will almost always feel joy. (See: Hyperbole and Generalization)

translationWords

- rejoice
- Zion, Mount Zion
- Yahweh
- good, goodness
- wine, wineskin, new wine
- oil
- offspring
- flock, herd
- life, live, lived, lives, living, alive

Links:

- Introduction to Jeremiah
- Jeremiah 31 General Notes
- Jeremiah 31 translationQuestions

Jeremiah 31:13-14

UDB:

13 The young women will dance joyfully,
and all the men, young ones and old ones, will join with them.
I will cause them to rejoice instead of mourning;
I will comfort them and cause them to be happy instead of being sad.
14 The priests will have plenty of things to eat and drink,
and all my people will be filled with the good things that I give them.
That will certainly happen because I, Yahweh, have said it!"

ULB:

13 Then virgins will rejoice with dancing, and young and old men will be together.
For I will change their mourning into celebration. I will have compassion on them and cause them to rejoice instead of sorrowing.
14 Then I will saturate the lives of the priests in abundance.
My people will fill themselves with my goodness—this is Yahweh's declaration."

translationNotes

I will change their mourning into celebration

The abstract nouns "mourning" and "celebration" can be translated as verbs. AT: "I will cause them to mourn no longer but instead to celebrate" or "I will make it so they are no longer sad but happy"

I will change

"Yahweh will change"

I will saturate the lives of the priests in abundance

The abstract noun "abundance" can be translated as "many good things." The lives of the priests are spoken of as if they were a field that would become completely wet when much rain falls on it. Life is a metonym for the person. AT: "I will give the priests all the good things they would like" or "I will satisfy the priests with good things" (See: Abstract Nouns and Metaphor and Metonymy)

My people will fill themselves with my goodness

"My goodness will satisfy my people"

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

translationWords

- virgin
- mourn, mourning
- compassion, compassionate
- priest, priests, priesthood
- people of God, my people
- declare, declaration

Links:

- Introduction to Jeremiah
- Jeremiah 31 General Notes
- Jeremiah 31 translationQuestions

Jeremiah 31:15

UDB:

15 Yahweh also says this:

”Women were weeping in Ramah, on the border between Israel and Judah;

they were mourning and crying very loudly.

The women who were the descendants of Ephraim and Manasseh, the two grandsons of Rachel the wife of Jacob, were weeping about their children,

and no one could comfort them

because their children were all dead.

ULB:

15 Yahweh says this: ”A voice is heard in Ramah, wailing and bitter weeping.

It is Rachel weeping for her children. She refuses to be comforted over them, for they live no longer.”

translationNotes

A voice is heard in Ramah

This can be translated in active form. AT: “I hear a voice in Ramah” (See: Active or Passive)

It is Rachel weeping for her children

Rachel was the wife of Jacob/Israel and was the mother of the tribes of Joseph and Benjamin. Her name is a metonym for the women of Israel who are crying because the Babylonians have killed their children or taken them away. (See: Metonymy)

She refuses to be comforted over them, for they live no longer

This can be translated in active form. AT: “She will not let anyone comfort her, for her children are dead” (See: Active or Passive and Assumed Knowledge and Implicit Information)

translationWords

- voice
- Ramah
- Rachel
- children, child
- comfort, comforter

Links:

- Introduction to Jeremiah
- Jeremiah 31 General Notes
- Jeremiah 31 translationQuestions

Jeremiah 31:16-17

UDB:

16 But now this is what Yahweh says:

'Do not cry anymore,

because I will reward you for the good things you have done for your children.

Your children will return from the land where their enemies have taken them.

17 I, Yahweh, am telling you that there are things that you can confidently expect me to do for you in the future.

Your children will return to their own land.'

ULB:

16 Yahweh says this, "Hold your voice back from weeping and your eyes from tears;

there is a reward for your work—this is Yahweh's declaration—your children will return from the land of the enemy.

17 There is hope for your future—this is Yahweh's declaration—your descendants will return inside their borders."

translationNotes

Hold your voice back from weeping and your eyes from tears

The voice and eyes are spoken of as if they were people whom Rachel needed to keep from moving. AT: "Stop weeping aloud and stop crying tears" (See: Personification)

Hold your voice ... your eyes ... your work ... your children ... your future ... your descendants

Yahweh is speaking to the Israelites as if he were speaking to Rachel (Jeremiah 31:15), so all instances of "your" and the commands are singular. (See: Forms of You and Apostrophe)

this is Yahweh's declaration

In both instances of this phrase, Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

translationWords

- suffer, suffering
- adversary, enemy
- hope, hoped, hopes
- descendant, descended from

Links:

- Introduction to Jeremiah
- Jeremiah 31 General Notes
- Jeremiah 31 translationQuestions

Jeremiah 31:18-20

UDB:

18 I have heard the people of Israel grieving very much and saying to me,

'You punished us severely,

like calves are beaten by their owners to train them for pulling a plow.

So bring us back to obey you again,

because we are ready to return to you,

because you alone are Yahweh, our God.

19 We turned away from you,

but we repented;

after you caused us to realize that we were guilty.

We beat our hands on our legs to show that we were very ashamed of the sins that we committed when we were young.'

20 But I, Yahweh, say this:

The Israelite people certainly are still my dear children.

It is often necessary for me to threaten to punish them,

but I still love them.

That is why I have not forgotten them,

and I will certainly act mercifully toward them.

ULB:

18 "I have certainly heard Ephraim sorrowing, 'You punished me, and I have been punished like an untrained calf.

Bring me back and I will be brought back, for you are Yahweh my God.

19 For after I turned back to you, I was sorry; after I was trained, I slapped my thigh.

I was ashamed and humiliated, for I have borne the guilt of my youth.'

20 Is not Ephraim my precious child? Is he not my dear, delightful son?

For whenever I speak against him, I certainly still call him to my loving mind. In this way my heart longs for him.

I will certainly have compassion on him—this is Yahweh's declaration."

translationNotes

I have certainly heard Ephraim sorrowing

Ephraim was the ancestor of the largest tribe in Israel. His name is a metonym for the people of Israel. AT: “I have certainly heard the descendants of Ephraim sorrowing” or “I have certainly heard the people of Israel sorrowing” (See: Metonymy)

You punished me, and I have been punished

The speaker repeats the phrase to show either that Yahweh punished him severely or that Ephraim learned what Yahweh wanted to teach him through punishing him. The words “I have been punished” can be translated in active form. AT: “You punished me. Yes, you punished me severely” or “You punished me, and I learned from you when you punished me” (See: Parallelism and Active or Passive)

I have been punished like an untrained calf

When people train calves, they strike them and otherwise cause them to suffer. Yahweh had caused the people of Israel to suffer. (See: Simile)

punished

Another possible meaning is “disciplined.”

I slapped my thigh

in grief. If people use a different phrase or action in your language to show that they are very sad, you may want to use it here. AT: “I rubbed my brow” (See: Idiom and Symbolic Action)

I was ashamed and humiliated

The words “ashamed” and “humiliated” mean basically the same thing and intensify the idea of shame. AT: “I was completely ashamed” (See: Doublet)

Is not Ephraim my precious child? Is he not my dear, delightful son?

Yahweh is speaking tenderly, trying to comfort the people. These questions can be translated as statements. AT: ”Ephraim is my precious child. He is my dear, delightful son. (See: Rhetorical Question)

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: First, Second, or Third Person)

translationWords

- Ephraim
- punish, punishment
- cow, calf, bull, cattle
- turn, turn away, turn back
- shame, shameful, ashamed
- guilt, guilty
- mind
- heart, hearts
- declare, declaration

Links:

- Introduction to Jeremiah
- Jeremiah 31 General Notes
- Jeremiah 31 translationQuestions

Jeremiah 31:21-22

UDB:

[21] You Israelite people, set up road signs;
put up posts along the roads
to mark the road on which you walked when you were taken from Jerusalem.
My precious Israelite people,
come back to your towns here.
[22] You people who have been like daughters who have forsaken their parents,
how long will you continue to wander away from me?
I, Yahweh, will cause something to happen on the earth that is new:
the women of Israel will be protecting their husbands as they travel back here!”

ULB:

[21] Place road signs for yourself. Set up guideposts for yourself. Set your mind on the right path, the way you should take. Come back, virgin Israel! Come back to these cities of yours.
[22] How long will you waver, faithless daughter?
For Yahweh has created something new on earth—a woman surrounds a strong man.

translationNotes

General Information:

God continues to speak from verse 7.

Place road signs for yourself ... Set up guideposts for yourself ... Set your mind ... you should take ... Come back

These commands and instances of “yourself” and “your” and “you” are addressed to “virgin Israel” and so are singular. (See: Pronouns)

Come back, virgin Israel!

God is referring to a changed Israel. (See: Metaphor)

How long will you waver, faithless daughter?

Yahweh is telling his people that he is becoming impatient with them because they are not obeying him. AT: “Do not hesitate to start obeying me.” (See: Rhetorical Question)

waver

Possible meanings are 1) be unable to decide what to do or 2) often go off the correct path, a metaphor for disobeying Yahweh. (See: Metaphor)

new on earth—a woman surrounds a strong man

Possible meanings are 1) the people will be so safe that women will not need anyone to protect them or 2) this is an idiom for something no one would ever expect. AT: “new on earth—something as strange as a woman protecting a man” (See: Idiom)

translationWords

- virgin
- Israel, Israelites
- faithless, faithlessness
- create, creation, Creator

Links:

- Introduction to Jeremiah
- Jeremiah 31 General Notes
- Jeremiah 31 translationQuestions

Jeremiah 31:23-26

UDB:

[23] This is what Yahweh, commander of the angel armies, the God whom Israel worships, says: "When I bring them back from the countries to which they have been exiled, all the people from the towns in Judah will again say, 'I hope that Yahweh will bless this my home, the holy place where righteous people will live!' [24] The people of Judah who live in the towns, including the farmers and the shepherds, will all live together peacefully. [25] I will enable weary people to be refreshed with drinks of water, and enable people who are very exhausted to become strong again."

[26] I, Jeremiah, woke up after dreaming all those things, and I looked around. I had slept very delightfully!

ULB:

[23] Yahweh of hosts, the God of Israel, says this, "When I bring back the people to their land, they will say this in the land of Judah and its cities, 'May Yahweh bless you, you righteous place where he lives, you holy mountain.' [24] For Judah and all his cities will live together there, as will farmers and shepherds with their flocks. [25] For I will cause those who are weary to drink, and I fill up those who are faint." [26] After this I awoke, and I realized that my sleep had been refreshing.

translationNotes

Yahweh of hosts ... says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

the people

Here this refers to the people of Judah. (See: Assumed Knowledge and Implicit Information)

May Yahweh bless you, you righteous place where he lives, you holy mountain

Jerusalem is on the top of a hill, and the temple was built at the highest point in Jerusalem. AT; "May Yahweh bless those who live in Jerusalem with Yahweh, where his temple is" (See: Apostrophe and Metonymy)

you holy mountain

Mount Zion, where the temple had stood

Judah and all his cities will live together there

The name of the man Judah is a metonym for his descendants, the people of the tribe of Judah, and the cities of Judah are spoken of as if they were the family of the man Judah, all of them living "there," in the land of Judah. AT: "it will be as if the land were a house in which Judah lived with his family" (See: Metonymy and Metaphor)

as will farmers and shepherds with their flocks

"and farmers and shepherds with their flocks will also live there"

had been refreshing

"had refreshed me"

translationWords

- Yahweh of hosts, God of hosts, host of, Lord of hosts
- God
- Israel, Israelites
- Judah, kingdom of Judah
- bless, blessed, blessing
- righteous, righteousness
- holy, holiness

Links:

- Introduction to Jeremiah
- Jeremiah 31 General Notes
- Jeremiah 31 translationQuestions

Jeremiah 31:27-28

UDB:

[27] Then Yahweh said to me, "There will be a time when I will greatly increase the number of people and the number of livestock here in Israel and Judah. [28] Previously, I caused their enemies to remove the people from their land and to destroy their land and to bring many disasters to it. But in the future, I will enable them to build houses and to plant crops here in Israel again. That will surely happen because I, Yahweh, have said it.

ULB:

[27] "Look, the days are coming—this is Yahweh's declaration—when I will sow the houses of Israel and Judah with the descendants of man and beast. [28] In the past, I kept them under surveillance in order to uproot them and to tear them down, to overthrow, destroy, and bring them harm. But in the coming days, I will watch over them, in order to build them up and to plant them—this is Yahweh's declaration.

translationNotes

Look

"Pay attention" or "Listen"

days are coming ... when I will sow

Future time is spoken of as if the "days are coming." See how you translated this metaphor in Jeremiah 7:32. AT: "in the future ... I will sow" or "there will be a time ... when I will sow" (See: Metaphor)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

I will sow the houses of Israel and Judah with the descendants of man and beast

The word "house" is a metonym for the family that lives in the house, in this case the people of Israel and the people of Judah. The house in turn is spoken of as if it were a field in which Yahweh would sow seed, and the people and the animals they raise for food, milk, and skins are spoken of as if they are that seed. AT: "I will cause the people of Israel and Judah to become many people with many animals" (See: Metonymy and Metaphor)

I kept them under surveillance in order to uproot them

“looked for ways to uproot them”

uproot ... tear them down ... overthrow ... destroy

See how you translated these ideas in Jeremiah 1:9.

in order to build them up and to plant them

Yahweh speaks of the Israelites as if they were a house or a food crop. AT: “in order to make them strong and many” (See: Metaphor)

translationWords

- declare, declaration
- descendant, descended from
- sow, sower, plant
- house
- kingdom of Israel
- beast

Links:

- Introduction to Jeremiah
- Jeremiah 31 General Notes
- Jeremiah 31 translationQuestions

Jeremiah 31:29-30

UDB:

[29] Previously the people often said, 'The parents have eaten sour grapes, but it is the children's teeth that ache.' They meant that it was not fair for them to be punished for their ancestors' sins. But when I bring them back to their land, they will no longer say that.

[30] But now all people will die because of the sins that they themselves have committed. It will be more like 'The person who eats sour grapes will have his own teeth aching.'

ULB:

[29] In those days no one will say any longer,

'Fathers have eaten sour grapes, but the children's teeth are dulled.' [30] For each man will die in his own iniquity; everyone who eats sour grapes, his teeth will be dulled.

translationNotes

Fathers have eaten sour grapes, but the children's teeth are dulled

These words are a proverb that Jeremiah heard people say when they were complaining that Yahweh was punishing children for the sins of their fathers. (See: Proverbs)

sour grapes

Possible meanings are 1) grapes with too much acid in them or 2) grapes that are not ripe. If grapes are not part of your culture, you may want to use a general word for fruit.

teeth are dulled

Use the common words in your language for how people's mouths feel when they eat sour or unripe fruit.

For each man will die in his own iniquity

"For each man will die because of his own sins"

everyone who eats sour grapes, his teeth will be dulled

Jeremiah restates the proverb so that it now means people will suffer as a consequence of their own behaviors. (See: Proverbs)

translationWords

- ancestor, father, forefather
- grape
- death, die, dead
- iniquity, iniquities

Links:

- Introduction to Jeremiah
- Jeremiah 31 General Notes
- Jeremiah 31 translationQuestions

Jeremiah 31:31-32

UDB:

31 I, Yahweh, say this: 'There will be a time when I will make a new agreement with the people of Israel and with the people of Judah. 32 This new agreement will not be like the agreement that I made with their ancestors when I took them by their hands and led them out of Egypt. They disobeyed that agreement, even though I loved them like husbands love their wives.'

ULB:

31 Look, the days are coming—this is Yahweh's declaration—when I will establish a new covenant with the house of Israel and the house of Judah. 32 It will not be like the covenant that I established with their fathers in the days when I took them by their hand to bring them out from the land of Egypt. Those were the days when they broke my covenant, although I was a husband for them—this is Yahweh's declaration.

translationNotes

Look

"Listen" or "Pay attention to what I am going to tell you"

days are coming ... when I will establish

Future time is spoken of as if the "days are coming." See how you translated this metaphor in Jeremiah 7:32. AT: "in the future ... I will establish" or "there will be a time ... when I will establish" (See: Metaphor)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

the house of Israel

The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Israel. See how you translated this in Jeremiah 3:18. AT: "Israel" or "the kingdom of Israel" or "the people of Israel" (See: Metonymy)

the house of Judah

The word “house” is a metonym for the family that lives in the house. In this case it refers to the kingdom of Judah, which included the descendants of Judah and Benjamin. See how you translated this in Jeremiah 3:18. AT: “Judah” or “the kingdom of Judah” or “the people of Judah” (See: Metonymy)

I took them by their hand

as a loving husband would hold the hand of his wife as they walk (See: Metaphor)

translationWords

- covenant, covenants
- house
- kingdom of Israel
- Judah, kingdom of Judah
- ancestor, father, forefather
- hand, right hand, to hand over
- Egypt, Egyptian

Links:

- Introduction to Jeremiah
- Jeremiah 31 General Notes
- Jeremiah 31 translationQuestions

Jeremiah 31:33-34

UDB:

[33] This is what I, Yahweh, say: 'This is the new agreement that I will make with the people of Israel some day: I will put my laws in their minds and write them on their inner beings. I will be their God, and they will be my people. [34] And it will not be necessary for them to teach their neighbors or their relatives and say, "You need to know Yahweh," because everyone, including both unimportant people and very important people, will already know me. And I will forgive them for having been very wicked, and I will never think again about the sins that they have committed.'"

ULB:

[33] But this is the covenant that I will establish with the house of Israel after these days—this is Yahweh's declaration: I will place my law within them and will write it on their heart, for I will be their God, and they will be my people. [34] Then each man will no longer teach his neighbor, or a man teach his brother and say, 'Know Yahweh!' For all of them, from the smallest of them to the greatest, will know me—this is Yahweh's declaration—for I will forgive their iniquity and will no longer call their sins to mind."

translationNotes

the house of Israel

The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Israel. See how you translated this in Jeremiah 3:18. AT: "Israel" or "the kingdom of Israel" or "the people of Israel" (See: Metonymy)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

I will place my law within them and will write it on their heart

These two phrases have similar meanings and emphasize that Yahweh's law will become a part of them, rather than merely written on stone. Here "heart" represents "emotions" or "mind." AT: "My law will be part of their thoughts and emotions" (See: Parallelism and Metonymy)

from the smallest of them to the greatest

This phrase refers to every person, from the least important to the most important. AT: "every single one of them" (See: Merism)

translationWords

- declare, declaration
- law, law of Moses, God's law, law of Yahweh
- people of God, my people
- neighbor
- brother, brothers
- know, knowledge, make known
- forgive, forgives, forgiven, forgiveness
- sin, sins, sinned, sinful, sinner, sinning

Links:

- Introduction to Jeremiah
- Jeremiah 31 General Notes
- Jeremiah 31 translationQuestions

Jeremiah 31:35-36

UDB:

[35] Yahweh is the one who causes the sun to give light during the day,

and who causes the moon and the stars to give light during the night.

He stirs up the seas, with the result that waves roar.

His name is Yahweh, commander of the angel armies,

and this is what he says:

[36] "I will not permanently reject my Israelite people

any more than I will get rid of the laws that control the universe.

ULB:

[35] Yahweh says this—Yahweh, the one who makes the sun to shine by day and arranges the moon and stars to shine by night. He is the one who sets the sea in motion so that its waves roar. Yahweh of hosts is his name. He says this,

[36] "Only if these permanent things vanish from my sight—this is Yahweh's declaration—

will Israel's descendants ever stop from forever being a nation before me."

translationNotes

Only if these permanent things vanish ... will Israel's descendants ever stop from forever being a nation

This is a hypothetical situation that Yahweh never expects to truly happen. AT: "These permanent things will never vanish ... and Israel's descendants will never stop from forever being a nation" (See: Hypothetical Situations)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

translationWords

- Yahweh
- Yahweh of hosts, God of hosts, host of, Lord of hosts
- name, names, named

- Israel, Israelites
- forever
- nation

Links:

- Introduction to Jeremiah
- Jeremiah 31 General Notes
- Jeremiah 31 translationQuestions

Jeremiah 31:37

UDB:

37 And this is what I say:

'No one can measure the sky

and no one can find out what is supporting the earth.

Similarly, I cannot reject the descendants of Jacob

because of all the evil things that they have done.'

That is certain, because I, Yahweh, have said it!

ULB:

37 Yahweh says this, "Only if the highest heavens can be measured,

and only if the earth's foundation below can be discovered, will I reject all of Israel's descendants

because of all that they have done—this is Yahweh's declaration."

translationNotes

Only if the highest heavens can be measured, and only if the earth's foundation below can be discovered, will I reject all of Israel's descendants

This is a hypothetical situation that Yahweh never expects to truly happen. AT: "The highest heavens can never be measured, and the earth's foundation below can never be discovered, and I will never reject all of Israel's descendants" (See: Hypothetical Situations)

the highest heavens ... earth's foundation

These phrases refer to the whole of creation. (See: Merism)

the earth's foundation below can be discovered

This can be translated in active form. AT: "someone can dig all the way down to the earth's foundation" (See: Active or Passive)

foundation below

"deepest part." The "foundation" is the part of a house on which every other part rests.

reject

throw away or refuse to take

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

translationWords

- heaven, sky, skies, heavens, heavenly
- earth, earthly
- foundation, founded
- reject
- Israel, Israelites
- descendant, descended from

Links:

- Introduction to Jeremiah
- Jeremiah 31 General Notes
- Jeremiah 31 translationQuestions

Jeremiah 31:38-40

UDB:

[38] I, Yahweh, also say that there will be a time when everything in Jerusalem will be rebuilt for me, from the tower of Hananel at the northeast corner, west to the gate named the Corner Gate. [39] Workers will stretch a measuring line over Gareb Hill all the way southwest to Goah. [40] And the whole area, including the place where corpses and ashes are thrown in the Kidron Valley, and all the fields to the east as far as the Horse Gate, will become set apart for me. And the city of Jerusalem will never again be captured or destroyed."

ULB:

[38] "Look, the days are coming—this is Yahweh's declaration—when the city will be rebuilt for me, from the Tower of Hananel to the Corner Gate. [39] Then the measuring line will go out again farther, to the hill of Gareb and around Goah. [40] The whole valley of the dead bodies and the ashes, and all the terraced fields going out to the Kidron Valley as far as the corner of the Horse Gate on the east, will be set apart for Yahweh. The city will not be pulled up or overthrown again, forever."

translationNotes

Look, the days are coming

"Pay attention! What I am about to talk about will happen soon"

days are coming ... when the city will be rebuilt

Future time is spoken of as if the "days are coming." See how you translated this metaphor in Jeremiah 7:32. AT: "in the future ... the city will be rebuilt" or "there will be a time ... when the city will be rebuilt" (See: Metaphor)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

the city will be rebuilt for me

This can be translated in active form. AT: "they will rebuild the city for me" or "I will have them rebuild the city" (See: Active or Passive)

Tower of Hananel ... Corner Gate ... hill of Gareb ... Goah ... Kidron Valley ... Horse Gate

These are the names of places. (See: How to Translate Names)

The whole valley ... will be set apart for Yahweh

This can be translated in active form. AT: “They will set apart the whole valley ... for me” or “I will have them make the whole valley ... holy for me” (See: Active or Passive)

set apart

“made holy”

The city will not be pulled up or overthrown again

The city is spoken of as if it were a plant that someone could pull out of the ground or a building that someone could break down. This can be translated in active form. AT: “I will not allow anyone to pull up or overthrow the city again” or “No one will tear the city down or destroy it again” (See: Metaphor and Active or Passive)

translationWords

- watchtower, tower
- gate, gate bar
- bury, buried, burial

Links:

- Introduction to Jeremiah
- Jeremiah 31 General Notes
- Jeremiah 31 translationQuestions

Jeremiah 32 General Notes

Special concepts in this chapter

The king should have listened to the prophet Jeremiah and repented of his sin. Instead, he objected to his message. Yahweh punished him because of this. (See: prophet, prophets, prophecy, prophesy, seer, prophetess, repent, repents, repented, repentance and sin, sins, sinned, sinful, sinner, sinning)

Other possible translation difficulties in this chapter

Israel

The term “Israel” is used exclusively in reference to the nation of Israel as a whole in this chapter.

Links:

- **Jeremiah 32:01 Notes**

Jeremiah 32:1-2

UDB:

[1] After Zedekiah had been ruling Judah for almost ten years, Yahweh gave me another message, during the time that Nebuchadnezzar had been ruling Babylonia for almost eighteen years. [2] His army had surrounded Jerusalem, and Jeremiah was in a prison area in the courtyard where the guards of the king's palace stayed.

ULB:

[1] The word came to Jeremiah from Yahweh in the tenth year of Zedekiah king of Judah, the eighteenth year of Nebuchadnezzar. [2] At that time, the army of the king of Babylon was besieging Jerusalem, and Jeremiah the prophet was imprisoned in the courtyard of the guard at the house of the king of Judah.

translationNotes

The word came to Jeremiah from Yahweh

This idiom is used to announce that God gave messages to Jeremiah. See how you translated a similar phrase in Jeremiah 1:2 AT: "Yahweh gave messages to Jeremiah" or "Yahweh spoke to Jeremiah" (See: Idiom)

in the tenth year of Zedekiah king of Judah, the eighteenth year of Nebuchadnezzar

"after Zedekiah had been king of Judah for more than nine years and Nebuchadnezzar had been king for more than seventeen years"

Jeremiah the prophet was imprisoned

This can be translated in active form. AT: "they were keeping Jeremiah as a prisoner" (See: Active or Passive)

Jeremiah the prophet was imprisoned

It is not clear why Jeremiah is referring to himself by name here. You may translate using first person, as the UDB does. (See: First, Second, or Third Person)

the courtyard of the guard at the house of the king of Judah

This was an open area attached to the king's palace that was surrounded by buildings and in which they kept prisoners.

translationWords

- word, words
- Jeremiah
- Yahweh
- Zedekiah
- king
- Judah, kingdom of Judah
- Nebuchadnezzar
- Babylon, Babylonian
- siege, besiege, besieged, besieger
- Jerusalem
- prophet, prophets, prophecy, prophesy, seer, prophetess
- prison, prisoner, imprison
- courtyard, court
- house

Links:

- Introduction to Jeremiah
- Jeremiah 32 General Notes
- Jeremiah 32 translationQuestions

Jeremiah 32:3-5

UDB:

[3] King Zedekiah had put me there. I continued to prophesy there about what would happen. I continued to say, "Yahweh says that he is about to allow the army of the king of Babylon to capture this city. [4] And the soldiers of Babylonia will most definitely capture King Zedekiah and take him to the king of Babylon for a face to face encounter. [5] Then his soldiers will take Zedekiah to Babylon, and he will remain there until I arrange for him to be punished. And if he tries to fight against the soldiers from Babylonia, he will not succeed." King Zedekiah asked Jeremiah why he continued to say that, but Yahweh had said this would be so.

ULB:

[3] Zedekiah king of Judah had imprisoned him and said, "Why do you prophesy and say, 'Yahweh says this: Look, I am about to give over this city into the hand of the king of Babylon, and he will capture it. [4] Zedekiah king of Judah will not escape from the hand of the Chaldeans, for he will certainly be given into the hand of the king of Babylon. His mouth will speak to the king's mouth, and his eyes will see the king's eyes. [5] He will take Zekediah to Babylon, and he will remain there until I have dealt with him—this is Yahweh's declaration. Though you fight against the Chaldeans, you will not succeed.'"

translationNotes

Zedekiah king of Judah had imprisoned him

It might be best to translate so that the reader understands that other people helped Zedekiah do this. (See: Metonymy)

had imprisoned him

Here "him" refers to Jeremiah. It is not clear why Jeremiah is referring to himself by name here. You may translate using first person, as the UDB does. (See: First, Second, or Third Person)

Why do you prophesy and say

Zekekiah uses a question to rebuke Jeremiah. AT: "It is wrong for you to continue prophesying and saying" (See: Rhetorical Question)

I am about to give over this city into the hand of the king of Babylon

Yahweh speaks of the city as if it were a small object that one person could give to another. The word "hand" is a metonym for the power or control that the hand exercises. AT: "I am about to put this city under the control of the king of Babylon" or "I am about to allow the king of Babylon to do whatever he wants with this city" (See: Metaphor and Metonymy)

he will capture it

It might be best to translate so that the reader understands that other people would help the king of Babylon take control of the city.

he will certainly be given into the hand of the king of Babylon

The word "hand" is a metonym for the power or control that the hand exercises. This can be stated in active form. AT: "I will certainly put him under the control of the king of Babylon" or "I will certainly allow the king of Babylon to do whatever he wants with him" (See: Metonymy and Active or Passive)

His mouth will speak to the king's mouth, and his eyes will see the king's eyes

Here "mouth" and "eyes" represent the whole person. AT: "Zedekiah himself will see and directly speak with Nebuchadnezzar" (See: Synecdoche)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

you fight

Here "you" is plural and refers to the people in Jerusalem. (See: Forms of You)

translationWords

- hand, right hand, to hand over
- Chaldea, Chaldean
- declare, declaration

Links:

- Introduction to Jeremiah
- Jeremiah 32 General Notes
- Jeremiah 32 translationQuestions

Jeremiah 32:6-7

UDB:

[6] At that time, Yahweh gave Jeremiah another message. He said, [7] "Your cousin Hanamel son of Shallum your uncle, will come to you. He will say to you, 'Buy my field at Anathoth, your hometown. Because you are my closest relative, it is written in our laws that you have the right to buy it before I ask if anyone else wants to buy it.' "

ULB:

[6] Jeremiah said, "The word of Yahweh came to me, saying, [7] 'Look, Hanamel son of Shallum your uncle is coming to you and will say, "Buy my field that is in Anathoth for yourself, for the right to buy it belongs to you." '"

translationNotes

Jeremiah said, "The word of Yahweh came to me, saying, 'Look, Hanamel son of Shallum your uncle is coming to you and will say, "Buy my field that is in Anathoth for yourself, for the right to buy it belongs to you." ' "

You may translate this as indirect speech. AT: "Jeremiah said that the word of Yahweh had come to him and told him that Hanamel son of Shallum his uncle was coming to him and would tell him to buy his uncle's field that was in Anathoth for himself, for the right to buy it belonged to Jeremiah" (See: Direct and Indirect Quotations)

Jeremiah said

It is not clear why Jeremiah is referring to himself by name here. You may translate using first person, as the UDB does. (See: First, Second, or Third Person)

The word of Yahweh came to me, saying,

This idiom is used to introduce a special message from God. See how you translated it in Jeremiah 1:4. AT: "Yahweh gave me a message. He said," or "Yahweh spoke this message to me:" (See: Idiom)

Hanamel ... Shallum

These are the names of men. (See: How to Translate Names)

Anathoth

This is the name of a place. See how you translated this in Jeremiah 1:1. (See: How to Translate Names)

translationWords

- word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures

Links:

- Introduction to Jeremiah
- Jeremiah 32 General Notes
- Jeremiah 32 translationQuestions

Jeremiah 32:8-9

UDB:

[8] And just as Yahweh had predicted, my cousin Hanamel came to see me in the courtyard of the palace. He said, “Please buy my field at Anathoth in the area where the descendants of Benjamin live. It is written in our laws that you have the right to buy it before I ask if anyone else wants to buy it.” When he said that, I knew that the message that I had received was truly from Yahweh.

[9] So, I bought the field at Anathoth. I paid Hanamel almost two hundred grams of silver for it.

ULB:

[8] Then, as Yahweh had declared, Hanamel, the son of my uncle, came to me in the courtyard of the guard, and he said to me, “Buy my field that is in Anathoth in the land of Benjamin, for the right of inheritance is yours, and the right to buy it belongs to you. Buy it for yourself.” Then I knew that this was Yahweh’s word. [9] So I bought the field in Anathoth from Hanamel, the son of my uncle, and I weighed out for him the silver, seventeen shekels in weight.

translationNotes

General Information:

Jeremiah continues speaking, but he begins to speak of himself in first person. (See: First, Second, or Third Person)

the courtyard of the guard

This was an open area attached to the king’s palace that was surrounded by buildings and in which they kept prisoners. See how you translated this in Jeremiah 32:2.

seventeen shekels

A shekel is 11 grams. AT: “17 shekels” or “187 grams” (See: Biblical Money and Numbers)

translationWords

- declare, declaration
- Benjamin
- inherit, inheritance, heritage, heir
- silver

Links:

- Introduction to Jeremiah
- Jeremiah 32 General Notes
- Jeremiah 32 translationQuestions

Jeremiah 32:10-12

UDB:

[10] I signed the paper it on which it was written that I was buying it, while others were watching. Then I weighed the silver and gave it to him. [11] Then I took two copies of the paper. One was sealed and the other was not sealed. On both of them was written the price and conditions of the purchase. I took both copies [12] and I gave them to Baruch son of Neraiah, and the grandson of Mahseiah. I did this while my cousin Hanamel, the other witnesses who had signed the paper, and other men of Judah who were there in the courtyard, were watching.

ULB:

[10] Then I wrote in a scroll and sealed it, and had witnesses witness it. Then I weighed the silver in the scales. [11] Next I took the deed of purchase that was sealed, following the command and the statutes, as well as the unsealed deed. [12] I gave the sealed scroll to Baruch son of Neriah son of Mahseiah in front of Hanamel, the son of my uncle, and the witnesses who had written in the sealed scroll, and in front of all the Judeans who sat in the courtyard of the guard.

translationNotes

General Information:

Jeremiah continues speaking.

in a scroll and sealed it, and had witnesses witness it

This refers to the deed that a person would sign to purchase land. Other people would be witnesses to confirm that Jeremiah had purchased this land.

had witnesses witness it

“had people watch me purchase the land so they could tell others that I had purchased the land”

that was sealed

This can be translated in active form. AT: “that I sealed” (See: Active or Passive)

unsealed deed

“opened copy” or “the deed that did not have a seal on it”

Baruch ... Neriah ... Mahseiah

These are names of men. (See: How to Translate Names)

the courtyard of the guard

The open area attached to the king's palace that was surrounded by buildings and in which they kept prisoners. See how you translated this in Jeremiah 32:2.

translationWords

- scroll
- seal, to seal
- witness, witnesses, eyewitness, eyewitnesses
- command, commands, commanded, commandment, commandments
- statute, statutes
- Baruch
- Judea

Links:

- Introduction to Jeremiah
- Jeremiah 32 General Notes
- Jeremiah 32 translationQuestions

Jeremiah 32:13-15

UDB:

13 Then, while they were all listening, I said to Baruch, 14 "This is what Yahweh, commander of the angel armies, the God whom Israel worships, says: 'Take both copies of this paper and put them in a clay jar, to preserve them for a long time. 15 Do that because this is what I, Yahweh, commander of the angel armies, the God whom Israel worships, say: Some day people will again own property in this land, and they will buy and sell houses and vineyards and fields.'"

ULB:

13 So I gave a command to Baruch before them. I said, 14 "Yahweh of hosts, God of Israel, says this: Take these documents, both this receipt of purchase that is sealed and the unsealed copies of the deed of purchase, and put them in a clay jar so they will last for a long time. 15 For Yahweh of hosts, God of Israel, says this: Houses, fields, and vineyards will again be bought in this land."

translationNotes

General Information:

Jeremiah continues speaking.

before them

Here "them" refers to Hanamel, the witnesses, and the Judeans.

Yahweh of hosts ... says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

Houses, fields, and vineyards will again be bought in this land

This can be translated in active form. AT: "The people of Israel will buy houses, vineyards and fields again in this land" (See: Active or Passive)

translationWords

- Yahweh of hosts, God of hosts, host of, Lord of hosts
- God
- Israel, Israelites
- vineyard

Links:

- Introduction to Jeremiah
- Jeremiah 32 General Notes
- Jeremiah 32 translationQuestions

Jeremiah 32:16-18

UDB:

16 After I had given the papers to Baruch, I prayed to Yahweh, saying this: 17 "Yahweh, you are my Lord! You made the sky and the earth by your very great power. Nothing is too difficult for you to do. 18 You show thousands of people that you will always be faithful to your covenant with them, but people suffer the consequences of the sins that their parents have committed. You are the great and powerful God. You are Yahweh, commander of the angel armies.

ULB:

16 After I gave the receipt of purchase to Baruch son of Neriah, I prayed to Yahweh and said, 17 "Woe, Lord Yahweh! Look! You alone have made the heavens and the earth by your great strength and with your raised arm. Nothing you say is too difficult for you to do. 18 You show covenant faithfulness to thousands and pour the guilt of men into the laps of their children after them. You are the great and mighty God; Yahweh of hosts is your name.

translationNotes

General Information:

Jeremiah continues speaking. He begins a long prayer, a lament with a long introduction of praise.

the receipt of purchase

This means the sealed scroll and the unsealed scroll.

Woe

"Alas"

by your great strength and with your raised arm

The phrase "raised arm" is a metonym for the strength of the arm, so the words "your great strength" and "your raised arm" form a doublet. AT: "by your great power" (See: Metonymy and Doublet)

You show covenant faithfulness to thousands

The abstract noun "faithfulness" can be stated as "faithful" or "faithfully." AT: "You are faithful to your covenant towards thousands" or "You keep your promise and faithfully love thousands" (See: Abstract Nouns)

pour the guilt of men into the laps of their children after them

The word “guilt” is a metonym for Yahweh punishing people because they are guilty of doing evil things. Yahweh punishing people is spoken of as if he were pouring a large container full of liquid or small objects into people’s laps as they sit. AT: “you punish children for the sins of their parents” (See: Metonymy and Metaphor)

translationWords

- pray, prayer, prayers, prayed
- Lord Yahweh, Yahweh God
- heaven, sky, skies, heavens, heavenly
- earth, earthly
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- guilt, guilty
- children, child
- mighty, might
- name, names, named

Links:

- Introduction to Jeremiah
- Jeremiah 32 General Notes
- Jeremiah 32 translationQuestions

Jeremiah 32:19-21

UDB:

[19] You make wise plans and you do mighty deeds. You see how all people behave , and you do to them what they deserve. [20] You performed many miracles in Egypt, and you continue to perform miracles here in Israel and everywhere else in the world. Because of that, you have become very famous. [21] You brought our Israelite ancestors out of Egypt by performing many great miracles, using your very great power, causing our enemies to be terrified.

ULB:

[19] You are great in wisdom and mighty in deeds, for your eyes are open to all the ways of people, to give to each man what his conduct and deeds deserve. [20] You did signs and wonders in the land of Egypt. To this present day here in Israel and among all mankind, you have made your name famous. [21] For you brought your people Israel out from the land of Egypt with signs and wonders, with a strong hand, with a raised arm, and with great terror.

translationNotes

General Information:

Jeremiah continues praying the introduction of his lament to Yahweh.

for your eyes are open to all the ways of people

Open eyes are a metonym for what the person sees. How a person lives is spoken of as if he were walking on a path. AT: “You see everything that people do” (See: Metonymy and Metaphor)

to give to each man what his conduct and deeds deserve

The abstract nouns “conduct” and “deeds,” which are similar in meaning, can be translated as verbs. AT: “and will reward everyone according to how good or evil the things they do are” (See: Abstract Nouns and Doublet)

You did signs and wonders in the land of Egypt

This refers to an event in the past when God used his power to free the people of Israel from slavery in Egypt.

To this present day

“To this day”

among all mankind

“among all people”

you have made your name famous

Here “name” refers to God’s reputation. AT: “you have made yourself famous” (See: Metonymy)

with a strong hand, with a raised arm

The phrase “strong hand” is a metonym for strength, and the phrase “raised arm” is a metonym for the strength of the arm, so the phrases “strong hand” and “raised arm” form a doublet. AT: “by your great strength” (See: Metonymy and Doublet)

translationWords

- wise, wisdom
- works, deeds, work, acts
- people group, peoples, the people, a people
- miracle, miracles, wonder, wonders, sign, signs
- Egypt, Egyptian
- name, names, named
- people of God, my people
- hand, right hand, to hand over
- terror, terrify

Links:

- Introduction to Jeremiah
- Jeremiah 32 General Notes
- Jeremiah 32 translationQuestions

Jeremiah 32:22-23

UDB:

22 You gave to us Israelite people this land that you solemnly promised to give to our ancestors, a land that is very fertile. 23 Our ancestors came here and conquered this land and started to live in it, but they refused to obey you or to do what you commanded them to do. Because of that, you have caused them to experience all these disasters.

ULB:

22 Then you gave them this land—which you had sworn to their ancestors to give to them—a land flowing with milk and honey. 23 So they entered and took possession of it. But they did not obey your voice or live in obedience to your law. They did nothing of what you had commanded them to do, so you brought all this disaster on them.

translationNotes

General Information:

Jeremiah continues praying to Yahweh. He ends the introduction to his lament ("Woe," Jeremiah 32:17) with the words "took possession of it" and begins the lament with "but they did not obey."

gave them

"gave the people of Israel"

land flowing with milk and honey

"land where milk and honey flow." God spoke of the land being good for animals and plants as if the milk and honey from those animals and plants were flowing through the land. See how you translated this in Jeremiah 11:5. AT: "land that is excellent for raising livestock and growing crops" (See: Metaphor and Metonymy)

But they did not obey your voice

The voice is a metonym for the message the speaker gives. AT: "But they did not obey what you said" (See: Metonymy)

translationWords

- oath, swear, swear by
- honey, honeycomb

- possess, possession
- obey, obedient, obedience
- voice
- life, live, lived, lives, living, alive
- law, law of Moses, God's law, law of Yahweh
- command, commands, commanded, commandment, commandments

Links:

- Introduction to Jeremiah
- Jeremiah 32 General Notes
- Jeremiah 32 translationQuestions

Jeremiah 32:24-25

UDB:

[24] And now, the army of Babylonia has built ramps up against our city walls in order to attack our city. Because of our enemies' swords and because of famines and diseases, they will be able to conquer it easily. The things that you said would happen have now happened. [25] And it is evident that the Babylonian army will soon conquer this city. So now, I do not understand why you told me to buy this field with my silver, while others were watching. It seems that I have just been wasting my money by doing that!"

ULB:

[24] Look! The siege mounds have reached up to the city to capture it. For because of sword, famine, and plague, the city has been given into the hand of the Chaldeans who are fighting against it. For what you have said would happen is happening, and see, you are watching. [25] Then you yourself said to me, "Purchase a field for yourself with silver and have witnesses witness it, even though this city is being given into the hand of the Chaldeans."

translationNotes

General Information:

Jeremiah continues praying to Yahweh.

The siege mounds have reached up to the city to capture it

The large piles of dirt and rocks that the enemy built around the city so they could stand on them and attack it are spoken of as if they were the attackers themselves reaching out to capture the city. AT: "The enemy's seige mounds are so close to the city that the enemy will be able to capture the city" (See: Metaphor)

because of sword

The word "sword" is a metonym for war, where soldiers use swords. AT: "because soldiers will attack" (See: Metonymy)

famine, and plague

These abstract nouns can be translated with verbal phrases. AT: "people have no food to eat, and everyone is weak from being ill" (See: Abstract Nouns)

the city has been given into the hand of the Chaldeans

Here “hand” means power or control. This can be translated in active form. AT: “you have given Jerusalem to the Chaldean army” (See: Metonymy and Active or Passive)

happening, and see, you are watching

“happening, as you can see very well”

have witnesses witness it

“have people watch you purchase the land so they can tell others that you have purchased the land”

this city is being given

This can be translated in active form. AT: “I am giving this city” (See: Active or Passive)

translationWords

- siege, besiege, besieged, besieger
- sword
- famine
- plague
- hand, right hand, to hand over
- Chaldea, Chaldean
- silver
- witness, witnesses, eyewitness, eyewitnesses

Links:

- Introduction to Jeremiah
- Jeremiah 32 General Notes
- Jeremiah 32 translationQuestions

Jeremiah 32:26-28

UDB:

[26] Then Yahweh gave me this message: [27] "I am Yahweh, the God who rules over every living thing in the world. There is absolutely nothing that is too difficult for me to do. [28] So, this is what I say: It is true that I will enable the Babylonian army and King Nebuchadnezzar to capture this city.

ULB:

[26] The word of Yahweh came to Jeremiah, saying, [27] "Look! I am Yahweh, God of all mankind. Is anything too difficult for me to do? [28] Therefore Yahweh says this, 'See, I am about to give this city into the hand of the Chaldeans and Nebuchadnezzar, king of Babylon. He will capture it.

translationNotes

The word of Yahweh came to Jeremiah, saying,

This idiom is used to introduce a special message from God. See how you translated a similar phrase in Jeremiah 1:4. AT: "Yahweh gave a message to Jeremiah. He said," or "Yahweh spoke this message to Jeremiah:" (See: Idiom)

came to Jeremiah

It is not clear why Jeremiah is referring to himself by name here. You may translate using first person, as the UDB does. (See: First, Second, or Third Person)

Is anything too difficult for me to do?

Yahweh uses a question to emphasize that he can do anything. This question can be translated as a statement. AT: "Nothing is too difficult for me to do." (See: Rhetorical Question)

See, I am about to give

"Listen carefully! I am the one who will give"

give this city into the hand of the Chaldeans

Yahweh speaks of the city as if it were a small object that he could put into a person's hand. The word "hand" is a metonym for the power that the hand puts into action. AT: "put this city under the power of the Chaldeans" (See: Metonymy)

translationWords

- word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures
- Jeremiah
- Nebuchadnezzar
- Babylon, Babylonian

Links:

- Introduction to Jeremiah
- Jeremiah 32 General Notes
- Jeremiah 32 translationQuestions

Jeremiah 32:29-30

UDB:

29 The soldiers of Babylonia who are now outside the walls around the city will enter and burn this city. They will burn down all the houses where people caused me to become angry by burning incense on the tops of their roofs to honor Baal and by pouring out offerings of wine to other gods.

30 The people of Israel and Judah have continually done only evil things from the time that they became a nation. They have caused me to become very angry by all their evil deeds.

ULB:

29 The Chaldeans who are fighting against this city will come and set fire to this city and burn it, along with the houses on the roofs of which the people worshiped Baal and poured out drink offerings to other gods in order to provoke me. 30 For the people of Israel and Judah have certainly been people who have been doing evil before my eyes since their youth. The people of Israel have certainly offended me with the practices of their hands—this is Yahweh's declaration.

translationNotes

General Information:

Yahweh continues speaking to Jeremiah.

in order to provoke me

"so that I would become very angry"

doing evil before my eyes

Here the metonym "eyes" represents what God sees. Possible meanings are 1) "doing what I consider evil" or 2) "doing evil knowing that I am watching" (See: Metonymy)

since their youth

A person being young is a metaphor for the people of Israel first becoming a nation. AT: "from the time they were young" or "from the time that they became a nation" (See: Metaphor)

the practices of their hands

The word "hands" is a metonym for the things the person does with his hands. AT: "the evil things they have done" (See: Metonymy)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

translationWords

- Chaldea, Chaldean
- worship
- Baal
- drink offering
- god, gods, goddess
- kingdom of Israel
- Judah, kingdom of Judah
- evil, wicked, wickedness
- declare, declaration

Links:

- Introduction to Jeremiah
- Jeremiah 32 General Notes
- Jeremiah 32 translationQuestions

Jeremiah 32:31-32

UDB:

31 From the time that this city was built until now, the people of this city have done only things that caused me to be very angry. So now I will destroy it. 32 The people of Israel and Judah, including their kings, their officials, the priests, the false prophets, and all the other people in Jerusalem have committed many sins that have caused me to become angry.

ULB:

31 Yahweh declares that this city has been a provocation of my wrath and fury since the day that they built it. It has been that right up to this present day. So I will remove it from before my face 32 because of all the wickedness of the people of Israel and Judah, the things that they have done to provoke me—they, their kings, princes, priests, prophets, and every person in Judah and inhabitant of Jerusalem.

translationNotes

Connecting Statement:

Yahweh continues speaking to Jeremiah.

this city has been a provocation of my wrath and fury since the day that they built it

Here "city" is a metonym for the people that live there. The words "wrath" and "fury" mean basically the same thing and emphasize how very angry he is. AT: "the people of Jerusalem have made me very angry since the day they built their city" (See: Metonymy and Doublet)

has been a provocation of

The abstract noun "provocation" can be translated as a verb. AT: "has been something that has provoked" (See: Abstract Nouns)

It has been that right up to this present day

"They continue to make me angry even now"

from before my face

The face is a metonym for the person's presence. AT: "from my presence" or "completely" (See: Personification and Metonymy)

translationWords

- wrath, fury
- face
- king
- prince, princess
- priest, priests, priesthood
- prophet, prophets, prophecy, prophesy, seer, prophetess

Links:

- Introduction to Jeremiah
- Jeremiah 32 General Notes
- Jeremiah 32 translationQuestions

Jeremiah 32:33-35

UDB:

33 My people have turned away from me and have refused to return to me. Even though I taught
them things many times, they would not pay attention to what I taught them, and they would not
obey me. 34 They have set up their detestable idols even in my own temple and defiled it. 35 They
have built on the hilltops places to worship Baal in Ben Hinnom Valley outside Jerusalem, and
there they sacrifice their sons and daughters to their god Molech. I never commanded them to do
such horrible deeds. I never even considered ordering such a terrible thing. And by doing it they
have caused all the people of Judah to be guilty of having sinned."

ULB:

33 They turned their backs to me instead of their faces, though I had eagerly taught them. I tried
to teach them, but not one of them listened in order to receive correction. 34 They set up their
abominable idols in the house that is called by my name, to defile it. 35 They built high places for
Baal in the Valley of Ben Hinnom in order to put their sons and daughters in the fire for Molech. I
did not command them. It never entered my mind that they should do this detestable thing and so
cause Judah to sin.'

translationNotes

General Information:

Yahweh continues speaking to Jeremiah about what the people of Israel had done.

They turned their backs to me instead of their faces

One turns one's face to someone to show that one is listening, and one's back to show that one refuses to listen. AT: "Instead of listening carefully to me, they refused to listen at all" or "They refused to listen" (See: Symbolic Action)

to receive correction

"to learn how to act correctly"

their abominable idols

"their idols which I hate"

the house that is called by my name

Here "name" represents Yahweh. This can be translated in active form. AT: "the house that belongs to me" or "the building in which they worship me" (See: Active or Passive and Metonymy)

Valley of Ben Hinnom

See how you translated this in Jeremiah 7:31.

It never entered my mind

Here “mind” refers to Yahweh’s thoughts. AT: “I never thought at all” (See: Metonymy)

translationWords

- turn, turn away, turn back
- receive
- house of God, Yahweh’s house
- call, calls, calling, called
- high places
- Baal
- Molech, Moloch
- command, commands, commanded, commandment, commandments
- sin, sins, sinned, sinful, sinner, sinning

Links:

- Introduction to Jeremiah
- Jeremiah 32 General Notes
- Jeremiah 32 translationQuestions

Jeremiah 32:36-37

UDB:

[36] "But now I will say something more about this city. You people of Jerusalem have been saying, 'The army of the king of Babylon will conquer it, either by their swords or because of famines or diseases.' But this is what I, the God of Israel, say: [37] 'I will certainly bring my people back here again, from all the countries to which I will force them to go because I am extremely angry with them. I will bring them back to this city and allow them to live here safely.

ULB:

[36] So now therefore, I, Yahweh, the God of Israel, say this concerning this city, the city about which you are saying, 'It is given into the hand of the king of Babylon by sword, famine, and plague.' [37] See, I am about to gather them from every land where I had driven them in my wrath, fury, and great anger. I am about to bring them back to this place and enable them to live in security.

translationNotes

which you are saying

Here "you" is plural. Possible meanings are 1) this refers to Jeremiah and those with him, or 2) it refers to all the people. (See: Forms of You)

It is given into the hand of the king of Babylon

Here "hand" means power or control. This can be translated in active form. AT: "Yahweh has given it to the king of Babylon" or "Yahweh has given the king of Babylon the power to rule it" (See: Metonymy and Active or Passive)

to gather them

"to gather my people"

wrath, fury, and great anger

All three words mean the same thing and emphasize how very angry he is. AT: "extreme anger" (See: Doublet)

in security

"where they are safe"

translationWords

- Yahweh
- God
- hand, right hand, to hand over
- king
- sword
- famine
- plague
- cast out, drive out, throw out
- wrath, fury
- angry, anger
- life, live, lived, lives, living, alive

Links:

- Introduction to Jeremiah
- Jeremiah 32 General Notes
- Jeremiah 32 translationQuestions

Jeremiah 32:38-40

UDB:

38 They will be my people, and I will be their God. 39 I will give them one way of thinking and behaving, in order that they may revere me, for their good and for the good of their descendants. 40 I will make an agreement with them that will last forever: I will never stop doing good things for them, and they will always honor me; they will never stop worshiping me.

ULB:

38 Then they will be my people, and I will be their God. 39 I will give them one heart and one way to honor me every day so it will be good for them and their descendants after them. 40 Then I will make with them an everlasting covenant, that I will not turn away from doing good to them. I will set honor for me in their hearts, so that they will never turn away from me.

translationNotes

General Information:

Yahweh continues speaking.

one heart and one way to honor me

The people of Israel will want to work together to honor Yahweh. (See: Metonymy)

an everlasting covenant

“eternal agreement”

will not turn away from doing good

“stop doing good”

I will set honor for me in their hearts

Honor is spoken of as if it were a solid object put in a container from which no one can remove it. AT: “I will cause them to always honor me” (See: Metaphor)

so that they will never turn away from me

“so that they will never stop obeying and worshiping me”

translationWords

- people of God, my people
- heart, hearts
- honor, honors, to honor
- good, goodness
- descendant, descended from
- covenant, covenants
- turn, turn away, turn back

Links:

- Introduction to Jeremiah
- Jeremiah 32 General Notes
- Jeremiah 32 translationQuestions

Jeremiah 32:41-42

UDB:

41 I will be happy to do good things for them, and I will surely enable them to return to this land and remain here; I will do that with all my inner being and all my strength.'

42 And this is also what I, Yahweh, say: 'I have caused them to experience all these disasters. Similarly, some day I will do for them all the good things that I have promised.

ULB:

41 Then I will rejoice in doing good to them. I will faithfully plant them in this land with all my heart and all my life.

42 For Yahweh says this, 'Just as I have brought all this great disaster on this people, so I will bring on them all the good things that I have said I would do for them.

translationNotes

General Information:

Yahweh continues speaking.

doing good to them

Here "them" refers to the people of Israel.

I will faithfully plant them in this land

Yahweh speaks of having his people live in the land forever as if he were planting plants in a garden. AT: "I will permanently settle the Israelites in this land" (See: Metaphor)

with all my heart and all my life

Together, these two phrases form an idiomatic expression that refers to a person's entire being. AT: "with all that I am" or "wholeheartedly" (See: Doublet and Idiom)

I have brought all this great disaster on this people, so I will bring on them all the good things

"I have caused all these bad things to happen to this people, and now I will cause the good things to happen to them"

translationWords

- rejoice
- faithful, faithfulness

Links:

- Introduction to Jeremiah
- Jeremiah 32 General Notes
- Jeremiah 32 translationQuestions

Jeremiah 32:43-44

UDB:

43 By buying land you, Jeremiah, have predicted that some day people will buy and sell fields in this land about which you people of Jerusalem now say, “The Babylonian soldiers have destroyed it. It is now desolate. It is a land where there are no longer any people or animals.” 44 But some day people will again buy and sell fields here. People will sign documents about buying those fields, and other people will witness them doing that. That will happen in the land where the descendants of Benjamin live and here in the villages near Jerusalem, in other towns in Judah, in the hill country and in the foothills to the west, and in the southern Judean wilderness. Some day I will cause them to prosper again. That will surely happen because I, Yahweh, have said it.’”

ULB:

43 Then fields will be bought in this land, about which you are saying, “This is a ruined land, which has neither man nor beast. It has been given into the hand of the Chaldeans.” 44 They will buy fields with silver and write in sealed scrolls. They will assemble witnesses in the land of Benjamin, all around Jerusalem and the cities of Judah, in the cities in the hill country and in the lowlands, and in the cities of the Negev. For I will bring back their fortunes—this is Yahweh’s declaration.’”

translationNotes

Then fields will be bought in this land

This can be translated in active form. AT: “Then people will buy fields in this land” (See: Active or Passive)

you are saying

Here “you” refers to the people of Israel. (See: Forms of You)

It has been given into the hand of the Chaldeans

Here “hand” is a metonym for power or control. This can be translated in active form. AT: “Yahweh has given it to the Chaldeans” or “Yahweh has given the Chaldeans power over it” (See: Metonymy and Active or Passive)

write in sealed scrolls. They will assemble witnesses

The “sealed scrolls” are the deeds that a person would sign to purchase land. Other people would be witnesses to confirm the purchase.

I will bring back their fortunes

"I will cause things to go well for them again" or "I will cause them to live well again." See how similar words are translated in Jeremiah 29:14.

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

translationWords

- ruin, ruins
- beast
- Chaldea, Chaldean
- silver
- scroll
- witness, witnesses, eyewitness, eyewitnesses
- Benjamin
- Jerusalem
- Judah, kingdom of Judah
- Negev
- Yahweh
- declare, declaration

Links:

- Introduction to Jeremiah
- Jeremiah 32 General Notes
- Jeremiah 32 translationQuestions

Jeremiah 33 General Notes

Structure and formatting

Covenant faithfulness

Despite the great punishment Judah is facing and Israel has undergone, there is hope. This hope is based in the covenant faithfulness of Yahweh. Ultimately, he will restore his people. (See: covenant faithfulness, covenant loyalty, loving kindness, unfailing love, hope, hoped, hopes, restore, restores, restored, restoration and people of God, my people)

Links:

- **Jeremiah 33:01 Notes**

Jeremiah 33:1-3

UDB:

[1] While Jeremiah was still being guarded in the courtyard of the palace, Yahweh gave him this second message: [2] "This is what I, the one who made the earth, who formed it and put it in its place, say to the people of Jerusalem: 'My name is Yahweh. [3] Call out to me, and then I will tell you great and wonderful things that you have not known before.'

ULB:

[1] Then the word of Yahweh came to Jeremiah a second time, while he was still shut within the courtyard of the guard, saying, [2] "Yahweh the maker, says this—Yahweh, who forms in order to establish—Yahweh is his name, [3] 'Call to me, and I will answer you. I will demonstrate great things to you, mysteries that you do not understand.'

translationNotes

General Information:

See: Poetry and Parallelism

the word of Yahweh came to Jeremiah a second time, while he was ... guard, saying,

The idiom "the word of Yahweh came to" is used to introduce a special message from God. See how you translated a similar phrase in Jeremiah 1:13. AT: "Yahweh gave a message to Jeremiah a second time, while Jeremiah was ... guard. He said," or "While Jeremiah was ... guard, Yahweh spoke this second message to Jeremiah:" (See: Idiom)

came to Jeremiah

It is not clear why Jeremiah is referring to himself by name here. There is no need to translate using first person. (See: First, Second, or Third Person)

who forms in order to establish

who creates things so he can make them exist forever

he was still shut within

"he was still a prisoner in"

the courtyard of the guard

This was an open area attached to the king's palace that was surrounded by buildings and in which they kept prisoners. See how you translated this in Jeremiah 32:2.

translationWords

- word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures
- Jeremiah
- courtyard, court
- Yahweh
- name, names, named
- call, calls, calling, called

Links:

- Introduction to Jeremiah
- Jeremiah 33 General Notes
- Jeremiah 33 translationQuestions

Jeremiah 33:4-5

UDB:

[4] This is what I, Yahweh, the God of Israel, say: 'The men in this city have torn down some of their houses, and even parts of the king's palace, to get materials to strengthen the walls around the city, in order that the soldiers of Babylonia would not be able to break through the walls after they climb up the ramps that they have built against the walls, and kill the inhabitants with their swords. [5] You are expecting to fight against the army from Babylonia, but what will happen is that the houses of this city will be filled with the corpses of the men of this city whom I will allow to be killed because I am extremely angry with them. I have abandoned them because of all the wicked things that they have done.

ULB:

[4] For Yahweh, God of Israel, says this concerning the houses in this city and the houses of the kings of Judah that are torn down because of the siege ramps and the sword, [5] 'The Chaldeans are coming to fight and to fill the houses with corpses of people whom I will kill in my wrath and fury, when I hide my face from this city because of all their wickedness.

translationNotes

that are torn down because of the siege ramps and the sword

This can be translated in active form. Possible meanings are 1) the people tore the houses down to make walls to defend against the Chaldeans. AT: "that the people have torn down to defend against the siege ramps and the sword" or 2) AT: "the houses that the Chaldeans have torn down to make siege ramps so they can make war." (See: Active or Passive)

the sword

This is a metonym for people dying violently when soldiers kill with swords. (See: Metonymy)

in my wrath and fury

The words "wrath" and "fury" mean basically the same thing and emphasize the intensity of his wrath. AT: "in my extreme wrath" (See: Doublet)

I hide my face

Yahweh is represented by his "face." This phrase shows Yahweh's displeasure with the city. AT: "I have turned away from you" or "I am no longer concerned with you" (See: Synecdoche)

translationWords

- God
- Israel, Israelites
- king
- Judah, kingdom of Judah
- siege, besiege, besieged, besieger
- sword
- Chaldea, Chaldean
- wrath, fury
- face
- evil, wicked, wickedness

Links:

- Introduction to Jeremiah
- Jeremiah 33 General Notes
- Jeremiah 33 translationQuestions

Jeremiah 33:6-9

UDB:

[6] However, there will be a time when I will cause the people in this city to be healthy and strong again. I will enable them to be prosperous and have peace. [7] I will bring the people of Judah and Israel back from the lands to which they were exiled. I will enable them to rebuild their towns. [8] I will get rid of their guilt for all the sins that they have committed against me, and I will forgive them for their sin of rebelling against me. [9] When that happens, all the nations of the world will rejoice, and they will praise me and honor me. They will hear about all the good things that I have done for this city and, because of that, they will revere me, and they will tremble because I have caused the people in this city to have peace and to prosper.'

ULB:

[6] But see, I am about to bring healing and a cure, for I will heal them and will bring to them abundance, peace, and faithfulness. [7] For I will bring back the fortunes of Judah and Israel; I will build them up as in the beginning. [8] Then I will purify them from all the iniquity that they have committed against me. I will pardon all the iniquities that they have done against me, and all the ways that they rebelled against me. [9] For this city will become for me an object of joy, a song of praise and honor for all the nations of the earth who will hear of all the good things that I am going to do for it. Then they will fear and tremble because of all the good things and the peace that I will give to it.'

translationNotes

I will bring back the fortunes of Judah and Israel

"I will cause things to go well for Judah and Israel again" or "I will cause Judah and Israel to live well again." See how similar words are translated in Jeremiah 29:14.

this city ... do for it ... give to it

The city is a metonym for the people who live in the city. AT: "the people who live in this city ... do for the people who live there ... give to the people who live there" (See: Metonymy)

a song of praise and honor for all the nations of the earth

The word "song" is a metonym for the object about which people will sing the song. AT: "something about which all the people groups of the earth will sing songs of praise and honor to me, Yahweh" (See: Metonymy)

they will fear and tremble

The hendiadys “fear and tremble” can be translated by a single verb. AT: “they will tremble with fear” (See: Hendiadys)

fear

Another possible meaning is “awe.”

because of all the good things and the peace that I will give to it

The abstract noun “peace” can be translated as an adjective. AT: “because of all the good things that I will give to it and because I will cause it to be peaceful” (See: Abstract Nouns)

translationWords

- heal, cure
- peace, peaceful
- faithful, faithfulness
- pure, purify, purification
- iniquity, iniquities
- pardon
- joy, joyful
- praise
- honor, honors, to honor
- nation
- earth, earthly
- tremble
- peace, peaceful

Links:

- Introduction to Jeremiah
- Jeremiah 33 General Notes
- Jeremiah 33 translationQuestions

Jeremiah 33:10-11

UDB:

[10] And this is also what I, Yahweh, say: 'You people have said that this is a land where there are no longer any people or animals. But in the streets of Jerusalem that are now completely empty, and in the other towns in Judah, [11] some day people will again be happy and laugh. Brides and bridegrooms will again sing joyfully. And many other people will also sing joyfully as they bring their offerings to me to thank me for what I have done for them. They will sing this song:

"We thank you, Yahweh, commander of the angel armies,

because you are good to us.

You faithfully hold to your covenant with us forever."

They will sing that because I will cause the people of this land to be as prosperous as they were before.'

ULB:

[10] Yahweh says this, 'In this place about which you are now saying, "It is desolate, a place with neither man nor beast," in the cities of Judah, and in the streets of Jerusalem that are desolate having neither man nor beast, there will be heard again [11] the sound of joy and the sound of gladness, the sound of the groom and the sound of the bride, the sound of those who say, while they bring thank offerings to the house of Yahweh, "Give thanks to Yahweh of hosts, for Yahweh is good, and his unfailing love lasts forever!" For I will restore the fortunes of the land to what they were before,' says Yahweh.

translationNotes

It is desolate, a place with neither man nor beast," in the cities of Judah, and in the streets of Jerusalem that are desolate having neither man nor beast

These two phrases share similar meanings and emphasize that Judah has become desolate. (See: Parallelism)

the house of Yahweh

the temple in Jerusalem

I will restore the fortunes of the land

The word "land" is a metonym for the people who live on the land. AT: "I will again cause things to go well for the people who live on the land" or "I will cause the people who live on the land to live well again." See how similar words are translated in Jeremiah 29:14. (See: Metonymy)

to what they were before

This refers to the time before the exile to Babylon. This can be made explicit. AT: “to what they were before I sent the Israelites into exile in Babylon” (See: Assumed Knowledge and Implicit Information)

translationWords

- desolate, desolation
- beast
- Jerusalem
- rejoice
- bridegroom
- bride
- sacrifice, offering
- house of God, Yahweh’s house
- Yahweh of hosts, God of hosts, host of, Lord of hosts
- good, goodness
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- restore, restores, restored, restoration

Links:

- Introduction to Jeremiah
- Jeremiah 33 General Notes
- Jeremiah 33 translationQuestions

Jeremiah 33:12-13

UDB:

[12] This land is now desolate. There are no people or animals living here. But I, Yahweh, commander of the angel armies, say this: 'In this land there will again be pastures where shepherds will lead their sheep [13] Shepherds will again count their sheep as the sheep walk by, outside the towns in the hill country, in the western foothills, in the southern Judean wilderness, in the land where the descendants of Benjamin live, around Jerusalem, and outside all the other towns in Judah.' That will surely happen because I, Yahweh, have said it.

ULB:

[12] Yahweh of hosts says this: 'In this desolate place, where now there is neither man nor beast—in all its cities there will again be pastures where shepherds can rest their flocks. [13] In the cities in the hill country, the lowlands, and the Negev,in the land of Benjamin and all around Jerusalem, and in the cities of Judah, the flocks will again pass under the hands of the ones counting them,' says Yahweh.

translationNotes

Yahweh of hosts says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

the flocks will again pass under the hands of the ones counting them

This refers to the practice of a shepherd counting and inspecting his sheep as the sheep walked under his hand. AT: "shepherds will again count their sheep as the sheep walk by" (See: Assumed Knowledge and Implicit Information)

translationWords

- desolate, desolation
- shepherd, to shepherd
- flock, herd
- Negev
- Benjamin

Links:

- Introduction to Jeremiah

- Jeremiah 33 General Notes
- Jeremiah 33 translationQuestions

Jeremiah 33:14-16

UDB:

14 Listen to this! I, Yahweh, say that there will be a time when I will do for the people of Israel and
Judah all the good things that I promised to do for them.

15 At that time I will appoint a righteous man who will be a descendant of King David.

Throughout the land, he will do what is just and right.

16 At that time, the people of Judah will be rescued from their enemies,

and the people of Jerusalem will be safe.

And people will say that the name of the city is 'Yahweh is the one who does right for us.'

ULB:

14 'Look! Days are coming—this is Yahweh's declaration—when I will do what I have promised for
the house of Israel and the house of Judah. 15 In those days and in that time I will make a righteous
branch to grow for David, and he will carry out justice and righteousness in the land. 16 In those
days Judah will be saved, and Jerusalem will live in security, for this is what she will be called,
"Yahweh is our righteousness."'

translationNotes

Look

"Listen carefully"

Days are coming ... when I will do

Future time is spoken of as if the "Days are coming." See how you translated this metaphor in Jeremiah 7:32. AT: "In the future ... I will do" or "There will be a time ... when I will do" (See: Metaphor)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

the house of Israel

The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Israel. See how you translated this in Jeremiah 3:18. AT: "Israel" or "the kingdom of Israel" (See: Metonymy)

the house of Judah

The word “house” is a metonym for the family that lives in the house. In this case it refers to the kingdom of Judah, which included the descendants of Judah and Benjamin. See how you translated this in Jeremiah 3:18. AT: “Judah” or “the kingdom of Judah” (See: Metonymy)

In those days and in that time

The phrase “in that time” means the same thing as, and intensifies the phrase “In those days.” AT: “In those very days” or “At that very time” (See: Doublet)

I will make a righteous branch to grow for David

Yahweh speaks of a descendant of David as if he were a branch off of a tree trunk. AT: “I will cause a righteous man to come from and bring glory to the line of David” (See: Metaphor)

the land

the nation of Israel (See: Metonymy)

Judah ... Jerusalem

These towns’ names are metonyms for the people who live in the towns. AT: “the people of Judah ... the people of Jerusalem” (See: Metonymy)

Judah will be saved

This can be translated in active form. AT: “I will save Judah” (See: Active or Passive)

Jerusalem will live in security

“the people of Judah will be safe from their enemies”

this is what she will be called

Yahweh speaks of Jerusalem as if the town were a woman. This can be translated in active form. AT: “this is what they will call her” or “this is what I will call the town” (See: Metaphor and Active or Passive)

translationWords

- Yahweh
- declare, declaration
- promise, promises, promised
- house

- kingdom of Israel
- Judah, kingdom of Judah
- righteous, righteousness
- David
- just, justice, justly
- save, saves, saved, safe
- Jerusalem
- life, live, lived, lives, living, alive

Links:

- Introduction to Jeremiah
- Jeremiah 33 General Notes
- Jeremiah 33 translationQuestions

Jeremiah 33:17-18

UDB:

17 And this is also what I, Yahweh, say: 'There will be descendants of King David ruling Israel forever. 18 And there will always be priests who are descendants of Levi who stand in front of me and offer sacrifices that will be completely burned on the altar and who will burn food offerings and other sacrifices.'"

ULB:

17 For Yahweh says this: 'A man from David's line will never be lacking to sit on the throne of the house of Israel, 18 nor will a man from the Levitical priests be lacking before me to raise burnt offerings, to burn food offerings, and to perform grain offerings all the time.'"

translationNotes

A man from David's line will never be lacking

"There will always be a man from David's line"

A man from David's line

a male descendant of King David

to sit on the throne of the house of Israel

The throne is a metonym for the king. AT: "to be king over the house of Israel" (See: Metonymy)

the house of Israel

The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Israel. See how you translated this in Jeremiah 3:18. AT: "Israel" or "the kingdom of Israel" (See: Metonymy)

nor will a man from the Levitical priests be lacking before me to raise burnt offerings

"and there will always be a man from the Levitical priests to raise burnt offerings"

raise burnt offerings

"offer burnt offerings"

translationWords

- throne
- house
- Levite, Levi
- priest, priests, priesthood
- raise, raises, raised, rise, risen, arise, arose
- burnt offering, offering by fire
- grain offering

Links:

- Introduction to Jeremiah
- Jeremiah 33 General Notes
- Jeremiah 33 translationQuestions

Jeremiah 33:19-22

UDB:

[19] Then Yahweh gave Jeremiah this message: [20] "This is what I, Yahweh, say: 'You certainly cannot annul my promise to cause nighttime to follow daytime each day. [21] Similarly, you cannot annul the promise that I made with King David, who served me well, that there will always be descendants of his who will rule Judah. The same is true for my agreement with the descendants of Levi who are priests who do work for me. [22] No one can count the stars in the sky, and no one can count the grains of sand at the seashore. Similarly, I will cause there to be a huge number of descendants of David and descendants of Levi who will work for me.'"

ULB:

[19] The word of Yahweh came to Jeremiah, saying, [20] "Yahweh says this: 'If you can break my covenant with day and night so that there will no longer be day or night at their proper times, [21] then you will be able to break my covenant with David my servant, so that he will no longer have a son to sit on his throne, and my covenant with the Levitical priests, my servants. [22] As the hosts of heaven cannot be counted, and as the sand of the seashores cannot be measured, so I will increase the descendants of David my servant and the Levites who serve before me.'"

translationNotes

The word of Yahweh came to Jeremiah, saying,

This idiom is used to introduce a special message from God. See how you translated a similar phrase in Jeremiah 1:4. AT: "Yahweh gave a message to Jeremiah. He said," or "Yahweh spoke this message to Jeremiah:" (See: Idiom)

to Jeremiah

It is not clear why Jeremiah is referring to himself by name here. There is no need to translate using first person. (See: First, Second, or Third Person)

my covenant with day and night ... my covenant with David my servant

No one can change day and night, and no one can change God's covenant with David.

to sit on his throne

The throne is a metonym for the king who sits on the throne. AT: "to rule the kingdom I have given to him" (See: Metonymy)

As the hosts of heaven cannot be counted, and as the sand of the seashores cannot be measured, so I will increase the descendants of David my servant and the Levites who serve before me

No one can count the stars in the sky or the sand on the seashore, and no one will be able to count the descendants of David and Levi who serve Yahweh. (See: Simile)

translationWords

- word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures
- covenant, covenants
- servant, slave, slavery
- heaven, sky, skies, heavens, heavenly
- descendant, descended from
- serve, service

Links:

- Introduction to Jeremiah
- Jeremiah 33 General Notes
- Jeremiah 33 translationQuestions

Jeremiah 33:23-24

UDB:

[23] Yahweh gave another message to me. He said, [24] "Surely you know that some people are saying, 'Yahweh chose two groups, the people of Judah and the people of Israel, and later abandoned them.' Thepeople who are saying this are despising my people; they are saying that Israel no longer deserves to be considered a nation.

ULB:

[23] The word of Yahweh came to Jeremiah, saying, [24] "Have you not considered what this people has declared when they said, 'The two families that Yahweh chose, now he has rejected them'? In this way they despise my people, saying that they are no longer a nation in their sight.

translationNotes

The word of Yahweh came to Jeremiah, saying,

This idiom is used to introduce a special message from God. See how you translated a similar phrase in Jeremiah 1:4. AT: "Yahweh gave a message to Jeremiah. He said," or "Yahweh spoke this message to Jeremiah:" (See: Idiom)

to Jeremiah

It is not clear why Jeremiah is referring to himself by name here. There is no need to translate using first person. (See: First, Second, or Third Person)

Have you not considered what this people has declared when they said, 'The ... them'?

Yahweh wants Jeremiah to think deeply about what the people have said. This rhetorical question can be translated as a statement. AT: "You should have noticed what this people are really saying when they said, 'The ... them.' " (See: Rhetorical Question)

In this way they despise my people, saying ... sight

"What they are really saying is that my people are worthless and that my people will never again be a nation."

my people ... are no longer a nation in their sight

Sight is a metonym for thinking. AT: "they no longer think of my people as a nation" (See: Metonymy)

translationWords

- people group, peoples, the people, a people
- chosen one, chosen ones, choose, chosen people, Chosen One, elect
- reject
- people of God, my people
- nation

Links:

- Introduction to Jeremiah
- Jeremiah 33 General Notes
- Jeremiah 33 translationQuestions

Jeremiah 33:25-26

UDB:

25 But this is what I say: 'I will not reject my people any quicker than I will change my laws that
control the day and the night, the sky and the earth. 26 Similarly, I will never abandon the descen-
dants of David or the other descendants of Jacob, and I will always allow descendants of David to
rule the descendants of Abraham, Isaac, and Jacob. I will bring them back to their land, and I will
act mercifully toward them.'"

ULB:

25 I, Yahweh, say this, 'If I have not established the covenant of day and night, and if I have not fixed
the laws of heaven and earth, 26 then I will reject the descendants of Jacob and David my servant,
and not bring from them a person to rule over the descendants of Abraham, Isaac, and Jacob. For
I will restore their fortunes and show mercy to them.'"

translationNotes

If I have not established ... and if I have not fixed ... then I will reject ... and not bring

This is a hypothetical situation that Yahweh never expects to be true. AT: "I have established ... and I have fixed ... so I will never reject ... and I will bring" (See: Hypothetical Situations)

I will restore their fortunes

"I will cause things to go well for them again" or "I will cause them to live well again" See how similar words are translated in Jeremiah 29:14.

show mercy to

Translate as "have compassion on" is translated in (Jeremiah 30:18).

translationWords

- earth, earthly
- Jacob, Israel
- David
- Abraham, Abram
- Isaac

Links:

- Introduction to Jeremiah
- Jeremiah 33 General Notes
- Jeremiah 33 translationQuestions

Jeremiah 34 General Notes

Special concepts in this chapter

Law of Moses

According to the law of Moses, the people were required to free their indebted slaves after a period of time. The king led them in freeing their fellow Israelites whom they held as slaves, but later they changed their minds and enslaved them again. (See: law, law of Moses, God's law, law of Yahweh and sin, sins, sinned, sinful, sinner, sinning)

Other possible translation difficulties in this chapter

Actions with cultural meaning

When the people of Israel made a sacred promise to God, they cut a calf in two and passed between its parts. It was a very serious sin not to do what one had promised. (See: promise, promises, promised, sin, sins, sinned, sinful, sinner, sinning and Assumed Knowledge and Implicit Information)

Links:

- **Jeremiah 34:01 Notes**

Jeremiah 34:1-3

UDB:

[1] King Nebuchadnezzar of Babylon came with the armies of all the kingdoms that he ruled, and they fought against Jerusalem and the other towns in Judah. At that time, Yahweh gave me this message: [2] "Go to Zedekiah the King of Judah, and say to him, 'This is what Yahweh, the God of Israel, says: "I am about to enable the army of the king of Babylon to capture this city, and they will burn it down. [3] You will not escape from them; they will capture you and take you to the king of Babylon. You will meet him and speak with him face to face; then they will take you to Babylon."

ULB:

[1] The word that came to Jeremiah from Yahweh, when Nebuchadnezzar king of Babylon and all of his army, together with all the kingdoms of the earth, the domains under his power, and all their people were waging war against Jerusalem and all of her cities, saying: [2] "Yahweh, God of Israel, says this: Go and speak to Zedekiah king of Judah and say to him, 'Yahweh says this: Look, I am about to give this city into the hand of the king of Babylon. He will burn it. [3] You will not escape from his hand, for you will certainly be seized and given into his hand. Your eyes will look at the eyes of the king of Babylon; he will speak directly to you as you go to Babylon.'

translationNotes

The word that came to Jeremiah from Yahweh, when Nebuchadnezzar ... her cities, saying:

This idiom "The word that came to Jeremiah from Yahweh" is used to introduce a special message from God. See how you translated a similar phrase in Jeremiah 7:1, and make any changes as needed. AT: "This is the message that Yahweh gave to Jeremiah when Nebuchadnezzar ... her cities. He said," or "When Nebuchadnezzar ... her cities, Yahweh spoke this message to Jeremiah:" (See: Idiom)

to Jeremiah

It is not clear why Jeremiah is referring to himself by name in this chapter. There is no need to translate using first person. (See: First, Second, or Third Person)

waging war

"fighting"

all of her cities

This refers to all the towns around Jerusalem. (See: Metonymy)

to give this city

See how you translated this in Jeremiah 32:28

into the hand of the king of Babylon

Here the word "hand" is a metonym for the control that the hand exercises. AT: "under the control of the king of Babylon" (See: Metonymy)

You will not escape from his hand

Here the word "hand" is a metonym for the control that the hand exercises. AT: "You will not escape from his control" (See: Metonymy)

you will certainly be seized and given

This can be translated in active form. AT: "the Babylonians will certainly seize you and give you" (See: Active or Passive)

translationWords

- word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures
- Jeremiah
- Yahweh
- Nebuchadnezzar
- king
- Babylon, Babylonian
- kingdom
- power, powers
- people group, peoples, the people, a people
- Jerusalem
- God
- Israel, Israelites
- Zedekiah
- Judah, kingdom of Judah
- seize
- hand, right hand, to hand over

Links:

- Introduction to Jeremiah
- Jeremiah 34 General Notes
- Jeremiah 34 translationQuestions

Jeremiah 34:4-5

UDB:

4 But King Zedekiah, listen to what Yahweh has promised: "You will not be killed in a battle; 5 you will die peacefully. When you die, people will burn incense to honor you just as they did for your ancestors who were kings before you became king. They will mourn for you, calling out, 'We are very sad that our king is dead!' I, Yahweh, promise that will happen.'""

ULB:

4 Listen to the word of Yahweh, Zedekiah king of Judah! Yahweh says this concerning you, 'You will not die by the sword. 5 You will die in peace. As in the funeral burning of your ancestors, the kings who were before you, they will burn your body. They will say, "Woe, master!" They will lament for you. Now I have spoken—this is Yahweh's declaration.'"

translationNotes

You will not die by the sword.

The word "sword" is a metonym for dying in war. AT: "You will not die in battle" (See: Metonymy)

the funeral burning of your ancestors

The people would burn spices in honor of people who had recently died. They did not burn the dead people's bodies.

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

translationWords

- death, die, dead
- sword
- peace, peaceful
- body, bodies
- woe
- lord, lords, master, masters, sir, Sir, Sirs
- lament, laments, lamentation
- declare, declaration

Links:

- Introduction to Jeremiah
- Jeremiah 34 General Notes
- Jeremiah 34 translationQuestions

Jeremiah 34:6-7

UDB:

[6] So I took that message to King Zedekiah. [7] At that time the army of Babylonia had surrounded Jerusalem and Lachish and Azekah. Those three cities were the only three cities in Judah that had high walls around them that still had not been captured.

ULB:

[6] So Jeremiah the prophet proclaimed to Zedekiah king of Judah all these words in Jerusalem. [7] The army of the king of Babylon made war against Jerusalem and all the remaining cities of Judah: Lachish and Azekah. These cities of Judah remained as fortified cities.

translationNotes

Lachish and Azekah

These are names of cities. (See: How to Translate Names)

These cities of Judah remained as fortified cities

“the only fortified cities of Judah that the Babylonians had not yet captured”

translationWords

- prophet, prophets, prophecy, prophesy, seer, prophetess
- proclaim, proclamation
- stronghold, fortress, fortified

Links:

- Introduction to Jeremiah
- Jeremiah 34 General Notes
- Jeremiah 34 translationQuestions

Jeremiah 34:8-9

UDB:

[8] King Zedekiah had decreed that the people must free their slaves. [9] He decreed that the people must free their Hebrew slaves, both the men slaves and the women slaves. No one would be allowed to force a fellow Jew to continue to be his slave.

ULB:

[8] The word that came to Jeremiah from Yahweh after King Zedekiah had made a covenant with all the people in Jerusalem, to proclaim freedom to them [9] that each man must free his Hebrew slaves, both male and female, so one was to make a slave of a Jew, who was his brother.

translationNotes

The word that came to Jeremiah from Yahweh

This idiom is used to introduce a special message from God. However, the actual message does not begin until Jeremiah 34:12. See how you translated a similar phrase in Jeremiah 7:1. AT: “Yahweh gave a message to Jeremiah” or “Yahweh spoke a message to Jeremiah” (See: Idiom)

word

“message”

after King Zedekiah had made a covenant ... his brother

These words all provide background information to events that will be described later. (See: Background Information)

translationWords

- Yahweh
- free, freedom, liberty
- servant, slave, slavery

Links:

- Introduction to Jeremiah
- Jeremiah 34 General Notes
- Jeremiah 34 translationQuestions

Jeremiah 34:10-11

UDB:

[10] The officials and the rest of the people had obeyed what the king decreed, [11] but later they changed their minds. They forced the men and women whom they had freed to become their slaves again.

ULB:

[10] So all the leaders and people entered into the covenant that each person would free his male and female slaves so that they would not be enslaved any longer. They obeyed and set them free. [11] But after this they changed their minds. They brought back the slaves whom they had freed. They forced them to become slaves again.

translationNotes

Connecting Statement:

Jeremiah continues giving the background information that began in Jeremiah 34:8.

translationWords

- obey, obedient, obedience
- send, send out, sent
- mind

Links:

- Introduction to Jeremiah
- Jeremiah 34 General Notes
- Jeremiah 34 translationQuestions

Jeremiah 34:12-14

UDB:

12 So Yahweh gave me this message to tell to them: 13 "I, Yahweh, the God of Israel, made an agreement with your ancestors long ago, when I rescued them from being slaves in Egypt. 14 I told them that they must free all their Hebrew slaves after the slaves had worked for them for six years. But your ancestors did not pay any attention to what I said.

ULB:

12 So the word of Yahweh came to Jeremiah, saying, 13 "Yahweh, God of Israel, says this, 'I myself made a covenant with your ancestors on the day that I brought them out from the land of Egypt, out from the house of slavery. That was when I said, 14 "At the end of every seven years, each man must send away his brother, his fellow Hebrew who had sold himself to you and served you for six years. Send him away in freedom." But your ancestors did not listen to me or incline their ears to me.

translationNotes

Connecting Statement:

Jeremiah resumes the story from Jeremiah 34:8 after the background information of Jeremiah 34:8-Jeremiah 11.

the word of Yahweh came to Jeremiah, saying,

This idiom is used to introduce a special message from God. See how you translated a similar phrase in Jeremiah 1:4. AT: "Yahweh gave a message to Jeremiah. He said," or "Yahweh spoke this message to Jeremiah:" (See: Idiom)

house of slavery

This is an idiom. "place where you were slaves" (See: Idiom)

each man must send away his brother, his fellow Hebrew who had sold himself to you and served you

"each of you must free any fellow Hebrews who sold themselves to you and have been your slaves"

Send him away in freedom

"You must let them be free from serving you"

did not ... incline their ears to me

To incline the ear, to lean the head toward the speaker so as to hear better, is a metonym for paying attention to what the speaker is saying. AT: “did not ... pay attention to what I said” (See: Metonymy)

translationWords

- Jeremiah
- Israel, Israelites
- covenant, covenants
- Egypt, Egyptian
- Hebrew, Hebrews

Links:

- Introduction to Jeremiah
- Jeremiah 34 General Notes
- Jeremiah 34 translationQuestions

Jeremiah 34:15-16

UDB:

15 Recently, you obeyed my command and stopped doing what was wrong and did what was right. You made a solemn agreement at my temple that you would free your slaves, and then you freed them. 16 But now you have disregarded what you solemnly promised, and you have shown contempt for what I said by taking back the women and men whom you had freed and said they could live wherever they wanted to. Now you have forced them to be your slaves again.

ULB:

15 Now you yourselves repented and began to do what is right in my eyes. You proclaimed freedom, each man to his neighbor, and you made a covenant before me in the house that is called by my name. 16 But then you turned and polluted my name; you caused each man to bring back his male and female slaves, the ones whom you had sent out to go where they wished. You forced them to become your slaves again.'

translationNotes

Now you yourselves repented

Here the word "now" is used to draw attention to the important point that follows.

right in my eyes

"Eyes" here is a metonym for someone's opinion or idea. AT: "what I consider to be right" (See: Metonymy)

the house that is called by my name

This can be translated in active form. AT: "the house that belongs to me" or "the building in which they worship me" (See: Active or Passive Metonymy)

turned and polluted my name

A person's name is a metonym for what people think of him. AT: "stopped doing what was right and did evil things that have made people think that I am evil" (See: Metonymy)

translationWords

- repent, repents, repented, repentance
- proclaim, proclamation

- neighbor
- call, calls, calling, called
- name, names, named
- turn, turn away, turn back

Links:

- Introduction to Jeremiah
- Jeremiah 34 General Notes
- Jeremiah 34 translationQuestions

Jeremiah 34:17-18

UDB:

17 Therefore, this is what I, Yahweh, say: 'Because you have not obeyed me by freeing your fellow Israelites, I will free you to be destroyed by the swords of your enemies and by famines and diseases. All the nations of the earth will be horrified because of what happens to you. 18-19 Because you have disregarded what I said in my agreement with you, I will do to you just what you did to the calves that you cut in half to show that you would surely do what you solemnly promised that you would do. I will enable your enemies to cut you into pieces, you officials of Judah and you officials of Jerusalem, and you officials in the palace, and you priests and all you common people. I will do that because you have ignored the fact that you had solemnly promised to free your slaves.

ULB:

17 Therefore Yahweh says this, 'You yourselves have not listened to me. You should have proclaimed freedom, every one of you, to your brothers and fellow Israelites. So look! I am about to proclaim freedom to you—this is Yahweh's declaration—freedom for the sword, the plague, and famine, for I am going to make you a horrible thing in the sight of every kingdom on earth. 18 Then I will deal with the people who have broken my covenant, who did not keep the words of the covenant that they established before me when they cut a bull in two and walked between its parts, 19 and then the leaders of Judah and Jerusalem, the eunuchs and the priests, and all the people of the land walked between the parts of the bull.

translationNotes

So look!

"Listen!" or "Pay attention to the important thing I am going to tell you!"

I am about to proclaim freedom to you ... freedom for the sword, the plague, and famine

Jeremiah uses irony to say that the "freedom" the people will enjoy will actually be suffering. AT: "I will proclaim misery to you ... misery from the sword, the plague, and famine" (See: Irony)

proclaim freedom to you

"proclaim that you are free"

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

sword

This is a metonym for soldiers who carry swords. AT: “enemy soldiers to kill you” (See: Metonymy)

am going to make you a horrible thing in the sight of every kingdom on earth

Here “sight” represents judgment or evaluation. The word “kingdom” is a metonym for the people who live in the kingdom. AT: “I am going to make the people in every kingdom on earth think that you are horrible” (See: Metaphor and Metonymy)

when they cut a bull ... walked ... walked between the parts of the bull

This passage describes how the people established the covenant. (See: Background Information)

established before me

“agreed to with me” or “established while I was watching”

translationWords

- Yahweh
- brother, brothers
- Israel, Israelites
- sword
- plague
- famine
- earth, earthly
- transgress, transgresses, transgression
- cow, calf, bull, cattle
- eunuch, eunuchs
- priest, priests, priesthood

Links:

- Introduction to Jeremiah
- Jeremiah 34 General Notes
- Jeremiah 34 translationQuestions

Jeremiah 34:20-22

UDB:

[20] I will enable your enemies to capture you, and they will kill you. And your bodies will be food for vultures and wild animals.

[21] I will enable the army of the king of Babylon to capture King Zedekiah and his officials. Although the king of Babylon and his army have left Jerusalem for a short time, [22] I will summon them back again. This time, they will fight against this city and capture it and burn it down. I will make sure that all the towns in Judah are destroyed, with the result that no one will live there anymore.'"

ULB:

[20] I will give them into the hand of their enemies and into the hand of those who are seeking their lives. Their bodies will be food for the birds of the skies and the beasts on the earth. [21] So I will give Zedekiah king of Judah and his leaders into the hand of their enemies and into the hand of those who are seeking their life, and into the hand of the army of the king of Babylon that has risen up against you. [22] Look, I am about to give a command—this is Yahweh's declaration—and will bring them back to this city to wage war against it and take it, and to burn it. For I will turn the cities of Judah into ruined places in which there will be no inhabitants.'"

translationNotes

I will give them into the hand of their enemies

seeking their lives

This is a polite way to say that they wanted to kill them. AT: "seeking to kill them" (See: Euphemism)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

into the hand of their enemies

Here the word "hands" represents control. AT: "to be conquered by their enemies" or "over to the control of their enemies" (See: Metonymy)

risen up

"come to fight"

bring them

bring the Babylonian armies

translationWords

- hand, right hand, to hand over
- life, live, lived, lives, living, alive
- body, bodies
- heaven, sky, skies, heavens, heavenly
- beast
- raise, raises, raised, rise, risen, arise, arose
- command, commands, commanded, commandment, commandments
- ruin, ruins

Links:

- Introduction to Jeremiah
- Jeremiah 34 General Notes
- Jeremiah 34 translationQuestions

Jeremiah 35 General Notes

Special concepts in this chapter

The Rechabites

The actions of the Rechabites contrasted with the actions of the Jews. The Rechabites obeyed the commands their ancestor had give while living in Canaan, but Judah did not obey Yahweh's commands. Because the Rechabites were obedient, Yahweh preserved their clan. The Rechabites' history is found in the book of Judges.

Links:

- **Jeremiah 35:01 Notes**

Jeremiah 35:1-2

UDB:

[1] Several years earlier, when Jehoiakim son of Josiah was the king of Judah, Yahweh gave me this message: [2] "Go to the place where families of the Rekab clan live. Invite them to my temple. When they arrive, take them into one of the inside rooms and offer them some wine."

ULB:

[1] The word came to Jeremiah from Yahweh in the days of Jehoiakim son of Josiah king of Judah, saying, [2] "Go to the family of the Rekabites and speak with them. Then bring them to my house, into one of the rooms there, and give them wine to drink."

translationNotes

The word came to Jeremiah from Yahweh in the days ... of Judah, saying,

The idiom "The word came to Jeremiah from Yahweh" is used to introduce a special message from God. See how you translated a similar phrase in Jeremiah 1:4. AT: "Yahweh gave a message to Jeremiah in the days ... of Judah. He said," or "In the days ... of Judah, Yahweh spoke this message to Jeremiah:" (See: Idiom)

to Jeremiah

It is not clear why Jeremiah is referring to himself by name here. You may translate using first person, as the UDB does. (See: First, Second, or Third Person)

Rekabites

This is a people group. (See: How to Translate Names)

my house

the temple

translationWords

- word, words
- Jeremiah
- Yahweh
- Jehoiakim
- Josiah

- king
- Judah, kingdom of Judah
- clan
- wine, wineskin, new wine

Links:

- Introduction to Jeremiah
- Jeremiah 35 General Notes
- Jeremiah 35 translationQuestions

Jeremiah 35:3-4

UDB:

[3] So I went to see Jaazaniah and all his brothers and sons who represented the Rekab clan. Jaazaniah was a son of another man named Jeremiah and grandson of Habazziniah. [4] I took them to the temple, and we went into the room where the sons of Igdaliah's son Hanan, who was a prophet, stayed. That room was next to the room that was used by the men who were in charge of the entrances to the temple. It was above the room that belonged to Maaseiah, who was the temple gatekeeper and the son of Shallum.

ULB:

[3] So I took Jaazaniah son of Jeremiah son of Habazziniah and his brothers, all his sons, and all the family of the Rekabites. [4] I took them to the house of Yahweh, into the rooms of the sons of Hanan son of Igdaliah, the man of God. These rooms were beside the room of the leaders, which was above the room of Maaseiah son of Shallum, the gatekeeper.

translationNotes

Jaazaniah ... Habazziniah ... Hanan ... Igdaliah ... Maaseiah ... Shallum

These are the names of men. (See: How to Translate Names)

translationWords

- house of God, Yahweh's house
- God

Links:

- Introduction to Jeremiah
- Jeremiah 35 General Notes
- Jeremiah 35 translationQuestions

Jeremiah 35:5-7

UDB:

[5] I set jugs of wine and some cups in front of them and urged them to drink some, [6] but they refused. They said, "We do not drink wine, because our ancestor Jonadab son of Rekab, commanded us, saying 'You and your descendants must never drink wine. [7] And you must not build houses or plant vineyards or other crops. Instead, you must always live in tents. If you obey those commands, you all will live for many years in this land.'

ULB:

[5] Then I placed bowls and cups full of wine in front of the Rekabites and said to them, "Drink some wine." [6] But they said, "We will not drink any wine, for our ancestor, Jonadab son of Rekab, commanded us, 'Do not drink any wine, neither you nor your descendants, forever. [7] Also, do not build any houses, sow any seeds, or plant any vineyards; this is not for you. For you must live in tents all your days, so that you might live many days in the land where you are staying as foreigners.'

translationNotes

Rekabites

See how you translated this in Jeremiah 35:2.

Jonadab ... Rekab

These are the names of men. (See: How to Translate Names)

live many days in the land

"live many years in the land." "Days" refers to the span of time.

translationWords

- command, commands, commanded, commandment, commandments
- descendant, descended from
- forever
- sow, sower, plant
- seed, semen
- vineyard
- life, live, lived, lives, living, alive
- tent
- foreigner, foreign, alien

Links:

- Introduction to Jeremiah
- Jeremiah 35 General Notes
- Jeremiah 35 translationQuestions

Jeremiah 35:8-11

UDB:

[8] So we have obeyed him in all those matters. We have never drunk wine. Our wives and our sons and our daughters have also never drunk wine. [9] We have not built houses or planted vineyards or other crops or worked in fields. [10] We have lived in tents. We have obeyed all the commands that Jonadab, our ancestor, gave us. [11] But when the army of King Nebuchadnezzar attacked this country, we said, 'We must go to Jerusalem to escape from the armies of Babylonia and Aram.' So, we came to Jerusalem and we are living here."

ULB:

[8] We have obeyed the voice of Jonadab son of Rekab, our ancestor, in all that he commanded us, to never drink wine all of our days, we, our wives, our sons, and our daughters. [9] We will never build houses to live in, and there will be no vineyard, field, or seed in our possession. [10] We have lived in tents and we have obeyed and done all that Jonadab our ancestor commanded us. [11] But when Nebuchadnezzar king of Babylon attacked the land, we said, 'Come, we must go to Jerusalem to escape from the Chaldean and Aramean armies.' So we are living in Jerusalem."

translationNotes

the voice of Jonadab

The word "voice" is a metonym for the command that Jonadab spoke. AT: "the command of Jonadab" (See: Metonymy)

all of our days

"as long as we live." "Days" refers to the span of time.

translationWords

- obey, obedient, obedience
- voice
- command, commands, commanded, commandment, commandments
- seed, semen
- possess, possession
- Nebuchadnezzar
- Babylon, Babylonian
- Jerusalem
- Chaldea, Chaldean
- Aram, Aramean, Aramaic

Links:

- Introduction to Jeremiah
- Jeremiah 35 General Notes
- Jeremiah 35 translationQuestions

Jeremiah 35:12-14

UDB:

[12] Then Yahweh gave this message to me: [13] "This is what I, Yahweh, commander of the angel armies, the God whom Israel worships, say: 'Go and tell this to the people in Jerusalem and in other places in Judah: "Why do you not listen to me or learn something about how to obey me? [14] The Rekab clan still do not drink wine, because their ancestor Jonadab told them to not do that. In contrast, I have spoken to you many times, but you ignored me and refused to obey me.

ULB:

[12] Then the word of Yahweh came to Jeremiah, saying, [13] "Yahweh of hosts, God of Israel, says this, 'Go and say to the men of Judah and the inhabitants of Jerusalem, "Will you not receive correction and listen to my words? —this is Yahweh's declaration. [14] The words of Jonadab son of Rekab that he gave to his sons as a command, not to drink any wine, have been observed to this very day. They have obeyed their ancestor's command. But as for me, I myself have been making persistent proclamations to you, but you do not listen to me.

translationNotes

the word of Yahweh came to Jeremiah, saying,

This idiom is used to introduce a special message from God. See how you translated a similar phrase in Jeremiah 1:4. AT: "Yahweh gave a message to Jeremiah. He said," or "Yahweh spoke this message to Jeremiah:" (See: Idiom)

to Jeremiah

It is not clear why Jeremiah is referring to himself by name here. You may translate using first person, as the UDB does. (See: First, Second, or Third Person)

Yahweh of hosts ... says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

Will you not receive correction and listen to my words?

Yahweh is telling Israel to listen carefully to his rebuke. AT: "You must certainly receive this correction and listen to my words." (See: Rhetorical Question)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

The words of Jonadab son of Rekab that he gave to his sons as a command, not to drink any wine, have been observed

This can be stated in active form. AT: "The sons of Jonadab son of Rekab have observed their father's command to not drink wine" (See: Active or Passive)

Jonadab ... Rekab

These are the names of men. (See: How to Translate Names)

translationWords

- word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures
- Yahweh of hosts, God of hosts, host of, Lord of hosts
- Israel, Israelites
- Judah
- receive
- declare, declaration
- proclaim, proclamation

Links:

- Introduction to Jeremiah
- Jeremiah 35 General Notes
- Jeremiah 35 translationQuestions

Jeremiah 35:15-16

UDB:

15 Many times I sent prophets to you. They told you, 'Turn away from your wicked behavior, and do things that you should do. Stop worshiping other gods, in order that you will be able to live peacefully in this land that I gave to you and your ancestors.' But you would not pay attention to what I said or obey me. 16 The descendants of Jonadab have obeyed their ancestor, but you have refused to pay attention to what I told you.

ULB:

15 I sent out to you all my servants, the prophets. I was persistent in sending them to say, 'Let each person turn from his wicked way and do good deeds; let no one walk any longer after other gods and worship them. Instead, come back to the land that I gave to you and your ancestors.' Yet you will not listen to me or pay attention to me. 16 For the descendants of Jonadab son of Rekab have observed the commands of their ancestor that he gave them, but this people refuses to listen to me.'"

translationNotes

let no one walk any longer after other gods

Walking after a god is a metaphor for obeying the laws of that god. (See: Metaphor)

translationWords

- send, send out, sent
- servant, slave, slavery
- prophet, prophets, prophecy, prophesy, seer, prophetess
- turn, turn away, turn back
- evil, wicked, wickedness
- works, deeds, work, acts
- walk, walks, walked, walking
- god, gods, goddess
- worship

Links:

- Introduction to Jeremiah
- Jeremiah 35 General Notes
- Jeremiah 35 translationQuestions

Jeremiah 35:17

UDB:

17 Therefore, this is what I, Yahweh, commander of the angel armies, the God whom Israel worships, say: 'You have refused to listen to me and you did not answer when I called you. Therefore, I will cause the people in Jerusalem and other places in Judah to experience all the disasters that I said that I would cause to happen.'""

ULB:

17 So Yahweh, God of hosts and God of Israel, says this, 'Look, I am bringing upon Judah and on everyone living in Jerusalem, all the disasters I pronounced against them because I spoke to them, but they did not listen; I called to them, but they did not answer.'"

translationNotes

Look

This word tells the reader to pay special attention to what follows.

translationWords

- Yahweh
- Yahweh of hosts, God of hosts, host of, Lord of hosts
- Judah, kingdom of Judah
- Jerusalem
- call, calls, calling, called

Links:

- Introduction to Jeremiah
- Jeremiah 35 General Notes
- Jeremiah 35 translationQuestions

Jeremiah 35:18-19

UDB:

18 Then Jeremiah turned to the Rekab clan and said, "This is what Yahweh, commander of the angel armies, the God whom Israel worships, says: 'You have obeyed what your ancestor Jonadab told you. You have obeyed all his instructions. 19 Therefore, this is what Yahweh says: "There will always be descendants of Jonadab who will do work for me."'"

ULB:

18 Jeremiah said to the family of the Rekabites, "Yahweh of hosts, God of Israel, says this: You have listened to the commands of Jonadab your ancestor and have kept them all—you have obeyed all that he commanded you to do— 19 so Yahweh of hosts, God of Israel, says this, 'There will always be someone descended from Jonadab son of Rekab to serve me.'"

translationNotes

Jeremiah said

It is not clear why Jeremiah is referring to himself by name here. You may translate using first person, as the UDB does. (See: First, Second, or Third Person)

Rekabites

This is the name of the people group. See how you translated this in Jeremiah 35:2.

Yahweh of hosts ... says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

Jonadab ... Rekab

These are the names of men. See how you translated these in Jeremiah 35:5.

translationWords

- Jeremiah
- family
- descendant, descended from
- serve, service

Links:

- Introduction to Jeremiah
- Jeremiah 35 General Notes
- Jeremiah 35 translationQuestions

Jeremiah 36 General Notes

Special concepts in this chapter

Opposition to Jeremiah

Jeremiah wrote God's prophesies on a scroll but the king burned it. It is possible that this action was intended to be understood as representing the definitiveness of these prophecies. (See: prophet, prophets, prophecy, prophesy, seer, prophetess)

Links:

- **Jeremiah 36:01 Notes**

Jeremiah 36:1-3

UDB:

[1] When Jehoiakim son of Josiah had been the king of Judah for almost four years, Yahweh gave this message to me: [2] "Get a scroll, and write on it the messages that I have given to you regarding Israel, Judah, and the other nations. Write all of the messages, starting from the time that I gave you the first message, when Josiah was the king, up until now. [3] When the people of Judah hear again about all the disasters that I plan to cause them to experience, perhaps each one of them will repent. If they do that, I will be able to forgive them for the wrong things that they have done."

ULB:

[1] It came about in the fourth year of Jehoiakim son of Josiah king of Judah, that this word came to Jeremiah from Yahweh, and he said, [2] "Take a scroll for yourself and write on it all the words that I have told you concerning Israel and Judah, and every nation. Do this for everything I have told from the days of Josiah until this very day. [3] Perhaps the people of Judah will listen to all the disasters that I intend to bring on them. Perhaps everyone will turn away from his wicked way, so I can forgive their iniquity and their sin."

translationNotes

General Information:

See: Poetry and Parallelism

It came about

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

in the fourth year of Jehoiakim ... king of Judah

Jehoiakim had been king of Judah for more than three years. See how you translated this in Jeremiah 25:1. (See: Ordinal Numbers)

that this word

The phrase "this word" refers to the message that follows.

to Jeremiah

It is not clear why Jeremiah is referring to himself by name here. You may translate using first person, as the UDB does. (See: First, Second, or Third Person)

he said

“Yahweh said”

every nation

“all of the nations”

I have told from

“I have told you from”

from the days of Josiah until this very day

“from the time Josiah was king until today”

Perhaps

“It is possible that”

to bring on them

“to cause to happen to them”

his wicked way

Yahweh speaks of a person’s lifestyle as if it were a “way” or path along which the person walks. See how you translated this in Jeremiah 18:11. AT: “his wicked way of living” (See: Metaphor)

forgive their iniquity and their sin

The words “iniquity” and “sin” are metonyms for the persons who commit iniquity and sin. AT: “forgive them for their iniquity and their sin” (See: Metonymy)

translationWords

- year
- Jehoiakim
- Josiah
- king
- Judah, kingdom of Judah
- word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures
- Jeremiah
- Yahweh
- scroll

- word, words
- kingdom of Israel
- nation
- day
- people group, peoples, the people, a people
- turn, turn away, turn back
- evil, wicked, wickedness
- forgive, forgives, forgiven, forgiveness
- iniquity, iniquities
- sin, sins, sinned, sinful, sinner, sinning

Links:

- Introduction to Jeremiah
- Jeremiah 36 General Notes
- Jeremiah 36 translationQuestions

Jeremiah 36:4-6

UDB:

[4] So Jeremiah summoned Baruch son of Neraiah. Then, as Jeremiah dictated to him all the messages that Yahweh had spoken to him, he wrote them on a scroll. [5] Then Jeremiah said to him, "I am not allowed to leave here and go to the temple. [6] So, you go to the temple on the next day when the people are fasting, and read to them the messages from Yahweh that you wrote while I dictated them to you. Read them aloud to all the people who are there, including the people of Judah who come there from their towns.

ULB:

[4] Then Jeremiah called Baruch son of Neriah, and Baruch wrote in a scroll, at Jeremiah's dictation, all the words of Yahweh spoken to him. [5] Next Jeremiah gave a command to Baruch. He said, "I am in prison and cannot go to Yahweh's house. [6] So you must go and read from the scroll that you wrote at my dictation. On the day of the fast, you must read Yahweh's words in the hearing of the people in his house, and also in the hearing of all of Judah who have come from their cities. Proclaim these words to them.

translationNotes

Jeremiah called ... at Jeremiah's dictation ... to him ... Jeremiah gave ... He said

It is not clear why Jeremiah is referring to himself by name here. You may translate using first person, as the UDB does. AT: "I called ... at my dictation ... to me ... I gave ... I said" (See: First, Second, or Third Person)

Baruch wrote in a scroll, at Jeremiah's dictation, all the words of Yahweh spoken to him

"while Jeremiah was speaking, Baruch wrote in a scroll all of Yahweh's words that Yahweh had spoken to Jeremiah"

read from the scroll

"read out loud from the scroll" or "proclaim from the scroll"

must read

"must read out loud" or "must proclaim"

in the hearing of the people in his house

"so that the people in Yahweh's house can hear them." See how similar words are translated in Jeremiah 2:2.

in the hearing of all of Judah who have come from their cities

"so all the people of Judah who have come from their cities can hear them." See how similar words are translated in Jeremiah 2:2.

translationWords

- Jeremiah
- call, calls, calling, called
- Baruch
- scroll
- word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures
- command, commands, commanded, commandment, commandments
- prison, prisoner, imprison
- house of God, Yahweh's house
- day
- fast
- proclaim, proclamation

Links:

- Introduction to Jeremiah
- Jeremiah 36 General Notes
- Jeremiah 36 translationQuestions

Jeremiah 36:7-8

UDB:

[7] Perhaps they will turn from their evil behavior and request Yahweh to act mercifully toward them. They must do that, because Yahweh is very angry with them and has threatened to punish them severely."

[8] Baruch did what Jeremiah told him to do. He went to the temple and read to the people all those messages from Yahweh.

ULB:

[7] Perhaps their pleas for mercy will come before Yahweh. Perhaps each person will turn from his wicked way, since the wrath and fury that Yahweh has proclaimed against this people are severe."
[8] So Baruch son of Neriah did everything that Jeremiah the prophet had commanded him to do. He read aloud the words of Yahweh in the house of Yahweh.

translationNotes

General Information:

Jeremiah continues to give instructions to Baruch.

Perhaps

"It is possible that"

their pleas for mercy will come before Yahweh

"Yahweh will hear them plead for mercy and do as they ask"

their pleas for mercy

The word "their" refers to the people in the house of Yahweh and the people of Judah who had come to the house of Yahweh from their cities.

from his wicked way

Yahweh speaks of a person's lifestyle as if it were a "way" or path along which the person walks. See how you translated this in Jeremiah 18:11. AT: "his wicked way of living" (See: Metaphor)

the wrath and fury

"the anger and rage"

translationWords

- plead, pleading, plea
- mercy, merciful
- Yahweh
- evil, wicked, wickedness
- wrath, fury
- proclaim, proclamation
- people group, peoples, the people, a people
- Baruch
- Jeremiah
- prophet, prophets, prophecy, prophesy, seer, prophetess
- word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures
- house of God, Yahweh's house

Links:

- Introduction to Jeremiah
- Jeremiah 36 General Notes
- Jeremiah 36 translationQuestions

Jeremiah 36:9-10

UDB:

[9] He did it on the ninth month, on a day when their leaders had proclaimed that all the people in Jerusalem, and the people who had come there from other towns in Judah, should fast to please Yahweh. This happened when Jehoiakim had been king for almost five years. [10] Baruch read to all the people the messages that he had written on the scroll. He read them while he was in the temple, in the room where Gemariah stayed. He was the son of Shaphan, who had previously been the king's secretary. That room was close to the upper courtyard of the temple, near the entrance to the temple that is called the New Gate.

ULB:

[9] It came about in the fifth year and ninth month of Jehoiakim son of Josiah, king of Judah, that all the people in Jerusalem and the people who came to Jerusalem from the cities of Judah proclaimed a fast in honor of Yahweh. [10] Baruch read aloud Jeremiah's words in the house of Yahweh, from the room of Gemariah son of Shaphan the scribe, in the upper courtyard, by the gate of the entrance to the house of Yahweh. He did this in the hearing of all the people.

translationNotes

It came about

See how you translated this phrase in Jeremiah 36:1.

in the fifth year and ninth month of Jehoiakim ... king of Judah

This is the ninth month of the Hebrew calendar. It is during the last part of November and the first part of December on Western calendars. "after Jehoiakim ... had been king of Judah for more than four years, during the ninth month" (See: Hebrew Months and Ordinal Numbers)

of Jehoiakim son of Josiah, king of Judah

See how you translated this phrase in Jeremiah 25:1.

proclaimed a fast

"told everyone that they were going to fast"

Jeremiah's words

It is not clear why Jeremiah is referring to himself by name here. (See: First, Second, or Third Person)

Gemariah son of Shaphan

This is the name of a person. (See: How to Translate Names)

the scribe

"who was a scribe"

by the gate of the entrance to the house of Yahweh

"in the entrance of the new gate of the house of Yahweh"

He did this

He read aloud Jeremiah's words.

in the hearing of all the people

"where all the people could hear him." See how similar words are translated in Jeremiah 2:2.

translationWords

- year
- Jehoiakim
- Josiah
- king
- Judah, kingdom of Judah
- Jerusalem
- proclaim, proclamation
- fast
- honor, honors, to honor
- Yahweh
- Baruch
- house of God, Yahweh's house
- scribe, scribes
- courtyard, court
- gate, gate bar

Links:

- Introduction to Jeremiah
- Jeremiah 36 General Notes
- Jeremiah 36 translationQuestions

Jeremiah 36:11-12

UDB:

[11] When Micaiah son of Gemariah, and grandson of Shaphan, heard these messages from Yahweh, [12] he went down to the secretary's room in the palace, where all the king's officials were meeting. Elishama the king's secretary was there. Delaiah son of Shemaiah, Elnathan son of Acbor, Gemariah, Zedekiah son of Hananiah, and all the other officials of the king were also there.

ULB:

[11] Now Micaiah son of Gemariah son of Shaphan heard all of Yahweh's words in the scroll. [12] He went down to the house of the king, to the secretary's room. Look, all the officials were sitting there: Elishama the secretary, Delaiah son of Shemaiah, Elnathan son of Akbor, Gemariah son of Shaphan, and Zedekiah son of Hananiah, and all the officials.

translationNotes

Now

Here the word "now" is used to draw attention to the important point that follows.

Micaiah son of Gemariah son of Shaphan

"Micaiah who was the son of Gemariah, who was the son of Shaphan"

Micaiah

This is a man's name. (See: How to Translate Names)

Look

"Pay attention to what I am going to say"

Elishama ... Delaiah

These are names of people. (See: How to Translate Names)

Shemaiah

See how you translated this in Jeremiah 26:20. (See: How to Translate Names)

Elnathan son of Akbor

See how you translated this in Jeremiah 26:22. (See: How to Translate Names)

Gemariah son of Shaphan

See how you translated this in Jeremiah 36:10. (See: How to Translate Names)

Zedekiah

See how you translated this in Jeremiah 1:3. (See: How to Translate Names)

Hananiah

See how you translated this in Jeremiah 28:1. (See: How to Translate Names)

all the officials

“all of the other officials”

translationWords

- Yahweh
- word, words
- scroll
- king
- scribe, scribes

Links:

- Introduction to Jeremiah
- Jeremiah 36 General Notes
- Jeremiah 36 translationQuestions

Jeremiah 36:13-15

UDB:

[13] When Micaiah told them about the messages that Baruch had been reading to the people, [14] the officials sent Jehudi son of Nethaniah, and grandson of Shelemiah and great-grandson of Cushi, to tell Baruch to come and read the messages to them, also. So Baruch took the scroll and went to them. [15] They said to him, “Please sit down and read it to us.” So Baruch did what they requested.

ULB:

[13] Then Micaiah reported to them all the words that he had heard that Baruch read aloud in the hearing of the people. [14] So all the officials sent Jehudi son of Nethaniah son of Shelemiah son of Cushi, to Baruch. Jehudi said to Baruch, “Take the scroll in your hand, the scroll from which you were reading in the hearing of the people, and come.” So Baruch son of Neriah took the scroll in his hand and went to the officials. [15] Then they said to him, “Sit down and read this in our hearing.” So Baruch read the scroll.

translationNotes

Micaiah

See how you translated this man’s name in Jeremiah 36:11.

reported to them

The word “them” refers to officials in Jeremiah 36:12.

in the hearing of the people

“so that the people could hear” See how similar words are translated in Jeremiah 2:2.

Jehudi ... Nethaniah ... Shelemiah ... Cushi

These are men’s names. (See: How to Translate Names)

in our hearing

“so we can hear you read it” See how similar words are translated in Jeremiah 2:2.

read the scroll

“read the scroll aloud”

translationWords

- report
- word, words
- Baruch
- send, send out, sent
- scroll

Links:

- Introduction to Jeremiah
- Jeremiah 36 General Notes
- Jeremiah 36 translationQuestions

Jeremiah 36:16-19

UDB:

16 After they had heard all the messages, they were afraid. They looked at each other and then they said, “We must tell these messages to the king!” 17 Then they asked Baruch, “How did you get this scroll? Did Jeremiah dictate to you all the messages on this scroll?”

18 Baruch replied, “Yes, Jeremiah dictated them to me, and I wrote them with ink on this scroll.”

19 Then the officials told Baruch, “You and Jeremiah must both hide. Do not tell anyone where you are!”

ULB:

16 It happened that when they heard all these words, each man turned in fear to the one next to him and said to Baruch, “We must certainly report all of these words to the king.” 17 Then they asked Baruch, “Tell us, how did you come to write all these words at Jeremiah’s dictation?” 18 Baruch said to them, “He dictated all these words to me, and I wrote them in ink on this scroll.” 19 Then the officials said to Baruch, “Go, hide yourself, and Jeremiah, too. Do not let anyone know where you are.”

translationNotes

It happened 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.

when they heard

The word “they” refers to the officials.

all these words

the words that Baruch read aloud from the scroll

how did you come to write

“how did you write”

at Jeremiah’s dictation

See how you translated this in Jeremiah 36:4.

dictated

Jeremiah spoke out loud so that Baruch could write down his words.

wrote them in ink

“used ink to write them”

ink

a dark liquid that is used for writing

Jeremiah, too

You may need to make this a complete sentence. AT: “Jeremiah should hide himself, too” (See: Ellipsis)

where you are

The word “you” refers to Baruch and Jeremiah and so is plural. (See: Forms of You)

translationWords

- word, words
- fear, fears, afraid
- Baruch
- report
- king
- Jeremiah
- scroll
- know, knowledge, make known

Links:

- Introduction to Jeremiah
- Jeremiah 36 General Notes
- Jeremiah 36 translationQuestions

Jeremiah 36:20-22

UDB:

[20] They put the scroll in the room of Elishama, the king's secretary. Then they went to the king, who was in the courtyard, and reported to him everything that Baruch had read to them.

[21] Then the king sent Jehudi to get the scroll. Jehudi brought it from Elishama's room and read it to the king, while all the king's officials were standing there. [22] It was in the cold season, and the king was in a part of the palace where he stayed when it was cold. He was sitting in front of a fire to keep warm.

ULB:

[20] So they put the scroll in the room of Elishama the secretary, and they went to the king in the courtyard and they reported everything in the hearing of the king. [21] Then the king sent Jehudi to get the scroll. Jehudi took it from the room of Elishama the secretary. Then he read it in the hearing of the king and all the officials who were standing beside him. [22] Now the king was staying in the winter house in the ninth month, and a brazier was burning in front of him.

translationNotes

So they

"Then the officials"

put the scroll in the room of Elishama

"put the scroll in the room of Elishama so it would be safe"

Elishama the secretary

See how you translated "Elishama the scribe" in Jeremiah 36:12.

Jehudi

See how you translated this man's name in Jeremiah 36:14.

in the hearing of the king

"where the king could hear him" See how similar words are translated in Jeremiah 2:2.

Now

This word is used here to mark a break in the main storyline. Here Jeremiah starts to tell a new part of the story.

in the ninth month

This is the ninth month of the Hebrew calendar. This is at the end of the sowing season and the beginning of the cold season. It is during the last part November and the first part of December on Western calendars. (See: Hebrew Months and Ordinal Numbers)

a brazier was burning in front of him

“the brazier was in front of him with a blazing fire”

a brazier

a fireplace that people can move

translationWords

- king
- courtyard, court
- report
- word, words
- scroll
- scribe, scribes
- send, send out, sent

Links:

- Introduction to Jeremiah
- Jeremiah 36 General Notes
- Jeremiah 36 translationQuestions

Jeremiah 36:23-24

UDB:

[23] Each time Jehudi finished reading three or four columns, the king cut off that section of the scroll with a knife and threw it into the fire. He did that, section by section, until the entire scroll was burned up. [24] Neither the king nor his officials showed that they were afraid that God would punish them. They did not tear their clothes to show that they were sorry for what they had done.

ULB:

[23] It happened that as Jehudi read three or four columns, the king would cut it off with a knife and throw it into the fire in the brazier until all of the scroll was destroyed. [24] But neither the king nor any of his servants who heard all these words were frightened, nor did they tear their clothes.

translationNotes

It happened 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.

Jehudi

See how you translated this in Jeremiah 36:14.

columns

these are columns of words on the scroll

would cut it off

“would cut that part of the scroll off”

with a knife

“using a scribe’s knife” or “using the kind of knife that scribes use”

brazier

See how you translated this in Jeremiah 36:22.

until all of the scroll was destroyed

“until the scroll was completely gone”

all these words

the words from the scroll that Baruch wrote as Jeremiah dictated

nor did they tear their clothes

People tore their cloths when they were extremely sad. AT: “nor did they mourn by tearing their clothes” (See: Symbolic Action)

translationWords

- king
- fire
- scroll
- servant, slave, slavery
- word, words

Links:

- Introduction to Jeremiah
- Jeremiah 36 General Notes
- Jeremiah 36 translationQuestions

Jeremiah 36:25-26

UDB:

25 Elnathan, Delaiah, and Gemariah pleaded with the king not to burn the scroll, but he did not pay any attention. 26 Then the king commanded his son Jerahmeel, Seraiah son of Azriel, and Shelemiah son of Abdeel to arrest Baruch and me. But they were unable to do that because Yahweh had hidden us.

ULB:

25 Elnathan, Delaiah, and Gemariah had even urged the king not to burn the scroll, but he did not listen to them. 26 Then the king commanded Jerahmeel, a relative, Seraiah son of Azriel, and Shelemiah son of Abdeel to arrest Baruch the scribe and Jeremiah the prophet, but Yahweh had hidden them.

translationNotes

Elnathan, Delaiah, and Gemariah

See how you translated these names in Jeremiah 36:12.

urged the king

“pleaded with the king”

Jerahmeel ... Seraiah ... Azriel ... Shelemiah ... Abdeel

These are the names of men. (See: How to Translate Names)

a relative

“a relative of the king”

Jeremiah the prophet ... hidden them

It is not clear why Jeremiah is referring to himself by name here. You may translate using first person, as the UDB does. (See: First, Second, or Third Person)

translationWords

- plead, pleading, plea
- king

- scroll
- command, commands, commanded, commandment, commandments
- Baruch
- scribe, scribes
- Jeremiah
- prophet, prophets, prophecy, prophesy, seer, prophetess
- Yahweh

Links:

- Introduction to Jeremiah
- Jeremiah 36 General Notes
- Jeremiah 36 translationQuestions

Jeremiah 36:27-29

UDB:

27 After the king had burned the scroll on which were written the messages that I had dictated to Baruch, Yahweh said this to me: 28 "Get another scroll, and tell Baruch to write everything again, the same messages that he had written on the scroll that King Jehoiakim burned. 29 Then go to the king and say to him, 'Yahweh says this: You burned the scroll because you did not like what was written on it, that the king of Babylon would surely come with his army and destroy this land and get rid of all the people and the animals.

ULB:

27 Then the word of Yahweh came to Jeremiah after the king had burned the scroll and the words that Baruch had written at Jeremiah's dictation, saying, 28 "Go back, take another scroll for yourself, and write in it all the words that were on the original scroll, the one that Jehoiakim king of Judah burned. 29 Then you must say this to Jehoiakim king of Judah: 'You burned that scroll, saying, "Why have you written on it, 'The king of Babylon will certainly come and destroy this land, for he will destroy both man and beast in it'?" ""

translationNotes

Then the word of Yahweh came to Jeremiah after ... dictation, saying,

The idiom "The word of Yahweh came" is used to introduce a special message from God. See how you translated a similar phrase in Jeremiah 1:4. AT: "Then Yahweh gave a message to Jeremiah after ... dictation. He said," or "After ... dictation, Yahweh spoke this message to Jeremiah:" (See: Idiom)

to Jeremiah ... Jeremiah's dictation

It is not clear why Jeremiah is referring to himself by name here. You may translate using first person, as the UDB does. (See: First, Second, or Third Person)

at Jeremiah's dictation

See how you translated similar words in Jeremiah 36:4.

Go back, take another scroll for yourself

"Take another scroll for yourself again"

the original scroll

"the first scroll"

Why have you written on it ... beast in it'?

Jehoiakim uses this question to emphasize that Jeremiah should not have written that the king of Babylon would come and attack. AT: "You should not have written ... beast in it!" or "You were wrong to write ... beast in it'!" (See: Rhetorical Question)

for he will destroy

"and he will destroy"

translationWords

- word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures
- Jeremiah
- king
- scroll
- word, words
- Baruch
- Jehoiakim
- Judah, kingdom of Judah
- Babylon, Babylonian
- beast

Links:

- Introduction to Jeremiah
- Jeremiah 36 General Notes
- Jeremiah 36 translationQuestions

Jeremiah 36:30-31

UDB:

30 Now this is what I, Yahweh, say about you, Jehoiakim: None of your descendants will rule this kingdom. Your corpse will be thrown out on the ground and not buried; it will be under the hot sun during the days and struck by frost during the nights. 31 I will punish you and your family and your officials for their sins. And I will cause the people of Jerusalem and the people of the other towns in Judah to experience all the disasters that I promised, because you all would not pay attention to what I said¡'"'

ULB:

30 Therefore Yahweh says this concerning you, Jehoiakim king of Judah: "No descendant of yours will ever sit on the throne of David. As for you, your corpse will be thrown out into the heat of day and the frost of night. 31 For I will punish you, your descendants, and your servants for the iniquity of you all. I will bring on you, on all the inhabitants of Jerusalem, and on every person in Judah all the disasters with which I have threatened you with, but to which you paid no attention."

translationNotes

will ever sit on the throne of David

Sitting on the throne is a metonym for ruling as king. See how you translated "sits on the throne of David" in Jeremiah 29:16. AT: "will ever rule the Israelites as David did" (See: Metonymy)

your corpse will be thrown out

This can be translated in active form. AT: "people will throw your dead body outside" (See: Active or Passive)

your corpse

"your dead body"

into the heat of day

"so that it is exposed to the dry heat of the daytime"

frost

ice that forms on grass during cold nights

of you all

“of all of you”

translationWords

- Yahweh
- Jehoiakim
- king
- Judah, kingdom of Judah
- descendant, descended from
- throne
- David
- punish, punishment
- iniquity, iniquities
- Jerusalem

Links:

- Introduction to Jeremiah
- Jeremiah 36 General Notes
- Jeremiah 36 translationQuestions

Jeremiah 36:32

UDB:

32 So Jeremiah took another scroll, and again he dictated the messages to Baruch. He wrote everything that had been written on the other scroll, the one that King Jehoiakim had burned in the fire. But this time, Jeremiah added more messages.

ULB:

32 So Jeremiah took another scroll and gave it to Baruch son of Neriah the scribe. Baruch wrote on it at Jeremiah's dictation all the words that had been in the scroll burned by Jehoiakim king of Judah. Furthermore, many other similar words were added to this scroll.

translationNotes

Jeremiah took ... Jeremiah's dictation

Jeremiah speaks of himself by name for reasons that are not clear. (See: First, Second, or Third Person)

Baruch wrote on it at Jeremiah's dictation

The abstract noun "dictation" can be translated as a verb. See how similar words are translated in Jeremiah 36:4. AT: "while Jeremiah was speaking, Baruch wrote on it" (See: Abstract Nouns)

burned by Jehoiakim king of Judah

"that Jehoiakim king of Judah had burned in the fire"

Furthermore, many other similar words were added to this scroll

This can be translated in active form. AT: "Furthermore, Jeremiah and Baruch added to this scroll many more words which were similar to the words that had been in the first scroll" (See: Active or Passive)

translationWords

- Jeremiah
- scroll
- Baruch
- scribe, scribes
- word, words

- Jehoiakim
- king
- Judah, kingdom of Judah

Links:

- Introduction to Jeremiah
- Jeremiah 36 General Notes
- Jeremiah 36 translationQuestions

Jeremiah 37 General Notes

Important figures of speech in this chapter

Ironic situation

Jeremiah was thrown into prison and beaten for prophesying the word of God. Then the king asked him, “Is there any word from Yahweh?” This is a type of irony. The king simply did not agree with God’s original word. (See: prophet, prophets, prophecy, prophesy, seer, prophetess and word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures)

Links:

- **Jeremiah 37:01 Notes**

Jeremiah 37:1-2

UDB:

[1] After Jehoiakim died, his son Jehoiachin became king for only three months, after which King Josiah's son Zedekiah became the king of Judah. Nebuchadnezzar, the king of Babylon, appointed him to be the new king. [2] But King Zedekiah and his palace officials and the other people in the land paid no attention to the messages that Yahweh gave me.

ULB:

[1] Now Zedekiah son of Josiah reigned as king instead of Jehoiachin son of Jehoiakim. Nebuchadnezzar king of Babylon had made Zedekiah king over the land of Judah. [2] But Zedekiah, his servants, and the people of the land did not listen to the words of Yahweh that he proclaimed by the hand of Jeremiah the prophet.

translationNotes

Jehoiachin

The Hebrew text has "Coniah," which is a variation of the name "Jehoiachin." Many modern versions have "Jehoiachin" in order to make it clear that the same king is being referred to.

of the land

"of the land of Judah"

he proclaimed by the hand of Jeremiah the prophet

The hand is a synecdoche for the person. AT: "he had Jeremiah the prophet proclaim" (See: Synecdoche)

he proclaimed

"Yahweh proclaimed"

Jeremiah the prophet

Jeremiah refers to himself by name for reasons that are not clear.

translationWords

- Zedekiah
- Josiah
- reign
- king
- Jehoiachin
- Jehoiakim
- Nebuchadnezzar
- Babylon, Babylonian
- Judah, kingdom of Judah
- servant, slave, slavery
- word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures
- proclaim, proclamation
- hand, right hand, to hand over
- Jeremiah
- prophet, prophets, prophecy, prophesy, seer, prophetess

Links:

- Introduction to Jeremiah
- Jeremiah 37 General Notes
- Jeremiah 37 translationQuestions

Jeremiah 37:3-5

UDB:

[3] However, one day King Zedekiah sent Jehukal son of Shelemiah, and Zephaniah the priest, son of Maaseiah, to me. They requested me to pray to Yahweh our God for our nation.

[4] At that time Jeremiah had not yet been put in prison, so he could go and come wherever and whenever he wanted to, without being hindered.

[5] At that time, the army of Hophra, the king of Egypt, came to the southern border of Judah. When the army of Babylonia heard about that, they stopped surrounding Jerusalem and left there to fight against the army from Egypt.

ULB:

[3] So King Zedekiah, Jehukal son of Shelemiah, and Zephaniah son of Maaseiah the priest sent a message to Jeremiah the prophet. They said, "Pray on our behalf to Yahweh our God." [4] Now Jeremiah was coming and going among the people, for he had not yet been put in prison. [5] Pharaoh's army came out from Egypt, and the Chaldeans who were besieging Jerusalem heard the news about them and left Jerusalem.

translationNotes

Jehukal

man's name (See: How to Translate Names)

Shelemiah

See how you translated this man's name in Jeremiah 36:14. (See: How to Translate Names)

Zephaniah son of Maaseiah the priest

See how you translated these men's names in Jeremiah 21:1.

on our behalf

"for us" or "for our sake." The word "our" refers to King Zedekiah and the rest of the people of Judah.

Now

This word is used here to mark a break in the main storyline. The narrator tells background information about what Jeremiah had been doing before Zedekiah sent the message. (See: Background Information)

Jeremiah was coming and going among the people

Here “coming and going” is an idiom that means he was free to move about. AT: “Jeremiah was able to go wherever he wanted with everybody else” (See: Idiom)

for he had not yet been put in prison

This can be translated in active form. AT: “because no one had put him in prison” (See: Active or Passive)

came out

“had set out”

besieging

See how you translated this in Jeremiah 32:2.

translationWords

- king
- Zedekiah
- Zephaniah
- priest, priests, priesthood
- send, send out, sent
- Jeremiah
- prophet, prophets, prophecy, prophesy, seer, prophetess
- pray, prayer, prayers, prayed
- Yahweh
- God
- prison, prisoner, imprison
- Pharaoh, king of Egypt
- Egypt, Egyptian
- Chaldea, Chaldean
- Jerusalem

Links:

- Introduction to Jeremiah
- Jeremiah 37 General Notes
- Jeremiah 37 translationQuestions

Jeremiah 37:6-8

UDB:

[6] Then Yahweh gave this message to me: [7] "I, Yahweh, the God of Israel, say this: The king of Judah has sent messengers to you to ask me what is going to happen. Tell the king that even though the army of the king of Egypt came to help him, they are about to return to Egypt. [8] Then the army of Babylonia will return here, capture this city, and burn everything in it.

ULB:

[6] Then the word of Yahweh came to Jeremiah the prophet, saying, [7] "Yahweh, God of Israel, says this: This is what you will say to the king of Judah, because he has sent you to seek advice from me, 'See, Pharaoh's army, which came to help you, is about to go back to Egypt, its own land. [8] The Chaldeans will return. They will fight against this city, capture it, and burn it.'

translationNotes

the word of Yahweh came to Jeremiah the prophet, saying,

The idiom "the word of Yahweh came to" is used to introduce a special message from God. See how you translated a similar phrase in Jeremiah 1:4. AT: "Yahweh gave a message to Jeremiah the prophet. He said," or "Yahweh spoke this message to Jeremiah the prophet:" (See: Idiom)

you will say

The word "you" refers to the two men that king Zedekiah had sent to Jeremiah, Jehukal son of Shelemiah, and Zephaniah son of Maaseiah the priest. (See: Forms of You)

to seek advice from me

The word "me" refers to Yahweh.

See

"Listen" or "Pay attention"

They will fight against this city, capture it, and burn it

Compare how you translated "to wage war against it and take it, and to burn it" in Jeremiah 34:22.

translationWords

- word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures
- Jeremiah
- prophet, prophets, prophecy, prophesy, seer, prophetess
- Yahweh
- God
- Israel, Israelites
- king
- Judah, kingdom of Judah
- send, send out, sent
- seek, sought
- counsel, counselor, advice, advisor
- Pharaoh, king of Egypt
- Egypt, Egyptian
- Chaldea, Chaldean
- return

Links:

- Introduction to Jeremiah
- Jeremiah 37 General Notes
- Jeremiah 37 translationQuestions

Jeremiah 37:9-10

UDB:

[9] So, this is what Jeremiah said to you Israelites: 'You should not deceive yourselves, thinking that the army from Babylonia has gone and will not return. That is not true. [10] And even if your soldiers could destroy almost all of the soldiers from Babylonia who are attacking you, and allow only those who were wounded to remain alive in their tents, those men would come out of their tents and completely burn this city.'"

ULB:

[9] Yahweh says this: Do not deceive yourselves by saying, 'Surely the Chaldeans are leaving us,' for they will not leave. [10] Even if you had defeated the entire Chaldean army that is fighting you so that only wounded men were left in their tents, they would get up and burn this city."

translationNotes

Do not deceive yourselves

The word "yourselves" refers to King Zedekiah and the rest of the people of Judah.

Surely the Chaldeans are leaving us

The people of Judah think that they will be safe because the Chaldeans had left. AT: "Surely we are safe because the Chaldeans are leaving us" (See: Assumed Knowledge and Implicit Information)

they would get up

"the wounded men would get up"

translationWords

- Yahweh
- deceive, deceit, deception, deceptive
- Chaldea, Chaldean
- tent

Links:

- Introduction to Jeremiah
- Jeremiah 37 General Notes
- Jeremiah 37 translationQuestions

Jeremiah 37:11-13

UDB:

[11] When the army from Babylonia left Jerusalem because the army from Egypt was approaching, [12] Jeremiah started to leave the city. He intended to go to the area where the descendants of Benjamin live, in order to take possession of my share of the property from my family. [13] But as he was walking out the Benjamin Gate, the head guard seized Jeremiah and said, "You are deserting us and going to the soldiers from Babylonia!" The man who seized him was Irijah son of Shelemiah, and grandson of Hananiah.

ULB:

[11] So it was when the Chaldean army had left Jerusalem as Pharaoh's army was coming, [12] then Jeremiah went out from Jerusalem to go to the land of Benjamin. He wanted to take possession of a tract of land there among his people. [13] As he was in the Benjamin Gate, a chief guard was there. His name was Irijah son of Shelemiah son of Hananiah. He grabbed hold of Jeremiah the prophet and said, "You are deserting to the Chaldeans."

translationNotes

So it was

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

a tract of land

"a piece of land" or "some land"

among his people

"among his relatives." Jeremiah was from the town of Anathoth in the land of Benjamin. (See: Jeremiah 1:1)

Benjamin Gate

This is the name of the gate.

Irijah

This is the name of a person. (See: How to Translate Names)

Shelemiah

See how you translated this man's name in Jeremiah 36:14. (See: How to Translate Names)

Hananiah

See how you translated this man's name in Jeremiah 28:1. (See: How to Translate Names)

deserting

escaping trouble and leaving people who need help

translationWords

- Chaldea, Chaldean
- Jerusalem
- Pharaoh, king of Egypt
- Jeremiah
- Benjamin
- possess, possession
- people group, peoples, the people, a people
- gate, gate bar
- chief
- prophet, prophets, prophecy, prophesy, seer, prophetess

Links:

- Introduction to Jeremiah
- Jeremiah 37 General Notes
- Jeremiah 37 translationQuestions

Jeremiah 37:14-15

UDB:

14 But Jeremiah protested and said, “That is not true! I was not intending to do that!” But Irijah would not pay attention to what Jeremiah said. He took Jeremiah to the king’s officials. 15 They were very angry with him. They commanded the guards to beat Jeremiah and then to put him in the house where Jonathan the king’s secretary stayed. They had changed Jonathan’s house to make it become a prison.

ULB:

14 But Jeremiah said, “That is not true. I am not deserting to the Chaldeans.” But Irijah did not listen to him. He took Jeremiah and brought him to the officials. 15 The officials were angry with Jeremiah. They beat him and put him in prison, which had been the house of Jonathan the scribe, for they had turned it into a prison.

translationNotes

deserting

This means escaping trouble and leaving people who need help.

Irijah

See how you translated this man’s name in Jeremiah 37:13. (See: How to Translate Names)

officials

See how you translated this in Jeremiah 1:18.

Jonathan the scribe

“Jonathan, who was a scribe.” This is a man’s name. (See: Numbers)

translationWords

- Jeremiah
- true, truth, truths
- Chaldea, Chaldean
- angry, anger
- prison, prisoner, imprison
- house

- Jonathan
- scribe, scribes

Links:

- Introduction to Jeremiah
- Jeremiah 37 General Notes
- Jeremiah 37 translationQuestions

Jeremiah 37:16-17

UDB:

16 They put Jeremiah in a dungeon in that prison, and he remained there for several days. 17 Then King Zedekiah secretly sent a servant to him, who took Jeremiah to the palace. There the king asked him, "Do you have any messages from Yahweh?" Jeremiah replied, "Yes, the message is that you will be put into the hands of the king of Babylon."

ULB:

16 So Jeremiah was put into an underground cell, where he stayed for many days. 17 Then King Zedekiah sent someone who brought him to the palace. In his house, the king asked him privately, "Is there any word from Yahweh?" Jeremiah answered, "There is a word: You will be given into the hand of the king of Babylon."

translationNotes

Jeremiah was put into an underground cell

This can be stated in active form. AT: "the officials put Jeremiah into a room that was under the ground" (See: Active or Passive)

brought him

"brought Jeremiah"

his house

the palace of King Zedekiah

You will be given into the hand of the king of Babylon

The word "hand" is a metonym for the power or control that the hand exercises. This can be translated in active form. See how you translated similar words in Jeremiah 32:4. AT: "I will certainly put you under the control of the king of Babylon" or "I will certainly allow the king of Babylon to do whatever he wants with you" (See: Metonymy and Active or Passive)

translationWords

- Jeremiah
- day
- king

- Zedekiah
- send, send out, sent
- palace
- house
- word, words
- Yahweh
- hand, right hand, to hand over
- Babylon, Babylonian

Links:

- Introduction to Jeremiah
- Jeremiah 37 General Notes
- Jeremiah 37 translationQuestions

Jeremiah 37:18-20

UDB:

18 Then Jeremiah asked the king, "What crime have I committed against you or against your officials
or against the Israelite people, with the result that you have commanded that I be put in a prison?
19 Your prophets predicted that the army of the king of Babylon would not attack you or this land.
Why were their messages not fulfilled? 20 Your majesty, I plead with you to listen to me. Do not
send me back to the dungeon in the house of Jonathan your secretary, because if you do that, I will
die there."

ULB:

18 Then Jeremiah said to King Zedekiah, "How have I sinned against you, your servants, or this
people so that you have placed me in prison? 19 Where are your prophets, the ones who proph-
esied for you and said the king of Babylon will not come against you or against this land? 20 But
now listen, my master the king! Let my pleas come before you. Do not return me to the house of
Jonathan the scribe, or I will die there."

translationNotes

How have I sinned against you ... prison?

Jeremiah uses this question to emphasize that he has not done anything wrong. AT: "I have not done anything wrong to you ... prison." (See: Rhetorical Question)

this people

the people of the kingdom of Judah

have placed

"have put"

Where are your prophets, the ones who prophesied ... against this land?

Jeremiah uses this question to emphasize that the other prophets were lying but that he had done nothing wrong because he had told the truth. AT: "Your prophets who prophesied ... against this land were obviously wrong, but now it is clear that I was telling you the truth." (See: Rhetorical Question and Assumed Knowledge and Implicit Information)

your prophets

The word "your" refers to King Zedekiah and the other people of the kingdom of Judah.

will not come against you or against this land

“will not attack you or attack this land”

Let my pleas come before you

“Hear me plead for mercy and do as I ask.” See how you translated “their pleas for mercy will come before Yahweh” in Jeremiah 36:7.

the house of Jonathan the scribe

“the house of Jonathan, who is a scribe.” See how you translated this in Jeremiah 37:15.

translationWords

- Jeremiah
- king
- Zedekiah
- sin, sins, sinned, sinful, sinner, sinning
- servant, slave, slavery
- people group, peoples, the people, a people
- prison, prisoner, imprison
- false prophet
- prophet, prophets, prophecy, prophesy, seer, prophetess
- Babylon, Babylonian
- lord, lords, master, masters, sir, Sir, Sirs
- plead, pleading, plea
- scribe, scribes
- death, die, dead

Links:

- Introduction to Jeremiah
- Jeremiah 37 General Notes
- Jeremiah 37 translationQuestions

Jeremiah 37:21

UDB:

21 So King Zedekiah commanded that Jeremiah not be sent back to the prison cell. Instead, he was allowed to be watched by the guards in the courtyard of the palace. The king also commanded that they should bring him a loaf of fresh bread every day, until there was no bread left in the city. So they put Jeremiah in that courtyard and he remained there.

ULB:

21 So King Zedekiah gave an order. His servants confined Jeremiah in the courtyard of the guard. A loaf of bread was given him every day from the street of the bakers, until all the bread in the city was gone. So Jeremiah stayed in the courtyard of the guard.

translationNotes

the courtyard of the guard

This was an open area attached to the king's palace that was surrounded by buildings and in which they kept prisoners. See how you translated this in Jeremiah 32:2.

A loaf of bread was given him

This can be translated in active form. AT: "His servants also gave Jeremiah a loaf of bread" (See: Active or Passive)

from the street of the bakers

"from the street where the bakers worked"

translationWords

- king
- Zedekiah
- servant, slave, slavery
- Jeremiah
- courtyard, court
- bread

Links:

- Introduction to Jeremiah
- Jeremiah 37 General Notes
- Jeremiah 37 translationQuestions

Jeremiah 38 General Notes

Special concepts in this chapter

Surrender and live

If the king obeyed God and surrendered to the Babylonians, he would be allowed to live and the city would not be burned. But if he refused, he would be captured and the city burned. This took faith that Yahweh was using this ungodly, Gentile nation. (See: faith and ungodly, godless, ungodliness, godlessness)

Links:

- **Jeremiah 38:01 Notes**

Jeremiah 38:1-3

UDB:

[1] Four officials, Shephatiah son of Mattan, Gedaliah son of Pashhur, Jehukal son of Shelemiah, and Pashhur son of Malkijah, heard what Jeremiah had been telling all the people. [2] He had been telling them that Yahweh was saying, "Everyone who stays in Jerusalem will die. They will be killed by their enemies' swords or from famines or from diseases. But those who surrender to the Babylonian army will remain alive. They will escape; they will not be killed. [3] Yahweh also says that the army of the king of Babylon will certainly capture this city."

ULB:

[1] Shephatiah son of Mattan, Gedaliah son of Pashhur, Jehukal son of Shelemiah, and Pashhur son of Malkijah heard the words that Jeremiah was declaring to all the people. He was saying, [2] "Yahweh says this: Anyone staying in this city will be killed by sword, famine, and plague. But anyone who goes out to the Chaldeans will survive. He will escape with his own life, and live. [3] Yahweh says this: This city will be given into the hand of the army of the king of Babylon, and he will capture it."

translationNotes

Shephatiah ... Mattan, Gedaliah ... Pashhur, Jehukal ... Shelemiah ... Pashhur ... Malkijah

men's names (See: How to Translate Names)

Anyone staying in this city will be killed by sword, famine, and plague

This can be translated in active form. AT: "Anyone staying in this city will die by sword, famine, and plague" or "I will kill anyone staying in this city with sword, famine, and plague" (See: Active or Passive)

He will escape with his own life

The one who surrenders to the Babylonians will escape alive, even though he will lose all his possessions. See how you translated a similar phrase in Jeremiah 21:9.

This city will be given into the hand of the army of the king of Babylon

The word "hand" is a metonym for the power or control that the hand exercises. This can be translated in active form. AT: "I will allow the army of the king of Babylon to conquer Jerusalem" (See: Metonymy and Active or Passive)

he will capture it

The reader should understand that others will help the king of Babylon capture the city. “his army will capture it”

translationWords

- word, words
- Jeremiah
- declare, declaration
- Yahweh
- sword
- famine
- plague
- Chaldea, Chaldean
- hand, right hand, to hand over
- king
- Babylon, Babylonian

Links:

- Introduction to Jeremiah
- Jeremiah 38 General Notes
- Jeremiah 38 translationQuestions

Jeremiah 38:4-5

UDB:

[4] So those officials went to the king and said, “This man Jeremiah should be executed! Because of what he is saying, he is discouraging our soldiers who remain in the city. He is also discouraging the people. He is not saying things that will help us; he is saying things that will defeat us.”

[5] King Zedekiah said, “All right, do to him what you want to; I do not have the power to stop you.”

ULB:

[4] So the officials said to the king, “Let this man die, for in this way he is weakening the hands of the fighting men who remain in this city, and the hands of all the people. He is proclaiming these words, for this man is not working for safety for this people, but disaster.” [5] So King Zedekiah said, “Look, he is in your hand since there is no king able to resist you.”

translationNotes

Let this man die

“Order someone to kill this man”

he is weakening the hands of the fighting men who remain in this city, and the hands of all the people

Weak hands are a metonym for a person who is afraid. AT: “he is causing the soldiers and all the people in the city to lose courage” (See: Metonymy)

for this man is not working for safety for this people, but disaster

“for Jeremiah is not working to help this people be safe, but he is working for bad things to happen to this people”

Look

“Listen carefully”

he is in your hand

The hand is a metonym for the power that the hand has. AT: “you are able do whatever you want with him” (See: Metonymy)

translationWords

- death, die, dead
- proclaim, proclamation
- Zedekiah

Links:

- Introduction to Jeremiah
- Jeremiah 38 General Notes
- Jeremiah 38 translationQuestions

Jeremiah 38:6

UDB:

6 So those officials took Jeremiah from his cell and lowered him by ropes into a cistern in the courtyard. The cistern belonged to Malkijah, who was a son of the king. There was no water in the ciestern, but there was a lot of mud, so he sank down deep into the mud.

ULB:

6 Then they took Jeremiah and threw him into the cistern of Malkijah, son of the king. The cistern was in the courtyard of the guard. They lowered Jeremiah down on ropes. There was no water in the cistern, but it was muddy, and he sank down into the mud.

translationNotes

they ... threw him into the cistern

They literally "lowered Jeremiah down on ropes," but the word "threw" is an exaggeration to say that they treated him roughly. Your language may have another way of saying this. AT: "they ... roughly pushed him into the cistern" (See: Hyperbole and Generalization)

cistern

a deep hole in the ground where people collect and store rain water

the courtyard of the guard

This was an open area attached to the king's palace that was surrounded by buildings and in which they kept prisoners. See how you translated this in Jeremiah 32:2.

They lowered Jeremiah down on ropes

This tells how "they threw him into the cistern."

translationWords

- courtyard, court

Links:

- Introduction to Jeremiah
- Jeremiah 38 General Notes
- Jeremiah 38 translationQuestions

Jeremiah 38:7-9

UDB:

[7] But Ebed-Melek, a palace official from Ethiopia, heard someone say that Jeremiah was in the well. At that time the king was deciding people's cases at the Benjamin Gate. [8] Ebed-Melek went out of the palace and said to the king, [9] "Your majesty, those men have done a very evil thing. They have put the prophet Jeremiah in a well. Almost all the food in the city is gone, so no one will be able to bring him any food, and as a result he will die from hunger!"

ULB:

[7] Now Ebed-Melek the Cushite was one of the eunuchs in the king's house. He heard that they had placed Jeremiah in the cistern. Now the king was sitting at the Benjamin Gate. [8] So Ebed-Melek went from the king's house and spoke with the king. He said, [9] "My master the king, these men have done evil with the way they have treated Jeremiah the prophet. They threw him into a cistern for him to die in it from hunger, since there is no more food in the city."

translationNotes

Now Ebed-Melek

The word "now" is used here to mark a break in the main storyline. Here the narrator starts to tell a new part of the story.

Ebed-Melek the Cushite

This is the name of a man from Cush. (See: How to Translate Names)

Now the king

Here the word "now" marks a break in the main storyline where the narrator tells background information about what the king was doing. (See: Background Information)

sitting at the Benjamin Gate

King Zedekiah was probably hearing and judging legal cases. (See: Idiom)

Benjamin Gate

This is an entrance into the city of Jerusalem that people named after Benjamin, Jacob's son.

translationWords

- Cush
- eunuch, eunuchs
- house
- Benjamin
- gate, gate bar
- lord, lords, master, masters, sir, Sir, Sirs
- evil, wicked, wickedness
- prophet, prophets, prophecy, prophesy, seer, prophetess

Links:

- Introduction to Jeremiah
- Jeremiah 38 General Notes
- Jeremiah 38 translationQuestions

Jeremiah 38:10-11

UDB:

10 So the king told Ebed-Melek, “Take thirty of my men with you, and pull Jeremiah out of the well, in order that he does not die!”

11 So Ebed-Melek took charge of those thirty men; they went into a room in the palace below the room where people had stored things. There they found some old rags and discarded clothing. They took those things and went to the well. They fastened them to a rope and lowered the rope to me.

ULB:

10 Then the king gave a command to Ebed-Melek the Cushite. He said, “Take command of thirty men from here and take Jeremiah the prophet out of the cistern before he dies.” 11 So Ebed-Melek took command of those men and went to the king’s house, to a storeroom for clothing under the house. From there he took rags and worn-out clothing and then let them down by ropes to Jeremiah in the cistern.

translationNotes

thirty men

“30 men” (See: Numbers)

let them down by ropes

“used ropes to lower them down”

translationWords

- king
- command, commands, commanded, commandment, commandments

Links:

- Introduction to Jeremiah
- Jeremiah 38 General Notes
- Jeremiah 38 translationQuestions

Jeremiah 38:12-13

UDB:

[12] Then Ebed-Melek called down to me, “Put these rags underneath your armpits, to protect you from being injured by the ropes!” So Jeremiah did that. [13] Then they pulled him out of the well. So he stayed in the courtyard where the palace guards were.

ULB:

[12] Ebed-Melek the Cushite said to Jeremiah, “Put the rags and worn-out clothing under your arms and on top of the ropes.” So Jeremiah did so. [13] Then they pulled Jeremiah by the ropes. In this way they brought him up from the cistern. So Jeremiah stayed in the courtyard of the guard.

translationNotes

under your arms and on top of the ropes

“between your arms and the ropes”

they pulled Jeremiah

Here the word “they” refers to some of the thirty men who were with Ebed-Melech.

the courtyard of the guard

This was an open area attached to the king’s palace that was surrounded by buildings and in which they kept prisoners. See how you translated this in Jeremiah 32:2.

translationWords

- courtyard, court

Links:

- Introduction to Jeremiah
- Jeremiah 38 General Notes
- Jeremiah 38 translationQuestions

Jeremiah 38:14-16

UDB:

14 One day King Zedekiah summoned Jeremiah, and he was brought to the king, who was waiting for him at the entrance of the temple. He said to Jeremiah, "I want to ask you something. I want you to answer me truthfully, and to not conceal anything."

15 Jeremiah replied, "If I tell you the truth, you will command that I be executed. And if I give you good advice, you will not pay attention to what I say."

16 But King Zedekiah secretly promised him, "Tell me the truth! And as surely as Yahweh lives, I will not cause you to be executed, and I will not put you into the hands of those who are wanting to kill you."

ULB:

14 Then King Zedekiah sent word and brought Jeremiah the prophet to himself, to the third entrance in Yahweh's house. The king said to Jeremiah, "I want to ask you something. Do not keep the answer from me." 15 Jeremiah said to Zedekiah, "If I answer you, will you not certainly kill me? But if I give you advice, you will not listen to me." 16 But King Zedekiah swore to Jeremiah in private and said, "As Yahweh lives, the one who made us, I will not kill you or give you into the hand of those men who are seeking your life."

translationNotes

If I answer you, will you not certainly kill me?

Jeremiah uses this question to express his belief that the king will kill him if he answers truthfully. AT: "If I tell you the truth, you will certainly kill me" (See: Rhetorical Question)

As Yahweh lives, the one who made us

"as surely as Yahweh, the one who made us, is alive." This is a way of making a solemn promise. The king says it to emphasize that what he is about to say next is true. See how you translated "As Yahweh lives" in Jeremiah 4:2. AT: "I solemnly swear by Yahweh, the one who made us" (See: Idiom)

I will not ... give you into the hand of those men

Here the word "hand" refers to the men's control or power. AT: "I will not ... allow those men to capture you" (See: Metonymy)

seeking your life

This phrase represents wanting or trying to kill someone. See how this phrase is translated in Jeremiah 11:21. AT: “trying to kill you” (See: Metaphor)

translationWords

- king
- Zedekiah
- send, send out, sent
- word, words
- prophet, prophets, prophecy, prophesy, seer, prophetess
- house of God, Yahweh’s house
- counsel, counselor, advice, advisor
- oath, swear, swear by
- Yahweh
- hand, right hand, to hand over
- life, live, lived, lives, living, alive

Links:

- Introduction to Jeremiah
- Jeremiah 38 General Notes
- Jeremiah 38 translationQuestions

Jeremiah 38:17-18

UDB:

17 So then Jeremiah said to Zedekiah, "This is what Yahweh, commander of the angel armies, the God whom Israel worships, says: 'If you surrender to the officers of the king of Babylon, you and your family will be spared, and this city will not be burned. 18 But if you refuse to surrender to them, you will not escape. And the army from Babylonia will capture this city and completely burn it.'"

ULB:

17 So Jeremiah said to Zedekiah, "Yahweh, God of hosts, God of Israel, says this: If you indeed go out to the officials of the king of Babylon then you will live, and this city will not be burned. You and your family will live. 18 But if you do not go out to the officials of the king of Babylon, then this city will be given into the hand of the Chaldeans. They will burn it, and you will not escape from their hand."

translationNotes

God of Israel

The name of the people group is metonym for the people of that group. AT: "God of the people of Israel" (See: Metonymy)

this city will not be burned

This can be translated in active form. AT: "the Babylonian army will not burn this city" (See: Active or Passive)

this city will be given into the hand of the Chaldeans

The word "hand" is a metonym for the power or control that the hand exercises. This can be translated in active form. See how similar words are translated in Jeremiah 38:2. AT: "I will allow the Chaldeans to conquer this city" or "I will allow the Chaldeans to do whatever they want with this city" (See: Active or Passive)

you will not escape from their hand

The word "hand" is a metonym for the power or control that the hand exercises. AT: "you will not escape from their power" (See: Metonymy)

translationWords

- Yahweh of hosts, God of hosts, host of, Lord of hosts
- Israel, Israelites
- Babylon, Babylonian
- family
- Chaldea, Chaldean

Links:

- Introduction to Jeremiah
- Jeremiah 38 General Notes
- Jeremiah 38 translationQuestions

Jeremiah 38:19

UDB:

[19] The king replied, “But I am afraid to surrender to the soldiers from Babylon, because their officers may put me into the hands of the people of Judah who have already joined the soldiers from Babylonia, and those people from Judah will mistreat me.”

ULB:

[19] King Zedekiah said to Jeremiah, “But I am afraid of the people of Judah who have deserted to the Chaldeans, because I might be given over into their hand, for them to treat me badly.”

translationNotes

deserted

escaped trouble and left people who needed help. See how you translated this in Jeremiah 37:13.

I might be given over into their hand

The word “hand” is a metonym for the power or control that the hand exercises. This can be translated in active form. AT: “the Chaldeans might put me under the control of the people of Judah who have deserted” or “the Chaldeans might allow the people of Judah who have deserted to do whatever they want with me” (See: Active or Passive and Metonymy)

for them to treat me badly

Here the word “them” refers to the people of Judah who have deserted.

translationWords

- fear, fears, afraid
- Judah, kingdom of Judah
- hand, right hand, to hand over

Links:

- Introduction to Jeremiah
- Jeremiah 38 General Notes
- Jeremiah 38 translationQuestions

Jeremiah 38:20-21

UDB:

[20] Jeremiah replied, "If you obey Yahweh by doing what I tell you to do, they will not put you into the hands of our people. Things will go well for you, and you will remain alive. [21] But if you refuse to surrender, I will tell you what Yahweh has revealed to me.

ULB:

[20] Jeremiah said, "They will not give you over to them. Obey the message from Yahweh that I am telling you, so that things will go well for you, and so that you will live. [21] But if you refuse to go out, this is what Yahweh has shown me.

translationNotes

They will not give you over to them

"The Chaldeans will not give you over to the Judeans." Here "you" refers to Zedekiah. (See: Forms of You)

this is what Yahweh has shown me

Here the word "this" refers to what Jeremiah will say next.

translationWords

- obey, obedient, obedience

Links:

- Introduction to Jeremiah
- Jeremiah 38 General Notes
- Jeremiah 38 translationQuestions

Jeremiah 38:22-23

UDB:

[22] All the women who remain in your palace will be brought out and given to the officers of the king of Babylon. Then those women will say to you:

'You had friends whom you thought you could trust,

but they have deceived you and caused you to make a wrong decision.

Now it is as though you are stuck in mud,

and your friends have abandoned you.'

[23] All of your wives and children in the city will be led out to the soldiers from Babylonia, and you also will not escape. The soldiers of the king of Babylon will seize you, and they will burn down this city."

ULB:

[22] Look! All the women who are left in your house, king of Judah, will be brought out to the officials of the king of Babylon. These women will say to you,

'You have been deceived by your friends; they have ruined you.

Your feet are now sunk into the mud, and your friends will run away.'

[23] For all of your wives and children will be brought out to the Chaldeans, and you yourself will not escape from their hand. You will be captured by the hand of the king of Babylon, and this city will be burned."

translationNotes

General Information:

Jeremiah continues speaking with King Zedekiah.

All the women who are left ... will be brought out to the officials of the king of Babylon

The reader should understand that the officials will take these women as slaves. AT: "Soldiers will bring all the women who are left ... out to the officials of the king of Babylon" (See: Active or Passive)

You have been deceived by your friends

This can be translated in active form. AT: "Your friends have deceived you" (See: Active or Passive)

Your feet are now sunk into the mud

The king is now helpless. (See: Metaphor)

For all of your wives and children will be brought out to the Chaldeans

The reader should understand that the officials will take these people as slaves. AT: “Soldiers will bring your wives and children out to the Chaldeans” (See: Active or Passive)

will not escape from their hand

The word “hand” is a metonym for the power or control that the hand exercises. AT: “will not escape from their power” (See: Metonymy)

You will be captured by the hand of the king of Babylon, and this city will be burned

The word “hand” is a metonym for the power or control that the hand exercises. This can be translated in active form. The reader should probably understand that many people will help the king do this. AT: “The army of the king of Babylon will capture you and will burn the city” (See: Metonymy and Active or Passive)

translationWords

- deceive, deceit, deception, deceptive
- ruin, ruins
- Chaldea, Chaldean
- hand, right hand, to hand over

Links:

- Introduction to Jeremiah
- Jeremiah 38 General Notes
- Jeremiah 38 translationQuestions

Jeremiah 38:24-26

UDB:

[24] Then Zedekiah said to Jeremiah, "Do not tell anyone what you told me; if you tell anyone, the king's officials may kill you. [25] If my officials find out that I talked to you, perhaps they will come to you and say, 'Tell us what you and the king were talking about. If you do not tell us, we will kill you.' [26] If that happens, just tell them that you pleaded with me not to send you back to the dungeon in Jonathan's house, because you were afraid that you would die if you were put there again."

ULB:

[24] Then Zedekiah said to Jeremiah, "Do not inform anyone about these words, so that you do not die. [25] If the officials hear that I have talked with you, and if they come and say to you, 'Tell us what you said to the king and do not hide it from us, or we will kill you,' [26] then you must say to them, 'I made a humble plea before the king that he would not return me to the house of Jonathan to die there.'"

translationNotes

Jonathan

See how you translated this man's name in Jeremiah 37:15.

translationWords

- Zedekiah
- word, words
- king
- plead, pleading, plea

Links:

- Introduction to Jeremiah
- Jeremiah 38 General Notes
- Jeremiah 38 translationQuestions

Jeremiah 38:27-28

UDB:

[27] And that is what happened. The king's officials came to Jeremiah and asked why the king had summoned him. But he told them what the king told him to tell them. So they did not ask Jeremiah any more questions, because no one had heard what the king and Jeremiah had said to each other.

[28] So Jeremiah remained being guarded in the courtyard of the palace, until the day that the army of Babylonia captured Jerusalem.

ULB:

[27] Then all the officials came to Jeremiah and questioned him, so he answered them as the king had instructed him. So they stopped talking with him, because they had not heard the conversation between Jeremiah and the king. [28] So Jeremiah remained in the courtyard of the guard until the day Jerusalem was captured.

translationNotes

the conversation between Jeremiah and the king

The abstract noun "conversation" can be translated as a verb. AT: "what Jeremiah and the king said to each other" (See: Abstract Nouns)

the courtyard of the guard

This was an open area attached to the king's palace that was surrounded by buildings and in which they kept prisoners. See how you translated this in Jeremiah 32:2.

until the day Jerusalem was captured

This can be translated in active form. AT: "until the day that the Babylonian army captured Jerusalem" (See: Active or Passive)

translationWords

- courtyard, court
- Jerusalem

Links:

- Introduction to Jeremiah
- Jeremiah 38 General Notes
- Jeremiah 38 translationQuestions

Jeremiah 39 General Notes

Structure and formatting

The prophesied destruction of Jerusalem is over and the actual conquering of the Promised Land by Babylon begins in this chapter. (See: prophet, prophets, prophecy, prophesy, seer, prophetess and Promised Land)

Links:

- **Jeremiah 39:01 Notes**

Jeremiah 39:1-3

UDB:

[1] After King Zedekiah had been ruling Judah for almost nine years, King Nebuchadnezzar came in the tenth month of the year with his army, and they surrounded Jerusalem. [2] One and a half years later, after Zedekiah had been ruling for almost eleven years, in the eleventh year and fourth month, soldiers from Babylonia broke through the city wall. Then they rushed in and captured the city. [3] Then all the officers of the king of Babylon came in and sat down at the Middle Gate to decide what they would do to the city. They included Nergal-Sharezer, Samgar Nebo, Sarsekim who was one of the chief administrative officers, Nergal-Sharezer, the king's advisor, and many other officials.

ULB:

[1] In the ninth year and tenth month of Zedekiah king of Judah, Nebuchadnezzar king of Babylon came with all his army against Jerusalem and besieged it. [2] In the eleventh year and fourth month of Zedekiah, on the ninth day of the month, the city was broken into. [3] Then all the officials of the king of Babylon came and sat in the middle gate: Nebo-Sarsekim, Samgar Nebo, and Sarsechim, an important official. Nebo-Sarsekim was a high official and all the rest were the officials of the king of Babylon.

translationNotes

came ... against Jerusalem

"came to attack Jerusalem"

In the ninth year and tenth month of Zedekiah king of Judah

This is after Zedekiah had been king of Judah for eight years, in the tenth month of the Hebrew calendar. It is during the last part of December and the first part of January on Western calendars. AT: "In the tenth month of the ninth year that Zedekiah was king of Judah" (See: Hebrew Months)

ninth ... tenth ... eleventh ... fourth

See: Ordinal Numbers

In the eleventh year and fourth month of Zedekiah, on the ninth day of the month

This is after Zedekiah had been king of Judah for more than ten years, in the fourth month of the Hebrew calendar. The eleventh day is near the beginning of July on Western calendars. AT: "On the ninth day of the fourth month of the eleventh year that Zedekiah was king" (See: Hebrew Months)

Nebo-Sarsekim, Samgar Nebo, and Sarsechim

These are the names of men. (See: How to Translate Names)

in the middle gate

"in the middle entrance to the city." It was common for leaders to sit at the gate of the city to discuss important matters.

translationWords

- year
- Zedekiah
- king
- Judah, kingdom of Judah
- Nebuchadnezzar
- Babylon, Babylonian
- Jerusalem
- siege, besiege, besieged, besieger
- day
- gate, gate bar

Links:

- Introduction to Jeremiah
- Jeremiah 39 General Notes
- Jeremiah 39 translationQuestions

Jeremiah 39:4-5

UDB:

4 When King Zedekiah and all his soldiers realized that the army of Babylonia had broken into the city, they fled. They waited until it was dark. Then they went out of the city through the king's garden, through the gate that was between the two walls. Then they started running toward the plain along the Jordan.

5 But the soldiers from Babylonia pursued the king, and they caught him on the plains near Jericho. They took him to the king of Babylon, who was at Riblah in the Hamath. There Nebuchadnezzar told his soldiers what they should do to punish Zedekiah.

ULB:

4 It happened that when Zedekiah, king of Judah, and all his fighting men saw them, they fled. They went out at night from the city by the king's garden path, through the gate between the two walls. The king went out in the direction of the Arabah. 5 But the army of Chaldeans pursued them and overtook Zedekiah in the plains of the Jordan River valley near Jericho. Then they captured him and brought him up to Nebuchadnezzar, king of Babylon, at Riblah in the land of Hamath, where Nebuchadnezzar passed sentence on him.

translationNotes

They went out at night from the city by the king's garden path

"They left the city at night going out on a path in the king's garden"

the plains of the Jordan River valley

This is the flat land at the southern end of the valley.

at Riblah in the land of Hamath

Riblah was a town in the territory of Hamath, which is in Syria. (See: How to Translate Names)

pursued them and overtook

"followed them and caught"

passed sentence on him

"decided how to punish him"

translationWords

- Arabah
- Chaldea, Chaldean
- Jordan River, Jordan
- Jericho

Links:

- Introduction to Jeremiah
- Jeremiah 39 General Notes
- Jeremiah 39 translationQuestions

Jeremiah 39:6-7

UDB:

[6] They forced Zedekiah to watch while they killed his sons and all the officials from Judah. [7] Then they gouged out Zedekiah's eyes. They fastened him with bronze chains and took him to Babylon.

ULB:

[6] The king of Babylon slaughtered Zedekiah's sons before his own eyes at Riblah. He also slaughtered all the noblemen of Judah. [7] Then he put out Zedekiah's eyes and bound him in bronze chains in order to take him to Babylon.

translationNotes

slaughtered Zedekiah's sons before his own eyes

The eyes are a synecdoche for the whole person. The reader should also understand that others probably helped the king of Babylon kill Zedekiah's sons. AT: "forced Zedekiah to watch as the king's soldiers killed Zedekiah's sons" (See: Synecdoche)

he put out Zedekiah's eyes

"the king's men made Zedekiah blind." Use the common words for making a person blind. It is not clear that the king of Babylon took Zedekiah's eyes out of his head. The reader should also understand that others probably helped the king of Babylon make Zedekiah blind.

translationWords

- slaughter
- noble, nobleman
- Judah
- bind, bond, bound
- bronze

Links:

- Introduction to Jeremiah
- Jeremiah 39 General Notes
- Jeremiah 39 translationQuestions

Jeremiah 39:8-10

UDB:

[8] Meanwhile, the Babylonian army burned the palace and all the other buildings in Jerusalem. And they tore down the city walls. [9] Then Nebuzaradan, the captain of the king's bodyguards, forced to go to Babylon most of the other people who remained in the city and the Jews who had joined the soldiers of Babylonia. [10] But he allowed some of the very poor people to remain in Judah, and he gave them vineyards and fields to take care of.

ULB:

[8] Then the Chaldeans burned the king's house and the people's houses. They also tore down the walls of Jerusalem. [9] Nebuzaradan, the commander of the king's bodyguards, took into exile the rest of the people who were left in the city. This included the people who had deserted to the Chaldeans and the rest of the people who were left in the city. [10] But Nebuzaradan the commander of the king's bodyguards allowed the poorest people who had nothing for themselves to remain in the land of Judah. He gave them vineyards and fields on that same day.

translationNotes

the king's house

Zedekiah's house

the people's houses

the houses that had belonged to the people of Jerusalem

Nebuzaradan

This is the name of a man. (See: How to Translate Names)

the king's bodyguards

"Nebuchadnezzar's guards"

the rest of the people who were left in the city

This is probably a generalization. AT: "the people who were still living in the city" (See: Hyperbole and Generalization)

who had nothing for themselves

The word “nothing” is probably an exaggeration. AT: “who owned nothing of great value” (See: Hyperbole and Generalization)

translationWords

- exile, the Exile
- people group, peoples, the people, a people
- vineyard

Links:

- Introduction to Jeremiah
- Jeremiah 39 General Notes
- Jeremiah 39 translationQuestions

Jeremiah 39:11-14

UDB:

[11] King Nebuchadnezzar had previously told the captain of the guard, Nebuzaradan to find Jeremiah. He said, [12] "Make sure that no one harms him. Take care of him, and do for him whatever he requests you to do." [13] So he and Nebushazban, who was one of their chief officers, and Nergal-Sharezer the king's advisor, and other officers of the king of Babylon [14] sent some men to bring Jeremiah out of the courtyard outside of the palace. They took him to Gedaliah who was the son of Ahikam and grandson of Shaphan. Then Gedaliah took Jeremiah to his home, and he stayed in Judah among his own people who had been allowed to remain there.

ULB:

[11] Nebuchadnezzar the king of Babylon had given an order about Jeremiah to Nebuzaradan the commander of the king's bodyguards. He had said, [12] "Take him and care for him. Do not harm him. Do for him anything he tells you." [13] So Nebuzaradan the commander of the king's bodyguards, Nebushazban the high eunuch, Nergal-Sharezer the high official, and all the most important officials of the king of Babylon sent men out. [14] Their men took Jeremiah from the courtyard of the guard and entrusted him to Gedaliah son of Ahikam son of Shaphan, to take him home, so Jeremiah stayed among the people.

translationNotes

Nebushazban ... Gedaliah ... Ahikam ... Shaphan

These are the names of men. (See: How to Translate Names)

sent men out

They sent them out to get Jeremiah. This can be stated explicitly. AT: "sent men out to get Jeremiah" (See: Assumed Knowledge and Implicit Information)

the courtyard of the guard

This was an open area attached to the king's palace that was surrounded by buildings and in which they kept prisoners. See how you translated this in Jeremiah 32:2.

among the people

You may need to make explicit which people the speaker is speaking of. AT: "among the people who remained in Judah" (See: Assumed Knowledge and Implicit Information)

translationWords

- Nebuchadnezzar
- king
- Babylon, Babylonian
- Jeremiah
- eunuch, eunuchs
- courtyard, court

Links:

- Introduction to Jeremiah
- Jeremiah 39 General Notes
- Jeremiah 39 translationQuestions

Jeremiah 39:15-16

UDB:

15 But while Jeremiah was still being guarded in the palace courtyard, Yahweh gave him this message: 16 "Say this to Ebed-Melek, the official from Ethiopia: 'This is what Yahweh, commander of the angel armies, the God whom Israel worships, says: I will do to this city everything that I said that I would do. Everthing I told you would be done, and you will see it with your own eyes.

ULB:

15 Now the word of Yahweh came to Jeremiah while he was under arrest in the courtyard of the guard, saying, 16 "Speak to Ebed-Melek the Cushite and say, 'Yahweh of hosts, God of Israel, says this: See, I am about to carry out my words against this city for disaster and not for good. For they will all come true before you on that day.

translationNotes

General Information:

This story happened before the events in the first part of the chapter.

Now

This word is used here to mark a return to the story line, as the narrator tells what Yahweh had said to Jeremiah after Nebuchadnezzar gave the orders about Jeremiah (Jeremiah 39:12-14). (See: Background Information and Order of Events)

the word of Yahweh came to Jeremiah while he was ... guard, saying,

The idiom "the word of Yahweh came to" is used to introduce a special message from God. See how you translated a similar phrase in Jeremiah 1:4. AT: "Yahweh gave a message to Jeremiah while he was ... guard. He said," or "while Jeremiah was ... guard, Yahweh spoke this message to him:" (See: Idiom)

the courtyard of the guard

This was an open area attached to the king's palace that was surrounded by buildings and in which they kept prisoners. See how you translated this in Jeremiah 32:2.

Ebed-Melek the Cushite

See how you translated this man's name in Jeremiah 38:7.

Yahweh of hosts ... says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

I am about to carry out my words against this city for disaster and not for good

"I am bringing disaster, not good, against this city, just as I said I would"

For they will all come true before you on that day

"For you will see it all happen on that day"

translationWords

- word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures
- Cush
- Yahweh of hosts, God of hosts, host of, Lord of hosts
- God
- Israel, Israelites
- word, words
- good, goodness
- true, truth, truths

Links:

- Introduction to Jeremiah
- Jeremiah 39 General Notes
- Jeremiah 39 translationQuestions

Jeremiah 39:17-18

UDB:

[17] But I promise to rescue you from the people you are afraid of. This is what I, Yahweh, have promised to you! [18] You trusted me, so I will save you. You will not be killed by our enemies' swords. You will live. That will surely happen, because I, Yahweh, have said it.'"

ULB:

[17] But I will rescue you on that day—this is Yahweh's declaration—and you will not be given into the hand of the men whom you fear. [18] For I will certainly rescue you. You will not fall by the sword. You will escape with your life, since you trust in me—this was Yahweh's declaration.'"

translationNotes

General Information:

Yahweh continues speaking to Jeremiah.

that day

This refers to the day the Babylonians break through the walls of Jerusalem to destroy the city.

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

you will not be given into the hand of the men whom you fear

Here "hand" refers to power or control. This can be translated in active form. AT: "the men you fear will not harm you" or "I will not allow anyone to put you under the control of the people whom you fear" (See: Metonymy and Active or Passive)

You will not fall by the sword

The sword is a metonym for dying in war. AT: "No one will kill you with their sword" or "You will not die in war" (See: Euphemism and Metonymy)

with your life

"alive"

translationWords

- declare, declaration
- hand, right hand, to hand over
- sword
- life, live, lived, lives, living, alive
- trust, trusts, trusted, trustworthy, trustworthiness

Links:

- Introduction to Jeremiah
- Jeremiah 39 General Notes
- Jeremiah 39 translationQuestions

Jeremiah 40 General Notes

Structure and formatting

Peace in Judah

After Babylon conquered Jerusalem, this chapter reveals an unfolding peace in the area. Ammon, who was supposed to be Judah's ally against Babylon, probably sought to distract Babylon from attacking them by ruining the peace in the region of Judah. (See: reveal, reveals, revealed, revelation and Assumed Knowledge and Implicit Information)

Links:

- **Jeremiah 40:01 Notes**

Jeremiah 40:1-2

UDB:

[1] The soldiers from Babylonia captured Jeremiah and many other people from Jerusalem and other places in Judah. They planned to take them to Babylon. So they fastened chains around their wrists and took them to Ramah, a town north of Jerusalem. While they were there, Jeremiah was released. This is how it happened: [2] Nebuzaradan, the captain of the king's guards, found that Jeremiah was there. He summoned Jeremiah and said to him, "Yahweh your God said that he would cause this land to experience a disaster.

ULB:

[1] The word came to Jeremiah from Yahweh after Nebuzaradan the commander of the king's body-guards had released him at Ramah. He had found Jeremiah bound with chains among all the captives of Jerusalem and Judah who were being carried into exile to Babylon. [2] The chief guard took Jeremiah and said to him, "Yahweh your God decreed this disaster for this place.

translationNotes

The word came to Jeremiah from Yahweh

This idiom is used to announce that God gave messages to Jeremiah. See how you translated this in Jeremiah 32:1 AT: "Yahweh gave messages to Jeremiah" or "Yahweh spoke to Jeremiah" (See: Idiom)

Nebuzaradan

This is the name of a man. See how you translated this in Jeremiah 39:9. (See: How to Translate Names)

who were being carried into exile to Babylon

This can be stated in active form. AT: "whom the soldiers were about to take to Babylon as exiles" (See: Active or Passive)

translationWords

- word, words
- Jeremiah
- Yahweh
- send, send out, sent
- Ramah

- bind, bond, bound
- exile, the Exile
- Jerusalem
- Judah, kingdom of Judah
- Babylon, Babylonian
- chief
- God
- decree

Links:

- Introduction to Jeremiah
- Jeremiah 40 General Notes
- Jeremiah 40 translationQuestions

Jeremiah 40:3-4

UDB:

[3] And now he has caused it to happen. He has done just what he said that he would do, because you people sinned against Yahweh and refused to obey him. [4] But today I am going to take the chains off your wrists and release you. If you want to come with me to Babylon, that will be fine. I will take care of you. But if you do not want to come with me, do not come. Stay here. Look, the entire country is available; you can choose whatever part you want to go to. You can go wherever you think it is best." Then he took the chains off Jeremiah's wrists.

ULB:

[3] So Yahweh brought it about. He did just as he had decreed, since you people sinned against him and did not obey his voice. That is why this thing has happened to you people. [4] But now look! I have released you today from the chains that were on your hands. If it is good in your eyes to come with me to Babylon, come, and I will take care of you. But if it is not good in your eyes to come with me to Babylon, then do not do so. Look at all the land before you. Go where it is good and right in your eyes to go."

translationNotes

this thing

"this disaster"

But now look!

Nebuzaradan says this to bring Jeremiah's attention to the present moment.

it is good in your eyes

"Eyes" here is a metonym for what the person thinks. AT: "it is what you consider to be right" (See: Metonymy)

translationWords

- people group, peoples, the people, a people
- sin, sins, sinned, sinful, sinner, sinning
- obey, obedient, obedience
- voice
- good, goodness

Links:

- Introduction to Jeremiah
- Jeremiah 40 General Notes
- Jeremiah 40 translationQuestions

Jeremiah 40:5-6

UDB:

5 He said, “If you decide to stay here, go to Gedaliah. The king of Babylon appointed him to be the governor of Judah. You will be allowed to stay here with the people that he is governing. But you can do whatever you want to.”

Then Nebuzaradan gave Jeremiah some food and some money, and he allowed him to go.

6 He returned to Gedaliah at Mizpah, and he stayed in Judah with the people who still remained in the land.

ULB:

5 When Jeremiah did not reply, Nebuzaradan said, “Go to Gedaliah son of Ahikam son of Shaphan, whom the king of Babylon has put in charge of the cities of Judah. Stay with him among the people or go wherever it is good in your eyes to go.” The commander of the king’s bodyguards gave him food and a gift, and then sent him away. 6 So Jeremiah went to Gedaliah son of Ahikam, at Mizpah. He stayed with him among the people who were left behind in the land.

translationNotes

Gedaliah ... Ahikam ... Shaphan

These are the names of men. See how you translated this in Jeremiah 39:14.

among the people

“among the Judeans”

it is good in your eyes

“Eyes” here is a metonym for what the person thinks. AT: “it is what you consider to be right” (See: Metonymy)

who were left behind in the land

“who stayed in Judah”

translationWords

- commander
- gift, gifts
- Mizpah

Links:

- Introduction to Jeremiah
- Jeremiah 40 General Notes
- Jeremiah 40 translationQuestions

Jeremiah 40:7-8

UDB:

[7] The Israelite soldiers who had not surrendered to the army of Babylonia were roaming around in the countryside. Then their leaders heard someone say that the king of Babylon had appointed Gedaliah to be the governor of the very poor people who were still in Judah, who had not been taken to Babylon. [8] So they went to talk to Gedaliah at Mizpah. Those who went included Ishmael son of Nethaniah, Johanan and Jonathan the sons of Kareah, Seraiah son of Tanhumeth, the sons of Ephai from Netophath, and Jezaniah from Maacah, and the soldiers who were with them.

ULB:

[7] Now some commanders of Judean soldiers who were still in the countryside—they and their men—heard that the king of Babylon had made Gedaliah son of Ahikam governor over the land. They also heard that he had put him in charge of the men, women, and children who were the poorest people in the land, those who had not been exiled to Babylon. [8] So they went to Gedaliah at Mizpah. These men were Ishmael son of Nethaniah; Johanan and Jonathan, sons of Kareah; Seraiah son of Tanhumeth; the sons of Ephai the Netophathite; and Jaazaniah son of the Maakathite—they and their men.

translationNotes

Now

This marks a new part of the story.

those who had not been exiled to Babylon

This can be translated in active form. AT: “those whom the enemy soldiers had not sent to Babylon” (See: Active or Passive)

Ishmael ... Nethaniah ... Johanan ... Jonathan ... Kareah ... Seraiah ... Tanhumeth ... Ephai ... Jaazaniah

These are the names of men. (See: How to Translate Names)

Netophathite ... Maakathite

people from the regions of Netophah and Maakah

translationWords

- governor, govern, proconsul, government
- exile, the Exile
- Mizpah

Links:

- Introduction to Jeremiah
- Jeremiah 40 General Notes
- Jeremiah 40 translationQuestions

Jeremiah 40:9-10

UDB:

[9] Gedaliah solemnly promised that the soldiers from Babylonia would not harm them. He said, "Do not be afraid to do things for them. Stay here in this land and do things for the king of Babylon. If you do that, things will go well for you. [10] As for me, I will stay here at Mizpah to be your representative to the officials from Babylonia who come to talk with us. But you should return to your towns, and eat the things that are produced on your land. Harvest the grapes and the fruit that ripens in the summer and the olives, make wine and olive oil, and store it."

ULB:

[9] Gedaliah son of Ahikam son of Shaphan took an oath to them and to their men and said to them, "Do not be afraid to serve the Chaldean officials. Live in the land and serve the king of Babylon, and it will go well with you. [10] Look, I am living in Mizpah to meet with the Chaldeans who came to us. So harvest wine, summer fruit, and oil and store them in your containers. Live in the cities that you have occupied."

translationNotes

took an oath to them

"swore to the Judean commanders"

Look

"Listen carefully" or "Pay attention"

summer fruit

"fruit that becomes ripe during the summer"

you have occupied

"you have taken over." "Occupy" here is a military term. Gedaliah was talking to soldiers (Jeremiah 40:7) who may have conquered or otherwise taken control of cities.

translationWords

- oath, swear, swear by
- fear, fears, afraid
- serve, service

- Chaldea, Chaldean
- life, live, lived, lives, living, alive
- king
- harvest
- wine, wineskin, new wine
- fruit, fruitful
- oil

Links:

- Introduction to Jeremiah
- Jeremiah 40 General Notes
- Jeremiah 40 translationQuestions

Jeremiah 40:11-12

UDB:

[11] Then the Jews who had fled to Moab, Ammon, Edom, and other nearby countries heard people say that the king of Babylon had allowed a few people to remain in Judah, and that he had appointed Gedaliah to be their governor. [12] So they began to return to Judah. They stopped at Mizpah to talk with Gedaliah. Then they went to various places in Judea, and they harvested a great amount of grapes and summer fruit.

ULB:

[11] Then all the Judeans in Moab, among the people of Ammon, and in Edom, and in every land heard that the king of Babylon had allowed a remnant of Judah to stay, that he had appointed Gedaliah son of Ahikam son of Shaphan over them. [12] So all the Judeans returned from every place where they had been scattered. They came back to the land of Judah, to Gedaliah at Mizpah. They harvested wine and summer fruit in great abundance.

translationNotes

remnant of Judah

“remnant of the people of Judah”

had appointed ... over them

“had put ... in charge of them”

Gedaliah son of Ahikam son of Shaphan

See how you translated this in Jeremiah 39:14.

over them

“over the people of Judah”

where they had been scattered

This can be translated in active form. AT: “where the Babylonians had driven them” (See: Active or Passive)

wine and summer fruit in great abundance

“a huge amount of grapes and summer fruit”

summer fruit

"fruit that becomes ripe during the summer." See how you translated this in Jeremiah 40:10.

translationWords

- Judah, kingdom of Judah
- Moab, Moabite, Moabitess
- people group, peoples, the people, a people
- Ammon, Ammonites, Ammonitess
- Edom, Edomite, Idumea
- king
- Babylon, Babylonian
- remnant
- appoint, appoints, appointed
- Mizpah
- harvest
- wine, wineskin, new wine
- fruit, fruitful

Links:

- Introduction to Jeremiah
- Jeremiah 40 General Notes
- Jeremiah 40 translationQuestions

Jeremiah 40:13-14

UDB:

[13] Some time later, Johanan and all the other leaders of the Israelite soldiers who had not surrendered to the army of Babylonia came to Gedaliah at Mizpah. [14] They said to him, “Do you know that Baalis, the king of the people of Ammon, has sent Ishmael son of Nethaniah to assassinate you?” But Gedaliah did not believe what they said.

ULB:

[13] Johanan son of Kareah and all the army commanders in the countryside came to Gedaliah at Mizpah. [14] They said to him, “Do you realize that Baalis king of the people of Ammon sent Ishmael son of Nethaniah to murder you?” But Gedaliah son of Ahikim did not believe them.

translationNotes

Johanan ... Kareah

See how you translated these names in Jeremiah 40:8. (See: How to Translate Names)

Gedaliah

See how you translated this man’s name in Jeremiah 39:14. (See: How to Translate Names)

Do you realize that Baalis king of the people of Ammon sent Ishmael son of Nethaniah to murder you?

Johanan and the commanders use a rhetorical question to warn Gedaliah. It can be translated as a statement. AT: “You need to understand that Baalis king of the people of Ammon sent Ishmael son of Nethaniah to murder you!” (See: Rhetorical Question)

Baalis

This is the name of a man. (See: How to Translate Names)

Ishmael ... Nethaniah

Translate these names as in Jeremiah 40:8. (See: How to Translate Names)

Ahikim

See how you translated this name in Jeremiah 26:24. (See: How to Translate Names)

translationWords

- Jonathan
- commander
- Mizpah
- king
- people group, peoples, the people, a people
- Ammon, Ammonites, Ammonitess
- send, send out, sent
- believe, believes, believed, belief

Links:

- Introduction to Jeremiah
- Jeremiah 40 General Notes
- Jeremiah 40 translationQuestions

Jeremiah 40:15-16

UDB:

15 Later Johanan talked with Gedaliah privately. He said, “Allow me to go and murder Ishmael secretly. It would not be good to allow him to come and murder you! If you are killed, what will happen to all the Jews who have returned to this area? They will be scattered, and the other people who remain in Judah will all be killed!”

16 But Gedaliah said to Johanan, “No, I will not allow you to do that. I think that you are lying about Ishmael.”

ULB:

15 So Johanan son of Kareah spoke privately to Gedaliah in Mizpah and said, “Allow me to go kill Ishmael son of Nethaniah. No one will suspect me. Why should he kill you? Why allow all of Judah that has been gathered to you to be scattered and the remnant of Judah destroyed?” 16 But Gedaliah son of Ahikam said to Johanan son of Kareah, “Do not do this thing, for you are telling lies about Ishmael.”

translationNotes

Johanan ... Kareah

See how you translated these men’s names in Jeremiah 40:8. (See: How to Translate Names)

Gedaliah

See how you translated this name in Jeremiah 39:14.

Ishmael ... Nethaniah

See how you translated these men’s names in Jeremiah 40:8.

No one will suspect me

“No one will think that I did it”

Why should he kill you?

Johanan uses a rhetorical question to try to change Gedaliah’s thinking. It can be translated as a statement. AT: “You should not allow him to kill you.” (See: Rhetorical Question)

Why allow all of Judah that has been gathered to you to be scattered and the remnant of Judah destroyed?

Johanan uses a rhetorical question to try to get Gedaliah to think about what will happen if Gedaliah does what Gedaliah is planning to do. AT: "If you do this, all of Judah that has been gathered to you will be scattered and the remnant of Judah will be destroyed." (See: Rhetorical Question)

all of Judah

The word "all" is a generalization. AT: "many of the people of Judah" (See: Hyperbole and Generalization)

that has been gathered to you

This can be translated in active form. AT: "who have come to you" or "whom Yahweh has brought to you" (See: Active or Passive)

to be scattered

This can be translated in active form. AT: "to have the Chaldeans scatter them" or "to flee away to many different lands" (See: Active or Passive)

the remnant of Judah destroyed

This can be translated in active form. AT: "allow the Chaldeans to destroy the remnant of Judah" or "and allow the remnant of Judah to perish" (See: Active or Passive and Ellipsis)

remnant of Judah

"remnant of the people of Judah." See how you translated this in Jeremiah 40:11.

Ahikam

See how you translated this name in Jeremiah 26:24.

translationWords

- Mizpah
- remnant
- Judah, kingdom of Judah

Links:

- Introduction to Jeremiah
- Jeremiah 40 General Notes
- Jeremiah 40 translationQuestions

Jeremiah 41 General Notes

Special concepts in this chapter

Life in Judah

This chapter explains what life was like in Judah after the Babylonian conquest. It was a difficult and dangerous time, but some of the faithful remained in the Promised Land. (See: faithful, faithfulness and Promised Land)

Links:

- **Jeremiah 41:01 Notes**

Jeremiah 41:1-3

UDB:

[1] Ishmael son of Nethaniah was a member of the king's family. He had been one of King Zedekiah's important officials. In the seventh month of that year, he went to Mizpah with ten other men to talk with Gedaliah. While they were eating together, [2] Ishmael and the other ten men jumped up, and with their swords they killed Gedaliah—the man whom the king of Babylon had appointed to be their governor! [3] Ishmael and the other men also killed all the Jews and the Babylonians who his soldiers found with Gedaliah at Mizpah.

ULB:

[1] But it happened that in the seventh month Ishmael son of Nethaniah son of Elishama, from the royal family, and some officers of the king, came—ten men were with him—to Gedaliah son of Ahikam, at Mizpah. They ate food together there in Mizpah. [2] But Ishmael son of Nethaniah, and the ten men who were with him rose up and attacked Gedaliah son of Ahikam son of Shaphan, with the sword. Ishmael killed Gedaliah, whom the king of Babylon had put in charge of the land. [3] Then Ishmael killed all the Judeans who were with Gedaliah in Mizpah and the Chaldean fighting men found there.

translationNotes

it happened that

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

in the seventh month

This is the seventh month of the Hebrew calendar. It is during the last part of September and the first part of October on Western calendars. (See: Hebrew Months and Ordinal Numbers)

Ishmael son of Nethaniah

See how you translated these men's names in Jeremiah 40:8. (See: How to Translate Names)

Elishama

This is the name of a man. (See: How to Translate Names)

Gedaliah son of Ahikam son of Shaphan

See how you translated these men's names in Jeremiah 39:14. (See: How to Translate Names)

in charge of the land

Here “land” represents the people. AT: “in charge of the people of Judah” (See: Metonymy)

Then Ishmael killed

Here “Ishmael” represents himself and the ten men with him. AT: “Then Ishmael and the ten men with him killed” (See: Synecdoche)

the Chaldean fighting men found there

This can be stated in active form. AT: “also the Chaldean soldiers there” (See: Active or Passive)

translationWords

- royal
- family
- king
- Mizpah
- raise, raises, raised, rise, risen, arise, arose
- sword
- Babylon, Babylonian
- Judea
- Chaldea, Chaldean

Links:

- Introduction to Jeremiah
- Jeremiah 41 General Notes
- Jeremiah 41 translationQuestions

Jeremiah 41:4-5

UDB:

[4] The next day, before anyone had found out that Gedaliah had been murdered, [5] eighty men from Shechem, Shiloh, and Samaria came to worship at the temple of Yahweh in Mizpah. They had shaved off their beards and torn their clothes and cut themselves to show that they were mourning. And they had brought grain offerings and incense to burn on the altar.

ULB:

[4] Then it was the second day after the killing of Gedaliah, but no one knew. [5] Some men came from Shechem, from Shiloh, and from Samaria—eighty men who had shaved their beard, torn their clothes, and cut themselves—with food offerings and frankincense in their hands to go to Yahweh's house.

translationNotes

the second day after

The word "second" is the ordinal form of the number 2. Possible meanings are 1) "the day after" or 2) "two days after" (See: Ordinal Numbers)

eighty men

"80 men" (See: Numbers)

who had shaved their beard, torn their clothes, and cut themselves

These are symbolic actions that show that the men are mourning. (See: Symbolic Action)

in their hands

Having things in the hands here is probably a metaphor for carrying those things or having them in their possession. AT: "in their possession" (See: Metonymy)

to go to Yahweh's house

"to go worship Yahweh at his temple"

translationWords

- know, knowledge, make known
- Shechem
- Shiloh
- Samaria, Samaritan
- sacrifice, offering
- frankincense
- house of God, Yahweh's house

Links:

- Introduction to Jeremiah
- Jeremiah 41 General Notes
- Jeremiah 41 translationQuestions

Jeremiah 41:6-7

UDB:

[6] Ishmael son of Nethaniah went out of the city to meet them, weeping as he went. When he reached them, he said, “Come and see what has happened to Gedaliah!”

[7] But as soon as they had all entered the town, Ishmael and his men killed most of them and threw their corpses into a well.

ULB:

[6] So Ishmael son of Nethaniah went out from Mizpah to meet them as they went, walking and weeping. Then it happened that as he encountered them, he said to them, “Come to Gedaliah son of Ahikam!” [7] It came about that when they came into the city, Ishmael son of Nethaniah slaughtered them and threw them into a pit, he and the men who were with him.

translationNotes

to meet them

“to meet the 80 men”

Then it happened

This phrase is used here to mark where the action starts. If your language has a way for doing this, you could consider using it here.

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.

Ishmael son of Nethaniah slaughtered them and threw them into a pit, he and the men who were with him

It is stated it in Jeremiah 41:8 that Ishmael and his men did not kill all 80 men. You can state here that they killed most of the 80 men. AT: “Ishmael son of Nethaniah, and the men who were with him, killed most of the 80 men and threw them into a pit”

translationWords

- slaughter
- pit

Links:

- Introduction to Jeremiah
- Jeremiah 41 General Notes
- Jeremiah 41 translationQuestions

Jeremiah 41:8-9

UDB:

[8] There were only ten of them whom they spared. They were not killed because they promised to Ishmael that if he allowed them to remain alive, they would bring him lots of wheat and barley and olive oil and honey that they had hidden. [9] The well where Ishmael's men had thrown the corpses of the men whom they had murdered was the deep well that King Asa's men had dug in order that they would have water in the city if the army of King Baasha of Israel would surround the city. Ishmael's men filled that well with corpses.

ULB:

[8] But there were ten men among them who said to Ishmael, "Do not kill us, for there are provisions of ours in a field: Wheat and barley, oil and honey." So he did not kill them with their other companions. [9] The cistern where Ishmael threw all the dead bodies that he had killed, was a large cistern that King Asa dug to make a defense against King Baasha of Israel. Ishmael son of Nethaniah filled it in with the dead.

translationNotes

ten men among them

The word "them" refers to the 80 men.

for there are provisions of ours in a field

It is implied that they would give their provisions to Ishmael and his men. AT: "for we will give you our provisions that we have hidden in a field" (See: Assumed Knowledge and Implicit Information)

provisions

supplies to be used to provide for future needs

The cistern where Ishmael ... against King Baasha of Israel

This is background information about the cistern that Ishmael used. King Asa had his men dig the cistern so his people would have a water supply when King Baasha attacked them. (See: Background Information)

that King Asa dug

Here King Asa represents his men. AT: "that King Asa ordered his men to dig" (See: Metonymy)

against King Baasha of Israel

Here King Baasha represents himself and his army. AT: “against Baasha, king of Israel, and his army” (See: Synecdoche)

Ishmael son of Nethaniah filled it

Here Ishmael represents himself and all of his men. AT: “Ishmael and his men filled it” (See: Synecdoche)

with the dead

This nominal adjective can be stated as an adjective. AT: “with those who were dead” or “with those they had killed” (See: Nominal Adjectives)

translationWords

- wheat
- barley
- oil
- honey, honeycomb
- companion
- Asa
- Baasha
- kingdom of Israel

Links:

- Introduction to Jeremiah
- Jeremiah 41 General Notes
- Jeremiah 41 translationQuestions

Jeremiah 41:10

UDB:

10 Then Ishmael and his men captured the king's daughters and some of the other people who had been left in Mizpah by the chief Babylonian guard Nebuzaradan so that Gedaliah would take care of them. Ishmael and his men took those people and started back toward the Ammon area.

ULB:

10 Next Ishmael captured all the other people who were in Mizpah, the king's daughters and all the people who were left in Mizpah whom Nebuzaradan the chief guard had assigned to Gedaliah son of Ahikam. So Ishmael son of Nethaniah captured them and went to cross over to the people of Ammon.

translationNotes

Ishmael captured

Here Ishmael represents himself and his men. AT: "Ishmael and his men captured" (See: Synecdoche)

Nebuzaradan

See how you translated this man's name in Jeremiah 39:9. (See: How to Translate Names)

went to cross over to the people of Ammon

"traveled towards the land of the Ammonites"

translationWords

- people group, peoples, the people, a people
- Mizpah
- chief
- assign, assigned
- Ammon, Ammonites, Ammonitess

Links:

- Introduction to Jeremiah
- Jeremiah 41 General Notes
- Jeremiah 41 translationQuestions

Jeremiah 41:11-12

UDB:

[11] But Johanan son of Kareah and all the other leaders of the Israelite soldiers who had not surrendered to the army of Babylonia heard about what Ishmael son of Nethaniah and his men had done. [12] So they immediately went with all their men to stop them. They caught up with them at the large pool near the city of Gibeon.

ULB:

[11] But Johanan son of Kareah and all the army commanders with him heard of all the harm that Ishmael son of Nethaniah had done. [12] So they took all their men and went to fight against Ishmael son of Nethaniah. They found him at the great pool of Gibeon.

translationNotes

Johanan ... Kareah

See how you translated these men's names in Jeremiah 40:13. (See: How to Translate Names)

Ishmael son of Nethaniah ... found him

Here "Ishmael" represents himself and all of his men. AT: "Ishmael and his men ... found them" (See: Synecdoche)

translationWords

- commander
- Gibeon, Gibeonite

Links:

- Introduction to Jeremiah
- Jeremiah 41 General Notes
- Jeremiah 41 translationQuestions

Jeremiah 41:13-14

UDB:

[13] When all the people whom Ishmael and his men had captured saw Johanan and the soldiers who were with him, they shouted joyfully. [14] So all those who had been captured in Mizpah escaped, and they started to help Johanan.

ULB:

[13] Then it happened that when all the people who were with Ishmael saw Johanan son of Kareah and all the army commanders who were with him, they were very happy. [14] So all the people whom Ishmael had captured at Mizpah turned around and went to Johanan son of Kareah.

translationNotes

Then it happened 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.

when all the people who were with Ishmael

Here "people" refers to those whom Ishmael and his men had captured.

whom Ishmael had captured

Here "Ishmael" represents himself and all of his men. AT: "whom Ishmael and his men had captured" (See: Synecdoche)

Links:

- Introduction to Jeremiah
- Jeremiah 41 General Notes
- Jeremiah 41 translationQuestions

Jeremiah 41:15-16

UDB:

15 But Ishmael son of Nethaniah and eight of his men escaped and fled to the Ammon area. 16 Then Johanan son of Kareah and the men who were with him gathered together all the people whom they had rescued at Gibeon. They included soldiers and women and children and some of the king's palace officials. They were all people whom Ishmael and his men had captured after they had killed Gedaliah.

ULB:

15 But Ishmael son of Nethaniah fled with eight men from Johanan. He went to the people of Ammon. 16 Johanan son of Kareah and all the army commanders with him took from Mizpah all the people who had been rescued from Ishmael son of Nethaniah. This was after Ishmael had killed Gedaliah son of Ahikam. Johanan and his companions took the strong men, the fighting men, the women and children, and the eunuchs who had been rescued at Gibeon.

translationNotes

He went to the people of Ammon

"He" refers to Ishmael who represents himself and the eight men with him. AT: "They went to the people of Ammon" (See: Synecdoche)

who had been rescued

This can be stated in active form. AT: "whom they had rescued" (See: Active or Passive)

This was after Ishmael had killed Gedaliah son of Ahikam

The author stops the story to refer to a previous event so that the order of events are understood. (See: Background Information)

the strong men, the fighting men

These both refer to soldiers. AT: "the soldiers"

who had been rescued at Gibeon

This can be stated in active form. AT: "whom they had rescued at Gibeon" (See: Active or Passive)

translationWords

- Ammon, Ammonites, Ammonitess
- commander
- companion
- eunuch, eunuchs
- Gibeon, Gibeonite

Links:

- Introduction to Jeremiah
- Jeremiah 41 General Notes
- Jeremiah 41 translationQuestions

Jeremiah 41:17-18

UDB:

17 They took them all to Geruth Kimham village near Bethlehem. And they all prepared to go to Egypt. 18 They were worried about what the soldiers of Babylonia would do to them when they found out that Ishmael had killed Gedaliah, who had been appointed by the king of Babylonia to be their governor.

ULB:

17 Then they went and stayed for a while in Geruth Kimham, which is near Bethlehem. They were going to go to Egypt 18 because of the Chaldeans. They were afraid of them since Ishmael son of Nethaniah had killed Gedaliah son of Ahikam, whom the king of Babylon had put in charge of the land.

translationNotes

they went

"Johanan, his companions, and all the people they rescued went"

Geruth Kimham

This is the name of a place. (See: How to Translate Names)

because of the Chaldeans

It is implied that they were afraid that the Chaldeans would attack them. AT: "because they thought the Chaldeans may attack them" (See: Assumed Knowledge and Implicit Information)

in charge of the land

Here "land" represents the people. AT: "in charge of the people of Judah" (See: Metonymy)

translationWords

- Bethlehem, Ephrathah
- Egypt, Egyptian
- Chaldea, Chaldean
- fear, fears, afraid
- king
- Babylon, Babylonian

Links:

- Introduction to Jeremiah
- Jeremiah 41 General Notes
- Jeremiah 41 translationQuestions

Jeremiah 42 General Notes

Special concepts in this chapter

Life in Babylon

The remaining army commanders, who scattered after the Babylonian victory, asked Jeremiah to ask Yahweh about where they should go. Yahweh encouraged them to go to Babylon because they would soon return to the Promised Land. They would be punished if they went to Egypt or anywhere else. (See: Promised Land)

Links:

- **Jeremiah 42:01 Notes**

Jeremiah 42:1-3

UDB:

[1] Then Johanan son of Kereah and Jezaniah son of Hoshaiah, and all the other leaders of the Israelite soldiers who had not surrendered to the army of Babylonia, and many other people, including those who were important and those who were not important, came to me. [2] They said, "Please listen to our request and pray to Yahweh our God for all of us. Although we were previously a huge number of people, you can see that now we are only a small number of people who have survived. [3] Pray that Yahweh our God will show us what we should do and where we should go."

ULB:

[1] Then all the army commanders and Johanan son of Kareah, Jezaniah son of Hoshaiah, and all the people from the least to the greatest approached Jeremiah the prophet. [2] They said to him, "Let our pleas come before you. Pray for us to Yahweh your God for these people who remain since we are so few in number, as you see. [3] Ask Yahweh your God to tell us the way we should go and what we should do."

translationNotes

Johanan ... Kareah

See how you translated these men's names in Jeremiah 40:13. (See: How to Translate Names)

Jezaniah ... Hoshaiah

These are the names of men. (See: How to Translate Names)

all the people from the least to the greatest

This is a way to refer to people from every social status. Here "least" and "greatest" represent those who are least important and those who are most important. AT: "all the people from every social status" or "all the people, including the least important and the most important people" (See: Merism)

all the people

Most likely not every individual in the town went. The word "all" is a generalization that means very many people went. AT: "many other people" (See: Hyperbole and Generalization)

Let our pleas come before you

"Let us present our urgent request to you." The abstract noun "pleas" can be stated as a verb. AT: "Listen as we plead with you" (See: Abstract Nouns)

translationWords

- commander
- Jeremiah
- prophet, prophets, prophecy, prophesy, seer, prophetess
- plead, pleading, plea
- pray, prayer, prayers, prayed
- Yahweh
- God
- people group, peoples, the people, a people

Links:

- Introduction to Jeremiah
- Jeremiah 42 General Notes
- Jeremiah 42 translationQuestions

Jeremiah 42:4-6

UDB:

[4] I replied, “Okay, I will pray to Yahweh our God, like you have requested, and I will tell you what he says. I will tell you everything.”

[5] They replied to me, ”We know that Yahweh our God will be a faithful witness against us if we refuse to do everything that he tells us to do. [6] We are requesting you to ask Yahweh our God what we should do. When he replies, we will obey him, whether we like what he says or not. We will do that because we know that things will go well for us if we obey him.”

ULB:

[4] So Jeremiah the prophet said to them, “I have heard you. Look, I will pray to Yahweh your God as you have requested. Whatever Yahweh answers, I will tell you. I will keep nothing back from you.” [5] They said to Jeremiah, ”May Yahweh be a true and faithful witness against us, if we do not do everything that Yahweh your God tells us to do. [6] Whether it is good or if it is bad, we will obey the voice of Yahweh our God, to whom we are sending you, so that it may be well with us when we obey the voice of Yahweh our God.”

translationNotes

Look

“Pay attention to what I am about to tell you”

I will keep nothing back from you

The phrase “keep nothing back from you” is an idiom that means to tell someone everything. This can be stated in positive form. AT: “I will tell you everything the Lord tells me” (See: Idiom and Active or Passive)

May Yahweh be

This is a way of beginning an oath. AT: “We ask Yahweh to be” or “Yahweh will be”

true and faithful

Here these words share similar meanings. They describe Yahweh as a witness whom no one will be able to contradict. AT: “trustworthy” (See: Doublet)

Whether it is good or if it is bad

The people mention both extremes to emphasize that they will obey no matter what Yahweh’s answer is. AT: “Whatever he answers” (See: Merism)

the voice of Yahweh our God

Here “voice” represents what Yahweh says. AT: “what Yahweh our God says” or “we will obey Yahweh our God” (See: Metonymy)

translationWords

- true, truth, truths
- faithful, faithfulness
- witness, witnesses, eyewitness, eyewitnesses
- good, goodness
- obey, obedient, obedience
- voice
- send, send out, sent

Links:

- Introduction to Jeremiah
- Jeremiah 42 General Notes
- Jeremiah 42 translationQuestions

Jeremiah 42:7-10

UDB:

[7] So I prayed to Yahweh, and ten days later he gave me his reply. [8] So I summoned Johanan son of Kereah and all the other leaders of the and all the other people, including those who were important and those who were not important. [9] I said to them, "You told me to tell Yahweh, the God of Israel what you were requesting. This is what he replied: [10] 'You should stay here in this land. If you do that, I will cause your nation to be strong and not be weak. I will cause you to prosper and not be exiled again. I will stop the disasters that I made you experience.

ULB:

[7] At the end of ten days, the word of Yahweh came to Jeremiah. [8] So Jeremiah called to Johanan son of Kareah and all the army commanders with him, and to all the people from the least to the greatest. [9] Then he said to them, "This is what Yahweh, the God of Israel—to whom you sent me so I might lay your pleas before him—says, [10] 'If you go back and live in this land, then I will build you and not tear you down; I will plant you and not pull you up, for I will turn back the disaster that I have brought on you.

translationNotes

the word of Yahweh came to Jeremiah

This idiom is used to announce that God gave messages to Jeremiah. See how you translated a similar phrase in Jeremiah 1:2. AT: "Yahweh gave messages to Jeremiah" or "Yahweh spoke to Jeremiah" (See: Idiom)

to all the people from the least to the greatest

This is a way to refer to people from every social status. Here "least" and "greatest" represent those who are least important and those who are most important. See how you translated this in Jeremiah 42:1. AT: "to all the people from every social status" or "to all the people, including the least important and the most important people" (See: Merism)

to all the people

Most likely not every individual in the town went. The word "all" is a generalization that means very many people went. AT: "to many other people" (See: Hyperbole and Generalization)

I might lay your pleas before him

"I would present your urgent request to him." Telling the people's request to Yahweh is spoken of as if Jeremiah laid their requests in front of Yahweh. AT: "I might tell him your requests" (See: Metaphor)

I will build you and not tear you down

Yahweh refers to the people of Israel like a wall that can be built or torn down. AT: “I will cause you to prosper and I will not destroy you” (See: Metaphor)

I will plant you and not pull you up

Yahweh uses another example to express how he will cause the people of Israel to prosper and not be destroyed. He refers to them like a plant in the same way he referred to them as a wall. (See: Metaphor and Parallelism)

I will turn back the disaster that I have brought on you

A disaster is here spoken of as something that a person can put onto someone else. AT: “I will prevent the disaster that I have caused to happen to you” (See: Metaphor)

translationWords

- word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures
- commander
- Israel, Israelites
- life, live, lived, lives, living, alive
- turn, turn away, turn back

Links:

- Introduction to Jeremiah
- Jeremiah 42 General Notes
- Jeremiah 42 translationQuestions

Jeremiah 42:11-12

UDB:

[11] But do not be afraid of the king of Babylon anymore, because I will be with you. I will rescue you from his power. [12] I will be merciful to you by causing him to act kindly toward you. So as a result, he will allow you to stay here in your land.'

ULB:

[11] Do not fear the king of Babylon, whom you are fearing. Do not fear him—this is Yahweh's declaration—since I am with you to save you and rescue you from his hand. [12] For I will give you mercy. I will have compassion on you, and I will bring you back to your land.

translationNotes

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

to save you and rescue you

The words "save" and "rescue" mean the same thing and emphasize that Yahweh will, indeed, save. AT: "to save you completely" (See: Doublet)

rescue you from his hand

Here the word "hand" refers to power and authority. AT: "rescue you from his power" or "rescue you from him" (See: Metonymy)

translationWords

- fear, fears, afraid
- Babylon, Babylonian
- declare, declaration
- save, saves, saved, safe
- hand, right hand, to hand over
- mercy, merciful
- compassion, compassionate

Links:

- Introduction to Jeremiah
- Jeremiah 42 General Notes
- Jeremiah 42 translationQuestions

Jeremiah 42:13-14

UDB:

[13] But if you refuse to obey Yahweh our God, and if you say 'We will not stay here; [14] instead, we will go to Egypt. There we will not experience any wars, we will not hear trumpets signaling our soldiers to prepare for battles, and we will not be hungry.'

ULB:

[13] But suppose that you say, "We will not stay in this land"—if you do not listen to my voice, the voice of Yahweh your God. [14] Suppose that you say, "No! We will go to the land of Egypt, where we will not see any war, where we will not hear the sound of the trumpet, and we will not go hungry for food. We will live there."

translationNotes

if you do not listen to my voice, the voice of Yahweh your God

Here "voice" represents a command. To not obey is like the people did not hear Yahweh's command. AT: "if you do not obey my commands, even though I am Yahweh, your God" (See: Metonymy)

where we will not see any war, where we will not hear the sound of the trumpet

Both of these phrases describe being at war by the ability to see or hear it. AT: "where we will not experience the hardships of war" (See: Parallelism)

we will not go hungry for food

Being hungry for food is used to describe famine. (See: Metonymy)

translationWords

- voice
- Egypt, Egyptian
- trumpet

Links:

- Introduction to Jeremiah
- Jeremiah 42 General Notes
- Jeremiah 42 translationQuestions

Jeremiah 42:15-17

UDB:

[15] Listen now! you people who are left in Judah! Listen to what Yahweh, commander of the angel armies, the God whom Israel worships, says to you: 'If you are determined to go to Egypt, and if you go and live there, [16] you will experience those wars and famines that you are afraid of, and you will all die there. [17] That is what will happen to all you who are determined to go to Egypt and live there. Some of you will be killed by the swords of your enemies, and others of you will die from famines and from diseases. None of you will escape the disasters that I will bring on you.'

ULB:

[15] Now listen to this word of Yahweh, you remnant of Judah. Yahweh of hosts, God of Israel, says this, 'If you actually set out to go to Egypt, to go and live there, [16] then the sword that you fear will overtake you there in the land of Egypt. The famine that you are worrying about will pursue you to Egypt, and you will die there. [17] So it will happen that all the men who set out to go to Egypt to live there will die by sword, famine, or plague. There will be no survivor of them, no one to escape the disaster that I will bring on them.

translationNotes

Now

The word "now" does not mean "at this moment," but is used to draw attention to the important point that follows.

to this word of Yahweh

"to Yahweh's message"

Yahweh of hosts ... says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

the sword that you fear will overtake you

Here "the sword" represents war. The Israelites experiencing war even if they go to Egypt is spoken of as if the sword would chase after the people catch up with them. AT: "you will experience the terrible results of war" (See: Metonymy and Personification)

The famine that you are worrying about will pursue you to Egypt

The Israelites experiencing famine even in Egypt is spoken of as if famine would chase after them. AT: “You worry about famine in Israel but if you go to Egypt you will suffer from famine there” (See: Personification)

all the men who set out

The men are used to refer to all the people because they are the leaders in their families. AT: “anyone who sets out” (See: Synecdoche and When Masculine Words Include Women)

set out to go to

“depart for” or “leave for”

the disaster that I will bring on them

Causing a disaster is spoken of as if disaster were an object that is brought to a person. AT: “the disaster that I will cause to happen to them” (See: Metaphor)

translationWords

- word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures
- remnant
- Judah, kingdom of Judah
- Yahweh of hosts, God of hosts, host of, Lord of hosts
- Egypt, Egyptian
- sword
- famine
- death, die, dead
- plague

Links:

- Introduction to Jeremiah
- Jeremiah 42 General Notes
- Jeremiah 42 translationQuestions

Jeremiah 42:18-19

UDB:

[18] And Yahweh, commander of the angel armies, the God whom Israel worships, also says this: 'Because I was very angry, I severely punished all the people of Jerusalem. I will do the same things to you when you go to Egypt. The result will be that people will curse you. They will be horrified about what has happened to you. They will make fun of you, and you will never see this land again.'

[19] You little group of people of Judah who are still alive, listen to me: Yahweh has told you, 'Do not go to Egypt.' So do not forget what I have warned you today.

ULB:

[18] For Yahweh of hosts, God of Israel, says this: Just as my wrath and my fury were poured out on the inhabitants of Jerusalem, in the same way my fury will be poured out on you if you go to Egypt. You will become an object of cursing and a horror, an object for speaking curses, and something dishonorable, and you will not see this place again.'" [19] Then Jeremiah said, "Yahweh has spoken concerning you—the remnant of Judah. Do not go to Egypt! You certainly know that I have been a witness against you today.

translationNotes

Yahweh of hosts ... says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

my wrath and my fury were poured out on the inhabitants of Jerusalem

Yahweh punishing people because he is very angry is spoken of as if wrath and fury were liquids that he poured out on the people. This can be stated in active form. AT: "I became very angry and punished the people of Jerusalem" (See: Metaphor and Active or Passive)

my wrath and my fury

The words "wrath" and "fury" mean basically the same thing. Together they emphasize the intensity of his wrath. AT: "my terrible wrath" (See: Doublet)

in the same way my fury will be poured out on you

Yahweh punishing people because he is very angry is spoken of as if fury were a liquid that he pours out on the people. This can be stated in active form. AT: "I will became very angry and punish you" (See: Metaphor and Active or Passive)

You will become an object of cursing and a horror, an object for speaking curses, and something dishonorable

All of these statements mean basically the same thing and emphasize how badly the nations will treat the people of Judah after Yahweh punishes them. AT: “People will be terrified when they see what has happened to you. They will curse and mock you” (See: Parallelism)

I have been a witness against you

The phrase “been a witness against” is an idiom that means to give a warning. AT: “I have warned you” (See: Idiom)

translationWords

- wrath, fury
- Jerusalem
- curse, cursed, curses, cursing
- dishonor, dishonorable
- witness, witnesses, eyewitness, eyewitnesses

Links:

- Introduction to Jeremiah
- Jeremiah 42 General Notes
- Jeremiah 42 translationQuestions

Jeremiah 42:20-22

UDB:

[20] You made a life-and-death mistake when you requested me to pray to Yahweh our God and claimed to be willing to obey everything he said. [21] So today I have told you exactly what he said, but I know that you will not obey Yahweh our God now, just as you have not obeyed him previously. [22] You want to go to Egypt and live there. So now, you can be sure of this: All of you will die there. Some of you will be killed by the swords of your enemies and others will die from famines or from diseases."

ULB:

[20] For you fatally deceived yourselves when you sent me to Yahweh your God and said, 'Pray to Yahweh our God for us. Everything that Yahweh our God says, tell us, and we will carry it out.' [21] For I have reported to you today, but you have not listened to the voice of Yahweh your God or to anything about which he sent me to you. [22] So now, you should certainly know that you will die by sword, famine, and plague in the place where you desired to go to live."

translationNotes

we will carry it out

This is an idiom. AT: "we will do it" (See: Idiom)

you have not listened

"you have not paid attention"

to the voice of Yahweh your God

Here "voice" represents what Yahweh commanded. AT: "to what Yahweh your God commanded" (See: Metonymy)

now

The word "now" does not mean "at this moment," but is used to draw attention to the important point that follows.

you will die by sword

Here "sword" represents war. AT: "you will die in warfare" (See: Metonymy)

in the place where you desired to go to live

They desired to live in Egypt. This can be stated explicitly. AT: “in Egypt, where you thought you would be safe” (See: Assumed Knowledge and Implicit Information)

translationWords

- send, send out, sent
- pray, prayer, prayers, prayed
- report
- voice
- know, knowledge, make known
- sword
- famine
- plague

Links:

- Introduction to Jeremiah
- Jeremiah 42 General Notes
- Jeremiah 42 translationQuestions

Jeremiah 43 General Notes

Special concepts in this chapter

They did not believe Jeremiah

After Jeremiah prophesied the destruction of Judah, the people did not believe him. Judah was conquered and destroyed. Even after this, the people did not believe they would be safe in Babylon as Jeremiah prophesied. This is shocking. (See: prophet, prophets, prophecy, prophesy, seer, prophetess and believe, believes, believed, belief)

Babylon invades Egypt

Babylon is described as invading part of Egypt. This would have been unthinkable for the people. It would have gotten their attention.

Other possible translation issues in this chapter

Symbolic actions

Jeremiah's burial of the stones was intended to be a symbolic action for the people. This was supposed to teach the people a lesson. (See: Assumed Knowledge and Implicit Information)

Links:

- **Jeremiah 43:01 Notes**

Jeremiah 43:1-3

UDB:

[1] So I finished telling to the people that message from Yahweh our God. [2] But then Johanan son of Kareah and Azariah son of Hoshaiah and some other insolent men said to me, "You are lying! Yahweh our God has not told us that we should not go to Egypt! [3] We think that Baruch son of Neriah has urged you to say this, in order that if we stay here, the soldiers from Babylonia will seize us and kill us or take us to Babylonia."

ULB:

[1] It happened that Jeremiah finished proclaiming to all the people all the words of Yahweh their God that Yahweh their God had told him to say. [2] Azariah son of Hoshaiah, Johanan son of Kareah, and all the arrogant men said to Jeremiah, "You are telling lies. Yahweh our God has not sent you to say, 'Do not go to Egypt to live there.' [3] For Baruch son of Neriah is inciting you against us to deliver us into the hand of the Chaldeans, for you to cause our death and to make us captives in Babylon."

translationNotes

It happened that

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

Azariah

Possible meanings are 1) this is another name for Jezaniah in Jeremiah 42:1 or 2) this is a different son of Hoshaiah. (See: How to Translate Names)

Hoshaiah

See how you translated this man's name in Jeremiah 42:1. (See: How to Translate Names)

Johanan ... Kareah

See how you translated these men's names in Jeremiah 40:13. (See: How to Translate Names)

inciting

to cause someone to act in a harmful or violent way

to deliver us into the hand of the Chaldeans

Here “hand” represents power or control. AT: “to give us over to the Chaldeans” (See: Metonymy)

for you to cause our death and to make us captives in Babylon

The abstract noun “death” can be stated as “to kill.” AT: “for you to cause the Chaldeans to either kill us or to take us as captives to Babylon” (See: Abstract Nouns)

translationWords

- Jeremiah
- proclaim, proclamation
- people group, peoples, the people, a people
- word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures
- God
- Yahweh
- Azariah
- arrogant
- send, send out, sent
- Egypt, Egyptian
- life, live, lived, lives, living, alive
- Baruch
- hand, right hand, to hand over
- Chaldea, Chaldean
- death, die, dead
- captive, captivity
- Babylon, Babylonian

Links:

- Introduction to Jeremiah
- Jeremiah 43 General Notes
- Jeremiah 43 translationQuestions

Jeremiah 43:4-7

UDB:

[4] So Johanan and the other leaders of the Judean soldiers and many of the other people who were there refused to obey Yahweh's command to stay in Judah. [5] Johanan and all the other leaders gathered together all the people who had returned from the other countries to which they had been scattered. [6] They included men, women, children, the king's daughters, and all those whom Nebuzaradan had left with Gedaliah, and they also took Baruch and me. [7] They refused to obey Yahweh, and they took us all to Egypt, as far as the city of Tahpanhes.

ULB:

[4] So Johanan son of Kareah, all the princes of the army, and all the people refused to listen to Yahweh's voice to live in the land of Judah. [5] Johanan son of Kareah and all the army commanders took away all the remnant of Judah who had returned from all the nations where they had been scattered to live in the land of Judah. [6] They took the men and women, the children and the king's daughters, and every person whom Nebuzaradan, the commander of the king's bodyguards, had let remain with Gedaliah son of Ahikam son of Shaphan. They also took Jeremiah the prophet and Baruch son of Neriah. [7] They went to the land of Egypt, to Tahpanhes, because they did not listen to Yahweh's voice.

translationNotes

all the people

This probably did not include every individual there. The word "all" is a generalization that means many people. AT: "many of the people" (See: Hyperbole and Generalization)

refused to listen to Yahweh's voice

Here "voice" represents commands. And here "to listen" means "to obey." AT: "would not obey Yahweh's command" (See: Metonymy)

where they had been scattered

This can be stated in active form. AT: "where Yahweh had scattered them" (See: Active or Passive)

Nebuzaradan

See how you translated this man's name in Jeremiah 39:9. (See: How to Translate Names)

Gedaliah ... Ahikam ... Shaphan

See how you translated these men's names in Jeremiah 39:14. (See: How to Translate Names)

Tahpanhes

See how you translated the name of this city in Jeremiah 2:16. (See: How to Translate Names)

translationWords

- prince, princess
- voice
- Judah, kingdom of Judah
- commander
- remnant
- nation
- prophet, prophets, prophecy, prophesy, seer, prophetess

Links:

- Introduction to Jeremiah
- Jeremiah 43 General Notes
- Jeremiah 43 translationQuestions

Jeremiah 43:8-10

UDB:

[8] While we were at Tachpanches, Yahweh gave me another message. He said, [9] "While the people of Judah are watching you, take some large rocks and bury them under the brick pavement at the entrance to the king's palace there at Tachpanches. [10] Then say to the people of Judah, 'This is what Yahweh, commander of the angel armies, the God whom Israel worships, says: "I will summon Nebuchadnezzar the king of Babylon, who does my work, to come with his army to Egypt. I will set up his throne over these stones that I told Jeremiah to bury. And Nebuchadnezzar will set up his tent there to show that he has become the king of Egypt.

ULB:

[8] So the word of Yahweh came to Jeremiah in Tahpanhes, saying, [9] "Take some large stones in your hand, and, in the sight of the people of Judah, hide them in the mortar in the pavement at the entrance to Pharaoh's house in Tahpanhes." [10] Then say to them, "Yahweh of hosts, God of Israel, says this, 'See, I am about to send messengers to take Nebuchadnezzar king of Babylon as my servant. I will place his throne over these stones that you, Jeremiah, have buried. Nebuchadnezzar will place his pavilion over them.

translationNotes

the word of Yahweh came to Jeremiah in Tahpanhes, saying,

The idiom "the word of Yahweh came to" is used to introduce a special message from God. See how you translated a similar phrase in Jeremiah 1:4. AT: "Yahweh gave a message to Jeremiah in Tahpanhes. He said," or "Yahweh spoke this message to Jeremiah in Tahpanehs:" (See: Idiom)

in the sight of the people of Judah

The abstract noun "sight" can be expressed with the verb "watching." AT: "while the people of Judah are watching" (See: Abstract Nouns)

mortar

a substance used to hold bricks together

to Pharaoh's house

"to Pharaoh's royal building"

Yahweh of hosts ... says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

I will place his throne over these stones that you, Jeremiah, have buried. Nebuchadnezzar will place his pavilion over them

Both the king's "throne" and "pavilion" are used to refer to his royal authority. AT: "I will cause him to rule as king over the people of Egypt. He will place his throne and pavilion over these stones you have buried" (See: Metonymy)

pavilion

a very large tent

translationWords

- Pharaoh, king of Egypt
- house
- Yahweh of hosts, God of hosts, host of, Lord of hosts
- Israel, Israelites
- messenger
- Nebuchadnezzar
- servant, slave, slavery
- throne
- bury, buried, burial

Links:

- Introduction to Jeremiah
- Jeremiah 43 General Notes
- Jeremiah 43 translationQuestions

Jeremiah 43:11-13

UDB:

11 When his army comes, they will attack Egypt. Then those will die who I have determined must die, those who I have determined must be captured will be captured, and those who I have determined must be killed by swords will be killed by swords. 12 Nebuchadnezzar's soldiers will burn down the temples of the gods of Egypt and take away their idols as souvenirs. His troops will clean Egypt like a shepherd cleans lice from his cloak and leave without having been harmed. 13 But before they leave, they will have torn down the pillars that are in the temple of their sun god and burned all of the temple of the false Egyptian gods.“”’

ULB:

11 For he will come and attack the land of Egypt. Anyone who is assigned to death will be given to death. Anyone who is assigned to captivity will be taken captive. Anyone who is assigned to the sword will be given to the sword. 12 Then I will light a fire in the temples of Egypt's gods. Nebuchadnezzar will burn them or capture them. He will clean out the land of Egypt just as shepherds clean vermin off their clothes. He will go out from that place in victory. [1] , some ancient and modern versions have . 13 He will break the stone pillars at Heliopolis in the land of Egypt. He will burn the temples of Egypt's gods.’”

43:12 [1]Instead of *I will light a fire he will light a fire*

translationNotes

General Information:

Yahweh continues telling his message.

he will come

Here “he” refers to Nebuchadnezzar who represents his whole army. AT: “Nebuchadnezzar's army will come” (See: Metonymy)

Anyone who is assigned to death will be given to death

The abstract noun “death” can be stated as “die.” This can be stated in active form. AT: “Everyone will die whom I have decided must die” (See: Active or Passive)

Anyone who is assigned to captivity will be taken captive

This can be stated in active form. AT: “The Babylonians will take everyone captive whom I have decided must go into captivity” (See: Active or Passive)

Anyone who is assigned to the sword will be given to the sword

Here “sword” represents battle. This can be stated in active form. AT: “Everyone will die in battle whom I have decided will die in battle” (See: Metonymy and Active or Passive)

Then I will light a fire

Here “I” refers to Yahweh. This represents Yahweh sending the Babylonian army to light a fire. AT: “Then I will cause the Babylonian army to light a fire” (See: Metonymy)

Nebuchadnezzar will ... He will

Here Nebuchadnezzar represents his army. AT: “Nebuchadnezzar’s army will ... They will” (See: Metonymy)

burn them or capture them

“burn the Egyptian idols or take them”

He will clean out the land of Egypt just as shepherds clean vermin off their clothes

Taking or destroying everything in Egypt is compared to how a shepherd carefully cleans off his clothes. AT: “He will take or destroy everything valuable in Egypt just as a shepherd is careful to get every insect off of his clothes” (See: Simile)

Heliopolis

This is the name of a city. The name means “city of the sun.” In this city was a temple where they worshiped a sun god. (See: How to Translate Names and Assumed Knowledge and Implicit Information)

translationWords

- assign, assigned
- death, die, dead
- captive, captivity
- sword
- fire
- temple

- god, gods, goddess
- clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes
- shepherd, to shepherd
- pillar, column

Links:

- Introduction to Jeremiah
- Jeremiah 43 General Notes
- Jeremiah 43 translationQuestions

Jeremiah 44 General Notes

Important figures of speech in this chapter

Idiom

The people called Ashtoreth the goddess of the Canaanites, “the queen of heaven.” (See: Idiom and prophet, prophets, prophecy, prophesy, seer, prophetess)

Links:

- **Jeremiah 44:01 Notes**

Jeremiah 44:1-3

UDB:

[1] This is the message that Yahweh gave me concerning the Judeans who were living in northern Egypt—in Migdol, Tachpanches, and Memphis—and in the region of Pathros in southern Egypt: [2] "This is what I, Yahweh, commander of the angel armies, the God whom Israel worships, say: You saw the disaster that I caused the people in Jerusalem and the other towns in Judah to experience. Those towns are now ruined and deserted. [3] That happened because I was extremely angry with them on account of their being very wicked. They burned incense to other gods and worshiped them. They were gods that you previously did not know about, and your ancestors also did not know about them.

ULB:

[1] The word that came to Jeremiah concerning all the Judeans who lived in the land of Egypt, the ones staying in Migdol, Tahpanhes, Memphis, and in Upper Egypt. [2] "Yahweh of hosts, God of Israel, says this: You yourselves have seen all the disasters that I brought on Jerusalem and all the cities of Judah. See, they are ruins today. There is no one to live in them. [3] This is because of the wicked things they did to offend me by going to burn incense and to worship other gods. These were gods that neither they themselves, nor you, nor your ancestors knew.

translationNotes

The word that came to Jeremiah

It is implied that the word that came to Jeremiah was from Yahweh. This idiom is used to introduce a special message from God. See how you translated a similar phrase in Jeremiah 7:1. AT: "This is the message that Yahweh gave to Jeremiah" or "This is the message that Yahweh spoke to Jeremiah" (See: Idiom)

Migdol

This is the name of a city. (See: How to Translate Names)

Tahpanhes ... Memphis

Translate the names of these cities as you did in Jeremiah 2:16. (See: How to Translate Names)

in Upper Egypt

This refers to the southern region of Egypt. It is sometime called "Pathros."

Yahweh of hosts ... says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

You yourselves have seen

The word “yourselves” is used for emphasis to specify the people of Judea who live in the land of Egypt. (See: Reflexive Pronouns)

all the disasters that I brought on Jerusalem and all the cities of Judah

Causing disasters is spoken of as if disasters were an object that can be put on something. AT: “all the disaster that I caused to happen to Jerusalem and all the cities of Judah” (See: Metaphor)

See

“Listen” or “Pay attention” or “Be sure you understand this:”

they did to offend me

“the people of Jerusalem and all the cities of Judah did to offend me”

they themselves

The word “themselves” is used for emphasis to specify the people of Jerusalem and the other cities of Judah. AT: “the people from the ruined cities” (See: Reflexive Pronouns)

translationWords

- word, words
- Jeremiah
- Judea
- life, live, lived, lives, living, alive
- Egypt, Egyptian
- Yahweh of hosts, God of hosts, host of, Lord of hosts
- God
- Israel, Israelites
- Jerusalem
- Judah, kingdom of Judah
- ruin, ruins
- evil, wicked, wickedness
- incense
- worship

- god, gods, goddess
- know, knowledge, make known

Links:

- Introduction to Jeremiah
- Jeremiah 44 General Notes
- Jeremiah 44 translationQuestions

Jeremiah 44:4-6

UDB:

[4] Many times I sent my prophets who served me, to say to them, 'Do not do those abominable things that I hate!' [5] But my people would not pay any attention to what I said to them. They would not turn away from their wicked behavior, or stop burning incense to worship other gods. [6] So I poured out the consequences of my great anger on them. My punishment fell on the streets of Jerusalem and on the other towns in Judah like a fire. It caused those towns to be ruined and deserted, and they are still like that.

ULB:

[4] So I repeatedly sent all of my servants the prophets to them. I sent them to say, 'Stop doing these abominable things that I hate.' [5] But they did not listen. They refused to pay attention or turn from their wickedness in burning incense to other gods. [6] So my fury and my wrath were poured out and kindled a fire in the cities of Judah and the streets of Jerusalem. So they became ruins and devastations, as at this present day."

translationNotes

So I repeatedly sent

The word "I" refers to Yahweh.

or turn from their wickedness in burning incense to other gods

To stop doing something is spoken of as if it were physically turning away from something. AT: "or to stop behaving wickedly by burning incense to other gods" (See: Metaphor)

my fury and my wrath were poured out

Becoming angry and punishing people is spoken of as if fury and wrath were liquids there could be poured on people. This can be stated in active form. AT: "I became very angry and punished them" (See: Metaphor and Active or Passive)

my fury and my wrath

The words "fury" and "wrath" mean basically the same thing and emphasize the intensity of his wrath. AT: "my terrible wrath" (See: Doublet)

kindled a fire

Yahweh becoming angry and punishing the people of Judah is spoken of as his fury and wrath were a fire. AT: "my fury and wrath were like a fire" or "my punishment was like a fire" (See: Metaphor)

they became ruins and devastations

The words “ruins” and “devastations” mean basically the same thing. Together they emphasize the complete devastation of Judah and Jerusalem. AT: “they became completely devastated” (See: Doublet)

as at this present day

This refers to the current time at which Yahweh was speaking this message.

translationWords

- send, send out, sent
- servant, slave, slavery
- prophet, prophets, prophecy, prophesy, seer, prophetess
- abomination, abominable
- turn, turn away, turn back
- wrath, fury
- fire
- ruin, ruins
- devastate, devastation

Links:

- Introduction to Jeremiah
- Jeremiah 44 General Notes
- Jeremiah 44 translationQuestions

Jeremiah 44:7-8

UDB:

[7] So now I, Yahweh, commander of the angel armies, the God whom Israel worships, ask you: Why are you causing yourselves to experience these disasters? Do you not realize that because of what you are doing, soon there will be no more men or women or children or infants left among you who have come here to Egypt from Judah? [8] Why are you provoking me and causing me to be very angry by burning incense to the idols that you have made here in Egypt? If you continue doing this, you will destroy yourselves, and you will cause yourselves to be people whom all the nations on the earth will curse and despise.

ULB:

[7] So now Yahweh the God of hosts and the God of Israel, says this, "Why are you doing great wickedness against yourselves? Why are you causing yourselves to be cut off from among Judah—men and women, children and babies? No remnant of you will be left. [8] By your wickedness you have offended me with the deeds of your hands, by burning incense to other gods in the land of Egypt, where you have gone to live. You have gone there so that you will be destroyed, so that you will be a curse and a reproach among all the nations of the earth.

translationNotes

Why are you doing ... yourselves? Why are you causing ... and babies?

Yahweh uses these questions to rebuke the people for doing things that cause him to punish them. AT: "You are doing ... yourselves. You are causing ... and babies." (See: Rhetorical Question)

Why are you doing great wickedness against yourselves?

The abstract noun "wickedness" can be stated as "wicked." AT: "Why are you doing these wicked things that harm yourselves?" or "You are doing wicked things that cause terrible things to happen to you." (See: Abstract Nouns)

Why are you causing yourselves to be cut off from among Judah ... and babies?

Being separated from the people of Judah is spoken of as if the people are cut off from Judah the way a person may cut off a branch from a vine or cut off a piece of cloth. This can be stated in active form. AT: "Why are you causing me to remove you from the people of Judah ... and babies?" or "You are causing me to remove you from the people of Judah ... and babies." (See: Metaphor and Active or Passive)

By your wickedness you have offended me with the deeds of your hands

The abstract noun "wickedness" represents actions that are "wicked." Here "hand" represents the whole person. AT: "You have offended me with the wicked things you have done" (See: Abstract Nouns and Synecdoche)

You have gone there so that ... so that

"The result of going to Egypt is that ... and that"

you will be destroyed

This can be stated in active form. AT: "you will cause me to destroy you" or "you will destroy yourselves" (See: Active or Passive)

you will be a curse and a reproach among all the nations of the earth

Here "nations" represent the people. AT: "all the people of all the nations of the earth will curse you and hate you" (See: Metonymy)

translationWords

- Yahweh
- Yahweh of hosts, God of hosts, host of, Lord of hosts
- Israel, Israelites
- evil, wicked, wickedness
- cut off
- remnant
- works, deeds, work, acts
- hand, right hand, to hand over
- incense
- curse, cursed, curses, cursing
- reproach
- nation
- earth, earthly

Links:

- Introduction to Jeremiah
- Jeremiah 44 General Notes
- Jeremiah 44 translationQuestions

Jeremiah 44:9-10

UDB:

[9] Have you forgotten how I punished your ancestors for the wicked things that they did, and how I punished the kings and queens of Judah for what they did, and you and your wives for the sins that you committed in the streets of Jerusalem and the other towns in Judah? [10] Up until this day you have not humbled yourselves or revered me. You have not obeyed the laws and decrees that I gave to you and your ancestors.

ULB:

[9] Have you forgotten the wickedness committed by your ancestors and the wickedness committed by the kings of Judah and their wives? Have you forgotten the evil committed by yourselves and your wives in the land of Judah and the streets of Jerusalem? [10] To this day, they still are not humbled. They do not honor my law or decrees that I placed before them and their ancestors, nor do they walk in them."

translationNotes

Have you forgotten the wickedness committed by your ancestors and the wickedness committed by the kings of Judah and their wives?

Yahweh rebukes the people for not thinking about the wicked behavior of their ancestors and how Yahweh punished them. This can be stated in active form. AT: "Think about what happened to your ancestors and the kings of Judah and their wives when they did wicked things." (See: Rhetorical Question and Active or Passive)

Have you forgotten the evil committed by yourselves and your wives in the land of Judah and the streets of Jerusalem?

Yahweh rebukes the people for not thinking about their own wicked behavior and how Yahweh punished them. This can be stated in active form. AT: "Think about what happened to you and your wives when you did evil things in the land Judah and the streets of Jerusalem." (See: Rhetorical Question and Active or Passive)

the streets of Jerusalem

Jerusalem is referred to by the part of the city where people walk. This means the people did evil things in public places. AT: "Jerusalem" or "the public places of Jerusalem" (See: Synecdoche)

they still are not humbled

"the people of Judah are still not humble." Yahweh is still speaking to the people of Judah, so this can be stated in second person. AT: "you are still not humble" (See: First, Second, or Third Person)

nor do they walk in them

Obeying the laws is spoken of as if it were walking in the laws. AT: “nor do they obey them” or “nor do you obey them” (See: Metaphor)

translationWords

- king
- humble, humbles, humbled, humility
- honor, honors, to honor
- law, law of Moses, God’s law, law of Yahweh
- decree
- walk, walks, walked, walking

Links:

- Introduction to Jeremiah
- Jeremiah 44 General Notes
- Jeremiah 44 translationQuestions

Jeremiah 44:11-12

UDB:

[11] Therefore, this is what I, Yahweh, commander of the angel armies, the God whom Israel worships, say: I am determined to cause all of you to experience disasters and to get rid of everyone in Judah. [12] You people from Judah who have survived were determined to come and live here in Egypt. So I will get rid of all of you here in Egypt. Every one of you will die, including those who are important and those who are not important. Some of you will be killed by your enemies' swords, some will die from famines. You will become people whom others curse, be horrified about, and make fun of.

ULB:

[11] Therefore Yahweh of hosts, God of Israel, says this, "See, I am about to set my face against you to bring disaster to you and to destroy all of Judah. [12] For I will take the remnant of Judah that has set out to go to the land of Egypt to live there. I will do this so that they will all perish in the land of Egypt. They will fall by sword and famine. From the least to the greatest they will perish by sword and famine. They will die and will become an object of swearing, cursing, reproaching, and a horrible thing.

translationNotes

Yahweh of hosts ... says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

I am about to set my face against you

This idiom means he "firmly decided." See how you translated a similar phrase in Jeremiah 21:10. AT: "I have made up my mind to oppose you" (See: Idiom)

set my face against

"stare angrily at"

to bring disaster to you

Causing disaster to happen is spoken of as if disaster were an object that can be brought to someone. AT: "to cause disaster to happen to you" (See: Metaphor)

They will fall by sword and famine

Here “fall” means to die. And “sword” represents the enemies carrying weapons. AT: “Enemies will kill some of them and others will die of hunger” (See: Idiom and Metonymy)

From the least to the greatest

This is a way to refer to people from every social status. Here “least” and “greatest” represent those who are least important and those who are most important. AT: “all the people from every social status” or “all the people, including the least important and the most important people” (See: Merism)

will become an object of swearing, cursing, reproaching, and a horrible thing

“people will be horrified because of what happened to the people of Judah, and people will mock and curse them”

translationWords

- Yahweh of hosts, God of hosts, host of, Lord of hosts
- face
- Judah
- Egypt, Egyptian
- perish, perished, perishing, perishable
- sword
- famine
- death, die, dead
- oath, swear, swear by
- curse, cursed, curses, cursing
- reproach

Links:

- Introduction to Jeremiah
- Jeremiah 44 General Notes
- Jeremiah 44 translationQuestions

Jeremiah 44:13-14

UDB:

[13] I will punish you here in Egypt like I punished others in Jerusalem, some of whom were killed by their enemies' swords and some of whom died from famines or diseases. [14] None of you people who came from Judah and now live in Egypt, none of you will be successful in any attempt to escape from Egypt, you will not grow in numbers while you live in Egypt, and you will not be able to return to Judah, even though you desire to return to Judah, you will not be able to go back there to live and make your homes. None of you will be able to return to Judah, except only a very small number of you who will be able able to escape from Egypt and to return Judah and live there."

ULB:

[13] For I will punish the people inhabiting the land of Egypt just as I punished Jerusalem with the sword, with famine, and with the plague, [14] so that none of the remnant of Judah who have gone to live in the land of Egypt will escape or survive or return to the land of Judah, to which they desire to return and live; and none of them will return except a few who escaped from there."

translationNotes

I punished Jerusalem

Here "Jerusalem" represents the people. AT: "I punished the people of Jerusalem" (See: Metonymy)

with sword, famine, and plague

Here "sword" represents enemies carrying weapons. AT: "by causing enemies to kill some of them, others to starve to death, and others to die because of disease" (See: Metonymy)

translationWords

- punish, punishment
- Jerusalem
- plague

Links:

- Introduction to Jeremiah
- Jeremiah 44 General Notes
- Jeremiah 44 translationQuestions

Jeremiah 44:15-17

UDB:

[15] Then a large group of the people who had started to live in northern Egypt and southern Egypt, including all the men who knew that their wives had been burning incense to other gods, and all the women who were standing there, said this to me: [16] "You are saying that Yahweh gave messages to you, but we will not pay any attention to your messages! [17] We will certainly do everything that we said that we would do. We will burn incense to worship our goddess Asherah, the Queen of Heaven, and we will pour out offerings of wine to her, just like we and our ancestors and our kings and their officials have always done in the streets of Jerusalem and in the other towns in Judah. At that time, we had plenty of food, and we were prosperous and we did not have any troubles.

ULB:

[15] Then all the men who knew that their wives were burning incense to other gods, and all the women who were in the great assembly, and all the people who were living in Lower and Upper Egypt, answered Jeremiah. [16] They said, "About the word that you have told us in Yahweh's name—we will not listen to you. [17] For we will certainly do all the things that we said we would do—burn incense to the queen of heaven and pour out drink offerings to her just as we, our ancestors, our kings, and our leaders did in the cities of Judah and the streets of Jerusalem. Then we will be filled with food and will prosper, without experiencing any disaster.

translationNotes

in the great assembly

"in the large crowd"

Lower ... Egypt

"Lower Egypt" refers to the northern region of Egypt.

Upper Egypt

This refers to the southern region of Egypt. It is sometime called "Pathros."

About the word that you have told us in Yahweh's name—we will not listen to you

Here "in Yahweh's name" means "in Yahweh's authority" or "as Yahweh's representative." AT: "We will not obey this message that you say Yahweh told you to tell us" (See: Metonymy)

queen of heaven

This a title of a false goddess that the people of Judah worshiped. This goddess is also called "Asherah." (See: Assumed Knowledge and Implicit Information)

the streets of Jerusalem

Here "streets" represent the public places in Jerusalem. AT: "in the public places of Jerusalem" or "in Jerusalem" (See: Synecdoche)

Then we will be filled with food and will prosper, without experiencing any disaster

The people of Judah thought they would prosper because the queen of heaven would bless them if they worshiped her. (See: Assumed Knowledge and Implicit Information)

Then we will be filled with food

This can be stated in active form. AT: "Then we will have plenty of food" (See: Active or Passive)

translationWords

- incense
- god, gods, goddess
- assembly, assemble
- Egypt, Egyptian
- Jeremiah
- word, words
- Yahweh
- name, names, named
- queen
- heaven, sky, skies, heavens, heavenly
- drink offering
- king
- Judah, kingdom of Judah
- Jerusalem
- prosper, prosperity, prosperous

Links:

- Introduction to Jeremiah
- Jeremiah 44 General Notes
- Jeremiah 44 translationQuestions

Jeremiah 44:18-19

UDB:

18 But ever since we stopped burning incense to the Queen of Heaven and giving her offerings of wine, we have had many troubles, and some of our people have been killed by our enemies or died from hunger."

19 And the women said, "Furthermore, we burned incense and poured out wine offerings to the Queen of Heaven, and we also made small cakes that resembled her idol, to offer to her, and we poured drinks to honor her. But our husbands certainly knew about and approved of what we were doing!"

ULB:

18 When we refrained from doing these things, not offering incense to the queen of heaven and not pouring out drink offerings to her, we were all suffering poverty and were dying by sword and famine." 19 The women said, "When we were making incense offerings before the queen of heaven and pouring out drink offerings to her, was it against our husbands that we did these things, making cakes in her image and pouring out drink offerings to her?"

translationNotes

General Information:

The remnant of the people living in Egypt continue to speak. Beginning in 44:19, the women address Jeremiah.

were dying by sword and famine

Here "sword" represents enemies carrying weapons. AT: "enemy soldiers were killing some of us and some of us were dying of hunger" (See: Metonymy)

was it against our husbands that we did these things ... to her?

The women were claiming to be innocent because their husband approved of what they were doing. AT: "our husbands knew what we were doing ... to her." (See: Rhetorical Question)

cakes in her image

These were probably small cakes shaped like stars or the crescent moon.

translationWords

- drink offering
- suffer, suffering
- know, knowledge, make known

Links:

- Introduction to Jeremiah
- Jeremiah 44 General Notes
- Jeremiah 44 translationQuestions

Jeremiah 44:20-21

UDB:

[20] Then I said to all the men and women who had answered me, [21] "Do not think that Yahweh did not know that you and your ancestors and your kings and their officials and all the other people in Judah were burning incense to worship idols in the streets of Jerusalem and in the other towns in Judah! He knew about it!

ULB:

[20] Then Jeremiah said to all the people—to the men and women, and all the people who answered him—he proclaimed and said, [21] "Did not Yahweh remember the incense that you burned in the cities of Judah and the streets of Jerusalem—you and your ancestors, your kings and leaders, and the people of the land? For Yahweh calls this to mind; it comes to his thoughts.

translationNotes

Did not Yahweh remember ... of the land?

Jeremiah uses a question to scold the people. AT: "Yahweh certainly knew about ... of the land." (See: Rhetorical Question)

For Yahweh calls this to mind; it comes to his thoughts

Both of these phrases mean the same thing. They emphasize that Yahweh knows that the people were worshiping false gods. AT: "Yes, Yahweh knows what you were doing, and he does not forget" (See: Parallelism)

translationWords

- people group, peoples, the people, a people
- proclaim, proclamation
- Judah
- king
- mind

Links:

- Introduction to Jeremiah
- Jeremiah 44 General Notes
- Jeremiah 44 translationQuestions

Jeremiah 44:22-23

UDB:

[22] It was because Yahweh could no longer endure your wicked actions and the detestable things that you were doing that he caused your land to be a place whose name people say when they curse someone, a land that is ruined and which has no one living in it. And your land is still like that. [23] It is because you burned incense to worship idols and committed other sins against Yahweh that you experienced all those disasters. It is because you have not obeyed him or obeyed his laws and decrees and commandments."

ULB:

[22] Then he was no longer able to bear it because of your wicked practices, because of the abominations that you did. Then your land became a desolation, a horror, and a curse so there was no longer an inhabitant as at this present day. [23] Because you burned incense and sinned against Yahweh, and because you would not listen to his voice, his law, his statutes, or his covenant decrees, this disaster against you has happened as at this present day."

translationNotes

was no longer able to bear it

"was no longer able to tolerate it"

because of the abominations that you did

The abstract noun "abominations" can be stated as "things he hated." AT: "because you did things that he hated" (See: Abstract Nouns)

Then your land became a desolation, a horror, and a curse so there was no longer an inhabitant as at this present day

This can be restated to remove the abstract nouns "a desolation," "a horror," and "a curse." AT: "Then Yahweh caused it so that no one lives in the land. He made it a desolate and horrifying place. People use its name to curse others. And this is how it is even to this day" (See: Abstract Nouns)

burned incense

Why people burn incense can be stated clearly. AT: "burned incense to false gods" (See: Assumed Knowledge and Implicit Information)

you would not listen to his voice

Here “voice” refers to Yahweh’s commands. AT: “you would not obey his commands” (See: Metonymy)

translationWords

- evil, wicked, wickedness
- abomination, abominable
- desolate, desolation
- curse, cursed, curses, cursing
- sin, sins, sinned, sinful, sinner, sinning
- voice
- law, principle
- statute, statutes
- covenant, covenants
- decree

Links:

- Introduction to Jeremiah
- Jeremiah 44 General Notes
- Jeremiah 44 translationQuestions

Jeremiah 44:24-25

UDB:

24 Then Jeremiah said to all of them, including the women, "All you people of Judah who are here in Egypt, listen to this message from Yahweh. 25 This is what Yahweh, commander of the angel armies, the God whom Israel worships, says to you men: 'You and your wives have said that you would continue to do what you promised, to burn incense and pour out wine to the goddess whom you call the Queen of Heaven. And you have proved by your actions that you intend to continue to do that. So go ahead and continue doing what you have promised to do for her.'

ULB:

24 Then Jeremiah said to all the people and all the women, "Hear the word of Yahweh, all of Judah who are in the land of Egypt. 25 Yahweh of hosts, God of Israel, says this, 'You and your wives both have said with your mouths and carried out with your hands what you said, "We will certainly carry out the vows that we made to worship the queen of heaven, to pour out drink offerings to her." Now fulfill your vows; carry them out.'

translationNotes

all of Judah

Here "Judah" represents the people. AT: "all the people of Judah" (See: Metonymy)

Yahweh of hosts ... says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

have said with your mouths and carried out with your hands what you said

Here "mouths" and "hands" represent the whole person. AT: "have done what you promised to do when you said" (See: Synecdoche)

carry out the vows

"fulfill the vows" or "complete the vows"

Now fulfill your vows; carry them out

This is an ironic statement. Yahweh does not really want them to fulfill their vow to a false goddess. Yahweh knows they will not listen to him so he tells them to go ahead and do what they want. AT: "Very well! If that is what you want to do, then go fulfill your vows and do what you promised to do" (See: Irony)

Now

The word “now” does not mean “at this moment,” but is used to draw attention to the important point that follows.

translationWords

- Jeremiah
- word, words
- Yahweh
- Egypt, Egyptian
- Yahweh of hosts, God of hosts, host of, Lord of hosts
- God
- Israel, Israelites
- vow, vows, vowed
- worship
- drink offering

Links:

- Introduction to Jeremiah
- Jeremiah 44 General Notes
- Jeremiah 44 translationQuestions

Jeremiah 44:26-28

UDB:

[26] But now, all you people from Judah who are now living here in Egypt, listen to this message from Yahweh. He says, 'I have solemnly declared, using my great name, that soon none of you people from Judah who are here in Egypt will ever again use my name. There will be none of you who, when you solemnly promise to do something, will ever again say, "I will do it as surely as Yahweh lives." [27] Because I will be watching over you, not to cause good things to happen to you but to cause things to happen that will harm you. Almost everyone from Judah who is now here in Egypt will be killed by their enemies' swords or die from famine until almost all of you have come to an end. [28] Only a very few of you will not die by the sword and will return to Judah. When that happens, all those who came to Egypt will find out whose words were true, theirs or mine.'

ULB:

[26] So then, hear the word of Yahweh, all of Judah who are staying in the land of Egypt, 'See, I have sworn by my great name—says Yahweh. My name will no longer be called upon by the mouths of any of the men of Judah in all the land of Egypt, you who now say, "As the Lord Yahweh lives." [27] See, I am watching over them for disaster and not for good. Every person of Judah in the land of Egypt will perish by sword and famine until they are all finished. [28] Then the survivors of the sword will return from the land of Egypt to the land of Judah, only a small number of them. So all the remnant of Judah who went to the land of Egypt to live there will know whose word will stand—mine or theirs.

translationNotes

all of Judah

Here "Judah" represents the people. AT: "all the people of Judah" (See: Metonymy)

I have sworn by my great name

Yahweh's "great name" refers to his whole being and reputation. AT: "I have sworn upon myself" or "I have sworn by speaking my powerful name" (See: Metonymy)

My name will no longer be called upon by the mouths of any of the men of Judah in all the land of Egypt

Here "name" represents the whole being of Yahweh. And, "mouth" represents the whole person. This can be stated in active form. AT: "No person of Judah living in the land of Egypt will ever call upon me again" (See: Metonymy and Synecdoche and Active or Passive)

As the Lord Yahweh lives

"as surely as the Lord Yahweh is alive." The people use this expression to show that what they say next is certainly true. This is a way of making a solemn promise. See how you transited "As Yahweh lives" Jeremiah 4:2. AT: "I solemnly swear" or "I solemnly swear by the Lord Yahweh" (See: Idiom)

Every person of Judah in the land of Egypt will perish by sword and famine until they are all finished

Here "Every person" is a generalization that means "very many people." Also, "sword" represents enemies carrying weapons. AT: "Nearly every person of Judah in the land of Egypt will die. Enemies will kill many of them and many of them will starve to death until there is very few of them left" (See: Hyperbole and Generalization and Metonymy)

Then the survivors of the sword

Here "sword" represents enemies carrying weapons. AT: "Then those whom the enemies do not kill" (See: Metonymy)

translationWords

- oath, swear, swear by
- name, names, named
- Lord Yahweh, Yahweh God
- life, live, lived, lives, living, alive
- good, goodness
- perish, perished, perishing, perishable
- sword
- famine
- remnant
- know, knowledge, make known
- true, truth, truths

Links:

- Introduction to Jeremiah
- Jeremiah 44 General Notes
- Jeremiah 44 translationQuestions

Jeremiah 44:29-30

UDB:

[29] And Yahweh also says, 'I will do something that will prove to you that everything that I have said will happen, and that I will punish you here in this place. [30] I will cause Hophra, the king of Egypt, to be captured by his enemies who want to kill him, just like I caused King Zedekiah of Judah to be captured by the soldiers of King Nebuchadnezzar of Babylon.'"

ULB:

[29] This will be the sign for you—this is Yahweh's declaration—that I am setting against you in this place, so that you will know that my words will certainly attack you with disaster.' [30] Yahweh says this, 'Look, I am about to give Pharaoh Hophra king of Egypt into the hand of his enemies and into the hand of those who seek to kill him. It will the same as when I gave Zedekiah king of Judah into the hand of Nebuchadnezzar king of Babylon, his enemy who sought his life.'"

translationNotes

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

I am setting against you

This is an idiom. AT: "I am opposed to you" (See: Idiom)

my words will certainly attack you with disaster

Yahweh causing disaster on the people as he promised is spoken of as if his word would attack them. AT: "what I have said will happen and you will have a disaster" (See: Personification)

Look

"Listen" or "Pay attention"

I am about to give Pharaoh Hophra king of Egypt into the hand of his enemies and into the hand of those who seek to kill him

Here "hand" represents power or control. AT: "I will allow the enemies who want to kill Pharaoh Hophra, the king of Egypt, to defeat him" (See: Metonymy)

Hophra

This is the name of a man. (See: How to Translate Names)

when I gave Zedekiah king of Judah into the hand of Nebuchadnezzar king of Babylon, his enemy who sought his life

Here “hand” represents power or control. And, Nebuchadnezzar represents his whole army. The phrase “sought his life” is an idiom that means to want to kill someone. AT: “when I allowed the army of Nebuchadnezzar to defeat Zedekiah king of Judah” (See: Metonymy and Idiom)

translationWords

- sign, signs, proof, reminder
- declare, declaration
- Pharaoh, king of Egypt
- hand, right hand, to hand over
- adversary, enemy
- Zedekiah
- king
- Judah
- Nebuchadnezzar
- Babylon, Babylonian

Links:

- Introduction to Jeremiah
- Jeremiah 44 General Notes
- Jeremiah 44 translationQuestions

Jeremiah 45 General Notes

Structure and formatting

This chapter forms a break in the narrative sequence. It records prophecies that have already occurred. (See: prophet, prophets, prophecy, prophesy, seer, prophetess)

Links:

- **Jeremiah 45:01 Notes**

Jeremiah 45:1-3

UDB:

[1] After Jehoiakim son of King Josiah had been ruling Judah for almost four years, Baruch son of Neriah wrote down all the messages that the prophet Jeremiah had dictated. Jeremiah gave a message and he said, [2] "Baruch, Yahweh, the God of Israel, has a message for you. [3] You have said, 'Terrible things are happening to me! I have endured much pain already. And now Yahweh is causing me to be very sad, in addition to my having pain. I am exhausted from my groaning, and I am unable to rest!'

ULB:

[1] This is the word that Jeremiah the prophet told Baruch son of Neriah. This happened when he wrote in a scroll these words at Jeremiah's dictation—this was in the fourth year of Jehoiakim son of Josiah, king of Judah, and he said, [2] "Yahweh, God of Israel, says this to you, Baruch: [3] You have said, 'Woe is me, for Yahweh has added agony to my pain. My groaning has wearied me; I find no rest.'

translationNotes

at Jeremiah's dictation

"that Jeremiah told him to write"

this was in the fourth year of Jehoiakim son of Josiah

This statement can be placed at the beginning of 45:1 as in the UDB.

in the fourth year of Jehoiakim

The words "of the rule" are understood. AT: "in the fourth year of the rule of Jehoiakim" (See: Ellipsis)

fourth year

The word "fourth" is the ordinal form of the number four. (See: Ordinal Numbers)

he said

"Jeremiah said to Baruch"

for Yahweh has added agony to my pain

"for I was already suffering and now Yahweh causes me to be sad as well"

My groaning has wearied me

The abstract noun “groaning” can be stated as “cry.” AT: “I am tired because I cry so much” (See: Abstract Nouns)

translationWords

- word, words
- Jeremiah
- prophet, prophets, prophecy, prophesy, seer, prophetess
- Baruch
- scroll
- year
- Jehoiakim
- Josiah
- king
- Judah, kingdom of Judah
- Yahweh
- God
- Israel, Israelites
- woe
- rest

Links:

- Introduction to Jeremiah
- Jeremiah 45 General Notes
- Jeremiah 45 translationQuestions

Jeremiah 45:4-5

UDB:

[4] But Baruch, this is what Yahweh says: 'I will destroy this nation that I established. This nation is like a tree that I planted and that I will now pull up with its roots. I will do this everywhere in the world. [5] So, should you desire that people do things to honor you in a special way? Do not desire that. It is true that I will cause all these people to experience a great disaster, but wherever you go, I will protect you, and you will not be killed.'"

ULB:

[4] This is what you must say to him: 'Yahweh says this: See, what I built, I am now tearing down. What I planted, I am now pulling up—I will do this throughout all the earth. [5] But are you hoping for great things for yourself? Do not hope for that. For see, disaster is coming on all humanity—this is Yahweh's declaration—but I am giving you your life as your plunder everywhere you will go.'"

translationNotes

This is what you must say to him

Yahweh is telling Jeremiah what to say to Baruch.

what I built, I am now tearing down. What I planted, I am now pulling up

Both of these metaphors mean the same thing. Yahweh destroying the people of the nation of Judah is spoken of as if the nation were a building he would tear down or a plant that he will pull up. AT: "this nation is like a building that I built, but I am now tearing down. It is like a plant that I planted, but I am now pulling out of the ground" (See: Parallelism and Metaphor)

But are you hoping for great things for yourself?

Yahweh uses a question to state that he knows Baruch is hoping for others to treat him in a special way. AT: "I know you hope for great things for yourself." or "I know you hope others will honor you." (See: Rhetorical Question)

For see

"For understand" or "Be aware"

disaster is coming on all humanity

Causing disaster to happen is spoken of as if disaster were something that could travel and arrive at a place. AT: "I will cause all of humanity to experience disaster" (See: Metaphor)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

your life as your plunder everywhere you will go

Allowing Baruch to escape and remain alive is spoken of as if his life were plunder that he would take after a battle. AT: "but wherever you go, I will protect you and allow you to live" (See: Metaphor)

plunder

things stolen from a place by force

translationWords

- earth, earthly
- hope, hoped, hopes
- declare, declaration
- life, live, lived, lives, living, alive

Links:

- Introduction to Jeremiah
- Jeremiah 45 General Notes
- Jeremiah 45 translationQuestions

Jeremiah 46 General Notes

Structure and formatting

Some translations prefer to set quotations apart. The ULB and many other English translations indent the lines of 46:3-12, 14-24, which comprise extended quotations.

This begins a section where Jeremiah prophesies about other nations. (See: prophet, prophets, prophecy, prophesy, seer, prophetess)

Special concepts in this chapter

Justice

Much of Jeremiah is concerned with Yahweh's punishment of Judah. Yahweh used Egypt to punish Judah. Because Yahweh is just, he is going to punish Egypt for their evil deeds as well. (See: just, justice, justly, evil, wicked, wickedness and works, deeds, work, acts)

Other possible translation difficulties in this chapter

Battle preparations

Jeremiah commands the Egyptian army to prepare for battle, even though they will not be able to defend themselves. Their punishment has already been determined by Yahweh.

Links:

- **Jeremiah 46:01 Notes**

Jeremiah 46:1-4

UDB:

[1] These are messages that Yahweh gave to the prophet Jeremiah about other nations.

[2] After Jehoiakim son of King Josiah, had been ruling Judah for almost four years, this message about Egypt was given to me by Yahweh. It was when the army of King Necho of Egypt was defeated by the army of King Nebuchadnezzar of Babylon at Carchemish by the Euphrates River.

This is what Yahweh said: "The officers of the army of Egypt are saying to their troops,

[3] 'Prepare your small and large shields

and march out to fight the battle!

[4] Put harnesses on your horses,

and get on their backs.

Get into your positions for the battle;

put on your helmets.

Sharpen your spears,

and put on your armor!'

ULB:

[1] This is the word of Yahweh that came to Jeremiah the prophet concerning the nations. [2] For Egypt: "This is about the army of Pharaoh Necho, king of Egypt that was at Carchemish by the Euphrates river. This was the army that Nebuchadnezzar king of Babylon defeated in the fourth year of Jehoiakim son of Josiah, king of Judah:

[3] Get the small shields and the large shields ready, and go forward to fight.

[4] Put the harness on the horses; mount up on the horses and take your stand with your helmets on;

polish the spears and put on your armor.

translationNotes

General Information:

Jeremiah often wrote prophecy in the form of poetry. Hebrew poetry uses different kinds of parallelism. (See: Poetry and Parallelism)

This is the word of Yahweh that came to Jeremiah

This idiom is used to introduce a special message from God. See how you translated this in Jeremiah 14:1, and make any changes as needed. AT: “This is the message that Yahweh gave to Jeremiah” or “This is the message that Yahweh spoke to Jeremiah” (See: Idiom)

For Egypt

This phrase indicates this message is intended for the nation of Egypt.

Necho

This is the name of a man. (See: How to Translate Names)

Carchemish

This is the name of a city on the west bank of the Euphrates. (See: How to Translate Names)

that Nebuchadnezzar king of Babylon

Here Nebuchadnezzar represents his army. AT: “that the army of Nebuchadnezzar king of Babylon” (See: Metonymy)

in the fourth year of Jehoiakim

Here the words “of the reign” are understood and can be added to make the meaning clear. AT: “in the fourth year of the reign of Jehoiakim” (See: Ellipsis)

the fourth year

The word “fourth” is the ordinal form of “four.” (See: Ordinal Numbers)

Put the harness on the horses; mount up on the horses

A “harness” is a set of straps placed on a horse so that it can pull a chariot. Here “mount up on the horses” means that the soldiers rode in the chariots that the horses were pulling.

helmets

A helmet is armor which protects the head in battle.

polish the spears

This phrase means to “sharpen” the spear.

translationWords

- word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures
- Jeremiah
- prophet, prophets, prophecy, prophesy, seer, prophetess
- nation
- Egypt, Egyptian
- Pharaoh, king of Egypt
- Euphrates River
- Nebuchadnezzar
- king
- Babylon, Babylonian
- Jehoiakim
- son, sons
- Josiah
- Judah, kingdom of Judah
- shield
- spear
- armor

Links:

- Introduction to Jeremiah
- Jeremiah 46 General Notes
- Jeremiah 46 translationQuestions

Jeremiah 46:5-6

UDB:

[5] But what do I see?

I see that the soldiers of Egypt will be terrified and will be fleeing.

Even the bravest of their soldiers will be running away,

without even looking backward!

I, Yahweh, say that their soldiers will be terrified on all sides!

[6] Even the fastest runners will try to run away,

but even the greatest of their warriors will not escape.

In the north, by the Euphrates River,

they will stumble and fall.

ULB:

[5] What am I seeing here? They are filled with terror and are running away, for their soldiers are defeated.

They are running for safety and are not looking back. Terror is all around—this is Yahweh's declaration—

[6] the swift cannot run away, and the soldiers cannot escape.

They stumble in the north and fall beside the Euphrates River.

translationNotes

General Information:

Jeremiah's vision for Egypt continues.

What am I seeing here?

The word "I" here refer to Yahweh. Yahweh uses a question to introduce the vision and to draw attention to what he says next. This question can be translated as a statement. AT: "Look at what is happening here" (See: Rhetorical Question)

They are filled with terror

The abstract noun "terror" can be stated as "terrified." AT: "The Egyptian soldiers are terrified" (See: Abstract Nouns)

Terror is all around

The abstract noun “terror” can be stated as “terrifying.” AT: “Everything around them is terrifying” (See: Abstract Nouns)

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: First, Second, or Third Person)

the swift cannot run away, and the soldiers cannot escape

These two phrases share similar meanings and emphasize that no one, not even the strongest and fastest, can escape. The nominal adjective “the swift” can be stated as an adjective. AT: “even the swiftest soldier cannot escape” (See: Doublet and Nominal Adjectives)

They stumble in the north and fall beside the Euphrates River

Both statements mean the same thing. Being and dying in battle is spoken of as if the soldiers stumble and fall. AT: “The Egyptian soldiers suffer defeat and die in the north by the Euphrates River” (See: Parallelism and Metaphor)

translationWords

- terror, terrify
- run, running
- Yahweh
- declare, declaration
- stumble
- Euphrates River

Links:

- Introduction to Jeremiah
- Jeremiah 46 General Notes
- Jeremiah 46 translationQuestions

Jeremiah 46:7-9

UDB:

[7] What group is this that will be covering the land
like the water of the Nile River covers the land when it floods and its waves surge?
[8] The kingdom of Egypt rises and falls
like the Nile that surging with a flood of water,
and Egypt will boast that they will cover the earth
and will destroy cities and the people who live in them.
[9] You riders of horses, charge into the battle!
You drivers of chariots, drive furiously like a crazy person!
All you warriors from Ethiopia and Libya
who carry your shields,
you warriors from Lydia
who shoot arrows,
you come!

ULB:

[7] Who is this who rises like the Nile, whose waters toss up and down like the rivers?
[8] Egypt rises like the Nile, like rivers of water that rise and fall.
Egypt says, 'I will go up and I will cover the earth. I will destroy cities and their inhabitants.
[9] Go up, horses. Be angry, you chariots. Let the soldiers go out,
Cush and Put, men skillful with a shield, and Ludim, men skillful at bending their bows.'

translationNotes

General Information:

Jeremiah continues quoting Yahweh's declaration to the nation of Egypt.

Who is this who rises like the Nile ... the rivers?

Yahweh uses a question to draw attention to what he is about to say concerning Egypt. This can be translated as a statement. AT: "Look at who rises like the Nile ... the rivers." (See: Rhetorical Question)

Egypt rises like the Nile

The Nile river floods its banks once a year, covering the surrounding area with water. Yahweh compares the kingdom of Egypt to the Nile because the Egyptian people think they are mighty enough to destroy cities in all the lands. (See: Simile)

Egypt rises ... I will

Here "Egypt" represents all the people of Egypt. AT: "The Egyptians rise ... We will" (See: Metonymy)

Go up, horses. Be angry, you chariots

Here "horses" and "chariots" represent the soldiers who use horses and chariots in battle. The leaders of Egypt are ordering their soldiers to start the battle. AT: "Go up to battle, you soldiers on horses. Fight furiously, you soldiers in chariots" (See: Metonymy)

Let the soldiers go out, Cush and Put, men skillful with a shield

"You soldiers from Cush and Put, who are skillful with their shields, go out to battle"

Cush ... Put

These are biblical names for the countries of Ethiopia and Libya. (See: How to Translate Names)

Ludim, men skillful at bending their bows

The words "go out to battle" are understood and can be added to make the meaning clear. AT: "you soldiers from Lud, who are skillful with bows and arrows, go out to battle" (See: Ellipsis)

Ludim

This is the name of the people group from the nation of Lud. Lud is the biblical name for Lydia. (See: How to Translate Names)

bending their bows

This phrase means to use the bow by pulling the string back with an arrow. AT: "shooting arrows from their bows" (See: Idiom)

translationWords

- raise, raises, raised, rise, risen, arise, arose
- like, likeness
- Nile River, River of Egypt, the Nile

- water, waters
- Egypt, Egyptian
- earth, earthly
- horse
- angry, anger
- chariot
- Cush
- shield
- bow and arrow

Links:

- Introduction to Jeremiah
- Jeremiah 46 General Notes
- Jeremiah 46 translationQuestions

Jeremiah 46:10

UDB:

[10] But, you need to know that this is the day when I, Yahweh, commander of the angel armies, will get revenge on my enemies.

With my sword I will kill my enemies until I am satisfied;

my sword will be like a monster that drinks the blood of the animals it kills until it is no longer thirsty.

The enemy soldiers who will be killed in the north beside the Euphrates River

will be like a sacrifice to me, the Lord Yahweh, commander of the angel armies.

ULB:

[10] That day will be the day of vengeance for the Lord Yahweh of hosts, and he will avenge himself on his foes.

The sword will devour and be satisfied. It will drink its fill of their blood. For there will be a sacrifice

to the Yahweh Lord of hosts in the northern land by the Euphrates River.

translationNotes

General Information:

Jeremiah's quotation of Yahweh's declaration to the nation of Egypt continues.

That day

This phrase refers to the day the Egyptians lose the battle to the Babylonians.

for the Lord Yahweh of hosts, and he will avenge himself on his foes

Yahweh speaks of himself in third person. This can be stated in first person. AT: "for me, Lord Yahweh of hosts, and I will avenge myself on my foes" (See: First, Second, or Third Person)

The sword will devour and be satisfied. It will drink its fill of their blood

This speaks of Yahweh's sword as if it were devouring people and drinking blood. Both these phrases are saying similar thing and are combined to emphasize that there will be complete destruction. AT: "I will completely destroy my enemy. It will be like my sword devours them and gets drunk on their blood" (See: Parallelism and Personification)

The sword will devour

Yahweh punishing and killing his enemies is spoken of as if he would use a sword to kill them. (See: Metaphor)

For there will be a sacrifice

Yahweh avenging himself by causing the Egyptians to lose in battle against the Babylonians is spoken of as if the Egyptian army would be a sacrifice to Yahweh. AT: “For the Egyptians will be like a sacrifice” (See: Metaphor)

translationWords

- day
- avenge, revenge, vengeance
- Lord
- Yahweh of hosts, God of hosts, host of, Lord of hosts
- sword
- devour
- blood
- sacrifice, offering
- Euphrates River

Links:

- Introduction to Jeremiah
- Jeremiah 46 General Notes
- Jeremiah 46 translationQuestions

Jeremiah 46:11-12

UDB:

[11] You innocent people of Egypt,
go up to the region of Gilead to obtain medicine;
but it will be useless to take all those medicines;
you will not be healed.
[12] People in the other nations hear how you were humiliated.
People all over the earth hear you wailing.
Your mighty warriors stumble over each other
and they all fall down together."

ULB:

[11] Go up to Gilead and obtain medicine, virgin daughter of Egypt.
It is useless that you put much medicine on yourself. There is no cure for you.
[12] The nations have heard of your disgrace. The earth is filled with your laments,
for soldier stumbles against soldier; both of them fall together."

translationNotes

General Information:

Yahweh finishes his declaration to Egypt.

Go up to Gilead and obtain medicine

Gilead was a region famous for having people skillful with medicine. Yahweh is mocking the Egyptians by telling them to go get medicine, but he knows it will not help them. (See: Irony)

virgin daughter of Egypt

The people of Egypt are spoken of as if they were the virgin daughter of Egypt. AT: "people of Egypt" (See: Metaphor)

disgrace

This word means a condition of feeling ashamed or the loss of respect.

The earth is filled with your laments

Here “earth” is a metonym for the people of the earth and a generalization for the people who know what has happened to Egypt. All the people of the earth hearing the Egyptians crying is spoken of as if their laments filled the earth. AT: “All the people of the earth hear you crying” (See: Metonymy and Hyperbole and Generalization and Metaphor)

for soldier stumbles against soldier; both of them fall together

Soldiers dying in battle is spoken of as if they were stumbling and falling down. AT: “for your soldiers die in battle” (See: Metaphor)

translationWords

- Gilead
- virgin
- Egypt, Egyptian
- heal, cure
- nation
- earth, earthly
- lament, laments, lamentation

Links:

- Introduction to Jeremiah
- Jeremiah 46 General Notes
- Jeremiah 46 translationQuestions

Jeremiah 46:13-14

UDB:

13 Then Yahweh gave to the prophet Jeremiah this message about King Nebuchadnezzar when he planned to attack Egypt with his army:

14 "Shout this message throughout Egypt!

Proclaim it in the cities of Migdol, Memphis, and Tahpenes!

'Get into your positions for the battle;

Prepare to defend yourselves,

because everyone around you will be killed.'

ULB:

13 This is the word that Yahweh told Jeremiah the prophet when Nebuchadnezzar king of Babylon came and attacked the land of Egypt:

14 "Announce in Egypt, and proclaim it in Migdol, Memphis, and Tahpanhes.

'Take your station and prepare yourself, for the sword will devour those around you.'

translationNotes

when Nebuchadnezzar king of Babylon

Here Nebuchadnezzar represents his army. AT: "when the army of Nebuchadnezzar king of Babylon" (See: Metonymy)

the land of Egypt

Here "land" represents the people. AT: "the people of Egypt" or "the Egyptians" (See: Metonymy)

Migdol

Translate the name of this city as you did in Jeremiah 44:1. (See: How to Translate Names)

Memphis ... Tahpanhes

Translate the names of these cities as you did in Jeremiah 2:16. (See: How to Translate Names)

the sword will devour those around you

The word "sword" here represents soldiers carrying weapons. The enemy soliders killing people is spoken of as if their swords were devouring people. AT: "your enemies will kill people all around you" (See: Metonymy and Personification)

translationWords

- word, words
- Yahweh
- Jeremiah
- prophet, prophets, prophecy, prophesy, seer, prophetess
- Nebuchadnezzar
- king
- Babylon, Babylonian
- Egypt, Egyptian
- sword
- devour

Links:

- Introduction to Jeremiah
- Jeremiah 46 General Notes
- Jeremiah 46 translationQuestions

Jeremiah 46:15-17

UDB:

15 Why do those whose strength you trust fall down?

They cannot stand up,

because Yahweh will knock them down.

16 The soldiers from other countries will stumble and fall over each other,

and then they will say to each other,

"Let us get up and go back to our own people, to our own land.

Let us get away from the swords of our enemies!"

17 There in Egypt they will say,

"The king of Egypt talks loudly,

but when our army had an opportunity to defeat our enemies, they failed."

ULB:

15 Why are your mighty ones face-down on the ground? They will not stand, because I, Yahweh, have pushed them to the ground.

16 He increases the numbers of those who stumble. Each soldier falls against the next one. They are saying, 'Get up. Let us go home.

Let us go back to our own people, to our native land. Let us leave this sword that is beating us down.'

17 They proclaimed there, 'Pharaoh the king of Egypt is only a noise, one who has let his opportunity slip away.'

translationNotes

Why are your mighty ones face-down on the ground? They will not stand

Some Bibles translate this as "Why has Apis fled? Why did your bull not stand?" Apis was an Egyptian god that was represented by the form of a bull. The bull is often a symbol for strength. That is why the ULB and other versions of the Bible translate this as "strong ones" or "mighty ones" which refers to soldiers.

Why are your mighty ones face-down on the ground? They will not stand

Yahweh uses a question to mock the strength of the Egyptian soldiers. This question can be translated as a statement. AT: "Your soldiers are face-down on the ground and will not stand" (See: Rhetorical Question)

He increases the numbers of those who stumble

“Yahweh causes more and more of your soldiers to stumble”

Let us leave this sword that is beating us down

Here “sword” represents the enemy soldiers who are carrying weapons. AT: “Let us run away from our enemies because they are killing us” (See: Metonymy)

They proclaimed there

Possible meanings are 1) “they” refers to people in general who are in Egypt or 2) “they” refers to the foreign soldiers who are fleeing to their native lands of Cush, Put, and Lud.

Pharaoh the king of Egypt is only a noise, one who has let his opportunity slip away

These two phrases are saying that the nation of Egypt has become of little importance. The phrase “only a noise” is an idiom that means a person says he will do something but he does not do it. AT: “Pharaoh brags much but cannot do what he brags he will” (See: Idiom)

translationWords

- Yahweh
- people group, peoples, the people, a people
- sword
- proclaim, proclamation
- Pharaoh, king of Egypt

Links:

- Introduction to Jeremiah
- Jeremiah 46 General Notes
- Jeremiah 46 translationQuestions

Jeremiah 46:18-19

UDB:

[18] I, the King, who is called Yahweh, commander of the angel armies,
say this:
'As surely as I live, an army is coming to fight against the army of Egypt.
They will be extremely powerful,
as though they were as tall as Tabor Hill,
or as high as Mount Carmel, close to the Mediterranean Sea.
[19] All you people who live in Egypt,
pack your possessions and prepare to be exiled.
Memphis will be destroyed;
it will become a ruin, and no people will be living there.

ULB:

[18] As I live—declares the King, whose name is Yahweh of hosts—
someone will come like Mount Tabor and Mount Carmel by the sea.
[19] Pack for yourselves baggage to carry into exile, you who live in Egypt.
For Memphis will become a waste, it will lie in ruins and no one will live there.

translationNotes

As I live

"As surely as I am alive." Yahweh uses this expression to show that what he says next is certainly true. This is a way of making a solemn promise. AT: "I solemnly swear" (See: Idiom)

declares the King

Here "King" refers to Yahweh. This can be stated in first person. AT: "this is what I, the King, declare" (See: First, Second, or Third Person)

someone will come like Mount Tabor and Mount Carmel by the sea

This refers to the nation of Babylon who will be as overwhelming to the nation of Egypt as the these two mountains are to the plains that surround them. (See: Simile)

Mount Tabor

This is the name of a mountain in the northern part of Israel. (See: How to Translate Names)

Pack for yourselves baggage to carry into exile

“Prepare to go into exile”

translationWords

- life, live, lived, lives, living, alive
- declare, declaration
- king
- name, names, named
- Yahweh of hosts, God of hosts, host of, Lord of hosts
- Carmel, Mount Carmel
- exile, the Exile
- ruin, ruins

Links:

- Introduction to Jeremiah
- Jeremiah 46 General Notes
- Jeremiah 46 translationQuestions

Jeremiah 46:20-22

UDB:

[20] Egypt is like a beautiful young cow,
but a powerful king from the northeast is surely coming to attack it
like a horsefly bites a cow.
[21] The mercenaries that Egypt has hired are like fat calves because of the Egyptians' money;
but they also will turn around and run away;
they will not stand there and fight,
because it will be a day when there will be a great disaster for Egypt,
a day when their people will be greatly punished.
[22] The soldiers of Egypt will run away,
as silently as a snake slithers away.
The army of the enemy will advance;
they will march along carrying their axes
like men who cut down trees.

ULB:

[20] Egypt is a very beautiful young cow, but a stinging insect is coming from the north. It is coming.

[21] The hired soldiers in her midst are like a fattened bull, but they will also turn away and run away.

They will not stand together, for the day of their disaster is coming against them, the time of their punishment.

[22] Egypt hisses like a snake and crawls away, for her enemies are marching against her.

They are going toward her like woodcutters with axes.

translationNotes

Egypt is a very beautiful young cow

The nation of Egypt, which was very strong and prosperous, is spoken of as if it were a beautiful young cow. AT: "Egypt is like a very beautiful heifer" (See: Metaphor)

but a stinging insect

The enemy army coming to attack the Egyptians is spoken of as if the army were an insect that stings. AT: “but a powerful army like a stinging insect” (See: Metaphor)

soldiers in her midst are like a fattened bull

The writer compares soldiers to “fattened bulls” because the soldiers are well cared for by the Egyptians just as a farmer takes care of a bull and makes it fat. (See: Simile)

They will not stand together

To “stand together” is an idiom meaning to remain united. The writer is saying that the soldiers will not fight as a unit but will run away thinking only of saving themselves. (See: Idiom)

the day of their disaster is coming against them

This speaks of a day as if it travels and arrives in a location. AT: “they will experience disaster on that day” (See: Metaphor)

Egypt hisses like a snake and crawls away

The inability of the Egyptians to do anything to stop their enemy is spoken of as if they were snakes that can only hiss and crawl away. (See: Simile)

They are going toward her like woodcutters with axes

The enemies coming with the weapons to destroy the Egyptians is spoken of as if they were woodcutters with axes preparing to cut down a tree. (See: Simile)

translationWords

- Egypt, Egyptian
- cow, calf, bull, cattle
- time
- punish, punishment
- serpent, snake, viper
- ax

Links:

- Introduction to Jeremiah
- Jeremiah 46 General Notes
- Jeremiah 46 translationQuestions

Jeremiah 46:23-24

UDB:

[23] I, Yahweh, say that they will kill the soldiers of Egypt

as though they were cutting down a forest of trees,

because the enemy soldiers will be as numerous as a swarm of locusts.

[24] The people of Egypt will be humiliated;

they will be conquered by people from the northeast.'

ULB:

[23] They will cut down the forests—this is Yahweh's declaration—although it is very dense.

For the enemies will be more numerous than locusts, unable to be counted.

[24] The daughter of Egypt will be made ashamed. She will be given into the hand of people from the north."

translationNotes

They will cut down the forests ... although it is very dense

This continues speaking of the enemy army attacking the Egyptians as if the army were woodcutters cutting down trees. AT: "The enemy army will kill many Egyptians like woodcutters cutting down a forest ... even though there are very many trees" (See: Metaphor)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

locusts

This is a type of insect that travels in very large groups and can cause great destruction by eating crops.

unable to be counted

This can be stated in active form. AT: "no one will be able to count them" (See: Active or Passive)

The daughter of Egypt will be made ashamed

The people of Egypt are spoken of as if they were the daughter of Egypt. This can be stated in active form. AT: "The enemy army will humiliate the people of Egypt" (See: Metaphor and Active or Passive)

She will be given into the hand of people from the north

Here "hand" represents power or control. This can be stated in active form. AT: "I, Yahweh, will allow the people from the north to defeat the Egyptians" (See: Metonymy and Active or Passive)

translationWords

- Yahweh
- declare, declaration
- Egypt, Egyptian
- shame, shameful, ashamed
- hand, right hand, to hand over
- people group, peoples, the people, a people

Links:

- Introduction to Jeremiah
- Jeremiah 46 General Notes
- Jeremiah 46 translationQuestions

Jeremiah 46:25-26

UDB:

[25] I, Yahweh, commander of the angel armies, the God whom Israel worships, say, 'I will punish Amon, the god whom the people of the city of Thebes worship, and all the other gods in Egypt. I will punish the king of Egypt and all those who trust in him. [26] I will cause them to be captured by those who want to kill them—Nebuchadnezzar the king of Babylon, and his army officers. But many years later, people will live in Egypt again. That will surely happen because I, Yahweh, have said it.'

ULB:

[25] Yahweh of hosts, the God of Israel, says, "See, I am about to punish Amon of Thebes, Pharaoh, Egypt and her gods, her kings the Pharaohs, and those who trust in them. [26] I am giving them into the hand of the ones seeking their lives, and into the hand of Nebuchadnezzar king of Babylon and his servants. Then after this Egypt will be inhabited as in previous days—this is Yahweh's declaration.

translationNotes

Amon of Thebes

"Amon" is the king of the Egyptian gods. "Thebes" is the capital of the northern part of Egypt, and here it represents the people of Thebes. AT: "Amon, god of Thebes" or "Amon, god of the people of Thebes" (See: How to Translate Names and Metonymy)

Egypt and her gods

Here "Egypt" represents the people. AT: "all the people of Egypt and the gods they worship" (See: Metonymy)

I am giving them into the hand of the ones seeking their lives

Here "hand" represents power or control. The phrase "seeking their lives" is an idiom that mean to want to kill someone. AT: "I will allow those who are wanting to kill them to defeat them" (See: Metonymy and Idiom)

and into the hand of Nebuchadnezzar king of Babylon and his servants

Here "hand" represents power or control. "Nebuchadnezzar ... his servants" names specifically "the ones seeking their lives." AT: "that is, I will allow Nebuchadnezzar king of Babylon and his servants to defeat the Egyptians" (See: Metonymy)

Then after this Egypt will be inhabited

This can be stated in active form. AT: “Then after this, people will live in Egypt again” (See: Active or Passive)

translationWords

- Yahweh of hosts, God of hosts, host of, Lord of hosts
- God
- Israel, Israelites
- punish, punishment
- Pharaoh, king of Egypt
- Egypt, Egyptian
- god, gods, goddess
- trust, trusts, trusted, trustworthy, trustworthiness
- hand, right hand, to hand over
- life, live, lived, lives, living, alive
- Nebuchadnezzar
- king
- Babylon, Babylonian
- servant, slave, slavery
- declare, declaration

Links:

- Introduction to Jeremiah
- Jeremiah 46 General Notes
- Jeremiah 46 translationQuestions

Jeremiah 46:27-28

UDB:

[27] But you people of Israel who serve me,
do not be at all dismayed now,
because some day I will bring you back from distant places;
I will bring your descendants from the land to which they were exiled.
Then you Israelite people will again live peacefully and safely,
and there will not be any nation to cause you to be terrified.
[28] I, Yahweh, say to you people of Israel who serve me,
'Do not be afraid,
because I will be with you.
I will completely destroy the nations among whom I have scattered you,
but I will not completely get rid of you.
I will punish you, but I will punish you only as severely as you deserve:
it would be wrong if I did not punish you at all.'"

ULB:

[27] But you, my servant Jacob, do not fear. Do not be dismayed, Israel, for see, I am about to bring you back from far away, and your offspring from the land of their captivity. Then Jacob will return, find peace, and be secure, and there will be no one to terrify him. [28] You, my servant Jacob, do not fear—this is Yahweh's declaration—for I am with you, so I will bring complete destruction against all the nations where I scattered you. But I will not destroy you completely. Yet I will discipline you justly and will certainly not leave you unpunished."

translationNotes

my servant Jacob, do not fear. Do not be dismayed, Israel

These two phrases mean the same thing. Here "Jacob" and "Israel" represent the people of Israel. Yahweh is emphasizing that the people should not be afraid. AT: "people of Israel, my servants, do not be afraid" (See: Parallelism and Metonymy)

from the land of their captivity

"from the land where they are captives"

I will bring complete destruction against all the nations

The abstract noun “destruction” can be stated using the verb “destroy.” AT: “I will completely destroy all the nations” (See: Abstract Nouns)

will certainly not leave you unpunished

This can be stated in positive form. AT: “will certainly punish you” (See: Double Negatives)

translationWords

- Jacob, Israel
- fear, fears, afraid
- offspring
- captive, captivity
- peace, peaceful
- terror, terrify
- nation
- discipline, disciplines, disciplined, self-discipline
- just, justice, justly

Links:

- Introduction to Jeremiah
- Jeremiah 46 General Notes
- Jeremiah 46 translationQuestions

Jeremiah 47 General Notes

Structure and formatting

Some translations prefer to set apart quotations. The ULB and many other English translations indent the lines of 47:2-7, which is an extended quotation.

Jeremiah's prophesies about other nations continue in this chapter. (See: prophet, prophets, prophecy, prophesy, seer, prophetess)

Important figures of speech in this chapter

Flood waters

This chapter uses the imagery of a flood to describe the enemies who conquer the Philistines. Their destruction will be swift and complete. (See: Metaphor)

Links:

- **Jeremiah 47:01 Notes**

Jeremiah 47:1-2

UDB:

[1] Yahweh gave to the prophet Jeremiah a message about the people of Philistia. The message was given to him before the city of Gaza in Philistia was captured by the army of Egypt.

[2] This is what Yahweh said:

”An army will be coming from the northeast

that will cover the land like a flood.

They will destroy the land and everything in it;

they will destroy people and cities.

People will scream out for help;

and everyone in the land will wail in mourning.

ULB:

[1] This is the word of Yahweh that came to Jeremiah the prophet concerning the Philistines. This word came to him before Pharaoh attacked Gaza.

[2] ”Yahweh says this: See, floods of water are rising in the north. They will be like an overflowing river!

Then they will overflow the land and everything in it, its cities and its inhabitants! So everyone will shout for help,

and all the inhabitants of the land will lament.

translationNotes

This is the word of Yahweh that came to Jeremiah

The idiom “the word of Yahweh that came to” is used to introduce a special message from God. See how you translated this in Jeremiah 14:1, and make any changes as needed. AT: “This is the message that Yahweh gave to Jeremiah” or “This is the message that Yahweh spoke to Jeremiah” (See: Idiom)

This word came to him

The idiom “this word came to” is used to introduce a special message from God. AT: “Yahweh gave this message to Jeremiah” or “Yahweh spoke this message to Jeremiah” (See: Idiom)

before Pharaoh

Here “Pharaoh” represents the Egyptians army. AT: “before Pharaoh’s army” (See: Metonymy)

See

The word “see” alerts us to pay attention to what is about to be said.

floods of water are rising in the north. They will be like an overflowing river!

The two phrases have a similar meaning. The enemy army is spoken of as if it were a flood. AT: “an army in the north will come like a flood. They will be powerful like an overflowing river” (See: Parallelism and Metaphor)

they will overflow the land

This continues speaking of the army from the north as an overflowing river. AT: “like an overflowing river, the army from the north will destroy the land” (See: Metaphor)

translationWords

- word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures
- Jeremiah
- prophet, prophets, prophecy, prophesy, seer, prophetess
- Philistines
- Pharaoh, king of Egypt
- Gaza
- flood
- water, waters
- lament, laments, lamentation

Links:

- Introduction to Jeremiah
- Jeremiah 47 General Notes
- Jeremiah 47 translationQuestions

Jeremiah 47:3-4

UDB:

[3] They will hear the sound of the hooves of the enemy horses,
and they will hear the rumble of the wheels of their enemies' chariots.
Men will run away;
they will not stop to help their own children but
will be completely weak and helpless .
[4] It will be the time for all the people of Philistia to be destroyed,
and the time to stop the remaining soldiers from being able to help the people living in the cities of Tyre and Sidon.
I, Yahweh, will destroy the people of Philistia,
those whose ancestors long ago came from Island of Crete.

ULB:

[3] At the sound of the stamping of their strong horses' hooves,
at the roar of their chariots and the noise of their wheels,
fathers will not help their children because of their own weakness.
[4] For the day is coming that will devastate all of the Philistines, to cut off from Tyre and Sidon
every survivor who wants to help them. For Yahweh is devastating the Philistines,
those who remain from the island of Caphtor.

translationNotes

At the sound of the stamping of their strong horses' hooves, at the roar of their chariots and the noise of their wheels

Together these represent the sounds of an oncoming army. (See: Parallelism)

at the roar of their chariots and the noise of their wheels

These two phrase have similar meanings and they are combined to emphasize the loud noise they will make. AT: "at the very loud sound of the wheels of the chariots" (See: Doublet)

For the day is coming that will devastate all of the Philistines, to cut off from Tyre

This speaks of a day as if it were something that travels and arrives in a place. AT: "For on that day, the enemy army will devastate all of the Philistines and cut off from Tyre" (See: Metaphor)

to cut off from Tyre and Sidon every survivor who wants to help them

Removing someone is spoken of as if they were cut off the way a person may cut a branch from a tree or a piece of cloth from a garment. AT: “to remove anyone who may want to help Tyre and Sidon” (See: Metaphor)

Caphtor

This is the name of an island of the northern region of the Philistines. (See: How to Translate Names)

translationWords

- horse
- hoof, hoofed, hooves
- chariot
- ancestor, father, forefather
- children, child
- devastate, devastation
- Philistines
- cut off
- Tyre, Tyrians
- Sidon, Sidonians

Links:

- Introduction to Jeremiah
- Jeremiah 47 General Notes
- Jeremiah 47 translationQuestions

Jeremiah 47:5-7

UDB:

[5] The people of Gaza will be humiliated;

they will shave off all the hair on their heads to indicate that they are ashamed.

The people of the city of Ashkelon will all be silent because they will be mourning.

All you people who live along the coast of the Mediterranean Sea who are still alive,

how long will you gash yourselves because you are mourning?"

[6] The people of Philistia say, "Yahweh, when will you tell our enemies to stop killing us with their swords?

Tell them to put them back into their sheaths and allow them to stay there!"

[7] But it would not be right for their swords to stay there,

because Yahweh has commanded their enemies to do something more;

Yahweh intends to tell them to attack all the people living in Ashkelon and in other cities along the coast.

ULB:

[5] Baldness will come upon Gaza. As for Ashkelon, the people who are left in their valley will be made silent.

How long will you cut yourself in mourning?

[6] Woe, sword of Yahweh! How long will it be until you become silent?

Go back to your scabbard! Stop and be silent.

[7] How can you be quiet, for Yahweh has commanded you.

He has summoned you to attack Ashkelon and against the coastlands along the sea."

translationNotes

Baldness will come upon Gaza

The abstract noun "baldness" can be stated as "bald." "Gaza" represents the people. AT: "The people of Gaza will shave their heads bald" (See: Abstract Nouns and Metonymy)

Baldness

The shaving of the entire head or portions of the head is a sign of great sorrow practiced by idol worshipers in nations such as Philistia. (See: Symbolic Action)

the people ... will be made silent

Possible meanings are 1) the people will be silent because they are mourning or 2) this is a euphemism that means the enemy soldiers will kill them. (See: Euphemism)

How long will you cut yourself in mourning?

Yahweh uses a question to emphasize that the people will cut themselves in mourning. This question can be translated as a statement. AT: "You will cut yourselves in mourning." (See: Rhetorical Question)

cut yourself in mourning

The cutting of one's skin was another practice done by the idol worshipers when they mourn the dead. (See: Symbolic Action)

Woe ... be silent

The Philistines seem to be speaking here. AT: "The Philistines say, 'Woe ... be silent' " (See: Assumed Knowledge and Implicit Information)

sword of Yahweh! How long will it be until you become silent? Go back to your scabbard! Stop and be silent.

The Philistines speak to the sword of Yahweh as if it were a person that could hear them. AT: "Yahweh who is holding his sword! When will you stop striking us with your sword? Stop your sword and put it back in its scabbard!" (See: Personification)

sword of Yahweh

Yahweh punishing the Philistines by sending the army from the north is spoken of as if Yahweh were striking them with a sword. (See: Metaphor)

How long will it be until you become silent?

The people of the Philistines use this question to express their deep frustration about the devastation caused by their enemies. This may be translated as a statement. AT: "Please be silent!" or "Please, Yahweh, stop striking us with your sword!" (See: Rhetorical Question)

you become silent

A sword makes a noise as it slashes back and forth. Asking the sword to be silent means to ask it to stop slashing and killing. AT: "you rest" or "you stop slashing" (See: Idiom)

scabbard

This is the case used to protect the blade of a sword.

How can you be quiet ... along the sea

Here Jeremiah is speaking. He continues speaking to the sword of Yahweh as if it were a person that could hear him. Yahweh punishing the Philistines by sending the army of the north is spoken of as if Yahweh were striking the people with a sword. (See: Personification and Metaphor)

How can you be quiet, for Yahweh has commanded you

Jeremiah uses a question to mean that the sword cannot stop since Yahweh has commanded it to continue killing. This question can be translated as a statement. AT: "You cannot stop, for Yahweh has commanded you" (See: Rhetorical Question)

translationWords

- Gaza
- Ashkelon
- mourn, mourning
- woe
- sword
- Yahweh
- command, commands, commanded, commandment, commandments

Links:

- Introduction to Jeremiah
- Jeremiah 47 General Notes
- Jeremiah 47 translationQuestions

Jeremiah 48 General Notes

Structure and formatting

Some translations prefer to set apart quotations. The ULB and many other English translations indent the lines of 48:1-25, 28-33, 39-47, which are extended quotations.

Jeremiah's prophesies about other nations continue in this chapter. (See: prophet, prophets, prophecy, prophesy, seer, prophetess)

Special concepts in this chapter

Obeying Yahweh

Moab worshiped and served other gods. Despite this, Yahweh expected every nation to worship and serve him and him alone. They were punished because of it. (See: god, gods, goddess)

Links:

- **Jeremiah 48:01 Notes**

Jeremiah 48:1-2

UDB:

[1] This is a message about Moab. Yahweh, commander of the angel armies, the God whom Israel worships, says,

”Terrible things will happen to the city of Nebo;

it will soon be ruined.

the city of Kiriathaim will be put to shame. It is taken!

The defended fortress will be ruined, and its people will become ashamed.

[2] No one will boast about Moab again;

the enemies of Moab will plan to destroy the capital city, Heshbon.

They will say, ‘Come, let us cause Moab to no longer be a nation.’

You also, You Madmen! you also will be silenced;

enemy armies will pursue you to kill you.

ULB:

[1] To Moab, Yahweh of hosts, God of Israel, says this,

”Woe to Nebo, for it has been devastated. Kiriathaim has been captured and humiliated.

Her fortress has been crushed and disgraced.

[2] The honor of Moab is no more. Their enemies in Heshbon plotted disaster against her.

They said, ‘Come and let us destroy her as a nation. Madmen will also perish—a sword will go after you.’

translationNotes

General Information:

Jeremiah often wrote prophecy in the form of poetry. Hebrew poetry uses different kinds of parallelism. (See: Poetry and Parallelism)

To Moab

Here “Moab” represents the people. AT: “To the people of Moab” (See: Metonymy)

Yahweh of hosts ... says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

Woe to Nebo, for it has been devastated

Here “Nebo” represents the people. AT: “How terrible it is for the people of Nebo, for their city is devastated” (See: Metonymy)

Nebo

This is the name of a city near Mount Nebo in Moab. (See: How to Translate Names)

Kiriathaim has been captured and humiliated

Here “Kiriathaim has been … humiliated” represents the people being humiliated. This can be stated in active form. AT: “The enemy has captured the city of Kiriathaim and humiliated the people who live there” (See: Metonymyand Active or Passive)

Kiriathaim

This is the name of a city in Moab. (See: How to Translate Names)

Her fortress has been crushed and disgraced

Here “fortress has been … disgraced” represents the people being disgraced. This can be stated in active form. AT: “The enemy has destroyed the fortress in Kiriathaim and disgraced its people” (See: Metonymyand Active or Passive)

The honor of Moab is no more

“People no longer honor Moab” or “People no longer praise Moab”

Heshbon

This is the name of a city. (See: How to Translate Names)

Madmen will also perish

“Madmen” is a town in Moab. The name of the city has nothing to do with the English word “madmen.” AT: “Their enemies will destroy the city of Madmen” (See: How to Translate Names)

a sword will go after you

Here “sword” represents the enemy army carrying weapons. AT: “your enemies will chase after you and kill you” (See: Metonymy)

translationWords

- Moab, Moabite, Moabitess
- Yahweh of hosts, God of hosts, host of, Lord of hosts
- God
- Israel, Israelites
- woe
- devastate, devastation
- stronghold, fortress, fortified
- honor, honors, to honor
- adversary, enemy
- nation
- perish, perished, perishing, perishable
- sword

Links:

- Introduction to Jeremiah
- Jeremiah 48 General Notes
- Jeremiah 48 translationQuestions

Jeremiah 48:3-5

UDB:

[3] Listen to the people of Horonaim screaming;
they will be wailing because their town was completely destroyed .
[4] All of Moab will be ruined;
even the little children will cry loudly.
[5] They will cry bitterly
as they climb up Luhith hill.
Others will wail on the road down to Horonaim.
They were so very sad because their town was completely destroyed.

ULB:

[3] Listen! A sound of screaming is coming from Horonaim, where there is ruin and great destruction.
[4] Moab has been destroyed. Her children have made their cries heard.
[5] They go up the hill of Luhith weeping,
for on the way down to Horonaim, screams are heard because of the destruction.

translationNotes

General Information:

Jeremiah continues to tell of the destruction of Moab.

Horonaim

This is the name of a town in the south of Moab. (See: How to Translate Names)

ruin and great destruction

These two terms mean the same thing. Together they emphasize complete destruction. (See: Doublet)

Moab has been destroyed

This can be stated in active form. AT: “The enemy army has destroyed Moab” (See: Active or Passive)

Her children

Possible meanings are 1) the children who lived in Moab or 2) “children” is a metonym that represents the people of Moab in general. AT: “The people of Moab” (See: Metonymy)

Luhith

This is the name of a place in Moab. (See: How to Translate Names)

because of the destruction

The abstract noun “destruction” can be stated as “destroyed.” AT: “because their town is destroyed” (See: Abstract Nouns)

translationWords

- ruin, ruins
- children, child

Links:

- Introduction to Jeremiah
- Jeremiah 48 General Notes
- Jeremiah 48 translationQuestions

Jeremiah 48:6-7

UDB:

[6] Someone will say to them, 'Flee!
Hide in the desert!'
[7] But you trusted that because you were rich and powerful, you would be safe;
so you will be captured.
Your god Chemosh and all his priests and officials
will be taken away to distant lands.

ULB:

[6] Flee! Save your lives and become like a juniper bush in the wilderness.
[7] For because of your trust in your practices and your wealth, you also will be captured.
Then Chemosh will go away into captivity, together with his priests and leaders.

translationNotes

Save your lives

The word "your" refers to the people of Moab.

become like a juniper bush in the wilderness

The people fleeing from their cities into the desert is compared to a bush or shrub that grows in the desert. AT: "become like a shrub that grows in the wilderness" (See: Simile and Translate Unknowns)

because of your trust

The abstract noun "trust" can be stated as a verb. AT: "because you trusted" (See: Abstract Nouns)

in your practices

"in your own efforts" or "in your own work"

you also will be captured

This can be stated in active form. AT: "the enemy army will also capture you" (See: Active or Passive)

Then Chemosh will go away into captivity

"Chemosh" is the chief god of the Moabites. This means the enemy army will take the idol of Chemosh that the people made to worship. AT: "The enemy army will take your god Chemosh as a captive" (See: How to Translate Names and Assumed Knowledge and Implicit Information)

translationWords

- save, saves, saved, safe
- life, live, lived, lives, living, alive
- desert, wilderness
- trust, trusts, trusted, trustworthy, trustworthiness
- captive, captivity
- priest, priests, priesthood

Links:

- Introduction to Jeremiah
- Jeremiah 48 General Notes
- Jeremiah 48 translationQuestions

Jeremiah 48:8-10

UDB:

[8] All the towns in Moab will be destroyed;
none of them will escape.
Towns in the valleys and on the plateau will all be destroyed,
because Yahweh has said that is what will happen.
[9] Someone should help all the people in Moab to run away,
so that their land will be empty,
so that no one will live in it any longer."
[10] May Yahweh punish anyone who will not eagerly do what he desires;
may he curse anyone who refrains from using his sword to kill the people in Moab.

ULB:

[8] For the destroyer will come to every city; no city will escape.
So the valley will perish and the plain will be devastated, as Yahweh has said.
[9] Give wings to Moab, for she must certainly fly away.
Her cities will become a wasteland, where there is no one to live in them.
[10] May anyone who is lazy in doing Yahweh's work be cursed! May anyone who keeps his sword back from shedding blood be cursed!

translationNotes

For the destroyer will come to every city

Here "the destroyer" represents the enemy army. AT: "For the enemy army will come to every city and destroy it" (See: Assumed Knowledge and Implicit Information)

no city will escape

Here "city" represents the people. AT: "no people from any city will escape" (See: Metonymy)

So the valley will perish and the plain will be devastated

Here "valley" and "plain" represent the cities and the people in those places AT: "So the enemy army will destroy everything in the valleys and on the plains" (See: Metonymy)

Give wings to Moab, for she must certainly fly away

Helping the people is spoken of as if they would put wings on the people so that could fly away. AT: "Help the people of Moab to escape as if you were giving them wings to fly away" (See: Metaphor)

Give wings to Moab, for she must certainly fly away

The translation of the original language is uncertain. Some Bibles translate this as "Set up a tombstone for Moab, for the enemy will certainly destroy it." Other Bibles translate it as "Put salt on the cities of Moab, for the enemy will completely destroy it." Enemies through salt on ruins to keep thing from ever growing there again.

from shedding blood

Here "blood" represents a person's life. And "shedding blood" is an idiom that means to kill. AT: "from killing people" (See: Metonymy and Idiom)

translationWords

- destroyer
- perish, perished, perishing, perishable
- devastate, devastation
- Yahweh
- Moab, Moabite, Moabitess
- waste, wasteland
- life, live, lived, lives, living, alive
- works, deeds, work, acts
- curse, cursed, curses, cursing
- sword
- blood

Links:

- Introduction to Jeremiah
- Jeremiah 48 General Notes
- Jeremiah 48 translationQuestions

Jeremiah 48:11-12

UDB:

[11] The people of Moab have always felt secure;

they have never been exiled.

They are like wine that has been left undisturbed in a container for many days to give it good flavor,

so now it is smells good,

and it tastes good.

[12] But Yahweh says that there will be a time when he will send enemies to attack them;

they will get rid of the people of Moab like people pour out wine on the ground

and then smash the wine jar.

ULB:

[11] Moab has felt secure since he was young. He is like his wine

that has never been poured from pot to pot. He has never gone into captivity.

Therefore he tastes as good as ever; his flavor remains unchanged.

[12] So see, the days are coming—this is Yahweh's declaration—when I will send him those who will tip him over and pour out all his pots and shatter his jars.

translationNotes

Moab has felt secure since he was young ... He is ... his wine ... send him

Here Yahweh speaks of Moab as if it were a man. Here it represents the people of Moab. All occurrences of "he," "his," and "him" in 48:11-12 can be stated as "they," "their," or "them." AT: "Even from their earliest times, the people of Moab have always felt secure ... They are ... their wine ... send them" (See: Personification)

He is like his wine that has never been poured from pot to pot

For wine to taste good, it has to be left undisturbed for a long time and not poured from one pot to another. Yahweh compares the people of Moab, who are prosperous because no one has ever conquered them and taken them as captives, to wine that is undisturbed and has a good flavor. (See: Assumed Knowledge and Implicit Information and Simile)

So see, the days are coming

"Listen carefully because there will be a time"

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

I will send him those who will tip him over and pour out all his pots and shatter his jars

The enemy army defeating the people of Moab and taking them as captives is spoken of as if the people of Moab are wine and someone will come and pour them out and break the wine jars. AT: "I will send an army that will destroy them as if they were pouring out wine and breaking the jars" (See: Metaphor)

translationWords

- Moab, Moabite, Moabitess
- wine, wineskin, new wine
- captive, captivity
- Yahweh
- declare, declaration
- send, send out, sent

Links:

- Introduction to Jeremiah
- Jeremiah 48 General Notes
- Jeremiah 48 translationQuestions

Jeremiah 48:13-14

UDB:

[13] Then the people of Moab will be ashamed of their god Chemosh that they had trusted in, because it did not help them,

like the Israelite people were ashamed because their gold statue of a calf was smashed at Bethel.

[14] The soldiers of Moab previously said, "We are warriors;

we have fought bravely in battles!"

ULB:

[13] Then Moab will be ashamed of Chemosh just as the house of Israel was ashamed of Bethel, their object of trust.

[14] How can you say, 'We are soldiers, powerful fighting men'?

translationNotes

Then Moab

Here "Moab" represents the people. AT: "Then the people of Moab" (See: Metonymy)

Chemosh

Chemosh is the chief god of the Moabites. See how you translated this name in Jeremiah 48:7. (See: How to Translate Names)

the house of Israel

The word "house" is a metonym for the family that lives in the house. In this case it refers to Israel's descendants. See how you translated this in Jeremiah 2:4. AT: "the Israelites" or "the Israelite people group" (See: Metonymy)

Bethel

Possible meanings are 1) this refers to the city of Bethel where the Israelites worshiped a golden calf or 2) Bethel is the name of a false god the Israelites worshiped.

How can you say, 'We are soldiers, powerful fighting men'?

Here Yahweh is speaking to the soldiers of Moab. Yahweh uses a question to rebuke the soldiers. AT: "No longer can you say, 'We are soldiers, powerful fighting men.'" (See: Rhetorical Question)

translationWords

- Moab, Moabite, Moabitess
- shame, shameful, ashamed
- house
- Bethel
- trust, trusts, trusted, trustworthy, trustworthiness
- power, powers

Links:

- Introduction to Jeremiah
- Jeremiah 48 General Notes
- Jeremiah 48 translationQuestions

Jeremiah 48:15-17

UDB:

15 But now our king, who is called Yahweh, commander of the angel armies, says that the country of Moab and all the towns in it will be destroyed.

Their fine young men will all be slaughtered.

16 Moab will very soon be destroyed.

They will soon experience disaster.

17 You people who live in nations near Moab,

who know that it is very famous,

should mourn for Moab,

and say, “Its glorious power is completely ended .”

ULB:

15 Moab will be devastated and its cities attacked. For its finest young men have gone down to the place of slaughter. This is the king’s declaration! Yahweh of hosts is his name.

16 Moab’s disaster is soon to happen; calamity is hurrying quickly.

17 All you who are around Moab, wail; and all you who know its fame,

shout this, ‘Woe, the strong staff, the honored rod, has been broken.’

translationNotes

Moab will be devastated and its cities attacked

This can be stated in active form. AT: “The enemy army will devastate Moab and attack its cities” (See: Active or Passive)

its finest young men have gone down to the place of slaughter

The best men of Moab going to battle and being killed is spoken of as if they were animals taken to a place to be slaughtered. AT: “their fine young men will all be slaughtered” or “the enemy army will kill all of the finest men of Moab” (See: Metaphor)

This is the king’s declaration

Here “king” refers to Yahweh. This can be stated in first person. See how you translated this in Jeremiah 46:18. AT: “This is what I, the king, declare” (See: First, Second, or Third Person)

Moab's disaster is soon to happen; calamity is hurrying quickly

These two sentences mean basically the same thing and emphasize that Moab's destruction will happen very soon. AT: "Moab's enemies will destroy her very soon" (See: Parallelism)

calamity is hurrying quickly

Something terrible happening soon is spoken of as if calamity were something that could move quickly to a place. AT: "terrible things will happen very soon" (See: Metaphor)

the strong staff, the honored rod, has been broken

Here the words "staff" and "rod" represent the power and political support that Moab provided to other nations. This can be stated in active form. AT: "Moab's enemies have ended her great power" (See: Metonymy and Doublet and Active or Passive)

translationWords

- devastate, devastation
- slaughter
- king
- declare, declaration
- Yahweh of hosts, God of hosts, host of, Lord of hosts
- name, names, named
- woe
- staff
- honor, honors, to honor
- rod

Links:

- Introduction to Jeremiah
- Jeremiah 48 General Notes
- Jeremiah 48 translationQuestions

Jeremiah 48:18-20

UDB:

[18] You people of the city of Dibon, stop being proud because of being honored,
and sit in the dust where you will thirst for water,
because those who will destroy other places in Moab will attack your city
and destroy your fortifications.
[19] You people of the city of Aroer,
stand along the road and watch.
Shout to the men and women who will be fleeing from Moab,
"What has happened there?"
[20] They will reply,
"Moab is ruined and we are disgraced!"
So weep and wail .
Proclaim to Amon that Moab has been destroyed.

ULB:

[18] Come down from your honored place and sit on the dry ground, you daughter living in Dibon.
For the one who will destroy Moab is attacking you,
the one who will destroy your strongholds.
[19] Stand on the road and watch, you people who live in Aroer.
Ask the ones who are fleeing and escaping. Say, 'What has happened?'
[20] Moab has been shamed, for it has been shattered.
Howl and lament; shout for help.
Tell it to people by the Arnon River that Moab has been devastated.

translationNotes

you daughter living in Dibon

The people of Dibon are spoken of as if they were the daughter of Dibon. AT: "you people living in Dibon" (See: Metaphor)

Dibon

This is the name of a city in Moab. (See: How to Translate Names)

the one who will destroy Moab

"the enemy army that will destroy Moab"

Aroer

This is the name of a city in Moab. (See: How to Translate Names)

Ask the ones

"Ask the people" or "Ask the men and women"

Moab has been shamed, for it has been shattered

Here "Moab" represents the people. This can be stated in active form. AT: "The people are disgraced, for the enemy army has destroyed Moab" (See: Metonymy and Active or Passive)

Howl and lament

"Cry loudly in pain and anger"

that Moab has been devastated

This can be stated in active form. AT: "that the enemy army has devastated Moab" (See: Active or Passive)

translationWords

- stronghold, fortress, fortified
- watch, watchman
- life, live, lived, lives, living, alive
- lament, laments, lamentation

Links:

- Introduction to Jeremiah
- Jeremiah 48 General Notes
- Jeremiah 48 translationQuestions

Jeremiah 48:21-25

UDB:

[21] Yahweh is punishing the towns of Moab that are on the plateau:

Holon and Jahaz and Mephaath,

[22] Dibon and Nebo and Beth Diblathaim,

[23] Kiriathaim and Beth Gamul and Beth Meon,

[24] Kerioth and Bozrah.

He is punishing cities that are near each other and towns that are far away from each other.

[25] Yahweh says, "The power of Moab will be finished;

it is as though it will have a broken arm.

ULB:

[21] Now punishment has come to the hill country,

to Holon, Jahzah, and Mephaath,

[22] to Dibon, Nebo, and Beth Diblathaim,

[23] to Kiriathaim, Beth Gamul, and Beth Meon,

[24] To Kerioth and Bozrah,

and to all the cities in the land of Moab—

the farthest and the closest cities.

[25] The horn of Moab has been hacked off; its arm has been broken—this is Yahweh's declaration.

translationNotes

punishment has come to the hill country, to Holon ... to all the cities

Yahweh punishing the people of the hill country and cities of Moab is spoken of as if punishment were something that could travel and arrive in a place. AT: "Yahweh will punish the people of the hill country, of Holon ... of all the cities" (See: Active or Passive)

Holon, Jahzah, and Mephaath ... Bozrah

These are cities in Moab. (See: How to Translate Names)

The horn of Moab has been hacked off; its arm has been broken

Both of these statements mean the same thing. Here "horn" and "arm" represent power. To have these hacked off or broken means to lose one's power. This can be stated in active form. AT: "Moab has become weak; the people are not able to fight anymore" (See: Parallelism and Metonymy and Active or Passive)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

translationWords

- punish, punishment
- Yahweh
- declare, declaration

Links:

- Introduction to Jeremiah
- Jeremiah 48 General Notes
- Jeremiah 48 translationQuestions

Jeremiah 48:26-27

UDB:

[26] You people of Moab thought you were powerful enough to rebel against me, Yahweh;
so now I will cause you all to stagger like drunken people.
You people of Moab will wallow in your own vomit
and be ridiculed.
[27] Did you not ridicule the people of Israel?
Did you think they were nothing but thieves,
so that you shook your head at them with scorn,
and despised them every time you spoke about them?

ULB:

[26] Make him drunk, because he acted proudly against Yahweh. Let Moab wallow in his vomit, and let him be an object of ridicule. [27] For did not Israel become an object for laughter to you? Was he found among thieves, so that you shook your head at him as often as you spoke about him?

translationNotes

Make him drunk, because he acted proudly against Yahweh

Yahweh is speaking. The command "Make him drunk" indicates what Yahweh will cause to happen. Here "him" and "he" refers to Moab which represents the people of Moab. AT: "I, Yahweh, will cause the people of Moab to be drunk, for they acted proudly against me" (See: Imperatives - Other Uses and Metonymy)

Make him drunk

Here people experiencing Yahweh's punishment is spoken of as if they were drunk on wine, acting foolishly so that people laugh at them. AT: "I will cause you to be like a drunk person" (See: Metaphor)

Let Moab wallow in his vomit ... an object for laughter

Yahweh continues speaking of the people of Moab as if they were a drunk person. AT: "Now the people of Moab will be like a person who wallows in his vomit ... an object for laughter (See: Metaphor)

let him be an object of ridicule

"so that people will laugh at him"

For did not Israel become an object for laughter to you?

Yahweh uses a question to remind the people of Moab how they treated the people of Israel. AT: "For you used to mock and laugh at the people of Israel." (See: Rhetorical Question)

Israel ... Was he found ... at him ... about him

Here "Israel" represents the people of Israel. AT: "the people of Israel ... Were they found ... at them ... about them" (See: Metonymy)

Was he found among thieves, so that you shook your head ... about him?

Here Yahweh uses a question to rebuke the people of Moab for treating the people of Israel with shame though they did nothing wrong. AT: "Although they were not thieves, you still shook your head ... about him." (See: Rhetorical Question)

shook your head at him

This is a symbolic action that shows feeling of scorn or disgust towards someone. (See: Symbolic Action)

translationWords

- drunk, drunkard
- proud, pride, prideful
- Yahweh
- Moab, Moabite, Moabitess
- Israel, Israelites
- thief, thieves, robber

Links:

- Introduction to Jeremiah
- Jeremiah 48 General Notes
- Jeremiah 48 translationQuestions

Jeremiah 48:28-29

UDB:

[28] You people who live in Moab,
you should abandon your towns and go and live in caves.
Be like pigeons that make their nests in the entrances of caves."
[29] We have all heard that the people of Moab are very proud;
they are extremely proud and conceited.

ULB:

[28] Abandon the cities and camp on the cliffs, inhabitants of Moab.
Become like a dove that is nesting over the mouth of a hole in the rocks.
[29] We have heard of Moab's pride—his arrogance,
his haughtiness, his pride, his self-glory and the conceit in his heart.

translationNotes

cliffs

A cliff is a steep side of a mountain.

Become like a dove ... in the rocks

This simile emphasizes the people should leave their cities and live in the rocky cliffs to hide from their enemies. (See: Simile)

the mouth of a hole in the rocks

Here "mouth of a hole" is an idiom that means the entrance to a cave. AT: "the entrance to caves" or "an opening in the rocks" (See: Idiom)

We have heard

Here "We" refers generally to all the people in the surrounding area.

arrogance ... haughtiness ... pride ... self-glory ... conceit in his heart

All of these words have similar meanings. They are used together to emphasize the extreme pride of the people of Moab.

the conceit in his heart

Here “heart” represents a person’s inner being. AT: “his conceit” (See: Metonymy)

translationWords

- Moab, Moabite, Moabitess
- dove, pigeon
- arrogant
- heart, hearts

Links:

- Introduction to Jeremiah
- Jeremiah 48 General Notes
- Jeremiah 48 translationQuestions

Jeremiah 48:30-32

UDB:

[30] But Yahweh says, "I know about that,

but it is useless for them to boast

because it will accomplish nothing.

[31] So now I will wail for Moab;

I will cry about all its people.

I will moan for the men of the city of Kir Hareseth, the old capital of Moab.

[32] You people of the city of Sibmah, you have many vineyards, and I will be sad when they are destroyed.

It is as though the branches of your vines extend across the Dead Sea to the city of Jazer, but the enemies of Moab will take your grapes and wine from you!

ULB:

[30] This is Yahweh's declaration—I myself know his defiant speech, which amounts to nothing, like his deeds.

[31] So I will howl a lament for Moab, and I will shout in sorrow for all of Moab.

I will lament for the people of Kir Hareseth.

[32] I will weep for you more than I did for Jazer, vine of Sibmah! Your branches passed across the Salt Sea and reached

as far as Jazer. The destroyers have attacked your summer fruit and your wine.

translationNotes

This is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "This is what Yahweh has declared" or "This is what I, Yahweh, have declared" (See: First, Second, or Third Person)

I myself know his defiant speech

The word "myself" is used to emphasize that Yahweh was the one who knew about Moab's defiant speech. (See: Reflexive Pronouns)

his defiant speech ... like his deeds

Here “his” refers to Moab which represents the people of Moab. AT: “their defiant speech ... like their deeds” (See: Metonymy)

his defiant speech

The abstract noun “speech” can be stated as a verb. AT: “that he has spoken pridefully” or “that he has spoken arrogant words” (See: Abstract Nouns)

I will howl a lament for Moab, and I will shout in sorrow for all of Moab

Both of these statements mean the same thing. AT: “I will cry loudly for the people of Moab” (See: Parallelism)

I will howl

Possible meanings are 1) “I” refers to Jeremiah or 2) “I” refers to Yahweh.

howl

a sad and loud cry that a person makes when he is in pain or deep sorrow

Kir Hareseth

This is the name of the old capital city of Moab. (See: How to Translate Names)

Jazer ... Sibmah

These are the names of two towns in Moab. (See: How to Translate Names)

vine of Sibmah! Your branches passed ... your wine

The town of Sibmah had many vineyards. Here, Yahweh speaks to the people of Sibmah as if there were a grapevine. AT: “people of Sibmah, who are like a grapevine with branches that passed ... your wine” (See: Metaphor)

The destroyers have attacked your summer fruit and your wine

Yahweh continues speaking of the people of Sibmah as if they were a grapevine. AT: “The destroyers have attacked you and have taken the fruit from your vineyards and your wine” (See: Metaphor)

The destroyers have

“The enemy army has”

translationWords

- works, deeds, work, acts
- lament, laments, lamentation
- vine
- Salt Sea, Dead Sea
- destroyer
- fruit, fruitful

Links:

- Introduction to Jeremiah
- Jeremiah 48 General Notes
- Jeremiah 48 translationQuestions

Jeremiah 48:33

UDB:

[33] But no one will be joyful or happy in Moab now;
your fruit and grapes that ripen in the summer will soon be destroyed.
There will be no grape juice coming from the winepresses,
so there will be no wine.
People will not shout joyfully
as they tread on the grapes;
people will shout,
but they will not be shouting joyfully.

ULB:

[33] So celebration and rejoicing have been taken away from the fruit trees and the land of Moab.
I have put an end to the wine from their winepresses. They will not tread with joyful shouts. Any shouts will not be shouts of joy.

translationNotes

So celebration and rejoicing have been taken away from the fruit trees and the land of Moab

The abstract nouns “celebration” and “rejoicing” can be stated as verbs. The phrase “have been taken away” can be stated in active form. AT: “The people of Moab will no longer celebrate and rejoice because of their fruit trees” (See: Abstract Nouns and Active or Passive)

I have put an end to the wine from their winepresses

“I have stopped the wine from their winepresses” or “I have stopped the people from making wine”

I have put an end

Here “I” refers to Yahweh.

They will not tread

The wine makers would stomp on the grapes to squeeze out the juice. AT: “The wine makers will not stomp the grapes” (See: Assumed Knowledge and Implicit Information)

translationWords

- rejoice
- Moab, Moabite, Moabitess
- wine, wineskin, new wine
- winepress
- joy, joyful

Links:

- Introduction to Jeremiah
- Jeremiah 48 General Notes
- Jeremiah 48 translationQuestions

Jeremiah 48:34-35

UDB:

[34] Instead, the sound of their wailing will rise from the city of Heshbon to the town of Elealeh and the village of Jahaz,

from the city of Zoar as far as the town of Horonaim Eglath Shelishiyah.

Even the water in the stream of Nimrim will be dried up.

[35] I, Yahweh, say that I will get rid of the people who offer sacrifices on the hilltops,

thos who burn incense to their gods.

ULB:

[34] From the shouts at Heshbon as far as Elealeh, their sound is heard at Jahaz, from Zoar to Horonaim and Eglath Shelishiyah, since even the waters of Nimrim have dried up. [35] For I will put an end to anyone in Moab who makes sacrifices on the high places and burns incense to his gods—this is Yahweh's declaration.

translationNotes

Heshbon

Translate the name of this city as you did in Jeremiah 48:2. (See: How to Translate Names)

Elealeh ... Jahaz ... Zoar ... Horonaim ... Eglath Shelishiyah

These are names of other cities in Moab. (See: How to Translate Names)

Nimrim

This is the name of a stream or river near the Dead Sea. (See: How to Translate Names)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

translationWords

- water, waters
- sacrifice, offering
- high places
- incense
- god, gods, goddess

Links:

- Introduction to Jeremiah
- Jeremiah 48 General Notes
- Jeremiah 48 translationQuestions

Jeremiah 48:36-37

UDB:

[36] I moan for the people of Moab and Kir Hareseth
like someone playing a funeral song on a flute,
because all their wealth will disappear.
[37] The men will shave their heads and their beards to show that they are mourning.
They all will slash their hands and wear rough cloth around their waists.

ULB:

[36] So my heart is lamenting for Moab like a flute. My heart is lamenting like flutes for the people of Kir Hareseth. The riches they gained are gone. [37] For every head is bald and every beard shaved. Incisions are on every hand, and sackcloth is around their waists.

translationNotes

my heart is lamenting for Moab like a flute

Here "heart" represents the whole person. The person's sad crying is compared to the sad music played on a flute at a funeral. AT: "I cry sadly for Moab. My cries are like the sad music a person plays on a flute at a funeral" (See: Synecdoche and Simile)

my heart

Possible meanings are 1) "my" refers to Jeremiah or 2) "my" refers to Yahweh.

Kir Hareseth

Kir Hareseth was an ancient capital of Moab. See how you translated this name in Jeremiah 48:31. (See: How to Translate Names)

For every head is bald and every beard shaved. Incisions are on every hand, and sackcloth is around their waists

These are all things that the people of Moab did when they were mourning or expressing deep sorrow. (See: Symbolic Action)

Incisions

cuts made on the skin

translationWords

- lament, laments, lamentation
- flute, pipe
- people group, peoples, the people, a people
- head
- sackcloth

Links:

- Introduction to Jeremiah
- Jeremiah 48 General Notes
- Jeremiah 48 translationQuestions

Jeremiah 48:38-39

UDB:

[38] In every home and in the town plazas in Moab there will be people who are mourning,
because I will have destroyed Moab
like someone smashes an old jar that no one wants anymore.
[39] Moab will be completely shattered with terror!
And you will hear the people wailing loudly!
They will be disgraced.
Moab will become a nation that people ridicule.
The people in nearby countries will be horrified about what has happened there.

ULB:

[38] There is mourning everywhere, on every flat roof of Moab and in Moab's plazas. For I have destroyed Moab like pots that no one wants—this is Yahweh's declaration.

[39] How it has been shattered! How they howl in their lamenting! Moab turns its back in shame! So Moab will become an object of derision and a terror to all those who are around him."

translationNotes

There is mourning everywhere

The abstract noun "mourning" can be stated as a verb. AT: "There are people mourning everywhere" (See: Abstract Nouns)

every flat roof

"every housetop"

plazas

open public areas, such as open marketplaces

For I have destroyed

The word "I" refers to Yahweh

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

How it has been shattered! How they howl in their lamenting!

Here "How" begins exclamations. The phrase "has been shattered" can be stated in active form. AT: "I have completely shattered them! They shout loudly and weep!" (See: Exclamations and Active or Passive)

howl

a sad and loud cry that a person makes when he is in pain

Moab turns its back in shame

Here Moab represents the people. To turn one's back is a sign of feeling ashamed. AT: "The people of Moab turn their backs in shame" or "The people of Moab are ashamed and will not show their faces" (See: Metonymy and Symbolic Action)

So Moab will become an object of derision and a terror to all those who are around him

This can be restated to remove the abstract nouns "derision" and "terror." AT: "So all the people nearby will be terrified at what happened to the people of Moab and they will mock them" (See: Abstract Nouns)

translationWords

- mourn, mourning
- terror, terrify

Links:

- Introduction to Jeremiah
- Jeremiah 48 General Notes
- Jeremiah 48 translationQuestions

Jeremiah 48:40-41

UDB:

40 This is what I, Yahweh, say:

'Look! Their enemies will be swooping down over Moab

like an eagle swoops down to seize an animal.

41 Its cities will be captured,

its fortresses will be seized.

Even their warriors will be afraid,

like a woman who is about to give birth.

ULB:

40 For Yahweh says this, "See, the enemy will come flying like an eagle, spreading out his wings over Moab.

41 Kerioth has been captured, and its strongholds have been seized.

For in that day the hearts of Moab's soldiers will be like the hearts of women in birth labor.

translationNotes

the enemy will come flying like an eagle, spreading out his wings

These phrases compare how a powerful army will descend on Moab and conquer it to the way an eagle swoops down to capture its prey. (See: Simile)

Kerioth has been captured, and its strongholds have been seized

This can be stated in active form. AT: "The enemy has captured Kerioth and seized its strongholds" (See: Active or Passive)

Kerioth

This is a city in Moab. See how you translated this name in Jeremiah 48:24. (See: How to Translate Names)

in that day the hearts of Moab's soldiers ... women in birth labor

This phrase compares the fear that will overwhelm the soldiers of Moab to the fear a woman may feel when she is about to give birth to her child. (See: Simile)

the hearts of Moab's soldiers will be like the hearts of women in birth labor

Here "hearts" represent a person's emotions. AT: "Moab's soldiers will be afraid like a woman about to give birth" (See: Metonymy)

translationWords

- Yahweh
- eagle
- stronghold, fortress, fortified
- labor pains, in labor

Links:

- Introduction to Jeremiah
- Jeremiah 48 General Notes
- Jeremiah 48 translationQuestions

Jeremiah 48:42-44

UDB:

[42] Moab boasted against me, Yahweh,

so it will be destroyed.

[43] I, Yahweh, say that you people of Moab will be terrified, and fall into pits and traps.

[44] Those who are terrified and try to run away will fall into deep pits.

Whoever climbs out of a pit will be caught in a trap,

because I will punish them at the time that I have appointed.'

ULB:

[42] So Moab will be destroyed and be no longer a people, because he made himself to be great against Yahweh.

[43] Terror and the pit, and a trap are coming on you, inhabitant of Moab—this is Yahweh's declaration.

[44] Anyone who flees because of terror will fall into the pit,

and anyone who climbs out of the pit will be caught in the trap, for I will bring this on them

in the year of my vengeance against them—this is Yahweh's declaration.

translationNotes

So Moab will be destroyed

This can be stated in active form. AT: "So the enemy will destroy the people of Moab" (See: Active or Passive)

Terror and the pit, and a trap are coming on you

Here "coming on you" is an idiom that means "to experience" something. AT: "You will experience the terror, the pit, and a trap" or "You will be terrified, and you will fall into pits and traps" (See: Idiom)

inhabitant of Moab

Here "inhabitant" means inhabitants in general. AT: "inhabitants of Moab" or "people of Moab" (See: Generic Noun Phrases)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

fall into the pit ... caught in the trap

Here "the pit" and "the trap" represent all the different bad things that will happen to the people. People will run away to escape one bad thing but they will just experience another bad thing. (See: Synecdoche)

in the year of

Here, "year" could be translated as "time" or "season" or "time period."

translationWords

- arrogant
- Yahweh
- terror, terrify
- pit
- declare, declaration
- year
- avenge, revenge, vengeance

Links:

- Introduction to Jeremiah
- Jeremiah 48 General Notes
- Jeremiah 48 translationQuestions

Jeremiah 48:45

UDB:

45 The people will flee as far as the city of Heshbon,
but they will not be able to go any further,
because a fire will burn in Heshbon,
which is the city where King Sihon lived long ago,
and it will burn up all the people in Moab
who noisily boasted very much.

ULB:

45 The ones who flee will stand in the shadow of Heshbon without any strength, for fire will go out from Heshbon,
flame from the middle of Sihon. It will devour the forehead of Moab and the top of the heads of the boastful people.

translationNotes

The ones who flee

This refers to the people who were able to run away during the destruction of Moab.

will stand in the shadow of Heshbon

Here "in the shadow" represents protection or shelter. AT: "will hide in Heshbon for protection" or "will go to Heshbon for shelter" (See: Metonymy)

for fire will go out from Heshbon, flame from the middle of Sihon

These two phrases have similar meanings and emphasize that Moab's destruction will begin and spread out from Heshbon, where King Sihon once lived. AT: because a fire will burn in Heshbon, which is the city where King Sihon lived long ago (See: Parallelism and Assumed Knowledge and Implicit Information)

Heshbon

Translate the name of this city as you did in Jeremiah 48:2. (See: How to Translate Names)

Sihon

This is the name of an Amorite king who once ruled over Heshbon. (See: How to Translate Names)

It will devour the forehead of Moab and the top of the heads of the boastful people

Here “forehead” and “top of the heads” represent the people of Moab as a whole. AT: “It will burn up all the people in Moab who noisily boasted very much” (See: Synecdoche)

forehead

the part of the face that is above the eyes, but below the hairline

translationWords

- shadow
- fire
- devour

Links:

- Introduction to Jeremiah
- Jeremiah 48 General Notes
- Jeremiah 48 translationQuestions

Jeremiah 48:46-47

UDB:

[46] You people of Moab, terrible things will happen to you!
You people who worship your god Chemosh, you will be destroyed.
Your sons and your daughters will be captured and taken away to other countries.
[47] But some day, I will enable the people of Moab to return to their land again.
That will surely happen because I, Yahweh, have said it."
That is the end of what Jeremiah prophesied about Moab.

ULB:

[46] Woe to you, Moab! Chemosh's people are destroyed,
For your sons are taken as captives and your daughters into captivity.
[47] But I will restore the fortunes of Moab in later days—this is Yahweh's declaration."
The judgment on Moab ends here.

translationNotes

Chemosh's people are destroyed

This can be stated in active form. AT: "The enemy army has destroyed the people who worship Chemosh" (See: Assumed Knowledge and Implicit Information and Active or Passive)

Chemosh

This is the chief god of the Moabites. See how you translated this in Jeremiah 48:07.

your sons are taken as captives and your daughters into captivity

This can be stated in active form. AT: "the enemy army has taken your sons and daughters as captives" (See: Active or Passive)

I will restore the fortunes of Moab

"I will cause things to go well for Moab again" or "I will cause Moab to live well again." See how similar words are translated in Jeremiah 29:14.

in later days

"in the future"

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

The judgment on Moab ends here

"That is the end of what Jeremiah prophesied about Moab"

translationWords

- woe
- Moab, Moabite, Moabitess
- son, sons
- captive, captivity
- restore, restores, restored, restoration
- judge, judges, judgment, judgments

Links:

- Introduction to Jeremiah
- Jeremiah 48 General Notes
- Jeremiah 48 translationQuestions

Jeremiah 49 General Notes

Structure and formatting

Some translations prefer to set apart quotations. The ULB and many other English translations indent the lines of 49:1-11, 14-27, 29-33, 37-39, which are extended quotations.

Jeremiah's prophesies about other nations conclude in this chapter. (See: prophet, prophets, prophecy, prophesy, seer, prophetess)

Special concepts in this chapter

Covenant with Abraham

Ammon is destroyed because it drove the people of the tribe of Gad from their homeland. This is in line with the promises of the covenant Yahweh made with Abraham to curse those who curse Abraham's descendants. (See: promise, promises, promised, covenant, covenants and curse, cursed, curses, cursing)

Important figures of speech in this chapter

Rhetorical questions

There are many rhetorical questions in this chapter. The purpose of these rhetorical questions is to convict those Yahweh addresses. (See: Rhetorical Question)

Links:

- **Jeremiah 49:01 Notes**

Jeremiah 49:1-2

UDB:

1 This message is about the people who descended from Ammon. This is what Yahweh says:

”There are plenty of Israelite people left

to occupy the land of the tribe of Gad.

So, why are the people who worship the god Molech living in those towns?

2 There will be a time when I will sound the battle cry

for their enemies to attack their capital city, Rabbah.

Then it will become a heap of ruins,

and all the nearby towns will be burned.

Then the people of Israel will again possess the land

that the people of Ammon took away from them.

ULB:

1 About the people of Ammon, Yahweh says this,

”Does Israel have no children? Is there no one to inherit anything in Israel?

Why does Molech occupy Gad, and his people live in its cities? [1] , some modern versions have .

2 So look, the days are coming—this is Yahweh’s declaration—when I will sound the signal for battle

against Rabbah among the people of Ammon, so it will become a deserted heap and its villages will be set on fire.

For Israel will possess those who possessed him,” says Yahweh.

49:1 [1]Instead of *Molech their king*

translationNotes

General Information:

See: Poetry and Parallelism

Yahweh says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated a similar phrase in Jeremiah 6:6.

Does Israel have no children? Is there no one to inherit anything in Israel? Why does Molech occupy Gad, and his people live in its cities?

Yahweh uses a question to express that the people of Israel should be living in Gad rather than those who worship Molech. This question can be translated as a statement. AT: "There are plenty of Israelites to inherit the land of Israel. The people who worship the false idol, Molech, should not live in Gad." (See: Rhetorical Question)

Why does Molech

Here "Molech" represents the people who worship Molech. AT: "Why do the people who worship Molech" (See: Metonymy)

So look

This adds emphasis to what follows. AT: "Look and listen"

days are coming ... when I will

Future time is spoken of as if the "days are coming." See how you translated this in Jeremiah 7:32. AT: "in the future ... I will" or "there will be a time ... when I will" (See: Metaphor)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

when I will sound the signal for battle

Yahweh causing an army to attack is spoken of as if he would sound the signal for the battle to start. AT: "when I will cause the enemy army to sound the signal for battle" (See: Metaphor)

its villages will be set on fire

This can be stated in active form. AT: "the enemy army will burn their villages"

For Israel will possess those who possessed him

Here “Israel” represents the people of Israel. “Those” refers to people of Ammon, who represent the land that they took from Israel. AT: “Then the people of Israel will again possess the land that the people of Ammon took away from them” (See: Metonymy)

translationWords

- people group, peoples, the people, a people
- Ammon, Ammonites, Ammonitess
- Yahweh
- kingdom of Israel
- children, child
- inherit, inheritance, heritage, heir
- Molech, Moloch
- Gad
- life, live, lived, lives, living, alive
- declare, declaration
- Rabbah
- fire
- possess, possession

Links:

- Introduction to Jeremiah
- Jeremiah 49 General Notes
- Jeremiah 49 translationQuestions

Jeremiah 49:3-4

UDB:

[3] You people of the city of Heshbon, wail,
because the city of Ai will be destroyed.
You women in the city of Rabbah, weep;
put on rough clothing to show you are mourning;
run back and forth in confusion inside the city walls,
because your god Molech, along with its priests and officials, will be taken away in exile.
[4] Why do you brag about your valleys,
your valleys that are so fruitful, you faithless daughter?
You think that your wealth will bring you protection against your enemies
and so you dare to ask, ”Who is there who can come against me?’

ULB:

[3] ”Howl in lament, Heshbon, for Ai will be devastated! Shout out, daughters of Rabbah! Put on sackcloth.
Lament and run about in futility, for Molech is going into captivity,
together with his priests and leaders.
[4] Why do you brag about your valleys, your valleys that are so fruitful, faithless daughter?
you who trust in your wealth and say, ‘Who will come against me?’

translationNotes

Howl in lament

“Cry loudly and weep”

Heshbon

Translate the name of this city as you did in Jeremiah 48:2. Here “Heshbon” represents the people. AT: “people of Heshbon” (See: How to Translate Names and Metonymy)

for Ai will be devastated

This can be stated in active form. AT: “for your enemies will devastate Ai” (See: Active or Passive)

daughters of Rabbah

Possible meanings are 1) “daughters” represent the women who live in Rabbah. AT: “women of Rabbah” or 2) all the people in general are spoken of as if they are the daughters of Rabbah. AT: “people of Rabbah” (See: Metaphor)

for Molech is going into captivity

“for your enemies will take your god Molech captive.” This means the enemies will take the idol that represents Molech back to their land.

Why do you brag about your valleys ... daughter?

Yahweh uses a question to scold the people for bragging about the large amount of fruit that grows in their valleys. This rhetorical question can be translated as a statement. AT: “Do not be proud of your valleys ... daughter.” (See: Rhetorical Question)

Why do you brag about your valleys, your valleys that are so fruitful

Some versions of the Bible read, “Why do you brag about your strength, your strength which is ebbing away”

faithless daughter

Here, the people of Ammon are spoken of as if they were a daughter. AT: “faithless people” or “rebellious people” (See: Metaphor)

say, ‘Who will come against me?’

The Ammonites use this question to state that they do not believe anyone can defeat them. It can be reworded as an indirect statement. AT: “falsely think that no one can defeat you.” (See: Rhetorical Question and Direct and Indirect Quotations)

translationWords

- lament, laments, lamentation
- Ai
- devastate, devastation
- sackcloth
- captive, captivity
- priest, priests, priesthood
- faithless, faithlessness
- trust, trusts, trusted, trustworthy, trustworthiness

Links:

- Introduction to Jeremiah
- Jeremiah 49 General Notes
- Jeremiah 49 translationQuestions

Jeremiah 49:5-6

UDB:

[5] But listen to this: I, Yahweh, commander of the angel armies,
will cause you to become terrified.
You will all be forced to flee to other countries from the enemies all around you,
and no one will be able to bring you together again.
[6] But some day I will enable the Ammonite people to return to their land.
That will surely happen, because I, Yahweh, have said it."

ULB:

[5] See, I am about to bring terror on you—this is the declaration of Lord Yahweh of hosts—
this terror will come from all those who surround you. Each one of you will be scattered before it.
There will be no one to gather those running away.
[6] But after this I will restore the fortunes of the people of Ammon—this is Yahweh's declaration."

translationNotes

I am about to bring terror on you

The abstract noun "terror" can be stated as "terrified." AT: "I am about to cause you to be terrified" (See: Abstract Nouns)

you

The word "you" refers to the people of Ammon.

this is the declaration of Lord Yahweh of hosts

Yahweh speaks of himself by name to express the certainty of what he is declaring. Translate as you did the similar phrase in Jeremiah 1:8. AT: "this is what Lord Yahweh of hosts has declared" or "this is what I, Lord Yahweh of hosts, have declared" (See: First, Second, or Third Person)

this terror will come from all those who surround you. Each one of you will be scattered before it

The abstract noun "terror" can be stated as the verb "terrify." The phrase "will be scattered" can be stated in active form. AT: "I will cause all those around you to terrify you. Each one of you flee to different directions" (See: Abstract Nouns and Active or Passive)

I will restore the fortunes of the people of Ammon

"I will cause things to go well for the people of Ammon again" or "I will cause the people of Ammon to live well again." See how similar words are translated in Jeremiah 29:14.

translationWords

- terror, terrify
- declare, declaration
- Yahweh
- Yahweh of hosts, God of hosts, host of, Lord of hosts
- restore, restores, restored, restoration
- Ammon, Ammonites, Ammonitess

Links:

- Introduction to Jeremiah
- Jeremiah 49 General Notes
- Jeremiah 49 translationQuestions

Jeremiah 49:7-8

UDB:

7 This message is about the people of Edom. This is what Yahweh, commander of the angel armies, says:

”It seems that there are no longer any wise people in Teman district in Edom!

There are no people left who can give others good advice.

The people who were wise have disappeared.

8 You people of the city of Dedan, in the south of Edom,

turn and flee and hide in deep caves,

because I am causing disaster to happen to all the people of Edom,

I will punish you!

ULB:

7 About Edom, Yahweh of hosts says this, ”Is there no longer any wisdom to be found in Teman?

Has good advice disappeared from those who have understanding? Has their wisdom become corrupted?

8 Flee! Turn back! Stay in holes in the ground, inhabitants of Dedan.

For I am bringing the disaster of Esau on him at the time that I punish him.

translationNotes

Yahweh of hosts says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

Is there no longer any wisdom to be found in Teman?

Yahweh uses a question to scold the people of Teman for not acting wisely. This can be translated as a statement. AT: “It seems that there are no longer any wise people in Teman!” (See: Rhetorical Question)

Teman

This is the name of a district in Edom. (See: How to Translate Names)

Has good advice ... understanding? Has their wisdom become corrupted?

The same idea is expressed in two different ways. (See: Parallelism)

Has good advice disappeared from those who have understanding?

Yahweh uses this question to scold the people. It can be translated as a statement. AT: "It seems that there are no longer any wise people in Teman district in Edom!" (See: Rhetorical Question)

Has their wisdom become corrupted?

Yahweh uses this question to scold the people. This question may be translated as a statement. AT: "Their advice is no longer wise." (See: Rhetorical Question)

Dedan

The is the name of a city in Edom. (See: How to Translate Names)

I am bringing the disaster of Esau on him at the time that I punish him

Here "Esau" represents the people of Edom. The Edomites were descendants of Esau. AT: "I will cause the people of Edom to experience disaster when I punish them" (See: Metonymy)

on him ... I punish him

Yahweh is speaking to the people of Edom. This can be stated in second person. AT: "on you ... I punish you" (See: First, Second, or Third Person)

translationWords

- Edom, Edomite, Idumea
- wise, wisdom
- understand, understanding
- turn, turn away, turn back
- Esau
- punish, punishment

Links:

- Introduction to Jeremiah
- Jeremiah 49 General Notes
- Jeremiah 49 translationQuestions

Jeremiah 49:9-11

UDB:

[9] Those who harvest grapes
always leave some on the vines.
When thieves come at night,
they surely steal only as much as they want.
[10] But I will cause everything in Edom to be destroyed, and there will be nothing left,
and there will be no place for people to hide.
Many of the children, their relatives and their neighbors, will die,
and Edom will not exist anymore.
[11] Leave behind the orphans because I will take care of them,
and the widows also will be able to depend on me to help them."

ULB:

[9] If grape harvesters came to you, would they not leave a little bit behind?
If thieves came in the night, would they not steal only as much as they wanted?
[10] But I have stripped Esau bare. I have revealed his hiding places.
So he will not be able to hide himself. His children, his brothers, and his neighbors are destroyed, and he is gone.
[11] Leave your orphans behind. I will take care of their lives, and your widows can trust in me."

translationNotes

General Information:

Yahweh continues speaking about what will happen to Edom.

If grape harvesters ... would they not leave a little bit behind?

Yahweh uses a question to cause the people to think about how grape harvesters leave some grapes behind. This can be translated as a statement. AT: "If grape harvesters ... they would certainly leave some grapes behind." (See: Rhetorical Question)

If thieves ... would they not steal only as much as they wanted?

Yahweh uses a question to cause the people to think about how thieves only take what they want. This question can be translated as a statement. AT: "If thieves ... they would only take as much as they wanted." (See: Rhetorical Question)

But I have stripped Esau bare

Yahweh causing an enemy army to come and take everything is spoken of as if Yahweh stripped all the clothes off of Esau. AT: "But I have sent an army to take everything away from Esau" (See: Metaphor)

Esau ... his hiding ... he will not ... hide himself ... His children ... he is gone

Here "Esau" represents the people of Edom. AT: "the people of Edom ... their hiding ... they will not ... hide themselves ... Their children ... they are gone" (See: Metonymy)

I have revealed his hiding places

"I have made known to the enemy soldiers where the people of Edom hide"

translationWords

- grape
- harvest
- thief, thieves, robber
- Esau
- reveal, reveals, revealed, revelation
- neighbor
- life, live, lived, lives, living, alive
- trust, trusts, trusted, trustworthy, trustworthiness

Links:

- Introduction to Jeremiah
- Jeremiah 49 General Notes
- Jeremiah 49 translationQuestions

Jeremiah 49:12-13

UDB:

[12] And this is also what Yahweh says: "If those who do not deserve to suffer must suffer, you people of Edom must suffer much more! You will not escape being punished. [13] I, Yahweh, have solemnly promised, using my own name, that your chief city Bozrah will become a place that people will be horrified about. It will be a heap of ruins. People will make fun of it and use its name when they curse people. All the nearby towns and villages will be ruined forever."

ULB:

[12] For Yahweh says this, "See, those who did not deserve it must certainly drink some of the cup. Do you yourself think you will go without punishment? You will not, for you will certainly drink. [13] For I have sworn by myself—this is Yahweh's declaration—that Bozrah will become a horror, a disgrace, a devastation, and an object for cursing. All of its cities will become devastations forever.

translationNotes

General Information:

Yahweh continues speaking about what will happen to Edom.

See

"Listen" or "Pay attention to what I say"

must certainly drink some of the cup ... for you will certainly drink

Here "the cup" is a metonym that represents the contents in the cup that the people must drink. The people experiencing Yahweh's punishment is spoken of as if Yahweh's punishment were liquid in a cup and the people must drink it. AT: "must certainly experience my punishment ... for you will certainly experience my punishment" or "I will certainly still punish ... for I will certainly punish you" (See: Metonymy and Metaphor)

Do you yourself think you will go without punishment?

Yahweh uses a question to emphasize the people of Edom have sinned and will certainly be punished. This question can be translated as a statement. AT: "Certainly, you must be aware that you will personally experience my punishment for your sins." (See: Rhetorical Question)

you yourself

The words “you” and “yourself” refer to Edom, which represents the people of Edom. The word “yourself” is used to draw attention to the people of Edom. AT: “you yourselves” (See: Forms of You and Metonymy and Reflexive Pronouns)

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: First, Second, or Third Person)

Bozrah will become a horror, a disgrace, a devastation, and an object for cursing

The abstract nouns “a horror,” “a disgrace,” and “a devastation” can be translated as verbs. AT: “People will be horrified when they see that the city of Bozrah is devastated. And they will mock the city and use its name when they curse others” (See: Abstract Nouns)

Bozrah

This is the name of a city in Edom. (See: How to Translate Names)

All of its cities

“All of Edom’s cities”

translationWords

- oath, swear, swear by
- Yahweh
- declare, declaration
- devastate, devastation
- curse, cursed, curses, cursing
- forever

Links:

- Introduction to Jeremiah
- Jeremiah 49 General Notes
- Jeremiah 49 translationQuestions

Jeremiah 49:14-15

UDB:

14 I heard this message from Yahweh:

”I have sent an ambassador to many nations,

to tell them to gather together to attack Edom.

They must prepare for battle!”

15 And Yahweh says to the people of Edom,

”I will cause your nation to become very unimportant among the other nations.

They will all despise your country.

ULB:

14 I have heard news from Yahweh, and a messenger has been sent out to the nations,

‘Gather together and attack her. Get ready for battle.’

15 ”For see, I have made you small compared to the other nations, despised by people.

translationNotes

General Information:

Jeremiah is now speaking to the people of Edom.

I have heard

The word “I” refers to Jeremiah.

a messenger has been sent out

This can be stated in active form. AT: “Yahweh has sent out a messenger” (See: Active or Passive)

to the nations, ‘Gather together … for battle.’

It is understood “Gather together” is the beginning of the messenger’s message. AT: “to tell the nations, ‘Gather together … for battle.’ ” or “to the nations, and he will tell them, ‘Gather together … for battle.’ ” (See: Ellipsis)

attack her

The word “her” refers to Edom.

I have made you

The word “I” refers to Yahweh. Here “you” refers to the nation of Edom.

made you small

Here “small” represents having the least political importance. AT: “made you least important” (See: Assumed Knowledge and Implicit Information)

despised by people

This can be stated in active form. AT: “and people despise you” (See: Active or Passive)

translationWords

- Yahweh
- messenger
- send, send out, sent
- nation

Links:

- Introduction to Jeremiah
- Jeremiah 49 General Notes
- Jeremiah 49 translationQuestions

Jeremiah 49:16

UDB:

16 You have caused people of other nations to be terrified,
and you have been very proud,
but you have deceived yourselves.
You live in caves in the rock cliffs;
you think that you are safe there because you live high up there.
But even if you make your homes as high up as the eagles' nests,
I will cause you to come crashing down.

ULB:

16 As for your fearsomeness, your heart's pride has deceived you, inhabitants of places on the cliff,
you who have occupied the highest hills so that you may make your nest high like an eagle.
I will bring you down from there—this is Yahweh's declaration.

translationNotes

General Information:

Yahweh continues speaking about what will happen to Edom.

As for your fearsomeness

Here the abstract noun "fearsomeness" can be translated with either an adjective or a verb. AT: "As for how terrifying you think you are" or "Although you think you scare other people" (See: Abstract Nouns)

your heart's pride has deceived you

Here "heart" represents the whole person. People deceiving themselves is spoken of as if their pride deceived them. AT: "you have become prideful, but you have deceived yourselves" (See: Metonymy and Metaphor)

so that you may make your nest high like an eagle

It is implied that the people made homes in high places to remain safe from enemies. AT: "live in safety like an eagle in the heights of the mountains" (See: Assumed Knowledge and Implicit Information and Simile)

eagle

This is a very large, powerful bird of prey. See how you translated this in Jeremiah 4:13.

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

translationWords

- heart, hearts
- proud, pride, prideful
- deceive, deceit, deception, deceptive

Links:

- Introduction to Jeremiah
- Jeremiah 49 General Notes
- Jeremiah 49 translationQuestions

Jeremiah 49:17-18

UDB:

17 Edom will become a place about which people are horrified;

people who pass by will be horrified and will gasp

when they see the destruction.

18 Edom will be destroyed as completely as Sodom and Gomorrah and the nearby towns were destroyed long ago.

As a result, no one—not a single person—will live there anymore.

ULB:

17 Edom will become a horror to everyone passing by it.

Every such person will tremble and hiss because all of its disasters.

18 Like the overthrow of Sodom and Gomorrah and their neighbors," says Yahweh,

"no one will live there; no person will stay there.

translationNotes

General Information:

Yahweh continues speaking to the people of Edom.

Edom will become a horror to everyone passing by it

The abstract noun "horror" can be stated using the verb "horrified." AT: "The people passing by will be horrified when they what happened to Edom" (See: Abstract Nouns)

tremble and hiss

The word "hiss" refers to a sound that shows horror or awe. AT: "shake from fear and gasp" (See: Symbolic Action)

no one will live there; no person will stay there

Yahweh says the same thing twice to emphasize that Edom will be completely uninhabited. (See: Parallelism)

translationWords

- Edom, Edomite, Idumea
- Sodom
- Gomorrah
- neighbor
- Yahweh
- life, live, lived, lives, living, alive

Links:

- Introduction to Jeremiah
- Jeremiah 49 General Notes
- Jeremiah 49 translationQuestions

Jeremiah 49:19

UDB:

[19] I will come to Edom suddenly as a lion comes out of the jungle

and leaps on sheep that are eating in good pastures.

I will quickly chase the people of Edom from their land.

And then I will appoint for them a leader whom I will choose;

I can do that because there is no one like me who can object to what I do.

No ruler can oppose me.

ULB:

[19] See, he will go up like a lion from the forests of the Jordan to the green pasturelands.

For I will quickly make Edom run from it, and I will put someone who will be chosen in charge of it.

For who is like me, and who will summon me? What shepherd is able to resist me?”

translationNotes

General Information:

Yahweh continues speaking about what will happen to Edom.

See

“Look” or “Listen”

he will go up like a lion from the forests of the Jordan to the green pasturelands

This simile means that when Yahweh punishes the people of Edom, it will be fierce and unexpected like when a lion attacks sheep. This can be stated in first person. AT: “When I punish the people of Edom, it will be fierce and unexpected like when a lion comes out of forest and attacks sheep in the pasture” (See: Simile and First, Second, or Third Person)

pasturelands

This is land covered with grass where animals feed on the grass.

Edom run from it

Here “Edom” represents the people. “It” refers to the land. AT: “the people of Edom will run from their land” (See: Metonymy)

who will be chosen

This can be stated in active form. AT: “whom I will choose” (See: Active or Passive)

For who is like me, and who will summon me?

Yahweh uses the question to emphasize that no one is like him. This question can be translated as a statement. AT: “For no one is like me, no one can summon me.” (See: Rhetorical Question)

who will summon me

“who will challenge me” or “who will call me to account”

What shepherd is able to resist me?

Yahweh uses the question to show no one can defeat him. Here “shepherd” is a metaphor for “king” or “ruler.” This question can be translated as a statement. AT: “No king is able to resist me!” (See: Rhetorical Question and Metaphor)

translationWords

- lion
- Jordan River, Jordan
- shepherd, to shepherd

Links:

- Introduction to Jeremiah
- Jeremiah 49 General Notes
- Jeremiah 49 translationQuestions

Jeremiah 49:20

UDB:

[20] Listen to what I have planned to do to the people of Teman and the rest of Edom:
even the little children will be dragged away,
and I will completely get rid of the people who live there.

ULB:

[20] "So listen to the plans that Yahweh has decided against Edom,
the plans that he has formed against the inhabitants of Teman.
They will certainly be dragged away, even the smallest flock.
Their pasturelands will be turned into ruined places.

translationNotes

the inhabitants of Teman

"the people who live in Teman"

Teman

Translate the name of this city as you did in Jeremiah 49:7.

They will certainly be dragged away, even the smallest flock

This continues speaking of Yahweh punishing the people of Edom as if he would come like a lion and attack the sheep. This can be stated in active form. AT: "He will drag them away, even the smallest flock" (See: Metaphor and Active or Passive)

even the smallest flock

Here the youngest and weakest people of Edom are spoken of as if they are the smallest flock of sheep. AT: "even the weakest and the smallest people" (See: Metaphor)

Their pasturelands will be turned into ruined places

Here the land of Edom is spoken of as if it were pasturelands for flocks. This can be stated in active form. AT: "He will turn their pasturelands into ruined places" or "He will completely get rid of the people who live there" (See: Metaphor and Active or Passive)

translationWords

- Yahweh
- Edom, Edomite, Idumea
- flock, herd
- ruin, ruins

Links:

- Introduction to Jeremiah
- Jeremiah 49 General Notes
- Jeremiah 49 translationQuestions

Jeremiah 49:21-22

UDB:

[21] When Edom is destroyed, the noise will be extremely great,
with the result that the earth will shake,
and the wailing of the people will be heard as far away as the Sea of Reeds.
[22] Look! The enemy troops will swoop down over Bozrah
like an eagle spreads its wings when it swoops down to seize an animal.
On that day, even the strongest warriors of Edom will be afraid
like a woman who is about to give birth."

ULB:

[21] At the sound of their falling the earth shakes. The sound of distressed shouts is heard at the Sea of Reeds.
[22] See, someone will attack like an eagle, and swoop down and spread his wings over Bozrah.
Then on that day, the hearts of Edom's soldiers will become like the heart of a woman in birth labor."

translationNotes

At the sound of their falling the earth shakes

The loud sound of Edom being destroyed is spoken of as if Edom were a large object that shakes the earth when it falls. AT: "When enemies come and destroy Edom, the noise will be extremely loud, with the result that the earth will shake" (See: Metaphor)

The sound of distressed shouts is heard at the Sea of Reeds

This can be stated in active form. AT: "People at the Sea of Reeds will hear the people of Edom crying" (See: Active or Passive)

See

"Look" or "Listen"

someone will attack like an eagle, and swoop down and spread his wings

This simile means that when the enemy army attacks it will be vicious and unexpected. (See: Simile)

Bozrah

Translate the name of this city as you did in Jeremiah 48:24. (See: How to Translate Names)

the hearts of Edom's soldiers will become like the heart of a woman in birth labor

Here "hearts" represent a person's emotions. See how you translated a similar phrase in Jeremiah 48:41. AT: "Edom's soldiers will be afraid like a woman about to give birth" (See: Metonymy)

translationWords

- earth, earthly
- Sea of Reeds, Red Sea
- eagle
- heart, hearts
- labor pains, in labor

Links:

- Introduction to Jeremiah
- Jeremiah 49 General Notes
- Jeremiah 49 translationQuestions

Jeremiah 49:23-25

UDB:

[23] This message is about Damascus. This is what Yahweh says:

”The people in the nearby cities of Hamath and Arpad are will be ashamed,

because they have heard bad news about Damascus.

They are very anxious and restless,

like a sea in a big storm.

[24] The people of Damascus have become very weak,

and they all have panicked and run away in terror.

The people are anguished and in pain

like a woman experiences who is about to give birth.

[25] But even now the people of that famous city have not yet abandoned it. That was the city that gave me joy.

ULB:

[23] About Damascus: ”Hamath and Arpad will be ashamed, for they have heard news of disaster.

They melt away! They become as troubled as the sea, which cannot stay calm.

[24] Damascus has become very weak. It turns away to flee; terror seizes it.

Distress and pain seize it, like the pain of a woman giving birth.

[25] How has the city of praise not been forsaken, the town of my joy?

translationNotes

General Information:

Yahweh tells what will happen to the people of Damascus.

Hamath and Arpad will be ashamed

Here “Hamath” and “Arpad” represent the people who live there. AT: “The people who live in Hamath and Arpad will be ashamed” (See: Metonymy)

Hamath and Arpad

These are cities in Syria. (See: How to Translate Names)

They melt away

Being scared is spoken of as if the person were melting. AT: “They are very scared!” (See: Metaphor)

They become as troubled as the sea, which cannot stay calm

The water of the sea is always moving and is never still. This is compared to the people who cannot rest because they are so anxious about the bad news they heard. (See: Simile)

Damascus has become very weak. It turns ... seizes it

Here “Damascus” represents the people who live there. AT: “The people of Damascus have become very weak. They turn ... seizes them” (See: Metonymy)

terror seizes it

The abstract noun “terror” can be stated as the verb “terrified.” AT: “Damascus is terrified” or “The people of Damascus are terrified”

Distress and pain seize it, like the pain of a woman giving birth

This can be restated to remove the abstract nouns “distress” and “pain.” The people are compared to a woman giving birth to emphasize their pain and fear. AT: “The people are afraid and suffering like a woman giving birth” (See: Abstract Nouns and Simile)

How has the city of praise not been forsaken, the town of my joy?

Yahweh uses a question to express that the people should have left the city. It can be translated as a statement. AT: “This famous city once caused me to rejoice, but now the people should leave it.” (See: Rhetorical Question)

How has the city of praise not been forsaken, the town of my joy?

Some Bibles translate this with the people of Damascus speaking. AT: “The people of Damascus say, ‘The famous city, which once made us rejoice, is now empty.’ ”

translationWords

- Damascus
- Hamath, Lebo Hamath, Hamathites
- shame, shameful, ashamed
- trouble, troubles, troubled
- terror, terrify
- rejoice

Links:

- Introduction to Jeremiah
- Jeremiah 49 General Notes
- Jeremiah 49 translationQuestions

Jeremiah 49:26-27

UDB:

[26] Its young men will fall in the streets.

Its soldiers will all be killed in one day.

[27] And I, Yahweh, commander of the angel armies, will start a fire to burn the walls that surround Damascus,

and the palaces of King Ben Hadad will be burned down."

ULB:

[26] Therefore its young men will fall in its plazas,

and all the fighting men will perish on that day—this is the declaration of Yahweh of hosts."

[27] "For I will light a fire on the wall of Damascus, and it will devour the strongholds of Ben Hadad."

translationNotes

General Information:

Yahweh continues speaking about what will happen to Damascus.

its

The word "its" refers to Damascus and its people.

its young men will fall in its plazas

They young men being killed is spoken of as if they will fall. AT: "enemies will kill the young men of Damascus in its plazas" (See: Metaphor)

this is the declaration of Yahweh of hosts

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how similar words are translated in Jeremiah 1:8. AT: "this is what Yahweh of hosts has declared" or "this is what I, Yahweh of hosts, have declared" (See: First, Second, or Third Person)

I will light a fire

Causing the enemy army to light a fire is spoken of as if Yahweh will light the fire. AT: "I will cause the enemy army to light a fire" (See: Metonymy)

it will devour

“the fire will completely burn up”

Ben Hadad

This the name or title of the king of Damascus. (See: How to Translate Names)

translationWords

- perish, perished, perishing, perishable
- declare, declaration
- Yahweh of hosts, God of hosts, host of, Lord of hosts
- fire
- devour
- stronghold, fortress, fortified

Links:

- Introduction to Jeremiah
- Jeremiah 49 General Notes
- Jeremiah 49 translationQuestions

Jeremiah 49:28-29

UDB:

[28] This is a message about the Kedar people and the kingdom of Hazor that Nebuchadnezzar the king of Babylon is attacking. This is what Yahweh said:

”I will cause an army to advance to attack Kedar

and destroy those people who live east of Judah.

[29] Enemies will capture their tents and their flocks of sheep.

They will take away the curtains of their tents, their camels, and all of their other possessions.

Everywhere men will shout,

‘We are terrified because terrible things are happening all around us!’

ULB:

[28] About Kedar and the kingdoms of Hazor, Yahweh says this to Nebuchadnezzar (now Nebuchadnezzar king of Babylon was going to attack these places):

”Arise and attack Kedar and destroy those people of the east.

[29] Their tents and their flocks will be taken,

along with their tent curtains and all of their equipment;

their camels will be led away from them,

and men will shout to them, “Terror is on every side!”

translationNotes

General Information:

Jeremiah speaks about what will happen to Kedar.

Kedar

This is the name of a land far to the east of Israel. See how you translated this in Jeremiah 2:10. (See: How to Translate Names)

Hazor

This is the name of kingdom or district far to the east of Israel. (See: How to Translate Names)

now Nebuchadnezzar

Here "now" introduces background information about Nebuchadnezzar. (See: Background Information)

Nebuchadnezzar king of Babylon was going to attack

Here "Nebuchadnezzar" represents his army. AT: "the army of Nebuchadnezzar king of Babylon was going to attack" (See: Metonymy)

Their tents and their flocks will be taken, along with their tent curtains and all of their equipment

This can be stated in active form. AT: "Your soldiers will take their flocks, tent curtains, and all of their equipment" (See: Active or Passive)

their camels will be led away from them

This can be stated in active form. AT: "your soldiers will take their camels from them" (See: Active or Passive)

men will shout to them, "Terror is on every side!"

Possible meanings are 1) these are men being attacked by the enemy. AT: "men will shout, 'We are terrified because terrible things are happening all around us!' " or 2) these are soldiers in the invading army. AT: "soldiers will shout at them, 'Be afraid because we are all around you!' "

translationWords

- kingdom
- Yahweh
- Nebuchadnezzar
- king
- Babylon, Babylonian
- raise, raises, raised, rise, risen, arise, arose
- tent
- flock, herd
- camel

Links:

- Introduction to Jeremiah
- Jeremiah 49 General Notes
- Jeremiah 49 translationQuestions

Jeremiah 49:30-31

UDB:

[30] So I, Yahweh, say, 'Run away quickly!

You people who live in Hazor, go and hide in deep caves,

because King Nebuchadnezzar of Babylon wants to attack you with his army;

he is planning to destroy you!'

[31] But I say to Nebuchadnezzar,

'Go up and attack that nation whose people feel secure;

they do not have allies who will help them and do not have walls with gates that have bars in them.

ULB:

[30] Flee! Wander far away! Stay in holes in the ground, inhabitants of Hazor—this is Yahweh's declaration—

for Nebuchadnezzar king of Babylon has devised a plan against you. Flee! Turn back!

[31] Arise! Attack the nation at ease, that lives in safety," says Yahweh.

"They have no gates or bars in them, and its people live by themselves.

translationNotes

General Information:

Yahweh continues speaking about what will happen to Kedar and the kingdoms of Hazor.

Flee! Wander ... Turn back!

Here Yahweh is speaking to the people of Kedar.

inhabitants of Hazor

"people who live in Hazor"

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

devised a plan

“made a plan”

Arise! Attack ... themselves

Here Yahweh is speaking to Nebuchadnezzar as if he was there listening to him. (See: Apostrophe)

Attack the nation at ease, that lives in safety

Here “nation” represents the people living there. AT: “Attack this nation, whose people feel safe and secure” (See: Metonymy)

They ... them

The words “They” and “them” refer to the people who feel safe and secure.

translationWords

- Yahweh
- declare, declaration
- turn, turn away, turn back
- raise, raises, raised, rise, risen, arise, arose
- nation
- life, live, lived, lives, living, alive
- gate, gate bar
- people group, peoples, the people, a people

Links:

- Introduction to Jeremiah
- Jeremiah 49 General Notes
- Jeremiah 49 translationQuestions

Jeremiah 49:32-33

UDB:

[32] Your troops will seize their camels and other livestock.

I will scatter in every direction those people who will be in great mourning .

I will bring disasters to them from every direction.

[33] Hazor will become a place where jackals live,

and it will be deserted forever.

No one will live there again;

no people will settle there. ’”

ULB:

[32] For their camels will become plunder, and the abundance of their property will become war plunder.

Then I will scatter to every wind those who cut the corners of their hair,

and I will bring disaster on them from every side—this is Yahweh’s declaration.

[33] Hazor will become a lair of jackals, a permanent wasteland.

No one will live there; no human being will stay there.”

translationNotes

General Information:

Yahweh continues telling Nebuchadnezzar to attack the people of Kedar and the kingdom of Hazor.

For their camels will become plunder, and the abundance of their property will become war plunder

Yahweh is still speaking to Nebuchadnezzar as if he were there listening to him. This can be stated in second person. AT: “For your soldiers will take their camels and all of their property” (See: Apostrophe and First, Second, or Third Person)

Then I will scatter to every wind

Here “every wind” represents the nations. AT: “Then I will send to nations in all different directions” (See: Metaphor)

those who cut the corners of their hair

This probably refers to people who cut their hair short in order to honor a pagan god. Some modern versions interpret this Hebrew expression as "those who live on the edge of the wilderness." See how you translated a similar phrase in Jeremiah 9:26.

I will bring disaster on them from every side

The phrase containing the abstract noun "disaster" can be replaced by the verb "destroy". AT: "I will bring their enemies from every side to destroy them" (See: Abstract Nouns)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

a lair of jackals

"a place where jackals live." Jackals are fierce wild dogs. See how you translated "jackals" in Jeremiah 9:11.

No one will live there; no human being will stay there

These two lines mean basically the same thing and emphasize that Hazor will be completely uninhabited. (See: Parallelism)

translationWords

- Yahweh
- waste, wasteland

Links:

- Introduction to Jeremiah
- Jeremiah 49 General Notes
- Jeremiah 49 translationQuestions

Jeremiah 49:34-36

UDB:

34 The prophet Jeremiah received this message from Yahweh when King Zedekiah was starting to rule Judah.

35 This is what Yahweh, commander of the angel armies, says:

”The men of Elam are famous archers;

that is how they have made their country very powerful.

But I will get rid of them .

36 I will bring their enemies from every direction

and they will scatter the people of Elam in all of those directions.

The people of Elam will be exiled to every nation on the earth.

ULB:

34 This is the word of Yahweh that came to Jeremiah the prophet about Elam. This happened at the beginning of the reign of Zedekiah king of Judah, and he said, 35 ”Yahweh of hosts says this: See, I am about to break the bowmen of Elam, the main part of their power.

36 For I will bring the four winds from the four corners of the heavens,

and I will scatter the people of Elam to all of those winds. There is no nation

to which those scattered from Elam will not go.

translationNotes

General Information:

Yahweh is speaking about what will happen to Elam.

This is the word of Yahweh that came to Jeremiah

This idiom is used to introduce a special message from God. See how you translated this in Jeremiah 14:1, and make any changes as needed. AT: “This is the message that Yahweh gave to Jeremiah” or “This is the message that Yahweh spoke to Jeremiah” (See: Idiom)

Yahweh of hosts says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

I am about to break the bowmen of Elam, the main part of their power

"The archers made Elam very powerful, but I will stop them"

bowmen

men who are skilled with a bow and arrows

I will bring the four winds from the four corners of the heavens

Here "four winds from the four corners" is an idiom that represents wind blowing from every direction. AT: "I will cause the winds to blow from every direction" (See: Idiom)

I will bring the four winds from the four corners of the heavens

Here "winds" represents nations. And the nations are a synecdoche representing the armies from those nations. Causing armies to come from all directions is spoken of as if Yahweh will cause wind to blow from all directions AT: "I will bring your enemies from every direction to attack you" (See: Metaphor and Synecdoche)

to all of those winds

Here "winds" represents "nations." AT: "to all those nations" (See: Metaphor)

There is no nation to which those scattered from Elam will not go

This can be stated in positive form. AT: "I will scatter the people of Elam to every nation on earth" (See: Double Negatives)

translationWords

- word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures
- Jeremiah
- prophet, prophets, prophecy, prophesy, seer, prophetess
- Elam
- reign
- Zedekiah
- king
- Judah, kingdom of Judah
- Yahweh of hosts, God of hosts, host of, Lord of hosts
- power, powers
- heaven, sky, skies, heavens, heavenly

Links:

- Introduction to Jeremiah
- Jeremiah 49 General Notes
- Jeremiah 49 translationQuestions

Jeremiah 49:37-39

UDB:

[37] Because I am very angry with the people of Elam,
I will enable their enemies to smash Elam;
I will cause the people of Elam to experience great disasters.
I will enable their enemies, who want to kill them, to pursue them and kill them with swords
until I completely get rid of all of them.
[38] I, Yahweh, will judge them there ,
and then I will get rid of their king and his officials.
[39] But some day, I will enable the people of Elam to return to their land.
That will surely happen because I, Yahweh, have said it."

ULB:

[37] So I will shatter Elam before their enemies and before those who seek their lives.
for I will bring disaster against them, the fury of my wrath—this is Yahweh's declaration—
and I will send the sword after them until I have annihilated them.
[38] Then I will put my throne in Elam and will destroy its king and leaders from there—this is Yahweh's declaration—
[39] and it will happen in later days that I will bring back the fortunes of Elam—this is Yahweh's declaration."

translationNotes

General Information:

Yahweh continues speaking about what will happen to Elam.

I will shatter Elam

These words are a metonym for Yahweh causing enemies to destroy Elam. AT: "I will cause Elam's enemies to destroy Elam" (See: Metonymy)

Elam

the people of Elam (See: Metonymy)

those who seek their lives

Seeking a person's life represents wanting or desiring to kill someone. AT: "those who want to kill them" (See: Metaphor)

I will bring disaster against them

Yahweh causing people to experience disaster is spoken of as if he would bring disaster against them. AT: "I will cause them to experience disaster" or "I will cause terrible things to happen to them" (See: Metaphor)

the fury of my wrath

This is the reason that Yahweh will destroy the people of Elam. AT: "because I am very angry" (See: Connecting Words)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

the sword after them

Here "sword" represents the enemy army carrying their weapons. AT: "the enemy army to pursue and kill them" (See: Metonymy)

I will put my throne in Elam

Here "throne" represents Yahweh's right to rule and judge as the king. AT: "I will judge the people of Elam" (See: Metonymy)

in later days

"in the future"

I will bring back the fortunes of Elam

"I will cause things to go well for Elam again" or "I will cause Elam to live well again." See how similar words are translated in Jeremiah 29:14.

translationWords

- adversary, enemy
- wrath, fury
- sword
- throne

Links:

- Introduction to Jeremiah
- Jeremiah 49 General Notes
- Jeremiah 49 translationQuestions

Jeremiah 50 General Notes

Structure and formatting

Some translations prefer to set apart quotations. The ULB and many other English translations indent the lines of 50:1-5, 6-46, which are extended quotations.

Special concepts in this chapter

Babylon destroyed

Babylon will be conquered and the Jews will return to their homeland. At this time, Babylon controlled almost the entire Near East. The fulfillment of this prophecy would have been unthinkable. (See: fulfill, fulfilled and prophet, prophets, prophecy, prophesy, seer, prophetess)

Other possible translation difficulties in this chapter

Israel

The author sometimes uses the term “Israel” to refer to the people of the old northern kingdom of Israel, and at other times to the nation of Israel as a whole. He switches between these uses several times without warning the reader. (See: Assumed Knowledge and Implicit Information)

Links:

- **Jeremiah 50:01 Notes**

Jeremiah 50:1-2

UDB:

[1] Yahweh gave to Jeremiah the prophet a message about Babylon and the country of Babylonia.

[2] This is what Yahweh says:

”Proclaim a message among the nations;

do not withhold any of it;

raise up a signal flag

to announce that Babylon will be captured.

Its chief god Marduk, whose other name is Bel, will be completely disgraced,

and all the other statues and idols will be shattered.

ULB:

[1] This is the word that Yahweh declared about Babylon, the land of the Chaldeans, by the hand of Jeremiah the prophet,

[2] ”Report to the nations and cause them to listen. Lift up a signal and cause them to listen. Do not conceal it.

Say, ‘Babylon is taken. Bel is made ashamed. Marduk is dismayed. Its idols are put to shame; its images are dismayed.’

translationNotes

General Information:

God gives Jeremiah a message about Babylon. See: Poetry and Parallelism

This is the word that Yahweh declared

This idiom is used to introduce a special message from God. AT: “This is the message that Yahweh gave” or “This is the message that Yahweh spoke” (See: Idiom)

by the hand of Jeremiah the prophet

The hand is a synecdoche for the person. See how you translated this in Jeremiah 37:2. AT: “through Jeremiah, who was a prophet” (See: Synecdoche)

cause them to listen ... cause them to listen

This phrase is repeated to emphasize the importance of the command. (See: Parallelism)

Lift up a signal

“Put up a sign”

Babylon is taken

“Babylon is conquered”

Bel is made ashamed. Marduk is dismayed. Its idols are put to shame; its images are dismayed

These lines mean the same thing and emphasize that Yahweh has disgraced the gods of Babylon. (See: Parallelism and Active or Passive)

Bel ... Marduk

These are two names for the chief god of Babylon. (See: How to Translate Names)

translationWords

- word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures
- declare, declaration
- Babylon, Babylonian
- Chaldea, Chaldean
- hand, right hand, to hand over
- Jeremiah
- prophet, prophets, prophecy, prophesy, seer, prophetess
- report
- nation
- shame, shameful, ashamed
- idol, idolatrous
- image, carved image, carved figure, cast metal figure

Links:

- Introduction to Jeremiah
- Jeremiah 50 General Notes
- Jeremiah 50 translationQuestions

Jeremiah 50:3-5

UDB:

[3] The army of a nation will come from the north to attack Babylon
and destroy the city very thoroughly,
with the result that no one will live there again.
Both people and animals will run away."
[4] "But I, Yahweh, say that in the future, when that is about to happen,
the people of Israel and the people of Judah will join together.
They will be weeping
and wanting to worship me, their God.
[5] They will inquire about the road to Jerusalem,
and then they will start traveling toward it.
They will say to each other,
'We must return to Yahweh again!'
They will make an everlasting agreement with me that they will never forget.

ULB:

[3] A nation from the north will arise against it, and make her land a desolation.
No one will live in it; both man and beast will flee away.
[4] In those days and at that time—this is Yahweh's declaration—the people of Israel and the people of Judah
will come together to go with weeping and seek Yahweh their God.
[5] They will ask the way to Zion and will set off toward it, saying,
We will go and join ourselves to Yahweh in an everlasting covenant that will not be forgotten."

translationNotes

arise against it ... live in it

Here "it" refers to Babylon in both phrases.

her land

The word "her" refers to Babylon.

make her land a desolation

The abstract noun “desolation” can be translated as a verb. AT: “destroy her land” (See: Abstract Nouns)

In those days and at that time

These phrases mean the same thing and emphasize the importance of that future time. See how you translated this in Jeremiah 33:15. (See: Doublet)

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: “this is what Yahweh declares” or “this is what I, Yahweh, declare” (See: First, Second, or Third Person)

seek Yahweh their God

Seeking Yahweh their God represents either 1) asking God for help or 2) thinking about God and obeying him. (See: Metaphor)

They will ask

The word “They” refers to the people of Israel or the people of Judah who are returning from Babylon to Jerusalem.

join ourselves to Yahweh

This is figurative language used to explain a spiritual connection to Yahweh. (See: Idiom)

that will not be forgotten

This states that the covenant will be obeyed forever. It can be stated in active form. AT: “that no one will forget” (See: Active or Passive)

translationWords

- raise, raises, raised, rise, risen, arise, arose
- desolate, desolation
- beast
- life, live, lived, lives, living, alive
- kingdom of Israel
- Judah, kingdom of Judah
- God

- Zion, Mount Zion
- everlasting, eternal, eternity
- covenant, covenants

Links:

- Introduction to Jeremiah
- Jeremiah 50 General Notes
- Jeremiah 50 translationQuestions

Jeremiah 50:6-7

UDB:

[6] My people have been like lost sheep.
Their leaders have caused them to abandon me
like shepherds who have allowed their sheep to wander in the hills and mountains.
My people are like sheep
that do not know the path to return to the sheepfold.
[7] All their enemies who found them attacked them.
They said, 'We did not sin by attacking them,
because they sinned against Yahweh;
he is the one who provides what they need;
he is the one to whom they should have remained faithful;
he is the one whom their ancestors confidently expected to help them.'

ULB:

[6] My people have been a lost flock. Their shepherds have led them astray in the mountains;
they have turned them around from hill to hill. They went, they forgot the place where they had lived.
[7] Everyone who went out to them devoured them. Their adversaries said, 'We are not guilty,
because they sinned against Yahweh, their true home—Yahweh, the hope of their ancestors.'

translationNotes

My people have been a lost flock

The people of Israel are spoken of as if they were a group of sheep that was lost. This can be stated as a simile. AT: "My people have been like a lost flock of sheep" (See: Metaphor and Simile)

Their shepherds

The leaders of Israel are spoken of as if they were the shepherds of people. This can be stated as a simile. AT: "Their leaders were like shepherds who" (See: Metaphor and Simile)

turned them around from hill to hill

"lead them around to many different places"

devoured them

Attacking the people of Israel is spoken of as if a wild animal ate them. This can be stated as a simile. AT: “devoured them like a wild animal would eat its prey” (See: Metaphor and Simile)

they sinned

The word “they” refers to the people of Israel.

Yahweh, their true home

Here “home” represents a place of safety and provision. Yahweh is therefore spoken of as the one who gives protection and provision. AT: “Yahweh, the one who protects and provides for them” (See: Metonymy and Metaphor)

Yahweh, the hope of their ancestors

Yahweh is spoken of as the source of their trust. The abstract noun “hope” can be stated as an action. AT: “the one whom their ancestors confidently expected to help them” (See: Metaphor and Abstract Nouns)

translationWords

- people of God, my people
- flock, herd
- shepherd, to shepherd
- turn, turn away, turn back
- devour
- adversary, enemy
- guilt, guilty
- sin, sins, sinned, sinful, sinner, sinning
- true, truth, truths
- hope, hoped, hopes

Links:

- Introduction to Jeremiah
- Jeremiah 50 General Notes
- Jeremiah 50 translationQuestions

Jeremiah 50:8-10

UDB:

[8] But now, I say to the leaders of my people, 'Depart from Babylon!
Leave the land of Babylonia!
Act like male goats that go in front of the rest of the flock;
lead my people back to their own land.
[9] Do that because I am going to gather an army of great nations to the north of Babylon.
They will join together to attack Babylon and will capture it.
Their arrows will be like skilled warriors
that always hit what they are aiming at.
[10] Babylonia will be conquered,
and those who conquer it will take away everything they want.
That will surely happen because I, Yahweh, have said it.'"

ULB:

[8] Leave from the midst of Babylon; go out from the land of the Chaldeans;
be like male goats that leave before the rest of the flock does.
[9] For see, I am about to set in motion and raise up a group of great nations from the north against Babylon.
They will arrange themselves against her. Babylon will be captured from there.
Their arrows are like a skilled warrior who does not return empty-handed.
[10] Chaldea will become plunder. All those who plunder it will be satisfied—this is Yahweh's declaration.

translationNotes

General Information:

Yahweh is speaking to his people in captivity in Babylon.

Leave from the midst of Babylon

This command is addressed to the people of Israel who were in exile in Babylon.

be like male goats that leave

Male goats tend to be more independent than the rest of the flock. Possible meanings are 1) they should be the first to leave Babylon or 2) they should lead the rest of the Israelites away from Babylon. (See: Simile)

For see

The word "see" alerts the reader to pay attention to what follows. AT: "Pay attention, because"

set in motion

"stir up"

Babylon will be captured from there

This can be stated in active form. AT: "These nations will capture Babylon" (See: Active or Passive)

from there

Possible meanings are 1) "from the north" or 2) "from their battle positions."

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh declares" or "this is what I, Yahweh, declare" (See: First, Second, or Third Person)

Their arrows are like a skilled warrior who does not return empty-handed

The effectiveness of the arrows of the attacking nations are spoken of as if they were soldiers that always accomplish their mission. The idiom "empty-handed" means "without success." AT: Each of their arrows are like skilled soldiers that always hit their target" (See: Simile and Idiom)

Chaldea will become plunder

"They will plunder Chaldea"

translationWords

- Chaldea, Chaldean
- goat, kid
- bow and arrow
- Yahweh
- declare, declaration

Links:

- Introduction to Jeremiah
- Jeremiah 50 General Notes
- Jeremiah 50 translationQuestions

Jeremiah 50:11-13

UDB:

[11] "You people of Babylon who plundered my chosen people,
now you are very happy.
You run around joyfully like a calf in a meadow,
and are happy like stallions are happy when they are neighing.
[12] But soon your people will be very disgraced as a result of being conquered.
Your country will be the most insignificant nation;
it will be a wilderness, a dry land and a desert plain.
[13] Because I, Yahweh, am angry with you people of Babylon,
I will cause your city to become completely deserted.
All who pass by will be horrified
and will gasp because of the destruction there.

ULB:

[11] You rejoice, you celebrate the plundering of my inheritance;
you jump around like a calf stamping in its pasture;
you neigh like a powerful horse.
[12] So your mother will be greatly ashamed; the one who bore you will be embarrassed.
See, she will be the least of nations, a wilderness, a dry land, and a desert.
[13] Because of Yahweh's anger, Babylon will not be inhabited, but will be a complete devastation.
Everyone who passes by will shudder because of Babylon and will hiss because all of its wounds.

translationNotes

General Information:

Yahweh is speaking to the people of Babylon.

You rejoice, you celebrate

These terms mean the same thing and are used to emphasize how happy they were to conquer Israel. AT: "You people of Babylon rejoice, celebrate" (See: Doublet and Assumed Knowledge and Implicit Information)

You rejoice ... you jump ... you neigh ... bore you

Each instance of “You” or “you” is plural and refers to the people of Babylon. (See: Pronouns)

you jump around like a calf stamping in its pasture

The joy of the people of Babylon is compared to a calf who runs around joyfully in a pasture. (See: Simile)

stamping

the action a calf makes when kicking the ground

you neigh like a powerful horse

The people of Babylon are compared to stallions that are making loud noises because they are excited. (See: Simile)

So your mother will be greatly ashamed; the one who bore you will be embarrassed

These two phrases mean basically the same thing and emphasize the intensity of her embarrassment. The words “mother” and “the one who bore you” refer either to Babylonia or to the city of Babylon. (See: Doublet and Metaphor)

the least of nations

“the most unimportant nation”

a wilderness, a dry land, and a desert

These words have basically the same meaning and emphasize the complete barrenness of the land. Possible meanings are 1) this is a metaphor for an uninhabited place or 2) this refers to Babylon literally becoming a barren wilderness. (See: Doublet and Metaphor)

a complete devastation

The abstract noun “devastation” can be stated as a verb. AT: “completely destroyed” (See: Abstract Nouns)

shudder

shake violently due to fear

hiss

make a sound like a snake that means great disapproval

translationWords

- rejoice
- inherit, inheritance, heritage, heir
- cow, calf, bull, cattle
- horse
- desert, wilderness
- angry, anger
- Babylon, Babylonian

Links:

- Introduction to Jeremiah
- Jeremiah 50 General Notes
- Jeremiah 50 translationQuestions

Jeremiah 50:14-15

UDB:

[14] All you nations that surround Babylon,
prepare to attack it!
Tell your archers to shoot at their enemies;
shoot all of your arrows at them and do not hold back,
because the people of Babylon have sinned against me, Yahweh.
[15] Shout victorious war cries against Babylon from all sides of the city.
The soldiers of Babylon will surrender;
the towers and walls will be torn down.
It is I, Yahweh, who will be getting revenge on the people of Babylon,
and I will use you to get revenge.
Do to the people of Babylon what they have done to others!

ULB:

[14] Arrange yourselves against Babylon all around her. Everyone who bends a bow must shoot at her.
Do not keep back any of your arrows, for she has sinned against Yahweh.
[15] Raise a shout against her all around! She has surrendered; her towers have fallen;
her walls are torn down, for this is Yahweh's vengeance.
Take vengeance on her! Do to her just as she has done!

translationNotes

General Information:

Yahweh tells the other nations to attack Babylon.

Arrange yourselves against Babylon

Yahweh is speaking to the enemies of Babylon. AT: "You enemies of Babylon arrange yourselves against her" (See: Assumed Knowledge and Implicit Information)

Arrange yourselves

"Line up in military formation" or "Form battle lines"

Everyone who bends a bow

This refers to the soldiers who use bows and arrows to fight.

shoot at her

The word “her” refers to Babylon.

Do not keep back any of your arrows

This emphasizes that they should shoot all their arrows. AT: “Shoot every one of your arrows at her”

she has sinned ... She has surrendered ... she has done

These instances of “she” are addressed to the city of Babylon, but refer to the people who live in the city. AT: “her people have sinned ... Her people have surrendered ... her people have done” (See: Metonymy)

her walls are torn down

This can be stated in active form. AT: “the nations have torn down her walls” (See: Active or Passive)

translationWords

- sin, sins, sinned, sinful, sinner, sinning
- power, powers
- avenge, revenge, vengeance

Links:

- Introduction to Jeremiah
- Jeremiah 50 General Notes
- Jeremiah 50 translationQuestions

Jeremiah 50:16

UDB:

[16] Take away from Babylon those who plant crops
and those who reap the harvests!
Because of the swords carried by those who will attack Babylon,
the people in Babylon who have come from other countries
should all run away; they should go back to their own countries."

ULB:

[16] Destroy both the farmer who sows seed and the one who uses a sickle at the time of harvest in Babylon.

Let each person turn back to his own people from the oppressor's sword; let them flee to their own land.

translationNotes

General Information:

Yahweh continues to tell the other nations to attack Babylon.

the farmer who sows seed and the one who uses a sickle

These people collectively represent all the farmers and harvesters of Babylon.

the one who uses a sickle at the time of harvest

A "sickle" is a farm tool that people use to harvest grain. Together with the previous phrase, Yahweh is saying that all planting and harvesting will stop in Babylon.

Let each person turn back to his own people ... let them flee to their own land

These two phrases mean basically the same thing. Together they strengthen the command for foreigners to flee from Babylon back to their own countries. (See: Doublet)

from the oppressor's sword

Here the word "sword" refers to the armies that will attack Babylon. (See: Metonymy)

translationWords

- sow, sower, plant
- harvest
- turn, turn away, turn back
- oppress, oppression, oppressor
- sword

Links:

- Introduction to Jeremiah
- Jeremiah 50 General Notes
- Jeremiah 50 translationQuestions

Jeremiah 50:17-18

UDB:

17 ”The Israelite people are like sheep

that have been scattered by lions.

First the army of the king of Assyria defeated them.

Then the army of King Nebuchadnezzar of Babylon smashed them.

18 So this is what I, Yahweh, commander of the angel armies, the God whom Israel worships, say:

’Now I will punish the king of Babylon and the people of his land,

like I punished the king of Assyria.

ULB:

17 Israel is a sheep scattered and driven away by lions. First the king of Assyria devoured him;

then after this, Nebuchadnezzar king of Babylon broke his bones. 18 Therefore Yahweh of hosts, the God of Israel, says this: See, I am about to punish the king of Babylon and his land, just as I punished the king of Assyria.

translationNotes

General Information:

Yahweh speaks to Jeremiah about Israel.

Israel is a sheep scattered and driven away by lions

Yahweh speaks of Israel as if it were a sheep that was trying to escape from hungry lions. This metaphor can be stated as a simile and in active form. AT: “Israel is like a sheep that lions scattered and drove away” (See: Metaphor and Simile and Active or Passive)

Israel

This refers collectively to all the people of Israel. (See: Metonymy)

the king of Assyria

This refers to the army of the king of Assyria. (See: Metonymy)

devoured him

The destruction of Israel by Assyria is spoken of as if Israel were a sheep that Assyria ate. (See: Metaphor)

Nebuchadnezzar king of Babylon

This refers to the army of Nebuchadnezzar king of Babylon. (See: Metonymy)

broke his bones

The destruction of Israel by Nebuchadnezzar is spoken of if it were a sheep which had its bones crushed by a lion. AT: "destroyed Israel" (See: Metaphor)

Yahweh of hosts ... says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

See, I am about to

The word "See" means to pay special attention to what follows.

his land

Here "land" is a metonym for the people who live in the land of Babylon. AT: "the Babylonian people" (See: Metonymy)

translationWords

- Israel, Israelites
- sheep, ram, ewe
- lion
- king
- Assyria, Assyrian, Assyrian Empire
- devour
- Nebuchadnezzar
- Yahweh of hosts, God of hosts, host of, Lord of hosts
- God
- punish, punishment

Links:

- Introduction to Jeremiah
- Jeremiah 50 General Notes
- Jeremiah 50 translationQuestions

Jeremiah 50:19-20

UDB:

[19] And I will bring the people of Israel back to their own land

where they will eat the food that grows in the fields of the regions of Carmel and Bashan,

and the people in the hill areas of Ephraim and Gilead will have all they want to eat.

[20] At that time, there will not be people in Israel and in Judah who are still guilty for having sinned ,

because I will forgive the small group of people whom I enable to still be alive.'"

ULB:

[19] I will restore Israel to his homeland; he will graze on Carmel and Bashan.

Then he will be satisfied in the hill country of Ephraim and Gilead.

[20] In those days and at that time, says Yahweh, iniquity will be looked for in Israel,

but none will be found. I will inquire about the sins of Judah, but none will be found, for I will forgive the remnant that I spare."

translationNotes

General Information:

Yahweh continues speaking to Jeremiah about Israel.

I will restore

The word "I" refers to Yahweh.

Israel to his homeland ... he will be satisfied

This refers collectively to all the people of Israel. AT: "the people of Israel to their homeland ... they will be satisfied" (See: Metonymy)

he will graze on Carmel and Bashan

Israel is spoken of as if they were sheep that eat grass. AT: "they will eat food that grows in Carmel and Bashan" (See: Metaphor)

In those days and at that time

These two phrases mean the same thing and emphasize that future time. See how you translated this in as Jeremiah 33:15. (See: Doublet)

iniquity will be looked for in Israel, but none will be found. I will inquire about the sins of Judah, but none will be found

These two lines mean basically the same thing. Together they emphasize that Yahweh will completely forgive the sins of the people of Israel. (See: Parallelism)

iniquity will be looked for in Israel, but none will be found

This can be stated in active form. AT: "Yahweh will look for iniquity in the people of Israel, but will not find any" (See: Active or Passive)

that I spare

They will escape the destruction of Babylon. This can be stated explicitly. AT: "that I allow to escape the destruction of Babylon" (See: Assumed Knowledge and Implicit Information)

translationWords

- restore, restores, restored, restoration
- Carmel, Mount Carmel
- Bashan
- Ephraim
- Gilead
- iniquity, iniquities
- sin, sins, sinned, sinful, sinner, sinning
- forgive, forgives, forgiven, forgiveness
- remnant

Links:

- Introduction to Jeremiah
- Jeremiah 50 General Notes
- Jeremiah 50 translationQuestions

Jeremiah 50:21-22

UDB:

[21] "So, I, Yahweh, say to the enemies of Babylonia, 'Attack the people who live in the region of Merathaim

and the people in the region of Pekod of Babylonia.

Pursue them to kill them, and completely get rid of every single one of them,

as I have commanded you to do.

[22] Shout your battle cries throughout the land;

shout when you are causing great destruction.

ULB:

[21] "Arise against the land of Merathaim, against it and the ones inhabiting Pekod.

Put them to the sword and set them apart for destruction—this is Yahweh's declaration—do everything that I am commanding you.

[22] The sounds of battle and enormous destruction are in the land.

translationNotes

General Information:

Yahweh speaks to Jeremiah about the enemies of Babylon.

Arise against the land

Yahweh is speaking to the enemies of Babylon. AT: "You enemies of Babylon, arise against the land" (See: Assumed Knowledge and Implicit Information)

Merathaim

This is another name for Babylon. This is a name that means "double rebellion." (See: How to Translate Names)

Pekod

This is another name for the Chaldeans. This is a name that means "visitation." (See: How to Translate Names)

Put them to the sword

This refers to having a sword come down on people to kill them. AT: “Kill them” (See: Metonymy)

Put them to the sword

Here the word “sword” represents war. Yahweh speaks of Babylon’s enemies killing them in battle as if he were placing those people under the sword’s power. AT: “Kill them in battle” (See: Metonymy and Metaphor)

set them apart for destruction

This idiom means to destroy something completely. See how you translated this in Jeremiah 25:9. AT: “Destroy them completely” (See: Idiom)

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: “this is what Yahweh declares” or “this is what I, Yahweh, declare” (See: First, Second, or Third Person)

The sounds of battle and enormous destruction are in the land

These sounds are heard during battle and great destruction. They are spoken of in the present tense to indicate that this will certainly happen soon. AT: “The sounds of fierce battle and terrible destruction are going to happen soon in the land” (See: Metonymy)

translationWords

- raise, raises, raised, rise, risen, arise, arose
- sword
- declare, declaration
- command, commands, commanded, commandment, commandments

Links:

- Introduction to Jeremiah
- Jeremiah 50 General Notes
- Jeremiah 50 translationQuestions

Jeremiah 50:23-24

UDB:

[23] The army of Babylon is like the most powerful hammer on the earth,
but it will be completely shattered.
Babylon, one of the nations, will be a complete ruin.'
[24] You people of Babylon, listen,
because I have set a trap for you without your awareness;
you will be caught in that trap,
because you fought against me.

ULB:

[23] How the hammer of all the lands has been cut apart and destroyed.
How Babylon has become a destroyed place among the nations.
[24] I have set a trap for you and you were taken, Babylon, and you did not know it!
You were found and captured, because you opposed Yahweh.

translationNotes

General Information:

Yahweh speaks to the people of Babylon.

How the hammer of all the lands has been cut apart and destroyed

The army of Babylon is spoken of as if it were a hammer. The destruction of this army is spoken of as if the hammer was to be cut up and destroyed. This can be stated as a simile. AT: "The mighty army of Babylon that conquered all the nations is like a hammer that will be broken into pieces and destroyed" (See: Metaphor and Simile)

How Babylon has become a destroyed place among the nations

Babylon was a nation like the other nations, but it will become a complete ruin, totally destroyed.

I have set a trap for you and you were taken

The destruction of Babylon is spoken of as if Yahweh had caught them in a trap like an animal. AT: "I set a trap and caught you in it as a hunter catches an animal" or "You people of Babylon, I have set a trap for you" (See: Metaphor)

you were taken ... You were found and captured

This can be stated in active form. AT: “I have captured you ... I found you and captured you” (See: Active or Passive)

translationWords

- Babylon, Babylonian
- nation
- Yahweh

Links:

- Introduction to Jeremiah
- Jeremiah 50 General Notes
- Jeremiah 50 translationQuestions

Jeremiah 50:25-26

UDB:

[25] It is as though I have opened the place where I store my weapons,
and I have brought out all the weapons
to use against the people with whom I am angry.
I, Yahweh, commander of the angel armies, have a lot of work to do
to punish the people of Babylonia.
[26] So, you enemies of Babylonia, come from distant lands and attack it.
Break open the places where they store the grain,
and pile up the rubble like heaps of grain.
Destroy everything completely;
do not leave anything that is not destroyed.

ULB:

[25] Yahweh has opened his armory and is bringing out the weapons for carrying out his anger.
There is work for the Lord Yahweh of hosts in the land of the Chaldeans.
[26] Attack her from far away. Open her granaries and pile her up like heaps of grain.
Set her apart for destruction. Leave no remnant of her.

translationNotes

Yahweh has opened his armory and is bringing out the weapons for carrying out his anger

Yahweh's anger that causes him to send enemies against Babylon is spoken of as if Yahweh had an armory and weapons. To open an armory is a metonym for preparing for battle. AT: "Yahweh has prepared for war and is sending the nations to attack Babylon in his anger" (See: Metonymy)

armory

this is a building or room where weapons of war are stored

Attack her from far away

Yahweh speaks to the enemies of Babylon. AT: "You enemies of Babylon, attack her from far away"

Open her granaries

Here “granaries” represent where Babylon stored its treasures. AT: “Raid the places where her treasures are stored” (See: Metaphor)

granaries

buildings where grain is stored

pile her up like heaps of grain

Possible meanings are 1) reduce the city to piles of rubble that look like stacks of grain or 2) stack up the plunder from the city like piles of grain. (See: Simile)

Set her apart for destruction

This idiom means to destroy something completely. See how you translated a similar phrase in Jeremiah 25:9. AT: “destroy her completely” (See: Idiom)

Leave no remnant of her

This is stated in a negative way to emphasize the completeness of the destruction. AT: “Kill every person in her”

translationWords

- works, deeds, work, acts
- Lord Yahweh, Yahweh God
- Chaldea, Chaldean
- grain
- remnant

Links:

- Introduction to Jeremiah
- Jeremiah 50 General Notes
- Jeremiah 50 translationQuestions

Jeremiah 50:27-28

UDB:

[27] Destroy all the young warriors who are as strong as bulls;
take them to where you will slaughter them.
It will be terrible for them,
because it will be time for them to be punished.
[28] Listen to the people who have fled and escaped from Babylon
while they tell in Jerusalem how I, Yahweh, have gotten revenge against those who destroyed my temple in Jerusalem.

ULB:

[27] Kill all her bulls. Send them down to the place of slaughter.
Woe to them, for their day has come—the time for their punishment.
[28] There is the sound of those fleeing, of those who are survivors, from the land of Babylon.
These will report the vengeance of Yahweh our God for Zion, and vengeance for his temple."

translationNotes

General Information:

Yahweh continues telling how to destroy the people of Babylon and Chaldea.

Kill all her bulls. Send them down to the place of slaughter

Possible meaning of "bulls" is 1) soldiers or 2) strong young men. Killing them is spoken of as taking them to a place of slaughter. (See: Metaphor)

Kill all her bulls

Yahweh speaks this to the enemies of Babylon. This can be made clear. AT: "You enemies of Babylon, kill all her bulls" (See: Assumed Knowledge and Implicit Information)

her bulls

The word "her" refers to Babylon.

them ... their

The word "them" and "their" refer to the people of Babylon.

their day has come—the time for their punishment

The phrases “their day” and “the time” mean the same thing and can be combined. AT: “the time for their punishment has come” (See: Doublet)

There is the sound of those fleeing

“Listen and you will hear those who are fleeing”

those ... those ... These

The words “those” and “These” refer to the survivors from Babylon who will tell others about Yahweh’s vengeance.

the vengeance of Yahweh our God for Zion, and vengeance for his temple

The abstract noun “vengeance” can be stated as an action. AT: “Yahweh our God has taken revenge for what they did to Zion and to his temple in Jerusalem” (See: Abstract Nouns)

translationWords

- cow, calf, bull, cattle
- send, send out, sent
- slaughter
- woe
- punish, punishment
- report
- avenge, revenge, vengeance
- Zion, Mount Zion
- temple

Links:

- Introduction to Jeremiah
- Jeremiah 50 General Notes
- Jeremiah 50 translationQuestions

Jeremiah 50:29-30

UDB:

[29] Summon archers to come to attack Babylon;
surround the city
in order that no one will escape.
Do to the people of Babylon what they have done to others ,
because they have defied me, the Holy One of the Israelite people.
[30] The young men of Babylon will fall in the streets;
all their soldiers will be killed in one day. This will happen because I, Yahweh, have declared it!

ULB:

[29] "Summon the archers against Babylon—all those who bend their bows.
Camp against her, and let no one escape.
Repay her for what she has done.
Do to her by the measure she has used.
For she had defied Yahweh, the Holy One of Israel.
[30] So her young men will fall in the city squares,
and all her fighting men will be destroyed on that day
—this is Yahweh's declaration."

translationNotes

General Information:

Yahweh continues telling how to destroy the people of Babylon and Chaldea.

Summon the archers against Babylon

Yahweh is speaking to the enemies of Babylon. This can be made clear. AT: "You enemies of Babylon, summon the archers against her" (See: Assumed Knowledge and Implicit Information)

the archers ... those who bend their bows

These phrases refer to the same people and are repeated for poetic effect. (See: Doublet)

her ... her ... she

The words “her” and “she” refer to Babylon.

let no one escape

This can be stated in positive form. AT: “capture or kill every person”

Do to her by the measure she has used

The evil things the Babylonians did to Israel are spoken of as if Babylon measured them. AT: “Measure out punishment for her with the same amount she used to punish Israel” (See: Metaphor)

her young men will fall

“they will kill her young men”

all her fighting men will be destroyed

This can be stated in active form. AT: “I will destroy all her fighting men” (See: Active or Passive)

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: “this is what Yahweh declares” or “this is what I, Yahweh, declare” (See: First, Second, or Third Person)

translationWords

- bow and arrow
- Babylon, Babylonian
- Holy One
- Israel, Israelites
- declare, declaration

Links:

- Introduction to Jeremiah
- Jeremiah 50 General Notes
- Jeremiah 50 translationQuestions

Jeremiah 50:31-32

UDB:

[31] I, Yahweh, commander of the angel armies, say this:
'You arrogant people,
it is now the time;
it is the day when I will punish you.
[32] Your land is full of proud people,
but you will stumble and fall,
and no one will lift you up again.
I will light a fire in the cities of Babylonia
that will burn up everything that is nearby.'

ULB:

[31] "See, I am against you, proud one—this is the declaration of the Lord Yahweh of hosts—
for your day has come, proud one, the time when I will punish you.
[32] So the proud ones will stumble and fall. No one will raise them up.
I will light a fire in their cities; it will devour everything around him.

translationNotes

See, I am against you

Yahweh speaks this to the people of Babylon. This can be made clear. AT: "See, I am against you, people of Babylon" (See: Assumed Knowledge and Implicit Information)

See

This alerts the reader to pay special attention to what follows.

proud one

This is Yahweh's description of Babylon.

this is the declaration of the Lord Yahweh of hosts

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 2:19. AT: "this is what the Lord Yahweh of hosts has declared" or "this is what I, the Lord Yahweh of hosts, have declared" (See: First, Second, or Third Person)

for your day has come ... the time when I will punish you

These two phrases mean the same thing. The second phrase defines the "day" that the first phrase mentions. AT: "for the day when I will punish you has come" (See: Doublet)

your day

"your time." This refers to the entire span of time during which the horrible judgment will come upon Babylon.

the proud ones will stumble and fall

Here "stumble and fall" are idioms that refer to defeat and death. AT: "I will cause enemies to defeat and kill the proud ones" (See: Idiom)

it will devour everything around him

Fire burning the cities of Babylon is spoken of as if the fire were an animal that ate them. (See: Metaphor)

around him

Here "him" refers to the "proud one" which describes Babylon.

translationWords

- proud, pride, prideful
- Lord
- Yahweh of hosts, God of hosts, host of, Lord of hosts
- day
- punish, punishment
- raise, raises, raised, rise, risen, arise, arose
- fire
- devour

Links:

- Introduction to Jeremiah
- Jeremiah 50 General Notes
- Jeremiah 50 translationQuestions

Jeremiah 50:33-34

UDB:

[33] I, Yahweh, commander of the angel armies, also say this:

'The people of Israel and Judah were oppressed;

those who captured them guarded them carefully and would not allow them to leave Babylon.

[34] But Yahweh is strong, and he will free them.

Yahweh is the Commander of the angel armies;

He will defend his people

and enable them to return to their land where they will have peace,

but the people of Babylonia will not have peace.

ULB:

[33] Yahweh of hosts says this: The people of Israel are oppressed, together with the people of Judah.

All the ones who captured them still hold them; they refuse to let them go.

[34] The one who rescues them is strong. Yahweh of hosts is his name. He will truly plead their case,

in order to bring rest to the land, and to bring strife to the ones inhabiting Babylon.

translationNotes

General Information:

Yahweh now speaks through Jeremiah about Israel and Judah.

Yahweh of hosts says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

The people of Israel are oppressed, together with the people of Judah

This can be stated in active form. AT: "The Babylonians are oppressing the people of Israel and Judah" (See: Active or Passive)

captured them

The word "them" refers to the people of Israel and Judah who were captured and taken into exile.

He will truly plead their case

Yahweh is spoken of as if he were a lawyer who represents the people of Israel in court. (See: Metaphor)

in order to bring rest to the land

Here "the land" is a metonym for the people who live in the land. AT: "in order that the people who live in Israel might live in peace" (See: Metonymy)

bring rest ... bring strife

These two terms represent opposite ideas and bring a strong contrast to how Yahweh will treat Israel and Babylon.

bring rest

"give peace"

translationWords

- Yahweh of hosts, God of hosts, host of, Lord of hosts
- people group, peoples, the people, a people
- oppress, oppression, oppressor
- Judah, kingdom of Judah
- Yahweh of hosts, God of hosts, host of, Lord of hosts
- name, names, named
- rest
- strife

Links:

- Introduction to Jeremiah
- Jeremiah 50 General Notes
- Jeremiah 50 translationQuestions

Jeremiah 50:35-37

UDB:

[35] He will send enemy soldiers carrying swords to strike the people of Babylonia;
they will strike the officials and wise men
and all the other people who live in Babylon.
[36] They will strike their false prophets with swords
and they will become foolish.
They will strike the strongest warriors of Babylonia,
and they will all be terrified.
[37] They will strike their horses and chariots
and the foreign mercenaries who are in the army of Babylonia,
and they will all become as weak as women.
They will seize all the valuable things there in Babylon
and take them away.

ULB:

[35] A sword is against the Chaldeans—this is Yahweh's declaration—
and against the inhabitants of Babylon, her leaders, and her wise men.
[36] A sword against those who say empty words! They will become fools!
A sword against her soldiers! They will be filled with terror.
[37] A sword is coming against their horses, their chariots and all of the people who are in the midst of Babylon,
so they will become like women. A sword is coming against her storerooms, and they will be plundered.

translationNotes

A sword is against ... against ... A sword is coming against

Here "sword" represents war. AT: "War will soon happen to ... to ... War will soon happen to" (See: Metonymy)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

reveal themselves as fools

This phrase shows that their actions are foolish and will be exposed so everyone can see.

they will be filled with terror

"they will be terrified"

they will become like women

The weakness of the Babylonian soldiers is spoken of as if they were women. This can be stated clearly. AT: "they will all become as weak as women" (See: Simile)

storerooms

A storeroom is a place where supplies or valuables are kept.

they will be plundered

This can be stated in active form. AT: "enemy soldiers will plunder them" (See: Active or Passive)

translationWords

- sword
- Chaldea, Chaldean
- declare, declaration
- wise, wisdom
- divination, diviner, soothsaying, soothsayer
- reveal, reveals, revealed, revelation
- fool, fools, foolish, folly
- terror, terrify
- horse
- chariot

Links:

- Introduction to Jeremiah
- Jeremiah 50 General Notes
- Jeremiah 50 translationQuestions

Jeremiah 50:38-40

UDB:

[38] Yahweh will cause the streams to become dry.

He will do all those things because the entire land of Babylonia is filled with idols,

and those horrible idols have caused the people who worship them to become crazy.

[39] Soon only jackals and other wild creatures will live there;

and it will be a place where ostriches live.

People will never live there again;

it will be uninhabited forever .

[40] Yahweh God will destroy Babylon like he destroyed Sodom and Gomorrah and the nearby towns;

no one will ever live there again.

ULB:

[38] A drought is coming on her waters, so they will become dry.

For she is a land of worthless idols, and they act like people made insane by their dreadful idols.

[39] So desert beasts with the jackals will inhabit there, and the young of ostriches will live in her.

For all time, she will no longer be inhabited. From generation to generation, she will not be lived in.

[40] Just as God overthrew Sodom and Gomorrah and their neighbors—this is Yahweh's declaration—

no one will live there; no person will stay in her."

translationNotes

A drought is coming on her waters

"A drought will soon happen that will affect all her waters"

her waters

Here "waters" represent all the sources of water for the Babylonians, especially the river that went through the city.

desert beasts with the jackals

Possible meanings are 1) “wild animals and hyenas” or 2) “wild demons and evil spirits.”

jackals

A jackal is a wild dog found in Asia and Africa.

ostriches

“Ostriches” are very large African birds that run fast but cannot fly. Some experts believe this word actually refers to an owl.

will live in her

The word “her” refers to Babylon.

For all time, she will no longer be inhabited. From generation to generation, she will not be lived in

These two phrases mean the same thing and emphasize that Babylon will be completely uninhabited. AT: “People will never live there again; it will be uninhabited forever” (See: Doublet)

she will not be lived in

This can be stated in active form. AT: “no one will live in her” (See: Active or Passive)

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: First, Second, or Third Person)

no one will live there; no person will stay in her

These two phrases mean the same thing and emphasize that Babylon will be completely uninhabited. They can be combined. AT: “no one will ever live there again” (See: Doublet)

translationWords

- water, waters
- worthy, worth, unworthy, worthless
- idol, idolatrous
- desert, wilderness
- beast

- life, live, lived, lives, living, alive
- generation
- Sodom
- Gomorrah
- neighbor

Links:

- Introduction to Jeremiah
- Jeremiah 50 General Notes
- Jeremiah 50 translationQuestions

Jeremiah 50:41-42

UDB:

41 Look! A great army will come from the north.
A great nation far away with many kings is preparing to attack you people of Babylon.
42 Their army has bows and arrows and spears;
they are very cruel, and do not act mercifully to anyone.
As they ride along on their horses,
the sound of the horses' hooves is like the roaring of the ocean waves;
they are riding in battle formation
to attack you, you people of Babylon.

ULB:

41 "See, a people is coming from the north;
a great nation and many kings
are being stirred up from the farthest parts of the earth.
42 They will pick up bows and spears. They are cruel and have no compassion.
Their sound is like the sea roar,
and they are riding on horses,
set out in order as men for battle, against you,
daughter of Babylon.

translationNotes

General Information:

These verses are almost identical to Jeremiah 6:22 and Jeremiah 6:23. See how you translated those verses.

See, a people is coming

Yahweh speaks to the people of Babylon. This can be made clear. AT: "See, people of Babylon, a people is coming" (See: Assumed Knowledge and Implicit Information)

See

This word adds emphasis to what follows. AT: "Indeed"

a great nation and many kings

This phrase refers to the time when the Medes and Persians conquered Babylon in 539 BC. Here "nation" represents their armies. AT: "the armies of a great nation and many kings" (See: Synecdoche)

are being stirred up from the farthest parts of the earth

Being "stirred up" represents being urged to take action. AT: "are preparing to come from the most distant places on earth" (See: Metaphor and Active or Passive)

They will pick up bows and spears

"The soldiers will carry bows and spears"

Their sound is like the sea roar

The loud noise that the soldiers make is compared to the loud noise of the sea. AT: "The sound that they make is very loud, like the sound of the sea" (See: Simile)

they are riding on horses, set out in order as men for battle

The phrase "set out in order" means that they have organized themselves and are riding in rows. The phrase "as men for battle" indicates that they are ready to fight. AT: "they are riding on horses in their assigned rows, and they are ready to fight"

daughter of Babylon

This phrase refers to the Babylonian people. (See: Metonymy)

translationWords

- nation
- king
- bow and arrow
- spear
- compassion, compassionate

Links:

- Introduction to Jeremiah
- Jeremiah 50 General Notes
- Jeremiah 50 translationQuestions

Jeremiah 50:43

UDB:

43 The king of Babylon heard their report,

"The enemy is approaching."

So he was frightened and became weak.

Fear and anguish gripped him,

like a woman who is about to give birth to a baby."

ULB:

43 The king of Babylon heard the reports about them and his hands fell limp in distress.

Anguish seized him like a woman giving birth.

translationNotes

General Information:

This verse is almost identical to Jeremiah 6:24. See how you translated that verse.

his hands fell limp in distress

"his hands were weak because he was anxious"

Anguish seized him

Feeling great anguish is spoken of as if anguish grabs the king of Babylon. AT: "He felt terrible anguish" (See: Metaphor)

Anguish

"suffering and grief that would bring one to tears"

like a woman giving birth

The anguish that they feel because the enemy coming to attack them is compared to the anguish that a woman feels when she is about to give birth to a baby. AT: "like a woman who is about to give birth" (See: Simile)

translationWords

- report
- labor pains, in labor

Links:

- Introduction to Jeremiah
- Jeremiah 50 General Notes
- Jeremiah 50 translationQuestions

Jeremiah 50:44

UDB:

44 I, Yahweh, will come to Babylon suddenly like a lion comes out of the jungle
and leaps on the sheep that are eating the good pastureland.
I will quickly chase the people of Babylonia from their land.
And then I will appoint for them a leader whom I will choose;
I will do that because there is no one like me who can say that what I have done is not right.
No ruler can oppose me.

ULB:

44 Behold! He goes up like a lion from the heights of the Jordan to the enduring grazing place
For I will quickly cause them to run from it, and I will put someone who will be chosen in charge of it.
For who is like me, and who will summon me? What shepherd is able to resist me?

translationNotes

General Information:

This verse is almost identical to Jeremiah 49:19. See how you translated that verse.

Behold!

The word "Behold" here tells the reader to pay attention to what follows. AT: "Pay attention!"

He goes up like a lion from the heights of the Jordan to the enduring grazing place

This simile means that when Yahweh punishes the people of Babylon, it will be fierce and unexpected like when a lion attacks sheep. This can be stated in the first person. AT: "When I punish the people of Babylon, it will be fierce and unexpected like when a lion comes out of mountains and attacks sheep in the pasture" (See: Simile and First, Second, or Third Person)

the enduring grazing place

This is land covered with grass where animals feed on the grass.

I will quickly cause them to run from it

Here "them" refers to the Babylonian people; the word "it" refers to the invasion.

who will be chosen

This can be stated in active form. AT: “whom I will choose” (See: Active or Passive)

For who is like me, and who will summon me?

Yahweh uses this question to emphasize that no one is like him. AT: “For no one is like me, no one can summon me.” (See: Rhetorical Question)

who will summon me

“who will challenge me” or “who will call me to account”

What shepherd is able to resist me?

Yahweh uses this question to show no one can defeat him. Here “shepherd” is a metaphor for “king” or “ruler.” AT: “No king is able to resist me.” (See: Rhetorical Question and Metaphor)

translationWords

- lion
- Jordan River, Jordan
- shepherd, to shepherd

Links:

- Introduction to Jeremiah
- Jeremiah 50 General Notes
- Jeremiah 50 translationQuestions

Jeremiah 50:45-46

UDB:

45 Listen to what I have planned to do to the people of Babylon city and the rest of Babylonia:

even the little children will be dragged away,

and I will completely destroy the people who live there.

46 When Babylon is destroyed, the noise will be extremely loud,

with the result that the earth will shake,

and the wailing of the people will be heard by the people of other nations.'"

ULB:

45 So listen to the plans that Yahweh has decided against Babylon,

the plans that he has planned against the land of the Chaldeans. They will certainly be dragged away,

even the smallest flock. Their pasturelands will be turned into ruined places.

46 At the sound of conquered Babylon the earth shakes, and their shout of distress is heard among the nations."

translationNotes

General Information:

These verses are almost identical to Jeremiah 49:20 and Jeremiah 49:21. See how you translated those verses.

the plans that Yahweh has decided against Babylon, the plans that he has planned against the land of the Chaldeans

These two phrases have the same meaning and are used together for emphasis. AT: "the plans that Yahweh has decided for the people of Babylon and the Chaldeans" (See: Parallelism)

They will certainly be dragged away, even the smallest flock

This continues speaking of Yahweh punishing the people of Babylon as if he would come like a lion and attack the sheep. This can be stated in active form. AT: "He will drag them away, even the smallest flock" (See: Metaphor and Active or Passive)

even the smallest flock

Here the youngest and weakest people of Babylon are spoken of as if they were the smallest flock of sheep. AT: “even the youngest and weakest” (See: Metaphor)

Their pasturelands will be turned into ruined places

Here the land of Babylonia is spoken of as if it were pasturelands for flocks. This can be stated in active form. AT: “He will turn their pasturelands into ruined places” or “He will completely destroy the people who live there” (See: Metaphor and Active or Passive)

At the sound of conquered Babylon the earth shakes

This phrase compares the fall of the once powerful nation of Babylon to the extremely loud noise of an earthquake. AT: “The fall of Babylon will sound like a mighty earthquake” (See: Metaphor)

distress

pain or unhappiness

their shout of distress

“their shout of pain”

translationWords

- Yahweh
- Babylon, Babylonian
- Chaldea, Chaldean
- flock, herd
- ruin, ruins
- earth, earthly
- nation

Links:

- Introduction to Jeremiah
- Jeremiah 50 General Notes
- Jeremiah 50 translationQuestions

Jeremiah 51 General Notes

Structure and formatting

Some translations prefer to set apart quotations. The ULB and many other English translations indent the lines of 51:1-64, which is an extended quotation.

The prophesied destruction of Babylon continues in this chapter. (See: prophet, prophets, prophecy, prophesy, seer, prophetess)

Special concepts in this chapter

Babylon destroyed

Babylon will be conquered and the Jews will return to their homeland. At this time, Babylon controlled almost the entire Near East. The fulfillment of this prophecy would have been unthinkable. (See: fulfill, fulfilled)

Covenant with Abraham

Babylon is destroyed because it drove the people of Judah from their homeland. This is in line with the promises of the covenant Yahweh made with Abraham to curse those who curse Abraham's descendants. (See: promise, promises, promised, covenant, covenants and curse, cursed, curses, cursing)

Links:

- **Jeremiah 51:01 Notes**

Jeremiah 51:1-2

UDB:

[1] This is what Yahweh says:

”I will inspire an army to destroy Babylon like a powerful wind,
and also to destroy the people of Babylonia in Leb Kamai.
[2] I will send a foreign army to come to get rid of Babylonia
like a strong wind that blows away chaff.
They will attack from every direction
on that day of disaster.

ULB:

[1] ”Yahweh says this: See, I am about to stir up a wind of destruction against Babylon
and against those who live in Leb Kamai.
[2] I will send foreigners to Babylon. They will scatter her and devastate her land,
for they will come against her from all around on the day of disaster.

translationNotes

General Information:

Jeremiah often wrote prophecy in the form of poetry. Hebrew poetry uses different kinds of parallelism. (See: Poetry and Parallelism)

See

This draws attention to what is said next. AT: “Listen carefully” or “Pay attention”

a wind of destruction

Possible meanings are 1) “a wind that destroys” or 2) “the spirit of a destroyer.” This would mean that Yahweh would cause or inspire the enemy army to go and attack Babylon.

Leb Kamai

This is code name for Chaldea, a region of Babylonia. It is not clear why Jeremiah uses this name here, so you may want to translate as “Chaldea” or “Babylonia.” (See: How to Translate Names)

scatter her and devastate her land ... they will come against her

The word "her," a metaphor that refers to Babylon as if it were a woman, is also a metonym for the people who live in Babylon. AT: "separate the people who live there from each other, send them in different directions, and make their land empty ... foreigners will attack the people of Babylon" (See: Metaphor and Metonymy)

on the day of disaster

The phrase "day of" is a Hebrew idiom for "when." AT: "when I destroy Babylon" (See: Idiom)

translationWords

- Yahweh
- Babylon, Babylonian
- life, live, lived, lives, living, alive
- send, send out, sent
- foreigner, foreign, alien
- devastate, devastation

Links:

- Introduction to Jeremiah
- Jeremiah 51 General Notes
- Jeremiah 51 translationQuestions

Jeremiah 51:3-4

UDB:

[3] I will tell them, 'Do not allow the archers of Babylon to have time to put on their armor
or draw their bows.
Do not spare the young men of Babylon.
Completely destroy their army.'
[4] Their soldiers will fall dead in Babylonia;
they will die after being impaled by spears in the streets.

ULB:

[3] Do not let the archers bend their bows; do not let them put on armor.
Do not spare her young men; set her whole army apart for destruction.
[4] For the wounded people will fall in the land of the Chaldeans; those who are killed will fall in her streets.

translationNotes

Do not let ... do not let

Yahweh wants the attack to be so sudden that the archers have no time to prepare for battle.

those who are killed

This can be translated in active form. AT: "those whom the attackers kill" (See: Active or Passive)

translationWords

- archer
- bow and arrow
- armor
- Chaldea, Chaldean

Links:

- Introduction to Jeremiah
- Jeremiah 51 General Notes
- Jeremiah 51 translationQuestions

Jeremiah 51:5-6

UDB:

[5] I, Yahweh, commander of the angel armies, whom Israel worships, have not abandoned Israel and Judah.

Even though their land was filled with people who sinned against me, the Holy God of Israel,

I am still their God.

[6] You people of Israel and Judah, flee from Babylon!

Run to escape!

Do not stay there and be killed when the people of Babylon are punished!

It will be the time when Yahweh gets revenge;

He will do to them what they deserve.

ULB:

[5] For Israel and Judah are not forsaken by their God, by Yahweh of hosts,

although their land is filled with offenses committed against the Holy One of Israel.

[6] Flee from the midst of Babylon; let each man save himself. Do not perish in her iniquity.

For it is the time of Yahweh's vengeance. He will repay all of it to her.

translationNotes

Israel and Judah are not forsaken by their God, by Yahweh of hosts

The words "Israel" and "Judah" are metonyms for the people of Israel and Judah. This can be translated in active form. AT: "Yahweh of hosts, the God of the people of Israel and Judah, has not forsaken them" (See: Metonymy and Active or Passive)

their land is filled with offenses committed against the Holy One of Israel

The land in which they live is spoken of as if it were a container and their offenses as if they were solid objects that could fill the container. The abstract noun "offenses" can be translated as a verb. AT: "they have offended the Holy One of Israel everywhere throughout the land" (See: Metaphor and Abstract Nouns)

in her iniquity

Babylon is spoken of as if it were a woman. The word "iniquity" is a metonym for God punishing the people for their iniquity. AT: "when Yahweh punishes Babylon" (See: Metaphor and Metonymy)

will repay all of it to her

Babylon is spoken of as if it were a woman, and the iniquity of the people is spoken of as if Yahweh needed to pay back a debt. The word "her," meaning Babylon, is a metonym for the people of Babylon. AT: "will punish the Babylonians as much as they deserve" (See: Metaphor and Metonymy)

translationWords

- Israel, Israelites
- Judah
- forsake, forsakes, forsaken, forsook
- God
- Yahweh of hosts, God of hosts, host of, Lord of hosts
- Holy One
- save, saves, saved, safe
- perish, perished, perishing, perishable
- iniquity, iniquities
- avenge, revenge, vengeance

Links:

- Introduction to Jeremiah
- Jeremiah 51 General Notes
- Jeremiah 51 translationQuestions

Jeremiah 51:7-8

UDB:

[7] Babylon has been like a gold cup in Yahweh's hand, a cup that is full of wine
that caused people all over the earth who drank some of it to become drunk.
It is as though the rulers of the nations drank the wine from Babylon,
and it caused them to become crazy.
[8] But suddenly Babylon will be conquered.
Weep for its people!
Give them medicine for their wounds;
perhaps they can be healed."

ULB:

[7] Babylon was a golden cup in the hand of Yahweh that made all the world drunk;
nations drank her wine and became insane.
[8] Babylon will fall suddenly and be destroyed.
Wail for her! Give her medicine for her pain; perhaps she can be healed.

translationNotes

Babylon was a golden cup in the hand of Yahweh that made all the world drunk

The word "world" is a metonym for the people living in the nations surrounding Babylon. Possible meanings are 1) Making those people drunk could be a metaphor for Yahweh punishing those nations by allowing Babylon to conquer them. AT: "Babylon was a strong nation that Yahweh used to punish all the people of the surrounding nations severely" or 2) It could be a metaphor for those nations joining Babylon in worshiping idols and being violent. AT: "Babylon was a rich and powerful nation, and other nations wanted to become sinful just like it" (See: Metaphor and Metonymy)

Babylon was a golden cup in the hand of Yahweh

Babylon being a powerful nation that Yahweh used for his own purposes is spoken of as if Babylon were a golden cup in his hand. Here "hand" represents Yahweh's power. (See: Metaphor and Metonymy)

nations drank her wine and became insane

Possible meanings are 1) “Babylon defeated and destroyed other nations” or 2) “nations enjoyed her riches and power and became evil.” (See: Metaphor)

insane

“unable to think clearly”

Babylon will ... be destroyed

This can be translated in active form. AT: “Yahweh will destroy Babylon” (See: Active or Passive)

Wail

to make a long, loud cry that shows that the person is sad

perhaps she can be healed

This can be translated in active form. AT: “perhaps Yahweh can heal her” (See: Active or Passive)

translationWords

- gold
- hand, right hand, to hand over
- drunk, drunkard
- nation
- wine, wineskin, new wine
- heal, cure

Links:

- Introduction to Jeremiah
- Jeremiah 51 General Notes
- Jeremiah 51 translationQuestions

Jeremiah 51:9-10

UDB:

[9] We foreigners would have tried to heal them,
but now they cannot be healed.
So we will not try to help them; we will abandon them,
and return to our own lands,
because it is as though the punishment they are receiving reaches up to the clouds in sky;
it is very great, with the result that no one can measure it.
[10] Yahweh has vindicated us;
so let us proclaim in Jerusalem everything that Yahweh our God has done for us.

ULB:

[9] 'We wished to heal Babylon, but she is not healed. Let us all leave her and go away,
to our own land. For her guilt reaches up to the heavens; it is piled up to the clouds.
[10] Yahweh has declared our innocence. Come, let us tell in Zion
the deeds of Yahweh our God.'

translationNotes

General Information:

Yahweh used Babylon to punish Judah and the nation. It is either the people of Judah or the people of the nations who are speaking the words in this quotation.

Babylon ... she is not healed ... leave her ... her guilt

The name of the city is a metonym for the people who live there, and the city is spoken of as if it were a woman. AT: "the people of Babylon ... they are not healed ... leave them ... their guilt" (See: Metonymy and Metaphor)

she is not healed

This can be translated in active form. AT: "we have not been able to heal her" (See: Active or Passive)

For her guilt reaches up to the heavens; it is piled up to the clouds

Guilt is spoken of as if it were an object that could be made into a pile. The words “to the heavens” and “to the clouds” are an exaggeration for something that is very high. AT: “For Babylon is so very guilty” (See: Metaphor and Hyperbole and Generalization)

Yahweh has declared our innocence

Yahweh had punished the Israelites for their sins, but now has let them return to him.

translationWords

- Babylon, Babylonian
- guilt, guilty
- heaven, sky, skies, heavens, heavenly
- Yahweh
- innocent
- Zion, Mount Zion
- works, deeds, work, acts
- God

Links:

- Introduction to Jeremiah
- Jeremiah 51 General Notes
- Jeremiah 51 translationQuestions

Jeremiah 51:11-12

UDB:

[11] You enemy soldiers, sharpen your arrows!

Fill up your quivers for battle,

because Yahweh has incited your kings of Media and Persia to march with their armies to Babylon and to destroy it.

That is how Yahweh will get revenge on those foreigners who entered his temple in Jerusalem and defiled it.

[12] Lift up a battle flag close to the walls of Babylon!

Reinforce the guards,

and tell the watchmen to stand in their positions!

Prepare an ambush,

because Yahweh is about to accomplish all that he has planned to do to the people of Babylon.

ULB:

[11] Sharpen the arrows and take up the shields. Yahweh is stirring up

the spirit of the king of the Medes in a plan to destroy Babylon.

This is for Yahweh's vengeance, vengeance for the destruction of his temple.

[12] Lift up a banner over Babylon's walls; make the watch strong; set up watchmen; prepare the ambushes;

for the LORD will do what he has said concerning the inhabitants of Babylon.

translationNotes

General Information:

Jeremiah is speaking to the people of Jerusalem as if he were speaking to the people of Babylon and their enemies, who cannot hear him, telling them that Yahweh will destroy Babylon before the Babylonians can prepare to defend themselves. (See: Apostrophe)

Lift up a banner over Babylon's walls

"Give a signal to attack Babylon's walls"

make the watch strong

"make sure the guards are strong and have good weapons"

set up watchmen

“make sure there are enough men watching the city”

prepare the ambushes

This was done in order to catch anyone running from the city.

translationWords

- bow and arrow
- shield
- spirit, spirits, spiritual
- king
- Medes, Media
- temple

Links:

- Introduction to Jeremiah
- Jeremiah 51 General Notes
- Jeremiah 51 translationQuestions

Jeremiah 51:13-14

UDB:

[13] Babylon is a city near the great Euphrates River,
a city in which there are many rich people,
but it is time for Babylon to be finished;
the time for the city to exist is ended.
[14] Yahweh, commander of the angel armies has solemnly promised, using his own name,
"Your cities will be filled with your enemies;
I will cause them to be like a swarm of locusts;
and they will shout triumphantly when they conquer your city."

ULB:

[13] You people who live by many streams of water, you people who are rich with treasures,
your end has come. The thread of your life is now cut short.
[14] Yahweh of hosts has sworn by his own life, 'I will fill you with your enemies, like a locust plague;
they will raise a battle cry against you.'

translationNotes

General Information:

Jeremiah continues to speak to the people of Jerusalem as if he were speaking to the people of Babylon, who cannot hear him. (See: Apostrophe)

The thread of your life is now cut short

The people's lives are spoken of as if they were threads that God could cut. This can be stated in active form. AT: "Your lives will be ended quickly" (See: Metaphor and Idiom and Active or Passive)

like a locust plague

The large number of enemy soldiers is spoken of as if they were a mass of locusts invading the city. AT: "with a large number of soldiers" (See: Simile)

battle cry

This is a shout that a soldier makes in battle.

translationWords

- people group, peoples, the people, a people
- oath, swear, swear by
- adversary, enemy
- locust
- plague

Links:

- Introduction to Jeremiah
- Jeremiah 51 General Notes
- Jeremiah 51 translationQuestions

Jeremiah 51:15-16

UDB:

15 Yahweh created the earth by his power;
he established it by his wisdom,
and he stretched out the sky by his understanding.
16 When he speaks loudly, there is thunder in the sky;
he causes clouds to form in every part of the earth.
He sends lightning with the rain
and releases the winds from his storehouses.

ULB:

15 He has made the earth by his power; he set in place the world by his wisdom.
By his understanding he stretched out the heavens.
16 When he thunders, there is the roar of waters in the heavens, for he brings up the mist from the ends of the earth.
He makes lightning for rain and sends out wind from his storehouses.

translationNotes

When he thunders, there is the roar of waters in the heavens

These phrases compare the voice of Yahweh to the loud sound made by thunder and rain. (See: Metaphor)

storehouses

A storehouse is a building where people keep things they might want to use in the future.

translationWords

- earth, earthly
- power, powers
- wise, wisdom
- heaven, sky, skies, heavens, heavenly
- water, waters
- send, send out, sent
- storehouse

Links:

- Introduction to Jeremiah
- Jeremiah 51 General Notes
- Jeremiah 51 translationQuestions

Jeremiah 51:17-19

UDB:

[17] People are as senseless as a beast, and they know very little;
those who make idols are always disappointed,
because their idols do nothing for them.
The images that they make are not real gods;
they are lifeless.
[18] Idols are worthless; they deserve to be ridiculed;
there will be a time when they will all be destroyed.
[19] But the God of Israel is not like those idols;
he is the one who created everything that exists;
we, the tribe of Israel, belong to him;
his name is Yahweh, commander of the angel armies.

ULB:

[17] Every man has become ignorant, without knowledge. Every metalworker is put to shame by his idols.
For his cast images are frauds, and there is no life in them.
[18] They are useless, the work of mockers; they will perish at the time of their punishment.
[19] But God, the portion of Jacob, is not like these, for he is the molder of all things. Israel is the tribe of his inheritance;
Yahweh of hosts is his name.

translationNotes

General Information:

Translate many of the words in these verses as in Jeremiah 10:14-16.

has become ignorant

“is lacking knowledge” or “does not know”

Every metalworker is put to shame by his idols

This can be stated in active form. AT: “Every metalworker’s idols put him to shame” or “As for every metalworker, his idols shame him” (See: Active or Passive)

they will perish at the time of their punishment

This speaks of the final destruction of the idols. AT: “there will be a time when God will destroy them” (See: Personification)

the portion of Jacob

Here “Jacob” represents the people of Israel. God being their “portion” is an idiom that means that they worship him. AT: “the portion of Israel” or “whom the people of Israel worship” (See: Metonymy and Idiom)

the molder of all things

“the creator of all things” or “the one who created all things”

Israel is the tribe of his inheritance

This speaks of Israel belonging to Yahweh as if it were something that Yahweh gained through inheritance. AT: “The tribe of Israel belongs to him” (See: Metaphor)

translationWords

- know, knowledge, make known
- shame, shameful, ashamed
- idol, idolatrous
- image, carved image, carved figure, cast metal figure
- life, live, lived, lives, living, alive
- works, deeds, work, acts
- mock, ridicule, scoff at, mocker
- perish, perished, perishing, perishable
- punish, punishment
- God
- Jacob, Israel
- tribe
- inherit, inheritance, heritage, heir
- Yahweh of hosts, God of hosts, host of, Lord of hosts
- name, names, named

Links:

- Introduction to Jeremiah
- Jeremiah 51 General Notes
- Jeremiah 51 translationQuestions

Jeremiah 51:20-21

UDB:

[20] Yahweh says about the army of Babylonia,

”You are like my weapons of war and my war club;

with your power I shatter nations

and destroy many kingdoms.

[21] With your power I shatter armies of other nations:

I destroy their horses and their riders, their chariots and their chariot drivers.

ULB:

[20] You are my war hammer, my weapon for battle.

With you I will smash nations and destroy kingdoms.

[21] With you I will smash horses and their riders; with you I will smash chariots and their drivers.

translationNotes

You are

“You, the Babylonian army, are”

With you I will smash

Yahweh speaks of punishing people as if he were smashing them with a hammer. AT: “With you I will punish” (See: Metaphor)

With you I will

“I will use you to”

translationWords

- nation
- kingdom
- horse
- chariot

Links:

- Introduction to Jeremiah
- Jeremiah 51 General Notes
- Jeremiah 51 translationQuestions

Jeremiah 51:22-23

UDB:

22 With your power I shatter men and women,

old people and children,

young men and young women.

23 With your power I shatter shepherds and their flocks of sheep,

farmers and their oxen,

governors and their officials."

ULB:

22 With you I will smash each man and woman; with you I will smash the old and the young.

With you I will smash the young men and the virgin girls.

23 With you I will smash the shepherds and their flocks; with you I will smash the plowmen and their teams.

With you I will smash the governors and officials.

translationNotes

With you I will smash

Yahweh speaks of punishing people as if he were smashing them with a hammer. See how you translated this in Jeremiah 51:20. AT: "With you I will punish" (See: Metaphor)

With you I will

"I will use you to." See how you translated this in Jeremiah 51:20.

translationWords

- virgin
- shepherd, to shepherd
- flock, herd
- plow
- governor, govern, proconsul, government

Links:

- Introduction to Jeremiah
- Jeremiah 51 General Notes
- Jeremiah 51 translationQuestions

Jeremiah 51:24

UDB:

[24] But, Yahweh also says,

”Soon I will repay you people in Babylon and in the rest of Babylonia

for all the evil things that you have done in Jerusalem.

ULB:

[24] For in your sight I will pay Babylon and all the inhabitants of Chaldea

for all of the evil that they did in Zion—this is Yahweh’s declaration.

translationNotes

in your sight I will pay

The abstract noun “sight” can be expressed with the verb “see.” AT: “you will see it when I pay” (See: Abstract Nouns)

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: First, Second, or Third Person)

translationWords

- Babylon, Babylonian
- Chaldea, Chaldean
- evil, wicked, wickedness
- Zion, Mount Zion
- declare, declaration

Links:

- Introduction to Jeremiah
- Jeremiah 51 General Notes
- Jeremiah 51 translationQuestions

Jeremiah 51:25-26

UDB:

[25] Babylonia is like a great mountain

from which bandits descend to plunder people all over the earth.

But I, Yahweh, am the enemy of you people of Babylonia.

I will raise my fist to strike you.

I will knock you down from the cliffs

and cause you to be only a huge pile of burned rubble.

[26] Your city will be abandoned forever;

even the stones in your city will never again be used for buildings.

Your city will be completely destroyed."

ULB:

[25] See, I am against you, mountain of destruction—this is Yahweh's declaration—which destroys the whole earth.

I will stretch out my hand against you, and roll you down from the cliffs,

and make you a burned-out mountain.

[26] So they will not take from you any stone to construct a building's corner or foundation;

for you will become an everlasting devastation—this is Yahweh's declaration.

translationNotes

General Information:

Yahweh speaks to the people of Jerusalem, who could hear him, as if he were speaking to the people of Babylon, who could not hear him. He speaks to the city of Babylon as if he were speaking to the people of Babylon itself. He speaks of the city as if it were a mountain. (See: Apostrophe and Metonymy and Metaphor)

you, mountain of destruction

Possible meanings are 1) Yahweh is speaking of Babylon as if it were a mountain that destroys people and property. AT: "you, mountain that destroys" or 2) Babylon was like a mountain where bandits would live and hide and go out to raid. AT: "you, people of a strong nation that destroys other nations" (See: Metaphor)

I will stretch out my hand against you

The word "hand" is a metonym for the power that the hand exercises. See how "I will attack the inhabitants of the land with my hand" is translated in Jeremiah 6:12. AT: "I will use my strength to attack you" (See: Metonymy)

I will ... roll you down from the cliffs

Yahweh stops speaking of Babylon as a mountain and speaks of it as a building that he is breaking down and throwing away. (See: Metaphor)

cliffs

A cliff is the steep side of a mountain or hill.

I will ... make you a burned-out mountain

Yahweh speaks of Babylon as no longer being the great "mountain of destruction" but now a mountain that he has destroyed. AT: "I will ... make you a pile of useless rocks" (See: Metaphor)

you will become an everlasting devastation

The abstract noun "devastation" can be translated as a verb "devastate." AT: "I will devastate you and no one will ever rebuild you" or "I will turn you into an empty place where no one will ever live" (See: Abstract Nouns)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

translationWords

- earth, earthly
- hand, right hand, to hand over
- foundation, founded
- everlasting, eternal, eternity
- devastate, devastation

Links:

- Introduction to Jeremiah
- Jeremiah 51 General Notes
- Jeremiah 51 translationQuestions

Jeremiah 51:27-28

UDB:

[27] Tell the nations to lift up a battle flag!
Tell them to blow their trumpets of war!
Gather all their armies to fight against Babylon!
Prepare the nations to attack Babylon.
Summon the armies of the kingdoms north of Babylonia—from Ararat, Minni, and Ashkenaz.
Appoint a commander for them,
and bring a great number of horses;
there must be a huge number of horses; that huge number will resemble a swarm of locusts.
[28] Prepare the armies of other nations,
armies that will be led by the kings of Media and Persia,
their governors and their officials.

ULB:

[27] Lift up a banner over the earth. Blow the trumpet over the nations. Call the nations to attack her:
Ararat, Minni, and Ashkenaz.
Appoint a commander to attack her; bring up horses like swarming locusts.
[28] Prepare the nations to attack her: The kings of the Medes and his governors,
all of his officials and all the lands under his rule.

translationNotes

Lift up a banner ... Blow the trumpet ... Call ... to attack

Lifting a banner and blowing a trumpet are both ways of calling people to attack. (See: Parallelism)

banner

"flag." This is large flag for the soldiers to follow in battle.

attack her

The city of Babylon is a metonym for the people of Babylon, and it is spoken of as if it were a woman. AT: "attack the people of Babylon" (See: Metonymy and Metaphor)

Ararat ... Minni ... Ashkenaz

These are names of nations or people groups. (See: How to Translate Names)

bring up horses like swarming locusts

Yahweh compares a great number of horses to a swarm of locusts. AT: “bring many horses with soldiers quickly” (See: Simile)

governors ... officials

See how you translated these words in Jeremiah 51:23.

translationWords

- trumpet
- nation
- Ararat
- appoint, appoints, appointed
- commander
- locust
- king
- Medes, Media
- governor, govern, proconsul, government
- ruler, rule

Links:

- Introduction to Jeremiah
- Jeremiah 51 General Notes
- Jeremiah 51 translationQuestions

Jeremiah 51:29

UDB:

[29] When they attack Babylon, it will be as though the earth will shake and writhe in pain,
because those armies will accomplish everything that Yahweh has planned to do to Babylon.
Then the nations will destroy it completely,
with the result that no one will live there again.

ULB:

[29] For the land will shake and be in anguish, since Yahweh's plans continue against Babylon,
to make the land of Babylon a wasteland where there is no inhabitant.

translationNotes

the land will shake and be in anguish

The land is a metonym for the people who live on the land. Shaking and being in anguish are metonyms for being very afraid. AT: "the people who live in Babylon will shake with fear and be in anguish" (See: Metonymy)

anguish

"much mental pain"

against Babylon

The city of Babylon is a metonym for the people of Babylon. AT: "against the people of Babylon" (See: Metonymy)

there is no inhabitant

"no one lives"

translationWords

- Yahweh
- Babylon, Babylonian
- waste, wasteland

Links:

- Introduction to Jeremiah
- Jeremiah 51 General Notes
- Jeremiah 51 translationQuestions

Jeremiah 51:30-32

UDB:

[30] When their enemies attack, the strongest warriors in Babylon will not fight.

They will remain in their barracks, without any strength.

They will be as timid as women.

The enemy soldiers will burn the buildings in the city

and break the bars of the city gates into pieces.

[31] Messengers will go quickly, one after another,

to tell the king that his city has been captured.

[32] The places at which people can cross the river to escape from the city will be blocked.

The dry reeds in the marshes will be set on fire,

and the soldiers of Babylon will be terrified.

ULB:

[30] The soldiers in Babylon have stopped fighting; they stay in their strongholds.

Their strength has failed; they have become women—her homes are on fire, the bars of her gates are broken.

[31] A messenger runs to proclaim to another messenger, and a runner tells another runner

to report to the king of Babylon that his city has been taken from end to end.

[32] So the fords over the river are seized; the enemy is burning the reed marshes,

and Babylon's fighting men are confused.

translationNotes

General Information:

Yahweh speaks of what will happen as if it had already happened. (See: Predictive Past)

her homes are on fire, the bars of her gates are broken

The city is spoken of as if it were a woman. AT: "the homes in the city are on fire, the bars of the city gates are broken" (See: Metaphor)

his city has been taken

This can be translated in active form. AT: “the enemies have overcome the whole city” (See: Active or Passive)

the fords over the river are seized

This can be translated in active form. AT: “the enemies have taken control of all the fords over the river” (See: Active or Passive)

fords

shallow parts of a river where people can walk across

marshes

places with shallow water and grasses growing in deep mud

confused

“unable to think clearly”

translationWords

- warrior, soldier
- fire
- gate, gate bar
- messenger
- proclaim, proclamation
- king
- seize
- reed, reeds

Links:

- Introduction to Jeremiah
- Jeremiah 51 General Notes
- Jeremiah 51 translationQuestions

Jeremiah 51:33

UDB:

[33] This is what Yahweh, commander of the angel armies, whom Israel worships, says;

”Babylon is like wheat on the ground where it is about to be threshed

by animals tramping on it.

Very soon their enemies will trample on the city of Babylon.”

ULB:

[33] For Yahweh of hosts, God of Israel, says this: The daughter of Babylon is like a threshing floor.

It is time to trample her down. In a little while the time of harvest will come to her.

translationNotes

Yahweh of hosts ... says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

The daughter of Babylon

“Daughter of Babylon” is another name for the people who live in Babylon. (See: Metonymy)

is like a threshing floor

People thresh grain by trampling it on a threshing floor, and Yahweh speaks of people punishing the daughter of Babylon as if they were threshing grain. (See: Simile)

It is time to trample her down

Yahweh punishing the daughter of Babylon is spoken of as if he were trampling and threshing grain on a threshing floor. AT: “It is time to punish her” (See: Metaphor)

the time of harvest will come to her

The harvest is a metaphor for the result of the actions that the people did before. Babylon will experience the result of its people’s sins. AT: “God will punish her for her sins” (See: Metaphor)

translationWords

- Yahweh of hosts, God of hosts, host of, Lord of hosts
- God
- Israel, Israelites
- Babylon, Babylonian
- thresh, threshing
- harvest

Links:

- Introduction to Jeremiah
- Jeremiah 51 General Notes
- Jeremiah 51 translationQuestions

Jeremiah 51:34-35

UDB:

[34] The army of Nebuchadnezzar, the king of Babylon, has attacked and crushed us Israelites,
and we have no strength left.
It is as though they have swallowed us like a great monster
that filled its belly with all our tasty parts,
and then has spit out what it did not like.
[35] So the people of Jerusalem say to Yahweh,
"Cause the people of Babylon to suffer
like they caused us to suffer!
Cause the people of Babylonia to be punished for killing our people!"

ULB:

[34] 'Nebuchadnezzar king of Babylon has devoured me,
he has driven me into confusion and has made me an empty pot.
Like a monster he has swallowed me,
he has filled his stomach with my delicious foods,
and then he has spit me out.'
[35] The one who lives in Zion will say, 'May the violence done to me and my flesh be on Babylon.'
Jerusalem will say, 'May my blood be on the inhabitants of Chaldea.'

translationNotes

General Information:

The speaker speaks as if he were a woman. The woman is a metaphor for the city of Jerusalem, which in turn is a metonym for the people of Jerusalem. (See: Metaphor and Metonymy)

he has driven me into confusion

Possible meanings are 1) "he has caused me to be unable to think clearly" or 2) "he has crushed me."

has made me an empty pot

Babylon has taken everything from Israel. (See: Metaphor)

Like a monster

Here Babylon is compared to a monster. (See: Simile)

he has swallowed me

Jerusalem compares its destruction to being swallowed. (See: Metaphor)

he has filled his stomach with my delicious foods

This continues to speak of Babylon as if it were a monster. This states in another way the previous idea that Babylon has taken everything from Israel. Here "foods" represents all the good things that were there before. (See: Metaphor and Metonymy)

he has spit me out

Nebuchadnezzar took what he wanted and spit out what he did not want. AT: "he has vomited me up" (See: Metaphor)

The one who lives in Zion

"She who lives in Zion"

The one ... to me and my flesh ... my blood

All of these phrases refer to a woman.

inhabitants of Chaldea

"people who live in Chaldea"

translationWords

- Nebuchadnezzar
- devour
- Zion, Mount Zion
- Jerusalem
- blood
- Chaldea, Chaldean

Links:

- Introduction to Jeremiah
- Jeremiah 51 General Notes
- Jeremiah 51 translationQuestions

Jeremiah 51:36-37

UDB:

[36] And this is what Yahweh replies to the people of Jerusalem:

”I will be like your lawyer to defend you,

and I will avenge you.

I will dry up the river in Babylon

and all the springs of water.

[37] Babylon will become a heap of ruins,

a place where jackals live.

It will become a place that people are horrified about and will ridicule;

it will be a place where no one lives.

ULB:

[36] Therefore Yahweh says this: See, I am about to plead your case and bring about vengeance for you.

For I will dry up Babylon’s waters and make her springs run dry.

[37] Babylon will become heaps of rubble, a den of jackals, a horror,

an object of hissing, where there are no inhabitants.

translationNotes

General Information:

This begins Yahweh’s reply to Jerusalem’s request in verses 34 and 35.

I am about to plead your case and bring about vengeance

Yahweh defending his people is spoken of as if he were a lawyer pleading their case in court. AT: “I will be like your lawyer to defend you and I will bring about vengeance” (See: Metaphor)

heaps of rubble

buildings that have become piles of rock

den of jackals

home for wild dogs

a horror

something that terrifies everyone who looks at it

hissing

a sound people make to show that they dislike something very much

there are no inhabitants

“no one lives”

translationWords

- Yahweh
- plead, pleading, plea
- avenge, revenge, vengeance
- water, waters

Links:

- Introduction to Jeremiah
- Jeremiah 51 General Notes
- Jeremiah 51 translationQuestions

Jeremiah 51:38-40

UDB:

[38] The people of Babylon will all roar like young lions;
they will growl like baby lions.
[39] But while they are extremely hungry,
I will prepare a different kind of feast for them.
I will cause them to drink wine until they are very drunk,
with the result that they will fall asleep.
But they will never wake up from that sleep!
[40] I will bring them down to a place where they will be slaughtered,
like someone who takes lambs or rams or goats to where they will be slaughtered for sacrifices.

ULB:

[38] The Babylonians will roar together like young lions. They will growl like lion cubs.
[39] When they become hot with greed, I will make a feast for them; I will make them drunk so they become happy,
and then sleep an unending sleep and not wake up—this is Yahweh's declaration—
[40] I will send them down like lambs to the slaughter, like rams with male goats.

translationNotes

roar

loud sound made by a lion

growl

a sound animals make to frighten other animals

become happy

As a soldier is happy when he defeats a strong enemy. Another possible meaning is "are very drunk" .

sleep an unending sleep and not wake up

They will be dead. (See: Euphemism)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

like lambs ... male goats

Lambs and goats do not know before it happens that people are going to slaughter them, and the Babylonians will not know before it happens that Yahweh is going to destroy them. (See: Simile)

translationWords

- lion
- feast
- drunk, drunkard
- sleep, asleep, fall asleep
- send, send out, sent
- lamb, Lamb of God
- slaughter
- sheep, ram, ewe
- goat, kid

Links:

- Introduction to Jeremiah
- Jeremiah 51 General Notes
- Jeremiah 51 translationQuestions

Jeremiah 51:41-42

UDB:

[41] People all over the earth now honor Babylon;

they say that it is a great city.

But it will become a place about which people of all nations are horrified.

[42] The enemies of Babylon will cover the city like huge waves of the sea.

ULB:

[41] How Babylon has been captured! So the praise of all the earth is seized.

How Babylon has become a ruined place among the nations.

[42] The sea has come up over Babylon! She is covered with its roaring waves.

translationNotes

How Babylon has been captured ... How Babylon has become a ruined place

The word "how" here shows that something that people thought was impossible has happened. This can be stated in active form. AT: "We never thought that enemies could capture Babylon, but they have captured her ... We never thought that Babylon could become a ruined place, but it has become a ruined place" (See: Active or Passive)

the praise of all the earth is seized

The word "praise" is a metonym for the thing that people praised, and the word "earth" is a metonym for the people living on the earth. This can be translated in active form. AT: "enemies have seized Babylon, the nation that everyone on earth praised" (See: Metonymy and Active or Passive)

The sea ... roaring waves

Babylon's enemies have overcome her. "Waves" represent many people groups overcoming Babylon. The words "sea" and "water" often represent the nations. (See: Metaphor)

She is covered with its roaring waves

This can be translated in active form. AT: "Its roaring waves have covered her" (See: Active or Passive)

translationWords

- Babylon, Babylonian
- praise
- earth, earthly
- seize
- ruin, ruins
- nation

Links:

- Introduction to Jeremiah
- Jeremiah 51 General Notes
- Jeremiah 51 translationQuestions

Jeremiah 51:43-44

UDB:

[43] The towns in Babylonia will be a horror, a dry and desert plain,
and it will be a land in which no one lives
and which no one walks through.
[44] And I will punish Bel, the god that the people of Babylon worship,
and I will cause the people to give back what they have stolen.
People of other nations will no longer come to worship Bel.
And the walls of Babylon will collapse."

ULB:

[43] Her cities have become a desolation, a dry land and a wilderness,
a land that no one inhabits, and no human being passes through.
[44] So I will punish Bel in Babylon; I will bring out from his mouth what he swallowed,
and the nations will no longer flow to him with their offerings. The walls of Babylon will fall.

translationNotes

Her cities

"Babylon's cities"

I will punish Bel

Bel was the main god of the Babylonians and represents the whole country and the people that worshiped it. (See: Metonymy)

out from his mouth what he swallowed

Yahweh compares all the sacrifices and offerings to Bel to things he ate. (See: Personification)

the nations will no longer flow

The many nations that come to Babylon to sacrifice to Bel is spoken of as a river that moves along. AT: "the people of other nations will no longer come in large groups" (See: Metaphor)

translationWords

- desolate, desolation
- desert, wilderness
- punish, punishment
- sacrifice, offering

Links:

- Introduction to Jeremiah
- Jeremiah 51 General Notes
- Jeremiah 51 translationQuestions

Jeremiah 51:45-46

UDB:

45 Yahweh also says, ”My people, come out of Babylon!

Flee to escape!

Run, because I, Yahweh, am extremely angry with the people of Babylon, and I will get rid of them!

46 Do not be discouraged or afraid

when you hear reports about what is happening in Babylon.

People will report rumors like that every year,

rumors about violent things being done in the land,

and rumors about leaders fighting against each other.

ULB:

45 Go out from her midst, my people. Let each of you save his own life from the fury of my wrath.

46 Do not let your hearts be timid or fear the news that is heard in the land,

for the news will come one year. After it in the next year there will be news,

and violence will be in the land. Ruler will be against ruler.

translationNotes

the news that is heard in the land

This can be stated in active form. AT: “when you hear the news that is in the land” (See: Active or Passive)

Ruler will be against ruler

The ruler is a metonym for the nations under his control. AT: “Nations will fight against other nations” (See: Metonymy)

translationWords

- people of God, my people
- save, saves, saved, safe
- life, live, lived, lives, living, alive
- wrath, fury

- heart, hearts
- fear, fears, afraid
- ruler, rule

Links:

- Introduction to Jeremiah
- Jeremiah 51 General Notes
- Jeremiah 51 translationQuestions

Jeremiah 51:47-49

UDB:

[47] But it will soon be the time for me to get rid of the carved idols in Babylon.
People all over the land will be ashamed because of being defeated,
and the corpses of their soldiers will lie in the streets.
[48] Then all the angels in heaven and all the people on the earth will rejoice,
because from the north will come armies that will destroy Babylon.
[49] Like the soldiers of Babylon killed the people of Israel
and also killed others all over the world,
the people of Babylon must also be killed.

ULB:

[47] Therefore, see, days are coming when I will punish the carved idols of Babylon.
All of her land will be ashamed, and all of her slaughtered ones will fall in her midst.
[48] Then the heavens and the earth, and all that is in them will rejoice over Babylon.
For destroyers will come for her from the north—this is Yahweh's declaration.
[49] As Babylon has made the killed of Israel fall,
so the killed of all her land will fall in Babylon.

translationNotes

see

"pay attention"

days are coming ... when I will punish

Future time is spoken of as if the "days are coming." See how you translated this metaphor in Jeremiah 7:32. AT: "in the future ... I will punish" or "there will be a time ... when I will punish" (See: Metaphor)

I will punish the carved idols of Babylon

Removing the idols of Babylon is spoken of as if Yahweh would punish the idols. AT: "I will remove the carved idols of Babylon" (See: Metaphor)

Babylon ... her land ... her slaughtered ones ... her midst ... over Babylon ... come for her ... Babylon has made ... her land

The people of Babylon are spoken of as if they were the city itself, and the city is spoken of as if it were a woman. AT: "the people of Babylon ... their land ... their slaughtered ones ... their midst ... over the Babylonians ... come for them ... the Babylonians have made ... their land" (See: Metonymy and Metaphor)

the heavens and the earth

Heaven and earth are viewed as if they were people. (See: Personification)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

the killed of all her land

"those whom the Babylonians' enemies have killed in the land"

translationWords

- punish, punishment
- idol, idolatrous
- Babylon, Babylonian
- shame, shameful, ashamed
- slaughter
- heaven, sky, skies, heavens, heavenly
- earth, earthly
- rejoice
- destroyer
- Yahweh
- Israel, Israelites

Links:

- Introduction to Jeremiah
- Jeremiah 51 General Notes
- Jeremiah 51 translationQuestions

Jeremiah 51:50-51

UDB:

[50] You Israelite people who have not been killed, get out of Babylon!
Do not wait!
Even though you are in a land far away from Israel,
think about Yahweh, and think about Jerusalem!”
[51] The Israelite people say,
”We are ashamed.
We are completely disgraced,
because foreigners have entered Yahweh’s temple and defiled it.”

ULB:

[50] Survivors of the sword, go away! Do not stay still.
Call Yahweh to mind from far away; let Jerusalem come to mind.
[51] We are ashamed, for we have heard insults; reproach has covered our faces,
for foreigners have entered the holy places of Yahweh’s house.

translationNotes

General Information:

Jeremiah speaks to the Israelite people in verse 50.

Survivors of the sword

The sword is a metonym for war, in which soldiers use swords. AT: “You who have survived the war” (See: Metonymy)

Call Yahweh to mind from far away; let Jerusalem come to mind

The phrases “Call … to mind” and “come to mind” are idioms that mean to think about or remember. AT: “Though you are far away, think about Yahweh; think about Jerusalem” (See: Idiom)

insults

words that one person uses to offend another

reproach has covered our faces

The speakers' reaction to people expressing disapproval of them is spoken of as if it were a cover placed over the speakers' faces. AT: "our faces show that we are hurt because others disapprove of us" or "we cover our faces in shame because others disapprove of us" (See: Metaphor)

translationWords

- sword
- Jerusalem
- shame, shameful, ashamed
- reproach
- face
- foreigner, foreign, alien
- holy place
- house of God, Yahweh's house

Links:

- Introduction to Jeremiah
- Jeremiah 51 General Notes
- Jeremiah 51 translationQuestions

Jeremiah 51:52-53

UDB:

[52] Yahweh replies, "That is true, but there will soon be a time when I will destroy the carved idols in Babylon,

and throughout Babylonia there will be wounded people who will groan.

[53] Even if the walls around Babylon could extend up to the sky,

and if its walls were extremely strong,

I will send armies that will destroy the city.

That will surely happen because I, Yahweh, have said it."

ULB:

[52] Therefore, see, days are coming—this is Yahweh's declaration—when I will punish her carved idols,

and the wounded people will groan in all of her land.

[53] For even if Babylon went up to the heavens or fortified her highest fortresses,

destroyers would come from me to her—this is Yahweh's declaration.

translationNotes

see

"pay attention" or "listen carefully"

days are coming ... when I will punish

Future time is spoken of as if the "days are coming." See how you translated this metaphor in Jeremiah 7:32. AT: "in the future ... I will punish" or "there will be a time ... when I will punish" (See: Metaphor)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in Jeremiah 1:8. AT: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: First, Second, or Third Person)

I will punish her carved idols

Removing or destroying idols is spoken of as if Yahweh would punish the idols. AT: "I will destroy her carved idols" or "I will remove her carved idols" (See: Metaphor)

her carved idols ... her land ... Babylon ... her highest fortresses ... to her

The people of Babylon are spoken of as if they were the city itself, and the city is spoken of as if it were a woman. AT: “their carved idols ... their land ... the Babylonians ... their highest fortresses ... to them” (See: Metonymy and Metaphor)

groan

to cry out because of pain or sadness

if Babylon went up ... or fortified ... destroyers would come from me

This is a hypothetical situation that Yahweh does not expect to happen. AT: “Babylon will not go up ... or fortify ... destroyers will surely come from me” (See: Hypothetical Situations)

translationWords

- declare, declaration
- idol, idolatrous
- stronghold, fortress, fortified
- destroyer

Links:

- Introduction to Jeremiah
- Jeremiah 51 General Notes
- Jeremiah 51 translationQuestions

Jeremiah 51:54-56

UDB:

[54] Listen to the people of Babylon shouting for help!

And listen to the sounds of things being destroyed all over Babylonia!

[55] Yahweh will be destroying Babylon.

He will cause the loud noises in the city to cease.

[56] Enemy troops will surge against the city like a great wave.

They will capture the city's mighty soldiers

and break their weapons.

That will happen because Yahweh is a God who punishes his enemies justly;

he will punish them as they deserve.

ULB:

[54] A shout of distress came from Babylon, a great collapse from the land of the Chaldeans.

[55] For Yahweh is destroying Babylon. He is causing her loud voice to perish.

Their enemies roar like the waves of many waters; their noise becomes very strong.

[56] For the destroyers have come against her—against Babylon!—and her warriors have been captured.

Their bows are broken, for Yahweh is the God of vengeance; he will surely carry out this repayment.

translationNotes

A shout of distress came from Babylon, a great collapse from the land of the Chaldeans

The same thought is expressed in two different ways for emphasis. (See: Parallelism)

destroying Babylon ... her loud voice

The people of Babylon are spoken of as if they were the city itself, and the city is spoken of as if it were a woman. AT: "destroying the people of Babylon ... their loud voices" (See: Metonymy and Metaphor)

Their enemies ... their noise

"The enemies of the people of Babylon ... the noise of the enemies"

enemies roar like the waves of many waters

The waves of the ocean and of flooding rivers make a loud sound, and the enemies will make a very loud sound as they come. (See: Simile)

against her—against Babylon!—and her warriors

The people of Babylon are spoken of as if they were the city itself, and the city is spoken of as if it were a woman. AT: “against the people of Babylon—yes, against Babylon!—and their warriors” (See: Metonymy and Metaphor)

her warriors have been captured

This phrase can be changed to have an active verb. AT: “her enemies have captured her warriors” (See: Active or Passive)

translationWords

- Chaldea, Chaldean
- voice
- perish, perished, perishing, perishable
- water, waters
- warrior, soldier
- bow and arrow
- God
- avenge, revenge, vengeance

Links:

- Introduction to Jeremiah
- Jeremiah 51 General Notes
- Jeremiah 51 translationQuestions

Jeremiah 51:57-58

UDB:

57 Yahweh, commander of the angel armies, says,

”I will cause the city officials and wise men, the army captains and soldiers, to become drunk.

They will fall asleep,

but they will never wake up again!”

58 Yahweh, commander of the angel armies, also says,

”The thick walls around Babylon will be flattened to the ground.

The city gates will be burned.

People from other countries will work hard to save the city,

but it will be in vain,

because everything that they have built will be destroyed by fire.”

ULB:

57 For I will make her princes, her sages, her officials, and her soldiers drunk,

and they will sleep in an unending sleep and never wake up

—this is the King’s declaration: Yahweh of hosts is his name.

58 Yahweh of hosts says this: The thick walls of Babylon will be completely demolished,

and her high gates will be burned.

Then the peoples coming to her aid will labor uselessly; everything that the nations try to do for her will be burned up.”

translationNotes

her princes, her sages, her officials, and her soldiers ... her high gates ... her aid ... for her

The people of Babylon are spoken of as if they were the city itself, and the city is spoken of as if it were a woman. AT: “their princes, their sages, their officials, and their soldiers ... their high gates ... their aid ... for them” (See: Metonymy and Metaphor)

they will sleep in an unending sleep and never wake up

They will be dead. See how you translated this in Jeremiah 51:39. (See: Euphemism)

Yahweh of hosts says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

The thick walls of Babylon will be completely demolished

This can be translated in active form. AT: “The invaders willl completely demolish the thick walls of Babylon” (See: Active or Passive)

her high gates will be burned

This can be translated in active form. AT: “they will burn her high gates” (See: Active or Passive)

everything ... will be burned up

This can be translated in active form. AT: “they will burn up everything that the nations try to do for her” (See: Active or Passive)

translationWords

- prince, princess
- drunk, drunkard
- sleep, asleep, fall asleep
- king
- Yahweh of hosts, God of hosts, host of, Lord of hosts
- name, names, named
- gate, gate bar
- labor, laborer
- nation

Links:

- Introduction to Jeremiah
- Jeremiah 51 General Notes
- Jeremiah 51 translationQuestions

Jeremiah 51:59-60

UDB:

59 Seraiah, son of Neraiah and grandson of Mahseiah, was an important servant of King Zedekiah. After Zedekiah had been ruling Judah for almost four years, the prophet Jeremiah gave him a message. This was when Seraiah was about to go to Babylon with the king. 60 Now Jeremiah had written on a scroll a list of all the disasters that he had written about, disasters that would soon happen to Babylon.

ULB:

59 This is the word that Jeremiah the prophet commanded Seraiah son of Neriah

son of Mahseiah when he went with Zedekiah king of Judah to Babylon

in the fourth year of his reign. Now Seraiah was a chief officer. 60 For Jeremiah had written in a scroll about all the disaster that was going to come on Babylon—all these words that were written about Babylon.

translationNotes

Seraiah ... Neriah ... Mahseiah

These are the names of men. (See: How to Translate Names)

in the fourth year of his reign

“after he had been king for three years.” This “fourth” is the ordinal number for four. (See: Ordinal Numbers)

that were written about Babylon

This can be translated in active form. AT: “that he had written about Babylon”

translationWords

- word, words
- Jeremiah
- prophet, prophets, prophecy, prophesy, seer, prophetess
- command, commands, commanded, commandment, commandments
- Zedekiah
- Judah, kingdom of Judah
- reign

- written
- scroll

Links:

- Introduction to Jeremiah
- Jeremiah 51 General Notes
- Jeremiah 51 translationQuestions

Jeremiah 51:61-62

UDB:

[61] Jeremiah said to Seraiah, "When you arrive in Babylon, read aloud everything that I have written on this scroll. [62] Then pray, 'Yahweh, you said that you will thoroughly destroy Babylon, with the result that people and animals will no longer live there. You said that it will be desolate forever.'

ULB:

[61] Jeremiah said to Seraiah, "When you go to Babylon, then you will see and you will read these words aloud. [62] Then you will say, 'Yahweh, you yourself have declared that you would destroy this place, and that no man or animal will live in it, and it will be desolate forever.'

translationNotes

animal

If your language has a word for animals that normally live with people, you might want to use it here, because Jeremiah 51:37 states that Babylon will be inhabited by wild animals.

translationWords

- Babylon, Babylonian
- Yahweh
- declare, declaration
- desolate, desolation

Links:

- Introduction to Jeremiah
- Jeremiah 51 General Notes
- Jeremiah 51 translationQuestions

Jeremiah 51:63-64

UDB:

[63] Then, when you have finished reading what is written on the scroll, tie it to a heavy stone and throw it into the Euphrates River. [64] Then say, 'In the same way, Babylon and its people will disappear and never exist again, because of the disasters that Yahweh will bring to it.'"

This is the end of Jeremiah's messages.

ULB:

[63] Then when you have finished reading this scroll, tie a stone to it and throw it into the middle of the Euphrates. [64] Say, 'Babylon will sink like this. It will not arise because of the disaster that I am sending against it, and they will fall.'" Jeremiah's words end here.

translationNotes

Babylon will sink like this

The stone and scroll will disappear in the water, the water will destroy the scroll, and Babylon will no longer look like a city or have buildings for people to live in. (See: Simile)

will not arise

"will never again be a city"

they will fall

This means the Babylonians will fall because they are exhausted. Many translations do not include these words.

translationWords

- stone, stones, stoning
- Euphrates River
- raise, raises, raised, rise, risen, arise, arose
- send, send out, sent

Links:

- Introduction to Jeremiah
- Jeremiah 51 General Notes
- Jeremiah 51 translationQuestions

Jeremiah 52 General Notes

Structure and formatting

The chapter returns to a previous sequence of events and records Babylon's conquering of Judah. It also records the destruction of the temple in Jerusalem. (See: temple)

Links:

- **Jeremiah 52:01 Notes**

Jeremiah 52:1-3

UDB:

[1] Zedekiah was twenty-one years old when he became the king of Judah. He ruled in Jerusalem for eleven years. His mother was Hamutal, the daughter of a man named Jeremiah from Libnah. [2] Zedekiah did many things that Yahweh says are evil, like his father Jehoiakim had done. [3] The events described here happened because Yahweh was angry with the people of Jerusalem and of other places in Judah, and finally he exiled them and said that he did not want to have anything to do with them anymore.

Then Zedekiah rebelled against the king of Babylon.

ULB:

[1] Zedekiah was twenty-one years old when he began to reign; he reigned eleven years in Jerusalem. His mother's name was Hamutal; she was the daughter of Jeremiah from Libnah. [2] He did what was evil in the sight of Yahweh; he did everything that Jehoiakim had done. [3] Through Yahweh's anger, all these events happened in Jerusalem and Judah, until he drove them from before himself. Then Zedekiah rebelled against the king of Babylon.

translationNotes

General Information:

Because of the words "Jeremiah's words end here" in Jeremiah 51:64 and because the words here appear in other books of the Bible, many scholars believe that this chapter was written by someone other than Jeremiah and attached to the scroll that Jeremiah and Baruch wrote.

Hamutal

This is the name of a woman. (See: How to Translate Names)

Libnah

This is the name of a place. (See: How to Translate Names)

Jeremiah

This refers to another man named Jeremiah, not the prophet Jeremiah who wrote this book. (See: How to Translate Names)

what was evil in the sight of Yahweh

The sight of Yahweh represents Yahweh's judgment or evaluation. AT: "what was evil in Yahweh's judgment" or "what Yahweh considers to be evil" (See: Metaphor)

translationWords

- Zedekiah
- reign
- Jerusalem
- name, names, named
- evil, wicked, wickedness
- Yahweh
- Jehoiakim
- angry, anger
- Judah, kingdom of Judah
- rebel, rebellious, rebellion
- king
- Babylon, Babylonian

Links:

- Introduction to Jeremiah
- Jeremiah 52 General Notes
- Jeremiah 52 translationQuestions

Jeremiah 52:4-5

UDB:

[4] So, on the tenth day of the tenth month, when Zedekiah had been ruling for almost nine years, King Nebuchadnezzar of Babylon led his entire army to attack Jerusalem. They surrounded the city and built dirt ramps up to the top of the city walls to enable them to attack the city. [5] They continued to surround Jerusalem until Zedekiah had been ruling for almost eleven years.

ULB:

[4] It happened that in the ninth year of the reign of King Zedekiah, in the tenth month, and on the tenth day of the month, Nebuchadnezzar, king of Babylon, came with all his army against Jerusalem. They camped opposite it, and they built a siege wall around it. [5] So the city was besieged until the eleventh year of King Zedekiah's reign.

translationNotes

It happened

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

in the ninth year of the reign of King Zedekiah, in the tenth month, and on the tenth day of the month

after Zedekiah had been king for eight years, in the tenth calendar month, on the tenth day of the month (See: Ordinal Numbers)

in the ninth year

"in year nine" (See: Ordinal Numbers)

in the tenth month, and on the tenth day of the month

This is the tenth month of the Hebrew calendar. The tenth day is near the beginning of January on Western calendars. (See: Hebrew Months and Ordinal Numbers)

They camped opposite it

"Nebuchadnezzar's army camped opposite Jerusalem"

until the eleventh year of King Zedekiah's reign

until Zedekiah had been king for more than ten years (See: Ordinal Numbers)

eleventh year

"year eleven" (See: Ordinal Numbers)

it. So the city was besieged

This can be translated in active form. AT: "it, and they besieged the city" (See: Active or Passive)

translationWords

- year
- day
- Nebuchadnezzar
- siege, besiege, besieged, besieger

Links:

- Introduction to Jeremiah
- Jeremiah 52 General Notes
- Jeremiah 52 translationQuestions

Jeremiah 52:6-8

UDB:

[6] When Zedekiah had been ruling for almost eleven years, on the ninth day of the fourth month of that year, the famine in the city had become very severe, and there was no more food for the people to eat. [7] Then the soldiers of Babylonia broke through a section of the city wall, and all the Israelite soldiers fled. But because the city was surrounded by soldiers from Babylonia, Zedekiah and the Israelite soldiers waited until it became dark. Then they left the city through the gate between the two walls behind the king's garden. Then they ran toward the plain along the Jordan. [8] But the soldiers of Babylonia pursued King Zedekiah, and they caught up with him on the plains near Jericho. He was alone because all his men had all deserted him and had scattered.

ULB:

[6] By the ninth day of the fourth month the famine was so severe in the city that there was no food for the people of the land. [7] Then the city was broken into, and all the fighting men fled and went out of the city at night by the way of the gate that was between the two walls, by the king's garden, although the Chaldeans were all around the city. So they went in the direction of the Arabah. [8] But the army of Chaldeans pursued the king and overtook Zedekiah in the plains of the Jordan River valley near Jericho. All his army was scattered away from him.

translationNotes

By the ninth day of the fourth month

This is the fourth month of the Hebrew calendar. It is during the dry season. The ninth day is near the beginning of July on Western calendars. Zedekiah had been king for ten years, three months, and eight days. (See: Hebrew Months and Ordinal Numbers)

city

This refers to Jerusalem.

the city was broken into

This can be translated in active form. AT: "the Babylonians broke through the wall around the city" (See: Active or Passive)

the two walls

the wall of the king's garden and the wall of the city

plains

“flat land”

All his army was scattered

This can be translated in active form. Possible meanings are 1) “the Chaldeans scattered his entire army” or 2) “all of his soldiers ran away in different directions.” (See: Active or Passive)

translationWords

- day
- year
- famine
- gate, gate bar
- Chaldea, Chaldean
- Arabah
- Jordan River, Jordan
- Jericho

Links:

- Introduction to Jeremiah
- Jeremiah 52 General Notes
- Jeremiah 52 translationQuestions

Jeremiah 52:9-11

UDB:

[9] The soldiers of Babylonia took him to the king of Babylon, who was at Riblah in the region of Hamath. There the king of Babylon told his soldiers what they should do to punish Zedekiah. [10] They forced Zedekiah to watch while they killed his sons and all the officials from Judah. [11] Then they gouged out Zedekiah's eyes. They fastened him with bronze chains and took him to Babylon. They put him in a prison, and he remained there until the day that he died.

ULB:

[9] They captured the king and brought him up to the king of Babylon at Riblah in the land of Hamath, where he passed sentence on him. [10] The king of Babylon slaughtered Zedekiah's sons before his own eyes, and at Riblah he also slaughtered all the leaders of Judah. [11] Then he put out Zedekiah's eyes, bound him in bronze chains, and brought him to Babylon. The king of Babylon put him in prison until the day of his death.

translationNotes

at Riblah in the land of Hamath

Riblah was a town in the territory of Hamath. (See: How to Translate Names)

passed sentence on him

"decided how to punish him"

slaughtered Zedekiah's sons before his own eyes

The eyes are a synecdoche for the whole person. The reader should also understand that others probably helped the king of Babylon kill Zedekiah's sons. AT: "forced Zedekiah to watch as the king of Babylon slaughtered Zedekiah's sons" (See: Synecdoche)

he put out Zedekiah's eyes

"the king's men made Zedekiah blind." Use the common words for making a person blind. It is not clear that the king of Babylon took Zedekiah's eyes out of his head. The reader should also understand that others probably helped the king of Babylon make Zedekiah blind.

the day of his death

the day of Zedekiah's death

translationWords

- Hamath, Lebo Hamath, Hamathites
- slaughter
- bronze
- prison, prisoner, imprison
- death, die, dead

Links:

- Introduction to Jeremiah
- Jeremiah 52 General Notes
- Jeremiah 52 translationQuestions

Jeremiah 52:12-14

UDB:

[12] On the tenth day of the fifth month of that year, which was when King Nebuchadnezzar had been ruling for almost nineteen years, Nebuzaradan, who was the captain of the king's bodyguards and one of the king's officials, arrived in Jerusalem. [13] He commanded his soldiers to burn down the temple of Yahweh, the king's palace, and all the houses in Jerusalem. They also destroyed all the important buildings in the city. [14] Then he supervised the soldiers from Babylonia while they tore down the walls on all sides of Jerusalem.

ULB:

[12] Now in the fifth month, on the tenth day of the month, which was the nineteenth year of the reign of King Nebuchadnezzar, king of Babylon, Nebuzaradan came to Jerusalem. He was the commander of the king's bodyguards and a servant of the king of Babylon. [13] He burned the house of Yahweh, the king's palace, and all the houses of Jerusalem; also every important building in the city he burned. [14] As for the walls around Jerusalem, all the army of the Babylonians who were with the commander of the bodyguards destroyed them.

translationNotes

in the fifth month, on the tenth day of the month, which was the nineteenth year of the reign of King Nebuchadnezzar

Nebuchadnezzar had been king for eighteen years, four months, and nine days. This is the fifth month of the Hebrew calendar. It is during the dry season. The tenth day is near the beginning of August on Western calendars. (See: Hebrew Months and Ordinal Numbers)

the nineteenth year

"during year nineteen" (See: Ordinal Numbers)

Nebuzaradan

This is the name of a man. (See: How to Translate Names)

bodyguards

people whose job is to protect someone

translationWords

- day
- year
- king
- Nebuchadnezzar
- Babylon, Babylonian
- Jerusalem
- commander
- servant, slave, slavery
- house of God, Yahweh's house
- palace

Links:

- Introduction to Jeremiah
- Jeremiah 52 General Notes
- Jeremiah 52 translationQuestions

Jeremiah 52:15-16

UDB:

15 Then Nebuzaradan forced to go to Babylon some of the poorest people, those Israelites who had said they would support the king of Babylon, the rest of the craftsmen, and other people who had remained in Jerusalem. 16 But Nebuzaradan allowed some of the very poor people to remain in Judah to take care of the vineyards and fields.

ULB:

15 As for the poorest people, the rest of the people who were left in the city, those who had deserted to the king of Babylon, and the rest of the craftsmen— Nebuzaradan, the commander of the body-guards, took some of them away into exile. 16 But Nebuzaradan, the commander of the bodyguards, left some of the poorest of the land to work the vineyards and fields.

translationNotes

craftsmen

This refers to people who make beautiful objects used in the worship of Yahweh.

Nebuzaradan

This is the name of a man. (See: How to Translate Names)

the poorest of the land

“the poorest people who lived on the land”

translationWords

- exile, the Exile
- works, deeds, work, acts
- vineyard

Links:

- Introduction to Jeremiah
- Jeremiah 52 General Notes
- Jeremiah 52 translationQuestions

Jeremiah 52:17-19

UDB:

17 The soldiers from Babylonia broke into pieces the huge bronze pillars that were in front of the temple, and the large bronze water tank called "The Sea," and the ten bronze water carts, and they took all the bronze to Babylon. 18 They also took away the basins for holding the ashes from the burned sacrifices, the shovels for cleaning out the ashes, the tools for snuffing out the wicks of the lamps, the basins for holding the blood of the sacrificed animals, the dishes for incense, and all the other bronze items that were used when they made sacrifices at the temple. 19 Nebuzaradan also told his soldiers to take away the small bowls, the dishes for burning incense, the basins, pots, lampstands, bowls for incense, and the bowls used for pouring out the wine offerings. They took all the other items that were made of pure gold or silver.

ULB:

17 As for the bronze pillars that belonged to the house of Yahweh, and the stands, and the large bronze basin called "The Sea" that were in the house of Yahweh, the Chaldeans broke them into pieces and carried all the bronze back to Babylon. 18 The pots, shovels, lamp trimmers, bowls, and all the utensils of bronze with which the priests had served in the temple—the Chaldeans took them all away. 19 The basins and the incense burners, the bowls, pots, lampstands, pans, and basins that were made of gold, and those made of silver—the commander of the king's guard took them away as well.

translationNotes

The Sea

This is a basin of water used in the worship of Yahweh.

translationWords

- bronze
- pillar, column
- Chaldea, Chaldean
- priest, priests, priesthood
- serve, service
- temple
- incense
- lampstand
- gold
- silver

Links:

- Introduction to Jeremiah
- Jeremiah 52 General Notes
- Jeremiah 52 translationQuestions

Jeremiah 52:20-21

UDB:

[20] The bronze from the two pillars, the large water tank called “The Sea” and the twelve statues of oxen that were beneath it, and the water carts, was more than they could weigh. Those things had been made for the temple during the time that Solomon was the king. [21] Each of the pillars was 27 feet tall and 18 feet around. They were hollow, and each had sides that were 3 inches thick.

ULB:

[20] The two pillars, the large bronze basin known as “The Sea,” and the twelve bronze bulls that were under the stands, things that Solomon had made for the house of Yahweh, contained more bronze than could be weighed. [21] The pillars were eighteen cubits high each, and a line around each one measured twelve cubits. Each was four fingers thick and hollow.

translationNotes

eighteen cubits ... twelve cubits

A cubit was about 46 centimeters long. AT: “18 cubits ... 12 cubits” or “about 8.3 meters ... about 5.5 meters” (See: Biblical Distance)

hollow

The pillars had empty space inside them.

translationWords

- cow, calf, bull, cattle
- Solomon
- house of God, Yahweh’s house

Links:

- Introduction to Jeremiah
- Jeremiah 52 General Notes
- Jeremiah 52 translationQuestions

Jeremiah 52:22-23

UDB:

[22] The bronze head on the top of each pillar was seven and one-half feet high and was decorated all around with a bronze network of figures that represented pomegranates. [23] There was a total of one hundred figures of pomegranates on the network at the top, 96 of which could be seen from the ground.

ULB:

[22] A capital of bronze was on top of it. The capital was five cubits high, with latticework and pomegranates all around. It was all made of bronze. The other pillar and its pomegranates were the same as the first. [23] So there were ninety-six pomegranates on the capital's sides, and one hundred pomegranates above the surrounding latticework.

translationNotes

capital

This is the top part of each pillar.

five cubits

A cubit was about 46 centimeters long. AT: "5 cubits" or "about 2.3 meters" (See: Biblical Distance)

translationWords

- pomegranate

Links:

- Introduction to Jeremiah
- Jeremiah 52 General Notes
- Jeremiah 52 translationQuestions

Jeremiah 52:24-25

UDB:

[24] When Nebuzaradan returned to Babylon, he took with him as prisoners Seraiah the high priest, Zephaniah who was Seraiah's deputy, and the three men who guarded the entrances to the temple. [25] He found some other people who were hiding in the city. So from them he took a commander of the army of Judah, seven of the king's advisors, the army commander's chief secretary who was in charge of recruiting soldiers for the army, and sixty other soldiers.

ULB:

[24] The commander of the bodyguards took prisoner Seraiah, the high priest, together with Zephaniah, the second priest, and the three gatekeepers. [25] From the city he took prisoner an officer who was in charge of soldiers, and seven men of those who advised the king, who were still in the city. He also took prisoner the king's army officer responsible for drafting men into the army, along with sixty important men from the land who were in the city.

translationNotes

Seraiah

See how you translated this man's name in Jeremiah 36:26.

gatekeepers

people who guard the gate of a city

drafting men into the army

"forcing men to fight in the army"

translationWords

- prison, prisoner, imprison
- high priest
- Zephaniah

Links:

- Introduction to Jeremiah
- Jeremiah 52 General Notes
- Jeremiah 52 translationQuestions

Jeremiah 52:26-27

UDB:

[26] Nebuzaradan took them all to the king of Babylon, who was still at Riblah. [27] There at Riblah in the Hamath region, the king of Babylon commanded that they all be executed.

Many of the people of Judah were forced to leave their own land.

ULB:

[26] Then Nebuzaradan, the commander of the bodyguards, took them and brought them to the king of Babylon at Riblah. [27] The king of Babylon put them to death at Riblah in the land of Hamath. In this way, Judah went out of its land into exile.

translationNotes

Nebuzaradan

See how you translated this man's name in Jeremiah 39:9. (See: How to Translate Names)

Riblah

This is the name of a city. (See: How to Translate Names)

translationWords

- king
- Babylon, Babylonian
- death, die, dead
- Hamath, Lebo Hamath, Hamathites
- Judah
- exile, the Exile

Links:

- Introduction to Jeremiah
- Jeremiah 52 General Notes
- Jeremiah 52 translationQuestions

Jeremiah 52:28-30

UDB:

[28] The number of people who were captured and sent to Babylon at that time, when Nebuchadnezzar had been ruling for almost seven years, was 3,023. [29] Then, when he had been ruling for almost eighteen years, his soldiers took 832 more from Jerusalem to Babylonia. [30] When he had been ruling almost twenty-three years, he sent Nebuzaradan to Jerusalem again, and he brought back 745 more Israelites to Babylonia. That was a total of 4,600 Israelites who were taken to Babylonia.

ULB:

[28] These were the people who Nebuchadnezzar exiled: In the seventh year, 3,023 Judeans. [29] In the eighteenth year of Nebuchadnezzar he took 832 people from Jerusalem. [30] In the twenty-third year of Nebuchadnezzar, Nebuzaradan, the commander of the king's bodyguards, exiled 745 Judean people. All the exiled people totaled 4,600.

translationNotes

seventh ... eighteenth ... twenty-third

(See: Ordinal Numbers)

Nebuzaradan

See how you translated this man's name in Jeremiah 39:9.

3,023 ... 832 ... 745 ... 4,600

"three thousand and twenty-three ... eight hundred and thirty-two ... seven hundred and forty-five ... four thousand six hundred" (See: Numbers)

translationWords

- Nebuchadnezzar
- year
- Jerusalem

Links:

- Introduction to Jeremiah
- Jeremiah 52 General Notes
- Jeremiah 52 translationQuestions

Jeremiah 52:31

UDB:

31 After King Jehoiachin of Judah had been in prison in Babylon for almost thirty-seven years, Awel-Marduk became the king of Babylon. He was kind to Jehoiachin and ordered that he be released from prison. That was on the twenty-fifth day of the twelfth month of the year that Awel-Marduk became king.

ULB:

31 It happened later in the thirty-seventh year of the exile of Jehoiachin, king of Judah, in the twelfth month, on the twenty-fifth day of the month, that Awel-Marduk, king of Babylon released Jehoiachin king of Judah from prison. This happened in the year that Awel-Marduk began to reign.

translationNotes

in the thirty-seventh year of the exile of Jehoiachin

after Jehoiachin had been an exile for more than 36 years (See: Ordinal Numbers)

in the twelfth month, on the twenty-fifth day of the month

This is the twelfth and last month of the Hebrew calendar. The twenty-fifth day is near the middle of March on Western calendars. (See: Hebrew Months and Ordinal Numbers)

It happened

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

Awel-Marduk

He became the king of Babylon after Nebuchadnezzar. (See: How to Translate Names)

translationWords

- year
- Jehoiachin
- day
- reign

Links:

- Introduction to Jeremiah
- Jeremiah 52 General Notes
- Jeremiah 52 translationQuestions

Jeremiah 52:32-34

UDB:

[32] He always spoke kindly to Jehoiachin and gave him a position in which he was honored more than all the other kings who had been exiled to Babylon. [33] He supplied new clothes for Jehoiachin, to replace the clothes that he had been wearing in prison. He also allowed Jehoiachin to eat with him every day, all during the rest of his life. [34] Every day, the king of Babylon gave him some money to buy the things that he needed. That continued until the day that Jehoiachin died.

ULB:

[32] He spoke kindly to him and gave him a seat more honorable than that of the other kings who were with him in Babylon. [33] Awel-Marduk removed Jehoiachin's prison clothes, and Jehoiachin ate regularly at the king's table for the rest of his life, [34] and a regular food allowance was given to him every day for the rest of his life until his death.

translationNotes

He spoke kindly to him

"Awel-Marduk spoke kindly to Jehoiachin"

a seat more honorable

"a seat at the table that was closer to where Awel-Marduk sat"

removed Jehoiachin's prison clothes

The reader should understand that removing his prison clothes represents making him a free man. (See: Metonymy)

translationWords

- honor, honors, to honor
- king
- prison, prisoner, imprison
- life, live, lived, lives, living, alive

Links:

- Introduction to Jeremiah
- Jeremiah 52 General Notes
- Jeremiah 52 translationQuestions

translationQuestions

Jeremiah 1

What kind of work did Jeremiah do?

Jeremiah was a priest. [1:1]

Who was king when the word of Yahweh first came to Jeremiah?

The word of Yahweh came to Jeremiah when Josiah was king. [1:2]

When did Yahweh choose Jeremiah to be a prophet?

Yahweh chose Jeremiah before Jeremiah was born. [1:5]

Why did Jeremiah say he was not qualified?

He said he was very young. [1:6]

What did Yahweh command Jeremiah to say?

Yahweh commanded him to say whatever Yahweh commanded him to say. [1:7]

Why should Jeremiah not be afraid?

He should not be afraid because Yahweh was going to be with him and rescue him. [1:8]

What did Yahweh place in Jeremiah's mouth?

Yahweh placed his word in Jeremiah's mouth. [1:9]

What did Jeremiah see?

He saw an almond branch. [1:11]

What will Yahweh do with his word?

He will carry it out. [1:12]

What was the meaning of the pot that Jeremiah saw?

The pot was a picture of coming disaster. [1:14]

What will all the tribes of the northern kingdom do when Yahweh calls?

They will come and set up thrones all around Jerusalem and Judah. [1:15]

Why will Yahweh pronounce sentence against Jerusalem and Judah?

He will pronounce sentence against them because they have disobeyed him. [1:16]

What will the people do after Jeremiah speaks to them?

The people will fight against him. [1:19]

Jeremiah 2

What does Yahweh remember about the people of Jerusalem?

Yahweh remembers that the people of Jerusalem loved him in the past. [2:2]

What will happen to the people of Israel?

Evil will come on them. [2:3]

What does Yahweh want the house of Jacob to tell him?

Yahweh wants the house of Jacob to tell him what he did that was wrong. [2:4]

What does Yahweh want the house of Jacob to tell him?

Yahweh wants the house of Jacob to tell him what he did that was wrong. [2:5]

What did the people do when God brought them to the land of Carmel?

They defiled the land. [2:7]

For whom did the prophets prophesy?

The prophets prophesied for Baal. [2:8]

For what have Yahweh's people exchanged their glory?

Yahweh's people have exchanged their glory for things that cannot help them. [2:11]

What two evils have Yahweh's people committed?

His people have abandoned the springs of living waters and dug out cisterns. [2:13]

What did Israel's enemies do to Israel?

They made Israel become slaves. [2:15]

What happened to Israel's cities?

His cities are destroyed without any inhabitants. [2:15]

What did the people say after Yahweh broke their yoke and tore their fetters?

They said, “I will not serve!” [2:20]

What animal does Yahweh say the people are like?

He says they are like camels and wild donkeys. [2:23]

What animal does Yahweh say the people are like?

He says they are like camels and wild donkeys. [2:24]

What sin will the house of Israel be ashamed of?

They will be ashamed of worshiping trees and stones. [2:26]

What sin will the house of Israel be ashamed of?

They will be ashamed of worshiping trees and stones. [2:27]

What sin will the house of Israel be ashamed of?

They will be ashamed of worshiping trees and stones. [2:28]

What is Yahweh’s declaration?

All of you have sinned against me. [2:29]

Why does Yahweh say he has punished the people in vain?

He has punished them because they do not accept discipline. [2:30]

What have the people done to the innocent and the poor?

They have killed the innocent and the poor. [2:34]

Why do the people think that Yahweh’s anger will turn from them?

The people think that they have not sinned. [2:35]

Jeremiah 3

What kind of woman does the prophet compare the people to?

He compares them to a woman who has left her husband. [3:1]

Why did the rains not come?

The rains did not come because the people were not ashamed of their sins. [3:3]

Why did the rains not come?

The rains did not come because the people were not ashamed of their sins. [3:4]

Why did the rains not come?

The rains did not come because the people were not ashamed of their sins. [3:5]

What did Israel do on the mountains and under the trees?

Israel acted like a promiscuous woman by worshiping idols. [3:6]

What did God do to Israel?

He divorced her. [3:8]

What did Judah do after Yahweh divorced Israel?

Judah did the same things Israel had done. [3:8]

What did Judah do after Yahweh divorced Israel?

Judah did the same things Israel had done. [3:9]

What did Judah do after Yahweh divorced Israel?

Judah did the same things Israel had done. [3:10]

What does Yahweh invite Israel to do?

He invites them to return. [3:12]

What must the people do when they return?

They must acknowledge their sin. [3:13]

What will Yahweh give them if they return?

He will give them shepherds after his heart. [3:15]

How will they think about the ark of the covenant?

They will no longer think about it. [3:16]

What will happen in Jerusalem?

All the other nations will gather at Jerusalem. [3:17]

Will Judah and Israel still be enemies?

No, they will come together. [3:18]

How does Yahweh want to honor the people?

He wants to honor them the way a father honors his son. [3:19]

What noise is heard on the plains?

The weeping and pleading of the people of Israel is heard on the plains. [3:21]

What has happened to the things the ancestors worked for?

Idols have consumed the things that the ancestors worked for. [3:24]

What have the people and their ancestors done?

They have not listened to the voice of Yahweh their God. [3:25]

Jeremiah 4

What will happen if Israel returns to Yahweh?

The nations will ask for Yahweh's blessing. [4:1]

What will happen because of the people's wickedness?

Yahweh will be furious with them and bring disaster from the north. [4:4]

What will happen because of the people's wickedness?

Yahweh will be furious with them and bring disaster from the north. [4:5]

What will happen because of the people's wickedness?

Yahweh will be furious with them and bring disaster from the north. [4:6]

What will the lion do to the people?

He will destroy their cities. [4:7]

Why would the people wrap themselves in sackcloth?

They would do it to show that they were sorry for their sins. [4:8]

Why does Jeremiah think Yahweh has deceived the people?

Yahweh has promised the people peace, but someone is attacking them. [4:9]

How can the people of Jerusalem be saved?

They must cleanse their hearts from wickedness. [4:14]

Why are the watchmen coming from a distant land?

They are coming because Judah has rebelled against Yahweh. [4:16]

Why is Jeremiah in anguish?

He hears the alarm for battle. [4:19]

What is the foolishness of the people?

They do not know Yahweh. [4:22]

Why was the land that Jeremiah saw empty?

The land was empty because Yahweh was angry. [4:26]

What will the people in every city do?

They will run away from the attackers and leave the cities empty. [4:29]

What kind of people dress in scarlet and gold jewelry?

Rich people dress this way. [4:30]

What will happen to those who are now rich?

They will be killed. [4:31]

Jeremiah 5

At what point will God forgive Jerusalem?

God will forgive Jerusalem if the prophet can find anyone who is acting justly. [5:1]

Even though God has completely defeated the people, what do they still do?

They still refuse to receive discipline. [5:3]

Why does the prophet say that these are only poor, foolish people?

They do not know Yahweh's ways. [5:4]

Do the important people know Yahweh's ways?

No, they have rebelled against him. [5:5]

What did Jeremiah say about the people's transgressions and acts of faithlessness?

Jeremiah said their transgressions were increasing and their acts of faithlessness were unlimited. [5:6]

What have the people said about God?

They have said that he is not real. [5:12]

What is Yahweh about to do to the house of Israel?

He is about to bring a nation against them from far away. [5:15]

What will the enemies do to the Israelites?

The enemies will kill the Israelites' children and eat their food. [5:17]

Why will God harm Israel and Judah?

He will harm them because they abandoned Yahweh and worshiped foreign gods. [5:19]

What do the eyes and ears of idols do?

They do nothing. [5:21]

What does Yahweh want to do for those who fear him?

He wants to bring the rains at the right time so the harvest can be good. [5:23]

Are the wicked among Yahweh's people rich or poor?

They are rich. [5:27]

Are the wicked among Yahweh's people rich or poor?

They are rich. [5:28]

How will Yahweh treat the wicked?

He will punish them. [5:29]

How do the people feel about what the prophets and priests do?

They love it that way. [5:31]

Jeremiah 6

Why should the people of Benjamin find safety by leaving Jerusalem?

Yahweh will destroy Jerusalem. [6:2]

When will the enemies attack?

They will attack at noon and at night. [6:4]

When will the enemies attack?

They will attack at noon and at night. [6:5]

Why does Yahweh want the enemies to attack Jerusalem?

He wants them to attack because the city is filled with oppression and wickedness. [6:6]

What will happen if Jerusalem does not accept discipline?

Yahweh will destroy Jerusalem. [6:8]

Why can Yahweh not warn the Israelites?

They are not able to pay attention. [6:9]

What will happen to the houses, fields, and women?

They will be turned over to others. [6:12]

How did the people feel when they committed abominations?

They were not ashamed at all. [6:15]

Why is Yahweh about to bring disaster to this people?

They paid no attention to his word or his law. [6:19]

What do the frankincense and sweet smells mean to Yahweh?

They mean nothing to him. He does not like them. [6:20]

What will the stumbling block do to the people?

It will destroy them. [6:21]

What kind of people are coming?

Cruel people, fighting men, are coming. [6:22]

Why should the daughter of the people perform a bitter funeral for herself?

She should do this because the enemy will destroy her people. [6:26]

What will Jeremiah do as a refiner of God's people?

He will inspect and test their ways. [6:27]

What are the people like?

They are stubborn like bronze and iron are hard. [6:28]

Jeremiah 7

What does Yahweh promise to do for the people if they will make their ways and practices good?

He will continue to let them live in that place. [7:3]

What does Yahweh promise to do for the people if they will make their ways and practices good?

He will continue to let them live in that place. [7:4]

What must the people do in order for Yahweh to let them stay in the land?

They must make their ways and practices good by practicing justice. [7:5]

What must the people not do if they want Yahweh to let them stay in the land?

They must not exploit the weak or kill the innocent or worship false gods. [7:5]

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What must the people do in order for Yahweh to let them stay in the land?

They must make their ways and practices good by practicing justice. [7:7]

What must the people not do if they want Yahweh to let them stay in the land?

They must not exploit the weak or kill the innocent or worship false gods. [7:7]

What do the people say after they do things they know God hates?

They go to the temple and say that they are saved. [7:10]

Why did Yahweh want the people to think about Shiloh?

He wanted them to remember that he would do to them what he had done to Shiloh because they were guilty of the same sins the people of Shiloh were guilty of. [7:12]

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Why did Yahweh want the people to think about Shiloh?

He wanted them to remember that he would do to them what he had done to Shiloh because they were guilty of the same sins the people of Shiloh were guilty of. [7:14]

Why will Yahweh not listen to Jeremiah's prayers?

He will not listen because he has decided to destroy the Israelites. [7:16]

Why will Yahweh destroy the people?

Because they are worshiping other gods. [7:18]

What command did Yahweh give the people when they left Egypt?

He commanded them to listen to his voice. [7:23]

What did the people do when Yahweh sent prophets?

They did not listen or pay attention. They did evil. [7:26]

What is the prophet to say to them?

He is to say to them that this is a nation that does not listen to the voice of Yahweh. [7:28]

Why does Yahweh tell Jeremiah to shave off all his hair?

Jeremiah was to show that Yahweh had rejected the Israelites. [7:29]

Why did the people build the shrine of Topheth in the valley of Ben Hinnom?

They built it so they could burn their sons and daughters in fire there. [7:31]

What will become of the corpses of this people?

Birds and wild animals will eat them. [7:33]

What will Yahweh do to the cities of Judah and the streets of Jerusalem?

He will make it so there are no happy people there. [7:34]

Jeremiah 8

What will happen to the bones of the people?

People will spread the bones all over the ground. [8:1]

Will those who are alive wish they could live or wish they could die?

They will wish they could die. [8:3]

What do people who are lost try to do?

They try to find a way to return. [8:4]

How did the people feel about their wickedness?

No one was sorry for his wickedness. [8:6]

How are Yahweh's people not like birds?

Birds know what they are supposed to do, but his people do not know Yahweh's decrees. [8:7]

What have the scribes done?

They have written things that deceive the people. [8:8]

What will Yahweh do with their wives and their fields?

He will give their wives and fields to other people. [8:10]

Were the people ashamed because of their sins?

No, they were not ashamed. [8:12]

What will Yahweh do because they were not ashamed?

He will have their enemies kill them. [8:13]

What do the people decide to do?

They decide to go to the cities and die. [8:14]

What will Yahweh's strong horses do?

They will come and consume the land and its wealth, the city and the ones living in it. [8:16]

What is Yahweh sending to harm them?

He is sending snakes to harm them. [8:17]

Where are the people who are screaming?

They are in a land far away. [8:18]

Where is Yahweh?

Yahweh is in Zion. [8:19]

Jeremiah 9

Why does the prophet want to weep?

He wants to weep because so many of his people have been killed. [9:1]

Why will Yahweh punish the Israelites? [9:1]

He will punish the Israelites because they are circumcised only in their body and not in their heart. [9:1]

Why does he want to abandon his people?

He wants to abandon them because they are adulterers and traitors. [9:2]

What do the sinful people say?

They say false things. [9:3]

Why should each of them guard against their neighbors and brothers?

They should guard against them because every brother and neighbor is a deceiver. [9:4]

Why are the people exhausted?

They are exhausted from committing iniquity. [9:5]

Why does Yahweh want to test his people?

He wants to test them because they lie to their neighbors. [9:8]

What will the prophet sing?

He will sing funeral songs and mourning songs for the mountains and the meadows. [9:10]

What will Yahweh make of Jerusalem and Judah?

He will turn them into ruined places. [9:11]

What will the land be like after it has perished?

It will be like the wilderness, and no one will pass through it. [9:12]

What have the people done to displease Yahweh?

They have abandoned his law and they do not listen to him. [9:13]

What does Yahweh say he will do to the Israelites?

He will make them as unhappy as people who have nothing but bitter things to eat and drink. Then he will drive them from their homes and have them killed. [9:16]

What should the women who are skilled at lamenting do?

They should sing sad songs so that the people will cry. [9:17]

What should the women who are skilled at lamenting do?

They should sing sad songs so that the people will cry. [9:18]

How do the wailing people in Zion feel?

They are greatly ashamed. [9:19]

What should the women teach their daughters?

They should teach their daughters a mourning song. [9:20]

Who does the prophet say are going to die?

Children and young men are going to die. [9:21]

In what way will the corpses be like dung and grain stalks?

There will be no one to bury them. [9:22]

What should people be proud of?

People should be proud that they know Yahweh. [9:23]

With what does Yahweh say that he acts?

He acts with covenant loyalty, justice, and righteousness. [9:24]

Why will Yahweh punish the other people?

He will punish them because even their bodies are uncircumcised. [9:26]

Jeremiah 10

What does Yahweh not want the people of Israel to do?

He does not want them to learn the ways of the nations. [10:1]

What does Yahweh not want the people of Israel to do?

He does not want them to learn the ways of the nations. [10:2]

What custom is worthless?

Making an idol is worthless. [10:3]

What custom is worthless?

Making an idol is worthless. [10:5]

Why should the people not fear idols?

Idols cannot do anything either good or bad. [10:5]

Who is like Yahweh?

No one is like Yahweh. [10:6]

What will happen to the gods that did not make the earth?

They will perish. [10:11]

What did the true God do?

He established dry land and spread the heavens. [10:12]

What is the difference idols and the true God?

Idols are not alive, but God made all things. [10:14]

What is the difference idols and the true God?

Idols are not alive, but God made all things. [10:15]

What should the people who have been living under the siege do?

They should gather their bundles and leave the land. [10:17]

Why is there no longer anyone to spread out the prophet's tent?

They have taken his children away from him. [10:20]

Why have the shepherds become stupid?

They do not seek Yahweh. [10:21]

What will happen when the earthquake comes?

The cities of Judah will become ruins. [10:22]

How does the prophet ask Yahweh to discipline him?

He asks Yahweh to discipline him with justice, not in anger. [10:24]

On whom does the prophet ask Yahweh to pour his fury?

He asks Yahweh to pour his fury on the nations that do not know him. [10:25]

Why should they receive Yahweh's fury?

They should receive Yahweh's fury because they have destroyed Jacob and Jacob's land. [10:25]

Jeremiah 11

To whom did Yahweh tell Jeremiah to declare the words of this covenant?

Yahweh said to declare them to each man of Judah and to the inhabitants of Jerusalem. [11:1]

Why would the people be cursed?

They would be cursed if they did not listen to the words of the covenant. [11:3]

To whom was this covenant given?

The covenant was given to Israel's ancestors. [11:4]

When was the covenant given?

It was given the day Yahweh brought the Israelites out of Egypt. [11:4]

What is the oath God swore to the ancestors?

He swore that he would give them the land flowing with milk and honey. [11:5]

Why did God bring all the curses in the covenant against the people?

He brought them because the people did not obey the covenant. [11:7]

Why did God bring all the curses in the covenant against the people?

He brought them because the people did not obey the covenant. [11:8]

What was the conspiracy among the people of Judah and Jerusalem?

They refused to listen to Yahweh and worshiped other gods. [11:10]

When Yahweh brings disaster on the people and they call out to him, how will he answer them?

He will not listen to them. [11:11]

How many incense altars to Baal were made in Jerusalem?

The people made an altar to Baal on every street. [11:13]

Why does Yahweh command Jeremiah not to pray for the people?

He was not to pray because Yahweh would not listen. [11:14]

Why will the people's sacrifices not help them?

The sacrifices cannot help them because they have done evil and then been happy about it. [11:15]

What wicked act have the people committed?

They have given offerings to Baal. [11:17]

What part of man does Yahweh examine?

He examines the heart and the mind. [11:20]

What were the people of Anathoth telling Jeremiah they would do if he kept prophesying in the name of Yahweh?

They said they would kill him. [11:21]

What did Yahweh say would happen to the people who wanted to kill Jeremiah?

He said he would kill their young people by war and famine. [11:22]

Jeremiah 12

What is Jeremiah's complaint about wicked people?

Things go well for them. [12:1]

What is Jeremiah's complaint about wicked people?

Things go well for them. [12:2]

What does Jeremiah want Yahweh to do to the people?

He wants Yahweh to take the people away. [12:3]

Why do the plants wither?

The plants wither because of the people's wickedness. [12:4]

Who has betrayed Jeremiah?

Jeremiah's brothers and his father's family have betrayed him. [12:6]

Why does God hate his people?

They have set themselves against him. [12:7]

What have the shepherds done to the delightful portion?

They have turned it into a wilderness. [12:10]

What have the shepherds done to the delightful portion?

They have turned it into a wilderness. [12:11]

Where in the land is there safety for living creatures?

There is no safety in the land. [12:12]

Why should the workers be ashamed of their gain?

They should be ashamed because of Yahweh's anger. [12:13]

What will happen to the house of Judah when Yahweh has compassion on them?

Yahweh will bring them back to their land. [12:15]

What is Yahweh's promise to those nations who learn to swear, "As Yahweh lives"?

They will be built up in the midst of Yahweh's people. [12:16]

What will happen if those nations do not listen?

Yahweh will uproot them. [12:17]

Jeremiah 13

What does Yahweh tell Jeremiah to do with the linen undergarment?

He tells Jeremiah to put the undergarment on and then take it to the Euphrates and hide it. [13:1]

What does Yahweh tell Jeremiah to do with the linen undergarment?

He tells Jeremiah to put the undergarment on and then take it to the Euphrates and hide it. [13:2]

What does Yahweh tell Jeremiah to do with the linen undergarment?

He tells Jeremiah to put the undergarment on and then take it to the Euphrates and hide it. [13:3]

What does Yahweh tell Jeremiah to do with the linen undergarment?

He tells Jeremiah to put the undergarment on and then take it to the Euphrates and hide it. [13:4]

What was the quality of the undergarment when Jeremiah dug it out from where he had hidden it?

It was no good at all. [13:7]

How are the wicked people like the undergarment?

They are good for nothing because they refuse to listen to Yahweh's word. [13:10]

What three things does Yahweh want his people to bring to him?

He wants them to bring him fame, praise, and honor. [13:11]

What will Yahweh fill all the people with?

He will fill them with drunkenness. [13:14]

What will Yahweh do after he fills the people with drunkenness?

He will destroy them. [13:14]

What will happen if the people do not give honor to Yahweh?

He will bring darkness. [13:16]

Why should the king and queen mother humble themselves?

Their crowns have fallen off. [13:18]

Whom will God place over the people?

He will place over them those whom they had taught to be their friends. [13:21]

Why are bad things happening to the people?"

Bad things are happening because the people have committed many iniquities [13:22]

What will Yahweh do about the bad things the people have done in secret?

He will show them to everyone. [13:27]

Jeremiah 14

What happens when the servants search for water?

They do not find any. [14:3]

What happens when there is no rain?

There is no grass or vegetation. [14:4]

What happens when there is no rain?

There is no grass or vegetation. [14:5]

What happens when there is no rain?

There is no grass or vegetation. [14:6]

When does Yahweh save Israel?

He saves Israel in the time of distress. [14:8]

What does Yahweh tell Jeremiah not to do for the people?

Yahweh tells Jeremiah not to pray for good for the people. [14:11]

From where do the deceitful words of the false prophets come?

They come from the hearts of the false prophets. [14:14]

What will happen to the false prophets?

They will die from war and famine. [14:16]

Where will people die of war?

They will die of war in the fields. [14:18]

Where will people die of famine?

They will die of famine in the city. [14:18]

What does Jeremiah admit to Yahweh is the iniquity of the ancestors?

They had sinned against Yahweh. [14:20]

Why should the people hope in Yahweh?

Yahweh has made the heavens and given the spring rain. [14:22]

Jeremiah 15

What did Yahweh say he would not change even if Moses or Samuel pled for the people?

He would still not be in favor of this people. [15:1]

What will happen to the people of Judah and Jerusalem?

Some will die, some will be killed, some will die from being hungry, and some will be taken far from home. [15:2]

What four things will happen to the people?

Some will die in war, dogs will drag some away, birds will eat some, and beasts will eat some. [15:3]

Who will care about Jerusalem?

No one will care about Jerusalem. [15:5]

What is Yahweh tired of doing for Jerusalem?

He is tired of having mercy on Jerusalem. [15:6]

What will make the mother of seven children ashamed and embarrassed?

Yahweh will have the enemy kill her children. [15:9]

When will Yahweh make Jeremiah's enemies beg for help?

He will make them beg for help in the time of calamity and distress. [15:11]

Why will Yahweh give the people's wealth to their enemies?

He will give it because of all the people's sins. [15:13]

What did Jeremiah do with Yahweh's words?

He consumed them. [15:16]

What does Jeremiah need to do to be restored?

He needs to repent. [15:19]

What kinds of people will Yahweh rescue Jeremiah from?

He will rescue him from the wicked and the tyrant. [15:21]

Jeremiah 16

What command does Yahweh give to Jeremiah?

Yahweh commands Jeremiah not to take a wife. [16:2]

What will happen to the children that are born in that place?

They will all die. [16:3]

What will happen to the children that are born in that place?

They will all die. [16:4]

What will happen to their corpses?

Their corpses will be like dung on the ground and will be food for the birds and beasts. [16:4]

Why does Yahweh command Jeremiah not to go into houses where people are mourning?

He commands Jeremiah because both the great people and the small people will die, but no one will mourn for them. [16:5]

Why does Yahweh command Jeremiah not to go into houses where people are mourning?

He commands Jeremiah because both the great people and the small people will die, but no one will mourn for them. [16:6]

Why does Yahweh command Jeremiah not to go into houses where people are celebrating?

Yahweh commands him because he is going to put an end to celebrations. [16:9]

What will be the people's question when Jeremiah reports his word to them?

The people will ask Jeremiah why Yahweh has decreed disaster against them. [16:10]

Who was more wicked, these people or their ancestors?

These people were more wicked than their ancestors were. [16:12]

Why will Yahweh pay back double Israel's iniquity and sin?

He will do it because they have polluted the land with their idols. [16:18]

What will the nations say about their ancestors when they go to Yahweh?

They will say that their ancestors inherited deceit. [16:19]

Jeremiah 17

Where is the sin of Judah engraved?

It is engraved on their hearts. [17:1]

Where are the people's Asherah poles located?

The Asherah poles are by the leafy trees on the high hills. [17:2]

Where will Judah be enslaved?

Judah will be enslaved in a land that they do not know. [17:4]

Who does Yahweh say is accursed?

Yahweh says that the person who trusts in mankind is accursed. [17:5]

What is the heart like?

The heart is more deceitful than anything else, it is sick, and no one can understand it. [17:9]

What will happen to those who abandon Yahweh?

All who abandon Yahweh will be ashamed and cut off. [17:13]

From what job did Jeremiah not run away?

Jeremiah did not run from being a shepherd following Yahweh. [17:16]

What did Yahweh want Jeremiah to do when he stood by the gates?

He wanted Jeremiah to tell the people to listen to the word of Yahweh. [17:19]

What did Yahweh want the people to stop doing?

He wanted them to stop carrying burdens on the Sabbath. [17:21]

What will happen to the city if the people will listen and not do any work on the Sabbath?

If they will listen and obey, then the city will remain forever. [17:25]

What will happen if the people do not listen?

If the people do not listen, Yahweh will burn Jerusalem up. [17:27]

Jeremiah 18

Where does Yahweh tell Jeremiah to go to hear a word from him?

Yahweh tells Jeremiah to go to the potter's house. [18:2]

What happened to the object of clay that the potter molded while Jeremiah was watching?

It was ruined in his hand. [18:4]

What will Yahweh do to a nation that turns from evil after it hears his proclamation?

He will relent from the disaster that he was planning to bring upon it. [18:8]

What will Yahweh do to a nation that does not listen to his voice?

He will not do the good that he had said he would do for them. [18:10]

Why will Yahweh form disaster against the people of Judah and Jerusalem?

They are doing wicked things. [18:11]

What will the men of Judah and Jerusalem do after Jeremiah warns them?

They will not listen or stop doing evil things. [18:12]

Why will Israel become a horror?

The Israelites have forgotten Yahweh and made offerings to idols. [18:15]

Why will everyone who passes by shudder and shake his head?

They will do that because Yahweh has made the land a horror. [18:16]

What is the people's plot against Jeremiah?

They plan to attack him with their words and no longer pay attention to anything he says. [18:18]

What does Jeremiah ask Yahweh to remember him for?

Jeremiah asks Yahweh to remember how Jeremiah had spoken for the people's welfare. [18:20]

What does Jeremiah ask Yahweh to do to his enemies?

He asks Yahweh to kill all the men and not forgive their sin. [18:21]

Jeremiah 19

What did Yahweh tell Jeremiah to purchase?

He told Jeremiah to go and purchase a potter's clay flask,. [19:1]

What did Yahweh tell Jeremiah he would bring on the kings of Judah and the inhabitants of Jerusalem?

Yahweh said he would bring disaster on that place, and make their ears tingle." [19:3]

Why is God bringing disaster on Jerusalem?

He is bringing disaster because the people have abandoned God and profaned his place, and approached other gods, and filled the place with innocent blood. [19:4]

Why did the people build shrines to Baal?

They built shrines to Baal in order to burn their sons in the fire as burnt offerings to him. [19:5]

What will the Valey of Ben Hinnom be called?

It will be called the Valley of Slaughter. [19:6]

What was Jeremiah to do with the clay flask?

He was to break the clay flask in the sight of the men who went with him. [19:10]

What were the unclean people doing on the rooftops?

The unclean people were worshipping the stars on the rooftops and pouring out drink offerings to other gods. [19:13]

Why did Yahweh bring disaster on the city and all of its towns?

God brought disaster on them because they stiffened their neck and refused to listen to God's words. [19:14]

Why did Yahweh bring disaster on the city and all of its towns?

God brought disaster on them because they stiffened their neck and refused to listen to God's words. [19:15]

Jeremiah 20

Why did Pashur beat Jeremiah and place him in stocks?

He punished Jeremiah because Jeremiah prophesied these words before Yahweh's house. [20:1]

Why did Pashur beat Jeremiah and place him in stocks?

He punished Jeremiah because Jeremiah prophesied these words before Yahweh's house. [20:2]

What will Yahweh give to the king of Babylon?

Yahweh will give him all the wealth of this city and all of its riches, all of its precious items and all the treasures of the kings of Judah. [20:4]

What will happen to Pashur and all the inhabitants of his house?

They will go to Babylon and die there. [20:5]

What happened when Jeremiah tried not to proclaim Yahweh's name anymore?

His word became like a fire in Jeremiah's heart, a burning in his bones, and he could contain it. [20:7]

What message did Jeremiah call out and proclaim?

He called out and proclaimed, "Violence and destruction." [20:8]

What happened when Jeremiah tried not to proclaim Yahweh's name anymore?

His word became like a fire in Jeremiah's heart, a burning in his bones, and he could contain it. [20:8]

What happened when Jeremiah tried not to proclaim Yahweh's name anymore?

His word became like a fire in Jeremiah's heart, a burning in his bones, and he could contain it. [20:9]

What will happen to those who watch for Jeremiah to fall?

They will stagger, they will not defeat him, and they will have unending shame. [20:10]

What will happen to those who watch for Jeremiah to fall?

They will stagger, they will not defeat him, and they will have unending shame. [20:11]

Why does Jeremiah say to sing and praise Yahweh?

Everyone should sing and praise Yahweh because he examines the righteous, sees their mind and heart, does vengeance, and rescues the oppressed person. [20:12]

Why does Jeremiah say to sing and praise Yahweh?

Everyone should sing and praise Yahweh because he examines the righteous, sees their mind and heart, does vengeance, and rescues the oppressed person. [20:13]

How does Jeremiah say about the day he was born?

He curses the day he was born and asks that it not be blessed. [20:14]

Jeremiah 21

What did Pashhur and Zephaniah ask Jeremiah?

They asked him to seek advice from Yahweh. [21:1]

Why did they want Jeremiah to seek advice from Yahweh?

They were hoping Yahweh would do miracles for them. [21:1]

What did Pashhur and Zephaniah ask Jeremiah?

They asked him to seek advice from Yahweh. [21:2]

Why did they want Jeremiah to seek advice from Yahweh?

They were hoping Yahweh would do miracles for them. [21:2]

What is the message that Jeremiah give Zedekiah?

The message is that Yahweh will fight against Zedekiah. [21:3]

What is the message that Jeremiah give Zedekiah?

The message is that Yahweh will fight against Zedekiah. [21:4]

What is the message that Jeremiah give Zedekiah?

The message is that Yahweh will fight against Zedekiah. [21:5]

How will Yahweh fight against King Zedekiah?

Yahweh will fight against King Zedekiah with sickness, war, and hunger. [21:6]

How will Yahweh fight against King Zedekiah?

Yahweh will fight against King Zedekiah with sickness, war, and hunger. [21:7]

What did people who wanted to live need to do?

They needed to go out of the city and surrender to the Chaldeans. [21:8]

What would happen to the people who stayed in the city?

They would die. [21:8]

What did people who wanted to live need to do?

They needed to go out of the city and surrender to the Chaldeans. [21:9]

What would happen to the people who stayed in the city?

They would die. [21:9]

What would happen to the people who stayed in the city?

They would die. [21:10]

What does Yahweh want the king of Judah to do?

He wants the king to listen to Yahweh's word, to bring about justice, and to rescue the oppressed. [21:11]

What does Yahweh want the king of Judah to do?

He wants the king to listen to Yahweh's word, to bring about justice, and to rescue the oppressed. [21:12]

Who is Yahweh against?

Yahweh is against the people who live in the valley and on the plain. [21:13]

What will Yahweh do because of what the people are doing?

He will light a fire in the thickets that will burn everything up. [21:13]

Who is Yahweh against?

Yahweh is against the people who live in the valley and on the plain. [21:14]

What will Yahweh do because of what the people are doing?

He will light a fire in the thickets that will burn everything up. [21:14]

Jeremiah 22

What does Yahweh tell the King of Judah, his servants, and his people to do?

They are to listen to the word of Yahweh, act justly, help those who have been robbed, and rescue the oppressed. They are not to mistreat foreigners, orphans, or widows, and they are not to be violent or kill innocent people. [22:1]

What does Yahweh tell the King of Judah, his servants, and his people to do?

They are to listen to the word of Yahweh, act justly, help those who have been robbed, and rescue the oppressed. They are not to mistreat foreigners, orphans, or widows, and they are not to be violent or kill innocent people. [22:2]

What does Yahweh tell the King of Judah, his servants, and his people to do?

They are to listen to the word of Yahweh, act justly, help those who have been robbed, and rescue the oppressed. They are not to mistreat foreigners, orphans, or widows, and they are not to be violent or kill innocent people. [22:3]

What happens if they do not listen to these words of Yahweh's declaration?

The royal palace will become a ruin. [22:5]

How will the palace become a wilderness?

Yahweh will choose people to come and destroy it. [22:6]

How will the palace become a wilderness?

Yahweh will choose people to come and destroy it. [22:7]

Why has Yahweh done these things to the great city?

He has done them because the people abandoned the covenant and worshiped other gods. [22:8]

Why has Yahweh done these things to the great city?

He has done them because the people abandoned the covenant and worshiped other gods. [22:9]

Why should the people weep for those who go into captivity?

They should weep because the captives will never return or see the land again. [22:10]

What should a good king do?

He should do justice even for the poor and needy, do righteousness, and know Yahweh. [22:15]

What should a good king do?

He should do justice even for the poor and needy, do righteousness, and know Yahweh. [22:16]

Why will the people not lament for king Jehoiakim?

They will not lament because he steals, he kills innocent people, and he oppresses people. [22:17]

What kind of burial will they give Jehoiakim?

They will bury him as they bury donkeys. [22:19]

What has been the custom of the people since they were young?

They have not listened to Yahweh's voice. [22:21]

What will happen to them when they do not listen?

They will lose their shepherds, their friends will become captives, and they will be ashamed and humiliated. [22:22]

What will happen to Jehoiachin?

Yahweh will give Jehoiachin to the king of Babylon, and he will die far away from the land. [22:24]

What will happen to Jehoiachin?

Yahweh will give Jehoiachin to the king of Babylon, and he will die far away from the land. [22:25]

What will happen to Jehoiachin?

Yahweh will give Jehoiachin to the king of Babylon, and he will die far away from the land. [22:26]

What does Yahweh say about Jehoiachin?

Jehoiachin will be childless and will not prosper. [22:30]

Jeremiah 23

What do the shepherds of Jeremiah's day do to the sheep?

The shepherds destroy and scatter the sheep, drive them away, and do not care for them. [23:1]

What do the shepherds of Jeremiah's day do to the sheep?

The shepherds destroy and scatter the sheep, drive them away, and do not care for them. [23:2]

What does Yahweh declare he will do for his flock?

He will gather them, give them a place to graze, and give them good shepherds. [23:3]

What does Yahweh declare he will do for his flock?

He will gather them, give them a place to graze, and give them good shepherds. [23:4]

What will Yahweh do in the coming days?

He will raise up a righteous king. [23:5]

What will Yahweh do in the coming days?

He will raise up a righteous king. [23:6]

What will the people say Yahweh has done for them?

They will say Yahweh has brought them back from other lands so they can live in their own land. [23:7]

What will the people say Yahweh has done for them?

They will say Yahweh has brought them back from other lands so they can live in their own land. [23:8]

Why is Jeremiah's heart broken?

His heart is broken because Yahweh's words are holy, but the prophets are liars and the land is full of adulterers. [23:9]

What will happen to the prophets and priests?

Yahweh will push them down and disaster will come against them. [23:11]

What will happen to the prophets and priests?

Yahweh will push them down and disaster will come against them. [23:12]

What are the offensives of the prophets?

They prophesied by Baal, led Yahweh's people off the right path, committed adultery, deceived the people, and encouraged the people to do evil. [23:13]

What are the offensives of the prophets?

They prophesied by Baal, led Yahweh's people off the right path, committed adultery, deceived the people, and encouraged the people to do evil. [23:14]

What does Yahweh make these prophets do?

He makes them eat wormwood and drink poisonous water. [23:15]

Why does Yahweh say, "Do not listen to the prophets"?

They have lied to the people. [23:16]

Why does Yahweh say, "Do not listen to the prophets"?

They have lied to the people. [23:17]

What is Yahweh's fury like?

His fury is like a storm. [23:19]

What is wrong with the prophets?

Yahweh did not send them. [23:21]

What is wrong with the prophets?

Yahweh did not send them. [23:22]

Where can people go to get away from Yahweh?

There is nowhere people can get away from him. He nearby and far away, he can see in every secret place, and he is everywhere in the heavens and the earth. [23:23]

Where can people go to get away from Yahweh?

There is nowhere people can get away from him. He nearby and far away, he can see in every secret place, and he is everywhere in the heavens and the earth. [23:24]

What do the prophets want the people to do?

They want the people to stop worshiping Yahweh. [23:25]

What do the prophets want the people to do?

They want the people to stop worshiping Yahweh. [23:26]

What do the prophets want the people to do?

They want the people to stop worshiping Yahweh. [23:27]

How is the prophet of Yahweh to declare what he hears from Yahweh?

He is to declare Yahweh's word truthfully and not steal words from other people. [23:28]

How is the prophet of Yahweh to declare what he hears from Yahweh?

He is to declare Yahweh's word truthfully and not steal words from other people. [23:29]

Why is Yahweh against the prophets?

He is against them because they deceive people by saying that their own thoughts are the words of Yahweh. [23:31]

Why is Yahweh against the prophets?

He is against them because they deceive people by saying that their own thoughts are the words of Yahweh. [23:32]

What does Yahweh want Jeremiah to tell those who ask him for a word from Yahweh?

He is to say that there is no word from Yahweh because Yahweh has abandoned the people. [23:33]

Whom will Yahweh punish?

He will punish those who say they have a message from Yahweh. [23:34]

Why must the people not talk to each other about Yahweh's declaration?

They must not do it because each man is using his own words, and they have perverted the words of the living God. [23:35]

Why must the people not talk to each other about Yahweh's declaration?

They must not do it because each man is using his own words, and they have perverted the words of the living God. [23:36]

How does Jeremiah test any prophet?

He asks questions to see if they falsely say that they have received a declaration from Yahweh. [23:37]

How does Jeremiah test any prophet?

He asks questions to see if they falsely say that they have received a declaration from Yahweh. [23:38]

What happens to the prophets who give false reports?

Yahweh will throw them away and put everlasting shame on them. [23:39]

What happens to the prophets who give false reports?

Yahweh will throw them away and put everlasting shame on them. [23:40]

Jeremiah 24

What is the vision Yahweh gave Jeremiah?

Yahweh showed him a basket of very good figs and a basket of very bad figs. [24:1]

What is the vision Yahweh gave Jeremiah?

Yahweh showed him a basket of very good figs and a basket of very bad figs. [24:2]

What is the vision Yahweh gave Jeremiah?

Yahweh showed him a basket of very good figs and a basket of very bad figs. [24:3]

Who are the people Yahweh says are like the good figs?

Yahweh says the exiles are like the good figs. [24:4]

Who are the people Yahweh says are like the good figs?

Yahweh says the exiles are like the good figs. [24:5]

What will Yahweh do to the people who are like the good figs?

He will restore them to the land [24:6]

Who are the people Yahweh says are like the bad figs?

Zedekiah, the people who remain in the land, and the people who go to Egypt are like the bad figs. [24:8]

What will Yahweh do to the people he says are like the bad figs?

He will make things go badly for them, and he will kill them by war, famine, and sickness. [24:8]

What will Yahweh do to the people he says are like the bad figs?

He will make things go badly for them, and he will kill them by war, famine, and sickness. [24:9]

What will Yahweh do to the people he says are like the bad figs?

He will make things go badly for them, and he will kill them by war, famine, and sickness. [24:10]

Jeremiah 25

Who did Jeremiah the prophet proclaim this word to?

He proclaimed the word to all the people of Judah and all the inhabitants of Jerusalem. [25:1]

Who did Jeremiah the prophet proclaim this word to?

He proclaimed the word to all the people of Judah and all the inhabitants of Jerusalem. [25:2]

How long had Jeremiah been proclaiming Yahweh's words?

He had been proclaiming them for 23 years. [25:3]

How had the people received the words Jeremiah had proclaimed?

They had not listened. [25:3]

How long had Jeremiah been proclaiming Yahweh's words?

He had been proclaiming them for 23 years. [25:4]

What did the prophets tell each man?

They told each man to turn from his wicked way, not to worship other gods, and not to provoke Yahweh with what they did. [25:5]

What did the prophets tell each man?

They told each man to turn from his wicked way, not to worship other gods, and not to provoke Yahweh with what they did. [25:6]

What harm did Yahweh do because they did not listen?

Yahweh sent the people of the north with Nebuchadnezzar to destroy them. [25:7]

What harm did Yahweh do because they did not listen?

Yahweh sent the people of the north with Nebuchadnezzar to destroy them. [25:8]

What harm did Yahweh do because they did not listen?

Yahweh sent the people of the north with Nebuchadnezzar to destroy them. [25:9]

What sounds will disappear from these nations when they serve the king of Babylon for seventy years?

The sound of celebration and the sound of work will disappear. [25:10]

What sounds will disappear from these nations when they serve the king of Babylon for seventy years?

The sound of celebration and the sound of work will disappear. [25:11]

What will happen in seventy years?

Yahweh will punish the people of Babylon for their iniquity. [25:12]

What will happen in seventy years?

Yahweh will punish the people of Babylon for their iniquity. [25:13]

What will happen in seventy years?

Yahweh will punish the people of Babylon for their iniquity. [25:14]

What will all the nations do when Yahweh gives them his cup of fury?

They will drink it, stumble about, and rant madly. [25:15]

What will all the nations do when Yahweh gives them his cup of fury?

They will drink it, stumble about, and rant madly. [25:16]

What happened after Jerusalem, the cities of Judah, and her kings and officials drank from the cup that Jeremiah gave them?

They turned into ruins. [25:17]

What happened after Jerusalem, the cities of Judah, and her kings and officials drank from the cup that Jeremiah gave them?

They turned into ruins. [25:18]

What was the final nation to drink of the cup of Yahweh's fury?

Babylon was the last to drink of the cup of Yahweh's fury. [25:26]

What will happen if the nations refuse to take the cup from Jeremiah's hand?

They will be punished anyway. [25:27]

What will happen if the nations refuse to take the cup from Jeremiah's hand?

They will be punished anyway. [25:28]

What will happen if the nations refuse to take the cup from Jeremiah's hand?

They will be punished anyway. [25:29]

Whom will the disaster from Yahweh kill?

It will kill everyone from one end of the earth to the other. [25:32]

Whom will the disaster from Yahweh kill?

It will kill everyone from one end of the earth to the other. [25:33]

Why are the shepherds wailing?

It is their day to die. [25:34]

Why are the shepherds wailing?

It is their day to die. [25:35]

Why are the shepherds wailing?

It is their day to die. [25:36]

Why were the peaceful pastures destroyed?

Yahweh was angry. [25:37]

Why were the peaceful pastures destroyed?

Yahweh was angry. [25:38]

Jeremiah 26

What does Yahweh tell Jeremiah to proclaim in the courtyard?

He tells him to proclaim all of Yahweh's words. [26:1]

What does Yahweh tell Jeremiah to proclaim in the courtyard?

He tells him to proclaim all of Yahweh's words. [26:2]

What can the people do to get Yahweh not to bring disaster on them?

If the people listen and turn from their wicked ways, Yahweh will not bring disaster on them. [26:3]

If the people do not listen to the words of Yahweh, what will Yahweh do to their city?

Yahweh will turn their city into a curse. [26:4]

If the people do not listen to the words of Yahweh, what will Yahweh do to their city?

Yahweh will turn their city into a curse. [26:5]

If the people do not listen to the words of Yahweh, what will Yahweh do to their city?

Yahweh will turn their city into a curse. [26:6]

What happens to Jeremiah after he announces Yahweh's words?

The priests, prophets, and people seize him and tell him he will die. [26:7]

What happens to Jeremiah after he announces Yahweh's words?

The priests, prophets, and people seize him and tell him he will die. [26:8]

What happens to Jeremiah after he announces Yahweh's words?

The priests, prophets, and people seize him and tell him he will die. [26:9]

Where do the people take him to judge him?

They take him to the gateway of the New Gate of the temple. [26:10]

Where do the people take him to judge him?

They take him to the gateway of the New Gate of the temple. [26:11]

Where do the people take him to judge him?

They take him to the gateway of the New Gate of the temple. [26:12]

What will happen if the officials kill Jeremiah?

If they kill him, they will be guilty of killing an innocent man. [26:13]

What will happen if the officials kill Jeremiah?

If they kill him, they will be guilty of killing an innocent man. [26:14]

What will happen if the officials kill Jeremiah?

If they kill him, they will be guilty of killing an innocent man. [26:15]

What do the officials, people, and elders say about killing Jeremiah?

They say that it would be wrong to kill him. [26:16]

What do the officials, people, and elders say about killing Jeremiah?

They say that it would be wrong to kill him. [26:17]

What did Micah prophesy?

Micah prophesied that Zion, Jerusalem, and the temple mount would become ruins. [26:18]

What does the king try to do to Uriah?

The king tries to kill Uriah. [26:20]

What does Uriah do?

He goes to Egypt. [26:21]

How was Jehoiakim able to kill Uriah?

Jehoiakim sent men to Egypt to bring Uriah back, then Jehoiakim killed Uriah with the sword. [26:22]

How was Jehoiakim able to kill Uriah?

Jehoiakim sent men to Egypt to bring Uriah back, then Jehoiakim killed Uriah with the sword. [26:23]

Who keeps Jeremiah from being killed?

Ahikam son of Shaphan keeps Jeremiah from being killed. [26:24]

Jeremiah 27

Which kings does Jeremiah get a word from Yahweh for?

He gets a message for the kings of Edom, Moab, Ammon, Tyre, and Sidon. [27:1]

Which kings does Jeremiah get a word from Yahweh for?

He gets a message for the kings of Edom, Moab, Ammon, Tyre, and Sidon. [27:2]

What is the message for the kings?

All their nations will serve Nebuchadnezzar, king of Babylon. [27:5]

What is the message for the kings?

All their nations will serve Nebuchadnezzar, king of Babylon. [27:6]

What is the message for the kings?

All their nations will serve Nebuchadnezzar, king of Babylon. [27:7]

What will happen to the nations that do not serve Nebuchadnezzar?

Yahweh will punish nations that do not serve Nebuchadnezzar with sword, famine, and plague. [27:8]

What will happen to the people who listen to deceitful prophecy?

Yahweh will send them away from their land, and they will die. [27:9]

What will happen to the people who listen to deceitful prophecy?

Yahweh will send them away from their land, and they will die. [27:10]

What will the nation that takes the yoke of the king of Babylon receive?

They will stay in their land, cultivate it, and make homes. [27:11]

What does King Zedekiah need to do if he wants to live?

He needs to serve the King of Babylon. [27:12]

What will happen to Zedekiah if he listens to his prophets?

Yahweh will drive him out and he will die. [27:14]

What will happen to Zedekiah if he listens to his prophets?

Yahweh will drive him out and he will die. [27:15]

What does Jeremiah say to the priests and the people?

They are not to listen to the prophets. They are to serve the king of Babylon and live. [27:16]

What does Jeremiah say to the priests and the people?

They are not to listen to the prophets. They are to serve the king of Babylon and live. [27:17]

What did Nebuchadnezzar take from Judah and Jerusalem?

He took Jehoiachin and all the nobles. [27:19]

What did Nebuchadnezzar take from Judah and Jerusalem?

He took Jehoiachin and all the nobles. [27:20]

What will happen to the objects in the temple?

Nebuchadnezzar will take them to Babylon. [27:21]

What will happen to the objects in the temple?

Nebuchadnezzar will take them to Babylon. [27:22]

Jeremiah 28

Briefly what did Hananiah say to Jeremiah in front of the priests and people?

Hananiah said that Yahweh had broken the yoke imposed by the king of Babylon. [28:1]

Briefly what did Hananiah say to Jeremiah in front of the priests and people?

Hananiah said that Yahweh had broken the yoke imposed by the king of Babylon. [28:2]

How does one know if a prophet is a true prophet sent by Yahweh?

The prophet's words will come true. [28:9]

Why does Hananiah break the yoke off Jeremiah?

He wants the people to believe that they will be free from Babylon. [28:10]

Why does Hananiah break the yoke off Jeremiah?

He wants the people to believe that they will be free from Babylon. [28:11]

Are Hananiah's words true?

No, the people will not be free from Babylon. [28:12]

Are Hananiah's words true?

No, the people will not be free from Babylon. [28:13]

Are Hananiah's words true?

No, the people will not be free from Babylon. [28:14]

What is Yahweh's message through Jeremiah to Hananiah?

Yahweh will kill Hananiah this year because Hananiah told the people to rebel against Yahweh. [28:15]

What is Yahweh's message through Jeremiah to Hananiah?

Yahweh will kill Hananiah this year because Hananiah told the people to rebel against Yahweh. [28:16]

What is Yahweh's message through Jeremiah to Hananiah?

Yahweh will kill Hananiah this year because Hananiah told the people to rebel against Yahweh. [28:17]

Jeremiah 29

Who did Jeremiah send his scroll to?

It was sent to all the people exiled to Babylon. [29:1]

Why did Yahweh tell the captives to seek the peace of the city where they were exiled and to intercede with Yahweh on behalf of that city?

He told them to do this because the exiles would have peace if the city was at peace. [29:7]

What is Yahweh's warning through Jeremiah to the captives?

He warns them not to listen to dreams or to prophets whom Yahweh did not send. [29:8]

What is Yahweh's warning through Jeremiah to the captives?

He warns them not to listen to dreams or to prophets whom Yahweh did not send. [29:9]

What is Yahweh's plan for the captives after seventy years?

He will bring them back to Judah and give them peace. [29:10]

What is Yahweh's plan for the captives after seventy years?

He will bring them back to Judah and give them peace. [29:11]

When will they find Yahweh?

They will find him when they call to him, pray to him, and seek him with all their heart. [29:12]

When will they find Yahweh?

They will find him when they call to him, pray to him, and seek him with all their heart. [29:13]

When will they find Yahweh?

They will find him when they call to him, pray to him, and seek him with all their heart. [29:14]

What was Yahweh going to do to the people who stayed in the city and did not go out into captivity?

Yahweh said he was about to send sword, famine, and disease on them. [29:16]

What was Yahweh going to do to the people who stayed in the city and did not go out into captivity?

Yahweh said he was about to send sword, famine, and disease on them. [29:17]

What does Yahweh say he will do to Ahab and Zedekiah?

He will hand them over to Nebuchadnezzar, who will kill them. [29:20]

What does Yahweh say he will do to Ahab and Zedekiah?

He will hand them over to Nebuchadnezzar, who will kill them. [29:21]

What curse will the captives of Judah in Babylon speak?

They will say, “May Yahweh make you like Zedekiah and Ahab, whom the king of Babylon roasted in fire.” [29:22]

Why will Yahweh have Ahab and Zedekiah killed?

He will have them killed because of the shameful things they did. [29:23]

Where was Shemaiah when he wrote the letters?

He was in Babylon. [29:24]

Where were the people to whom Shemaiah wrote the letters?

They were in Jerusalem. [29:25]

What did Shemaiah want Zephaniah to do?

He wanted Zephaniah to make prisoners of the prophets. [29:26]

Why did Shemaiah want Zephaniah to rebuke Jeremiah?

Jeremiah had said that the people would be in Babylon for a long time. [29:28]

Why will Yahweh punish Shemaiah and his descendants?

He will do it because Shemaiah prophesied lies to the people so they would rebel against Yahweh. [29:31]

Why will Yahweh punish Shemaiah and his descendants?

He will do it because Shemaiah prophesied lies to the people so they would rebel against Yahweh. [29:32]

Jeremiah 30

What will Yahweh do for his people?

He will restore their fortunes and bring them back to the land. [30:1]

What will Yahweh do for his people?

He will restore their fortunes and bring them back to the land. [30:2]

What will Yahweh do for his people?

He will restore their fortunes and bring them back to the land. [30:3]

Who heard the "trembling voice of dread"?

Yahweh, speaking of himself as "we," was the one who heard the voice. [30:4]

Who heard the "trembling voice of dread"?

Yahweh, speaking of himself as "we," was the one who heard the voice. [30:5]

Why do the young men have their hands on their loins and have pale faces?

The descendants of Jacob will have a time of anxiety. [30:6]

Why do the young men have their hands on their loins and have pale faces?

The descendants of Jacob will have a time of anxiety. [30:7]

How will the Israelites celebrate being freed from enslavement?

They will worship Yahweh their God and serve David their king. [30:8]

How will the Israelites celebrate being freed from enslavement?

They will worship Yahweh their God and serve David their king. [30:9]

Why should the descendants of Jacob not be dismayed?

Yahweh will bring them back from where he had scattered them to be captives. [30:10]

How can Israel's wound be cured?

It cannot be healed. [30:12]

How can Israel's wound be cured?

It cannot be healed. [30:13]

Why does Yahweh discipline the Israelites?

Yahweh disciplines the Israelites because of their iniquities and sins. [30:14]

Why does Yahweh discipline the Israelites?

Yahweh disciplines the Israelites because of their iniquities and sins. [30:15]

What will Yahweh do to those who harmed Israel?

He will have their enemies consume and capture and plunder them. [30:16]

What will Yahweh do to those who harmed Israel?

He will have their enemies consume and capture and plunder them. [30:17]

What will Yahweh do for Israel?

Yahweh will heal Israel's wounds. [30:17]

What will the people do after the city has been rebuilt?

They will sing songs of praise, they will increase in number, and Yahweh will honor them. [30:19]

What will Yahweh do after he establishes Israel's assembly?

He will appoint a leader for Israel. [30:20]

What will Yahweh do after he establishes Israel's assembly?

He will appoint a leader for Israel. [30:21]

Jeremiah 31

Whose God will Yahweh be?

He will be the God of all the clans of Israel. [31:1]

Why did the people of Israel who survived the sword find Yahweh's favor?

They found favor because Yahweh loved them with an everlasting love. [31:2]

Why did the people of Israel who survived the sword find Yahweh's favor?

They found favor because Yahweh loved them with an everlasting love. [31:3]

What will virgin Israel do after Yahweh builds her up?

She will go out with happy dances and have good crops. [31:4]

What will virgin Israel do after Yahweh builds her up?

She will go out with happy dances and have good crops. [31:5]

Whom has Yahweh rescued?

He has rescued the remnant of Israel. [31:7]

Where will Yahweh bring the remnant of Israel back from?

He will bring them back from the northern lands and the farthest parts of the earth. [31:8]

Who is "the one who scattered Israel"?

Yahweh scattered Israel. [31:10]

Who is "the one who scattered Israel"?

Yahweh scattered Israel. [31:11]

What will be the signs of Yahweh's goodness?

The people will have plenty of food, wine, oil, and livestock. [31:12]

What will the people do when they stop mourning?

They will celebrate [31:13]

Why is there wailing and bitter weeping in Ramah?

There is wailing and weeping because Rachel's children have died. [31:15]

Why should the people stop weeping?

Yahweh will bring their descendants back from the enemy's land. [31:16]

Why should the people stop weeping?

Yahweh will bring their descendants back from the enemy's land. [31:17]

Why will Yahweh have compassion on Ephraim?

He will have compassion because Ephraim was ashamed of his sins. [31:18]

Why will Yahweh have compassion on Ephraim?

He will have compassion because Ephraim was ashamed of his sins. [31:19]

Why will Yahweh have compassion on Ephraim?

He will have compassion because Ephraim was ashamed of his sins. [31:20]

Why will the people say, "May Yahweh bless you"?

They will say that because people will live in the cities and farmers and shepherds will live in the country. [31:24]

What will Yahweh do to the houses of Israel and Judah that he uprooted and tore down?

Yahweh will watch over them so he can build them up and plant them. [31:27]

What will Yahweh do to the houses of Israel and Judah that he uprooted and tore down?

Yahweh will watch over them so he can build them up and plant them. [31:28]

What is the saying that the people of Israel and Judah will no longer use?

The saying is, “Fathers have eaten sour grapes and the children’s teeth are dulled.” [31:29]

What is the saying that the people of Israel and Judah will no longer use?

The saying is, “Fathers have eaten sour grapes and the children’s teeth are dulled.” [31:30]

Why will the people no longer use that saying?

Each man will die for his own sin. [31:30]

What is the new covenant that Yahweh will establish with the house of Israel and Judah?

The new covenant is this: Yahweh will write his law on their hearts. [31:33]

What is the new covenant that Yahweh will establish with the house of Israel and Judah?

The new covenant is this: Yahweh will write his law on their hearts. [31:34]

Israel will be a nation as long as what has not vanished?

They will be a nation as long as the sun, moon, stars, and sea have not vanished. [31:35]

Israel will be a nation as long as what has not vanished?

They will be a nation as long as the sun, moon, stars, and sea have not vanished. [31:36]

Yahweh will reject Israel’s descendants only when what two things have happened?

They will be a nation as long as no one has measured the highest heavens or discovered the earth’s foundation. [31:37]

When the city is rebuilt, will it be bigger or smaller than it was?

It will be bigger. [31:38]

When the city is rebuilt, will it be bigger or smaller than it was?

It will be bigger. [31:39]

When the city is rebuilt, will it be bigger or smaller than it was?

It will be bigger. [31:40]

Jeremiah 32

Where was Jeremiah when Yahweh gave a message to him?

Jeremiah was imprisoned in the courtyard of the house of the king of Judah. [32:1]

Where was Jeremiah when Yahweh gave a message to him?

Jeremiah was imprisoned in the courtyard of the house of the king of Judah. [32:2]

What was the Babylonian army doing?

It was attacking Jerusalem. [32:2]

Why did Zedekiah imprison Jeremiah?

Zedekiah imprisoned him because Jeremiah prophesied that Jerusalem and Zedekiah would be captured by the Babylonians. [32:3]

Why did Zedekiah imprison Jeremiah?

Zedekiah imprisoned him because Jeremiah prophesied that Jerusalem and Zedekiah would be captured by the Babylonians. [32:4]

Why did Zedekiah imprison Jeremiah?

Zedekiah imprisoned him because Jeremiah prophesied that Jerusalem and Zedekiah would be captured by the Babylonians. [32:5]

What did Yahweh say, to Jeremiah, was going to happen?

Yahweh told Jeremiah that Hanamel son of Shallum your uncle was coming to Jeremiah and would say, “Buy my field that is in Anathoth for yourself, for the right to buy it belongs to you.”. [32:6]

What did Yahweh say, to Jeremiah, was going to happen?

Yahweh told Jeremiah that Hanamel son of Shallum your uncle was coming to Jeremiah and would say, “Buy my field that is in Anathoth for yourself, for the right to buy it belongs to you.”. [32:7]

How did Jeremiah go about buying the field?

Jeremiah signed and sealed the deed of purchase, weighed the silver in the scales, and gave the sealed scroll to Baruch in the presence of the witnesses. [32:10]

How did Jeremiah go about buying the field?

Jeremiah signed and sealed the deed of purchase, weighed the silver in the scales, and gave the sealed scroll to Baruch in the presence of the witnesses. [32:11]

How did Jeremiah go about buying the field?

Jeremiah signed and sealed the deed of purchase, weighed the silver in the scales, and gave the sealed scroll to Baruch in the presence of the witnesses. [32:12]

What did Jeremiah tell Baruch to do with the sealed scroll?

Jeremiah told Baruch to take the scrolls with the receipt of the purchase and place them in a new jar. [32:13]

What did Jeremiah tell Baruch to do with the sealed scroll?

Jeremiah told Baruch to take the scrolls with the receipt of the purchase and place them in a new jar. [32:14]

What message of hope did Yahweh want to give through this purchase of land?

Yahweh wanted all the people to know that people would again buy houses, fields, and vineyards in the land. [32:15]

How did Yahweh make the heavens and the earth?

He made the heavens and the earth by his great strength and with his raised arm. [32:16]

How did Yahweh make the heavens and the earth?

He made the heavens and the earth by his great strength and with his raised arm. [32:17]

How did Yahweh make his name famous?

He brought the people of Israel out of the land of Egypt. [32:21]

What did the people of Israel do after Yahweh gave them the land?

They did not obey him. [32:23]

What did Yahweh tell Jeremiah to do when the city of Jerusalem was being given into the hand of the Babylonians?

He told him to buy a field. [32:25]

Why will Nebuchadnezzar be able to capture the city?

Yahweh will give him the city. [32:28]

How long had Jerusalem been a provocation to Yahweh?

Jerusalem had been a provocation of Yahweh's wrath since the day that they built it. [32:31]

How long had Jerusalem been a provocation to Yahweh?

Jerusalem had been a provocation of Yahweh's wrath since the day that they built it. [32:32]

What did the people of Israel do to provoke Yahweh?

They turned their backs on Yahweh, placed wicked things in the temple, built shrines for Baal, and sacrificed their children to Molech. [32:33]

What did the people of Israel do to provoke Yahweh?

They turned their backs on Yahweh, placed wicked things in the temple, built shrines for Baal, and sacrificed their children to Molech. [32:34]

What did the people of Israel do to provoke Yahweh?

They turned their backs on Yahweh, placed wicked things in the temple, built shrines for Baal, and sacrificed their children to Molech. [32:35]

What does Yahweh promise to do for the people of Judah even though they have been wicked?

He promises to gather them from where they are and bring them back to the land. [32:36]

What does Yahweh promise to do for the people of Judah even though they have been wicked?

He promises to gather them from where they are and bring them back to the land. [32:37]

How will Yahweh provide for the people of Judah?

He will give them one heart and one way to honor him, and he will establish a perpetual covenant with them. [32:38]

How will Yahweh provide for the people of Judah?

He will give them one heart and one way to honor him, and he will establish a perpetual covenant with them. [32:39]

How will Yahweh provide for the people of Judah?

He will give them one heart and one way to honor him, and he will establish a perpetual covenant with them. [32:40]

Just as Yahweh brought disaster on his people, what else was he going to do with them in the future?

Yahweh said he would bring on them all the good things that he had said he would do for them. [32:42]

Jeremiah 33

What does Yahweh tell Jeremiah to do?

Yahweh tells Jeremiah to call to him. [33:1]

What does Yahweh tell Jeremiah to do?

Yahweh tells Jeremiah to call to him. [33:2]

What does Yahweh tell Jeremiah to do?

Yahweh tells Jeremiah to call to him. [33:3]

What are the Chaldeans (Babylonians) going to do to the houses in the city?

They are going to fill the houses with corpses. [33:4]

What are the Chaldeans (Babylonians) going to do to the houses in the city?

They are going to fill the houses with corpses. [33:5]

What good news does Jeremiah share with the people of Judah?

Yahweh will pardon all the iniquities of the people, heal them, and give them peace. [33:6]

What good news does Jeremiah share with the people of Judah?

Yahweh will pardon all the iniquities of the people, heal them, and give them peace. [33:7]

What good news does Jeremiah share with the people of Judah?

Yahweh will pardon all the iniquities of the people, heal them, and give them peace. [33:8]

What will the city of Jerusalem become for Yahweh?

Jerusalem will become for Yahweh an object of joy. [33:9]

How will the cities of Judah change?

The cities are desolate now, but shepherds will lead their flocks in them. [33:12]

How will the cities of Judah change?

The cities are desolate now, but shepherds will lead their flocks in them. [33:13]

What has Yahweh promised to do for the people of Judah and Jerusalem?

Yahweh has promised to make a descendant of David their king so that he can carry out justice and righteousness in the land. [33:14]

What has Yahweh promised to do for the people of Judah and Jerusalem?

Yahweh has promised to make a descendant of David their king so that he can carry out justice and righteousness in the land. [33:15]

What has Yahweh promised to do for the people of Judah and Jerusalem?

Yahweh has promised to make a descendant of David their king so that he can carry out justice and righteousness in the land. [33:16]

What does Yahweh promise Jeremiah?

He promises that there will always be a man from David's line to rule Israel and a Leviticus priest to offer sacrifices. [33:17]

What does Yahweh promise Jeremiah?

He promises that there will always be a man from David's line to rule Israel and a Leviticus priest to offer sacrifices. [33:18]

When will Yahweh break his covenant with David?

He will never break it. [33:20]

When will Yahweh break his covenant with David?

He will never break it. [33:21]

How many descendants will David have?

David will have more descendants than anyone can count. [33:22]

What have the people declared about Yahweh's punishment of Judah?

The people have declared that Yahweh has now rejected the two clans that he chose, so they are no longer a nation. [33:23]

What have the people declared about Yahweh's punishment of Judah?

The people have declared that Yahweh has now rejected the two clans that he chose, so they are no longer a nation. [33:24]

When will Yahweh reject the descendants of Jacob?

He will never reject them. [33:25]

When will Yahweh reject the descendants of Jacob?

He will never reject them. [33:26]

Jeremiah 34

When did Jeremiah receive the word from Yahweh?

Jeremiah received Yahweh's word when Nebuchadnezzar king of Babylon and all of his army were waging war against Jerusalem and her cities. [34:1]

What did Yahweh say to Jeremiah?

He said that he was going to give the city to Nebuchadnezzar. [34:2]

What did Yahweh say to Jeremiah?

He said that he was going to give the city to Nebuchadnezzar. [34:3]

What did Yahweh tell Zedekiah king of Judah?

He told Zedekiah that he would die in peace. [34:4]

What did Yahweh tell Zedekiah king of Judah?

He told Zedekiah that he would die in peace. [34:5]

What happened after the leaders and the people in Jerusalem set the Israelite servants free?

The people freed all of their servants but later changed their minds and made their servants slaves once again. [34:10]

What happened after the leaders and the people in Jerusalem set the Israelite servants free?

The people freed all of their servants but later changed their minds and made their servants slaves once again. [34:11]

What did Yahweh command the ancestors of the Israelites to do every seven years?

He commanded them to free their slaves every seven years. [34:12]

What did Yahweh command the ancestors of the Israelites to do every seven years?

He commanded them to free their slaves every seven years. [34:13]

What did Yahweh command the ancestors of the Israelites to do every seven years?

He commanded them to free their slaves every seven years. [34:14]

What evil did the people of Judah do?

They set their slaves free, but then they forced them to become slaves again. [34:15]

What evil did the people of Judah do?

They set their slaves free, but then they forced them to become slaves again. [34:16]

How will Yahweh punish them?

They will die by the sword, plague, and famine. [34:17]

How did the people show that they agreed to the covenant?

They cut a bull in half and walked between the pieces. [34:18]

How did the people show that they agreed to the covenant?

They cut a bull in half and walked between the pieces. [34:19]

How will Yahweh show he is angry with the people of Judah?

He will hand them over to their enemies, who will kill them. [34:20]

What will happen to the city of Jerusalem?

Yahweh will bring the army of the king of Babylon back to wage war against Jerusalem and burn it so that there will be no inhabitants. [34:21]

What will happen to the city of Jerusalem?

Yahweh will bring the army of the king of Babylon back to wage war against Jerusalem and burn it so that there will be no inhabitants. [34:22]

Jeremiah 35

What did Yahweh ask Jeremiah to do?

Yahweh asked Jeremiah to bring Rechabites to the temple and give them wine to drink. [35:1]

What did Yahweh ask Jeremiah to do?

Yahweh asked Jeremiah to bring Rechabites to the temple and give them wine to drink. [35:2]

How did the clan of the Rechabites respond when they were offered wine to drink?

When offered wine to drink the Rechabites refused to drink it. [35:5]

How did the clan of the Rechabites respond when they were offered wine to drink?

When offered wine to drink the Rechabites refused to drink it. [35:6]

Why did the Rechabites refuse to drink wine?

The Rechabites refused to drink any wine, for their ancestor, Jonadab son of Rechab, commanded them, 'Do not drink any wine, neither you nor your descendants, forever. [35:6]

Why did Jonadab command the Rechabites to not build houses, sow seeds, or plant vineyards?

Jonadab gave them this command because they were to live in tents. [35:7]

How did the Rechabites respond to Jonadab's command?

The Rechabites had never drunk wine or built houses. [35:8]

How did the Rechabites respond to Jonadab's command?

The Rechabites had never drunk wine or built houses. [35:9]

How did the Rechabites respond to Jonadab's command?

The Rechabites had never drunk wine or built houses. [35:10]

How did the Rechabites respond to Jonadab's command?

The Rechabites had never drunk wine or built houses. [35:11]

Why were the Rechabites living in Jerusalem

They were escaping the Chaldean and Aramean armies. [35:11]

How did Yahweh use the Rechabites as a positive example for the men of Judah?

Yahweh wanted the men of Judah to obey him the same way the Rechabites obeyed Jonadab. [35:12]

How did Yahweh use the Rechabites as a positive example for the men of Judah?

Yahweh wanted the men of Judah to obey him the same way the Rechabites obeyed Jonadab. [35:13]

How did Yahweh use the Rechabites as a positive example for the men of Judah?

Yahweh wanted the men of Judah to obey him the same way the Rechabites obeyed Jonadab. [35:14]

What did the prophets tell the men of Judah?

The prophets told them to stop doing evil, start doing good, stop worshiping other gods, and come back to the land. [35:15]

What will Yahweh do because the men of Judah have not obeyed him?

Yahweh will bring on them all the disasters he has proclaimed against them. [35:17]

What promise does Yahweh give to the family of the Rechabites through Jeremiah?

Yahweh promises that there will always be someone from their family to serve him. [35:18]

What promise does Yahweh give to the family of the Rechabites through Jeremiah?

Yahweh promises that there will always be someone from their family to serve him. [35:19]

Jeremiah 36

Why did Yahweh want Jeremiah to write his words on a scroll?

Yahweh wanted Jeremiah to write his words on a scroll so that the people of Judah would listen to Yahweh and Yahweh could forgive their sin. [36:1]

Why did Yahweh want Jeremiah to write his words on a scroll?

Yahweh wanted Jeremiah to write his words on a scroll so that the people of Judah would listen to Yahweh and Yahweh could forgive their sin. [36:2]

Why did Yahweh want Jeremiah to write his words on a scroll?

Yahweh wanted Jeremiah to write his words on a scroll so that the people of Judah would listen to Yahweh and Yahweh could forgive their sin. [36:3]

What did Jeremiah command Baruch to do?

Jeremiah commanded Baruch to take the scroll with Jeremiah's words and read it to Baruch's family and to the people of Judah. [36:4]

What did Jeremiah command Baruch to do?

Jeremiah commanded Baruch to take the scroll with Jeremiah's words and read it to Baruch's family and to the people of Judah. [36:5]

What did Jeremiah command Baruch to do?

Jeremiah commanded Baruch to take the scroll with Jeremiah's words and read it to Baruch's family and to the people of Judah. [36:6]

Why did Jeremiah want Baruch to read the scroll?

Jeremiah hoped that the people would listen and turn from their wicked ways. [36:7]

Why did Jeremiah want Baruch to read the scroll?

Jeremiah hoped that the people would listen and turn from their wicked ways. [36:8]

What happened during the fast that was proclaimed in honor of Yahweh?

Baruch read Jeremiah's words in the temple so all the people could hear them. [36:9]

What happened during the fast that was proclaimed in honor of Yahweh?

Baruch read Jeremiah's words in the temple so all the people could hear them. [36:10]

What did Micaiah do when he heard Baruch read from the scroll?

He went to the secretary's office in the palace. [36:12]

What did the officials do when they heard Micaiah's report?

They sent Jehudi to bring Baruch to them, and they had Baruch read the scroll to them. [36:13]

What did the officials do when they heard Micaiah's report?

They sent Jehudi to bring Baruch to them, and they had Baruch read the scroll to them. [36:14]

What happened after Baruch read from the scroll?

The men who had heard Baruch read were afraid and decided they must report his words to the king. [36:16]

What advice did the officials give to Baruch after he told them that he had written Jeremiah's words on the scroll?

They told him that he and Jeremiah needed to hide and not let anyone know where they were. [36:17]

What advice did the officials give to Baruch after he told them that he had written Jeremiah's words on the scroll?

They told him that he and Jeremiah needed to hide and not let anyone know where they were. [36:18]

What advice did the officials give to Baruch after he told them that he had written Jeremiah's words on the scroll?

They told him that he and Jeremiah needed to hide and not let anyone know where they were. [36:19]

How did the king respond to the reading of the scroll by Jehudi?

The king cut off the parts Jehudi had read and threw them in the fire until all the scroll was destroyed. [36:23]

How did the king and his servants show that they would not obey the words in the scroll?

They were not frightened, nor did they tear their clothes. [36:24]

What did the king do when several men urged him not to burn the scroll?

He did not listen to them. [36:25]

What did Yahweh tell Jeremiah to do after the king had burned the scroll?

He told Jeremiah to have Baruch write on a new scroll all the words that were on the original scroll. [36:27]

What did Yahweh tell Jeremiah to do after the king had burned the scroll?

He told Jeremiah to have Baruch write on a new scroll all the words that were on the original scroll. [36:28]

What did Yahweh tell Jeremiah to do after the king had burned the scroll?

He told Jeremiah to have Baruch write on a new scroll all the words that were on the original scroll. [36:29]

What did Yahweh say he would do to Jehoiakim?

He said he would not let any of Jehoiakim's descendants be king, and he would make sure no one buried Jehoiakim's corpse. [36:30]

What did Yahweh say he would do to Jehoiakim?

He said he would not let any of Jehoiakim's descendants be king, and he would make sure no one buried Jehoiakim's corpse. [36:31]

Jeremiah 37

Who made Zedekiah king?

Nebuchadnezzar made him king. [37:1]

How did King Zedekiah respond to Jeremiah when he proclaimed the words of Yahweh?

Zedekiah did not listen to the words of Yahweh. [37:1]

How did King Zedekiah respond to Jeremiah when he proclaimed the words of Yahweh?

Zedekiah did not listen to the words of Yahweh. [37:2]

What did King Zedekiah and Zephaniah ask Jeremiah to do?

They asked him to pray to Yahweh for them. [37:3]

Why did the Chaldeans (Babylonians) leave Jerusalem?

They wanted to get away from Pharaoh's army, which was coming out of Egypt. [37:5]

What did Yahweh tell Jeremiah would happen after Pharaoh's army returned to Egypt?

He said that the Chaldeans would return, fight against the city, capture it, and burn it. [37:6]

Why was Pharaoh's army coming out of Egypt?

They were going to help the people of Judah by fighting the Chaldeans. [37:7]

What did Yahweh tell Jeremiah would happen after Pharaoh's army returned to Egypt?

He said that the Chaldeans would return, fight against the city, capture it, and burn it. [37:7]

What did Yahweh tell Jeremiah would happen after Pharaoh's army returned to Egypt?

He said that the Chaldeans would return, fight against the city, capture it, and burn it. [37:8]

Why did Jeremiah leave Jerusalem?

He left to take possession of some land. [37:11]

Why did Jeremiah leave Jerusalem?

He left to take possession of some land. [37:12]

What did Jeriah think that Jeremiah was going to do?

Jeriah thought that Jeremiah was deserting to the Chaldeans(Babylonians). [37:13]

What did Jeriah do when Jeremiah told him that he was not deserting to the Chaldeans?

Jeriah took Jeremiah to the officials, who beat him and put him in prison. [37:14]

What did Jeriah do when Jeremiah told him that he was not deserting to the Chaldeans?

Jeriah took Jeremiah to the officials, who beat him and put him in prison. [37:15]

How did Jeremiah answer King Zedekiah when Zedekiah asked if Jeremiah has a word from Yahweh?

Jeremiah told Zedekiah that Yahweh would give Zedekiah to the king of Babylon. [37:16]

How did Jeremiah answer King Zedekiah when Zedekiah asked if Jeremiah has a word from Yahweh?

Jeremiah told Zedekiah that Yahweh would give Zedekiah to the king of Babylon. [37:17]

Why did Jeremiah not want to return to the house of Jonathan the scribe?

He was afraid that he would die there. [37:18]

Why did Jeremiah not want to return to the house of Jonathan the scribe?

He was afraid that he would die there. [37:19]

Why did Jeremiah not want to return to the house of Jonathan the scribe?

He was afraid that he would die there. [37:20]

How did King Zedekiah respond to Jeremiah's request?

He had his servants put Jeremiah in the courtyard of the guard. [37:21]

Jeremiah 38

What will happen to the people who stay in the city?

They will die from the sword, famine, and plague. [38:2]

How can people stay alive?

They can stay alive by going out to the Chaldeans. [38:2]

What will happen to the city?

The Chaldeans (Babylonians) will capture it. [38:3]

Why did the officials want Jeremiah to die?

They wanted him to die because he was telling the soldiers to desert to the Chaldeans. [38:4]

What did the officials do to Jeremiah?

They put him in a cistern. [38:6]

What did Ebed Melech tell the king concerning Jeremiah?

He told the king, the officials had done evil with the way they treated Jeremiah the prophet. They threw him into a cistern for him to die in it from hunger. [38:7]

What did Ebed Melech tell the king concerning Jeremiah?

He told the king, the officials had done evil with the way they treated Jeremiah the prophet. They threw him into a cistern for him to die in it from hunger. [38:8]

What did king Zedekiah command Ebed Melech concerning Jeremiah?

King Zedekiah commanded Ebed Melech to take thirty men and get Jeremiah out of the cistern before Jeremiah died. [38:10]

What did Jeremiah think Zedekiah would do if Jeremiah tells him the truth?

He thought Zedekiah would kill him. [38:15]

How did Zedekiah persuade Jeremiah to give him an answer?

Zedekiah swore by Yahweh that he would not kill him. [38:16]

What did Jeremiah say to Zedekiah?

Jeremiah told Zedekiah that if he went out to the Chaldeans he would live, but if he did not, he and the city would be destroyed. [38:17]

What did Jeremiah say to Zedekiah?

Jeremiah told Zedekiah that if he went out to the Chaldeans he would live, but if he did not, he and the city would be destroyed. [38:18]

Why was King Zedekiah afraid of the people of Judah who had deserted to the Chaldeans?

He was afraid that Nebuchadnezzar would allow them to treat him badly. [38:19]

What assurance did Jeremiah give to King Zedekiah?

He told King Zedekiah that if Zedekiah obeyed the message from Yahweh, Nebuchadnezzar would not allow the people to treat Zedekiah badly. [38:20]

What would the women do if Zedekiah refused to go out?

They would rebuke and taunt him. [38:22]

What would the women do if Zedekiah refused to go out?

They would rebuke and taunt him. [38:23]

What did Zedekiah tell Jeremiah to say to anyone who asked him what he and Zedekiah talked about?

He told Jeremiah to tell them that Jeremiah went to plead with him not to return Jeremiah to Jonathan's house to die. [38:24]

What did Zedekiah tell Jeremiah to say to anyone who asked him what he and Zedekiah talked about?

He told Jeremiah to tell them that Jeremiah went to plead with him not to return Jeremiah to Jonathan's house to die. [38:25]

What did Zedekiah tell Jeremiah to say to anyone who asked him what he and Zedekiah talked about?

He told Jeremiah to tell them that Jeremiah went to plead with him not to return Jeremiah to Jonathan's house to die. [38:26]

What happened when the officials from the house of Judah questioned Jeremiah?

Jeremiah told them what Zedekiah told him to say. [38:27]

What happened when the officials from the house of Judah questioned Jeremiah?

Jeremiah told them what Zedekiah told him to say. [38:28]

Jeremiah 39

Who came with his army against Jerusalem and attacked it?

Nebuchadnezzar did. [39:1]

What city was broken into?

The city of Jerusalem was broken into. [39:2]

Who came and sat in the middle gate?

All the officials of the king of Babylon came and sat in the middle gate. [39:3]

What did Zedekiah and all his fighting men do when they saw the officials of the king of Babylon in the middle gate?

They fled at night from the city. [39:4]

What did the army of the Chaldeans (Babylonians) do when they caught up with Zedekiah?

They captured him and brought him to Nebuchadnezzar. [39:5]

What did Nebuchadnezzar do when Zedekiah was brought to him?

He slaughtered Zedekiah's sons and also slaughtered all the noblemen of Judah. [39:6]

What did the king of Babylon do to Zedekiah?

He put out Zedekiah's eyes and bound him so he could take Zedekiah to Babylon. [39:7]

What did the Chaldeans (Babylonians) do to the houses and walls of Jerusalem?

They burned them. [39:8]

Whom did Nebuzaradan take into exile?

He took into exile the rest of the people who were left in the city and the people who had deserted to the Chaldeans. [39:9]

What people did Nebuzaradan allow to stay in the land of Judah?

He allowed the poorest people to remain. [39:10]

What did Nebuzaradan give to the people who remained?

Nebuzaradan gave vineyards and fields to the people who remained. [39:10]

What did Nebuchadnezzar command Nebuzaradan to do about Jeremiah?

Nebuchadnezzar told Nebuzaradan to take care of Jeremiah and to do anything Jeremiah told him to do. [39:11]

What did Nebuchadnezzar command Nebuzaradan to do about Jeremiah?

Nebuchadnezzar told Nebuzaradan to take care of Jeremiah and to do anything Jeremiah told him to do. [39:12]

What did Nebuzaradan, Nergal Sharezer, and the most important officials of the king of Babylon do to Jeremiah?

They took Jeremiah from the courtyard of the guard and entrusted him to Gedaliah to take Jeremiah home. [39:14]

What did Yahweh tell Jeremiah to say to Ebed Melech the Cushite?

Yahweh told Jeremiah to say to Ebed Melech the Cushite that Yahweh was about to bring disaster on the city. [39:15]

What did Yahweh tell Jeremiah to say to Ebed Melech the Cushite?

Yahweh told Jeremiah to say to Ebed Melech the Cushite that Yahweh was about to bring disaster on the city. [39:16]

What did Yahweh say would happen to Ebed Melech on the day that Yahweh carried out his words against the city?

He said that he would rescue Ebed Melech. [39:17]

For what reason would Yahweh rescue Ebed Melech from the sword?

He would rescue Ebed Melech because he trusted in Yahweh. [39:18]

Jeremiah 40

What came to Jeremiah after Nebuzaradan had sent him away from Ramah?

The word from Yahweh came to Jeremiah after Nebuzaradan had sent him away from Ramah. [40:1]

What was Nebuzaradan going to do with the people of Jerusalem and Judah?

He was going to send them to Babylon. [40:2]

Why did the chief guard tell Jeremiah concerning Yahweh and Jerusalem?

The chief guard said that Yahweh had decreed the disaster against that place. [40:2]

Where did the chief guard say that Jeremiah could go?

He said that Jeremiah could go with him to Babylon or go wherever he wanted to in the land. [40:4]

To whom did the chief guard say that Jeremiah should go?

He said that Jeremiah should go to Gedaliah, who was in charge of the cities of Judah. [40:5]

Where did Jeremiah go and live?

Jeremiah went to Gedaliah and lived among the people who were left behind in the land. [40:6]

What did the commanders of the Judean soldiers and their men do when they heard that Gedaliah had been put in charge of those who had not been exiled to Babylon?

They went to Gedaliah at Mizpah. [40:7]

What did the commanders of the Judean soldiers and their men do when they heard that Gedaliah had been put in charge of those who had not been exiled to Babylon?

They went to Gedaliah at Mizpah. [40:8]

What did Gedaliah tell the commanders of the Judean soldiers and their men to do?

He said that if they would serve the Chaldean officials and the king of Babylon and live in the land it would go well with them. [40:9]

What did Gedaliah tell the commanders of the Judean soldiers and their men to do so they could harvest wine, summer fruit, and oil?

He told them that they should live in the cities that they had occupied. [40:10]

What did the Judeans do when they heard that the king of Babylon had allowed a remnant of Judah to stay?

The Judeans returned to Judah from every place where they had been scattered, and they harvested wine and summer fruit in great abundance. [40:11]

What did the Judeans do when they heard that the king of Babylon had allowed a remnant of Judah to stay?

The Judeans returned to Judah from every place where they had been scattered, and they harvested wine and summer fruit in great abundance. [40:12]

What did Johanan and all the army commanders ask Gedaliah at Mizpah?

They asked him if he realized that Baalis king of Ammon had sent Ishmael to murder him. [40:13]

What did Johanan and all the army commanders ask Gedaliah at Mizpah?

They asked him if he realized that Baalis king of Ammon had sent Ishmael to murder him. [40:14]

What did Gedaliah think about what Jonathan and the army commanders told him?

He did not believe them. [40:14]

What did Johanan tell Gedaliah he wanted to do?

He wanted kill Ishmael. [40:15]

What did Gedaliah think of Jonathan's words about Ishmael?

Gedaliah thought that Jonathan was telling lies about Ishmael. [40:16]

Jeremiah 41

Why did Ishmael and the ten men with him come to eat with Gedaliah?

They wanted to kill Gedaliah. [41:1]

Why did Ishmael and the ten men with him come to eat with Gedaliah?

They wanted to kill Gedaliah. [41:2]

Whom did Ishmael and his men kill?

They killed Gedaliah, all the Judeans who were with him, and the Chaldean soldiers who were there. [41:2]

Why did Ishmael and the ten men with him come to eat with Gedaliah?

They wanted to kill Gedaliah. [41:3]

Whom did Ishmael and his men kill?

They killed Gedaliah, all the Judeans who were with him, and the Chaldean soldiers who were there. [41:3]

Who came on the second day after Ishmael had killed Gedaliah?

Eighty men came from Shechem, Shiloh, and Samaria. [41:4]

Who came on the second day after Ishmael had killed Gedaliah?

Eighty men came from Shechem, Shiloh, and Samaria. [41:5]

Where were they going?

They were going to the temple. [41:5]

What did Ishmael say to the eighty men?

He invited them to visit Gedaliah. [41:6]

What did Ishmael and his men do to the eighty men when they came into the city?

They slaughtered the men and threw them into a pit. [41:7]

Why did they not kill ten of the eighty men?

The ten men told them that they had provisions. [41:8]

Where did Ishmael throw the corpses of all the people he had killed??

He threw them in the pit that King Asa had dug. [41:9]

What did Ishmael do with all the other people who were in Mizpah?

Ishmael captured all the other people who were in Mizpah and started to take them to Ammon. [41:10]

What did Johanan and all the army commanders with him do when they heard of what Ishmael had done?

They took all their men and went to fight against Ishmael. [41:11]

What did Johanan and all the army commanders with him do when they heard of what Ishmael had done?

They took all their men and went to fight against Ishmael. [41:12]

What did all the people who were with Ishmael do when they saw Johanan and all the army commanders who were with him?

They were very happy and went to Johanan. [41:13]

What did all the people who were with Ishmael do when they saw Johanan and all the army commanders who were with him?

They were very happy and went to Johanan. [41:14]

Where did Ishmael and his men go to get away from Johanan?

They went to the people of Ammon. [41:15]

Where did Johanan and the people go after they left Mizpah?

They went to Geruth Chimham, which is near Bethlehem. [41:17]

Where did Johanan and the people want to go?

They wanted to go to Egypt. [41:17]

Why did they want to go to Egypt?

They were afraid of the Chaldeans. [41:17]

Why were Johanan and the people afraid of the Chaldeans?

They were afraid because Ishmael had killed Gedaliah. [41:18]

Jeremiah 42

What did all the army commanders and all the people say to Jeremiah?

They asked him to pray for them and to tell them the way they should go and what they should do. [42:1]

What did all the army commanders and all the people say to Jeremiah?

They asked him to pray for them and to tell them the way they should go and what they should do. [42:2]

What did all the army commanders and all the people say to Jeremiah?

They asked him to pray for them and to tell them the way they should go and what they should do. [42:3]

How did Jeremiah answer them?

He said he would pray for them and tell them whatever Yahweh answers. [42:4]

Then what did the people say to Jeremiah?

They said they would do everything Yahweh told them to do. [42:5]

Then what did the people say to Jeremiah?

They said they would do everything Yahweh told them to do. [42:6]

What happened after ten days?

After ten days, the word of Yahweh came to Jeremiah. [42:7]

What did Yahweh say he would do because he was with them?

He said that he would save them, give them mercy and compassion, and bring them back to their land. [42:11]

What did Yahweh say he would do because he was with them?

He said that he would save them, give them mercy and compassion, and bring them back to their land. [42:12]

What did Yahweh say would happen if the people actually went to Egypt to live there?

If they went to live in Egypt, Yahweh said they would all die there by sword, famine, and plague. [42:15]

What did Yahweh say would happen if the people actually went to Egypt to live there?

If they went to live in Egypt, Yahweh said they would all die there by sword, famine, and plague. [42:16]

What did Yahweh say would happen if the people actually went to Egypt to live there?

If they went to live in Egypt, Yahweh said they would all die there by sword, famine, and plague. [42:17]

What will become of them if they go to Egypt?

They will become an object of cursing and they will never return. [42:18]

Why will the people never see the land again?

Yahweh has told them not to go to Egypt, and he will be angry with them if they go. [42:19]

Why will the people pay for their lives for going to Egypt?

They will pay with their lives because they asked Jeremiah to give them Yahweh's message, but they will not do what Yahweh tells them to do. [42:20]

Why will the people pay for their lives for going to Egypt?

They will pay with their lives because they asked Jeremiah to give them Yahweh's message, but they will not do what Yahweh tells them to do. [42:21]

Why will the people pay for their lives for going to Egypt?

They will pay with their lives because they asked Jeremiah to give them Yahweh's message, but they will not do what Yahweh tells them to do. [42:22]

Jeremiah 43

What did Jeremiah finish proclaiming to all the people?

He finished proclaiming all the words that Yahweh had told him to say. [43:1]

Of what did Azariah, Johanan, and all the arrogant men accuse Jeremiah?

They accused him of telling them lies so that Jeremiah could have the Chaldeans kill them and make them captives in Babylon. [43:3]

What did Johanan and the others do instead of what Yahweh had told them to do?

They all went to Egypt. [43:4]

What did Johanan and the others do instead of what Yahweh had told them to do?

They all went to Egypt. [43:5]

What did Johanan and the others do instead of what Yahweh had told them to do?

They all went to Egypt. [43:6]

What did Johanan and the others do instead of what Yahweh had told them to do?

They all went to Egypt. [43:7]

What did Yahweh tell Jeremiah to do with the stones?

He told him to bury them near Pharaoh's house in Tahpanhes to show that Nebuchadnezzar would sit on a throne there. [43:8]

What did Yahweh tell Jeremiah to do with the stones?

He told him to bury them near Pharaoh's house in Tahpanhes to show that Nebuchadnezzar would sit on a throne there. [43:9]

What did Yahweh tell Jeremiah to do with the stones?

He told him to bury them near Pharaoh's house in Tahpanhes to show that Nebuchadnezzar would sit on a throne there. [43:10]

What does Yahweh say will happen to the people when Nebuchadnezzar comes and attacks the land of Egypt?

Yahweh says that Nebuchadnezzar will kill some people and take others into captivity. [43:11]

What does Yahweh say Nebuchadnezzar will do to the temples of Egypt's gods?

Yahweh says he will burn them or capture them. [43:12]

What does Yahweh say Nebuchadnezzar will do to the temples of Egypt's gods?

Yahweh says he will burn them or capture them. [43:13]

Jeremiah 44

Why does Jeremiah say Yahweh brought disaster on Jerusalem and the cities of Judah?

Jeremiah says did it because the people worshiped other gods. [44:2]

Why does Jeremiah say Yahweh brought disaster on Jerusalem and the cities of Judah?

Jeremiah says did it because the people worshiped other gods. [44:3]

What had Yahweh's prophets said to the people?

The prophets had told the people to stop doing things that Yahweh hates. [44:4]

What did the people do after the prophets spoke to them?

They did not listen. [44:5]

What did Yahweh do when the Judeans did not listen to the prophets?

Yahweh poured out his fury and his wrath, and he destroyed Judah and Jerusalem. [44:6]

How many of the people who went to Egypt will Yahweh allow to live?

He will not allow any of them to live. [44:7]

How did they offend Yahweh?

They offended Yahweh with the deeds of their hands, by burning incense to other gods in the land of Egypt. [44:8]

What does Yahweh say is going to happen to them in Egypt?

He says he will destroy them. [44:8]

Who does Yahweh say has committed wickedness?

He says that the people and their ancestors have committed wickedness. [44:10]

What does Yahweh say will happen to the people who went to Egypt?

Yahweh says that he will set his face against them and bring disaster to them and destroy all of them just as he punished Jerusalem: with sword and famine and plague. [44:11]

What does Yahweh say will happen to the people who went to Egypt?

Yahweh says that he will set his face against them and bring disaster to them and destroy all of them just as he punished Jerusalem: with sword and famine and plague. [44:12]

What does Yahweh say about the remnant of Judah?

He says that none of them who want to return to Judah will return, though a few will escape from Egypt. [44:14]

What did the people think would happen if they continued to burned incense and pour out drink offerings to the Queen of Heaven?

The people thought they would be filled with food and would prosper, without experiencing any disaster if they burned incense and poured out drink offerings to the Queen of Heaven. [44:17]

What was it that Yahweh could no longer bear?

He could no longer bear what the people did. [44:22]

What happened to their land after Yahweh could no longer bear what the people did?

Their land became a desolation, a horror, and a curse. [44:22]

Why did this disaster happen to them?

Because they burned incense to worship idols and sinned against Yahweh, and because they would not listen to him. [44:23]

What did Jeremiah tell those who wanted to fulfill their vows to the Queen of Heaven?

He told them to fulfill their vows. [44:25]

What did Jeremiah say the people would do after they fulfilled their vows?

He told them that they would never again worship Yahweh, but they would all perish by sword and famine. [44:26]

What did Jeremiah say the people would do after they fulfilled their vows?

He told them that they would never again worship Yahweh, but they would all perish by sword and famine. [44:27]

What will happen to those who do not die by the sword?

They will return from Egypt to Judah. [44:28]

What will the people understand when Hophra dies?

They will understand that Yahweh will do to them everything he said he would do. [44:29]

What does Yahweh say he will do with Pharaoh Hophra?

He says he will give Pharaoh Hophra to his enemies. [44:30]

Jeremiah 45

Why did Yahweh give Jeremiah a message for Baruch?

He did it because Baruch was saying that Yahweh was making him sad. [45:1]

Why did Yahweh give Jeremiah a message for Baruch?

He did it because Baruch was saying that Yahweh was making him sad. [45:2]

Why did Yahweh give Jeremiah a message for Baruch?

He did it because Baruch was saying that Yahweh was making him sad. [45:3]

What does Yahweh plan to do to Baruch's nation?

He plans to destroy it. [45:4]

What should Baruch not desire?

He should not desire people to honor him in a special way. [45:5]

What does Yahweh promise to do for Baruch?

Yahweh promises to protect Baruch wherever he goes. [45:5]

Jeremiah 46

What does Yahweh tell the army of Egypt to do?

He tells them to get their shields, horses, spears, and armor ready and go forward to fight. [46:1]

Who are the two kings who are going to have a war?

Nebuchadnezzar king of Babylon and Neco king of Egypt were going to war. [46:2]

What does Yahweh tell the army of Egypt to do?

He tells them to get their shields, horses, spears, and armor ready and go forward to fight. [46:2]

What does Yahweh tell the army of Egypt to do?

He tells them to get their shields, horses, spears, and armor ready and go forward to fight. [46:3]

What does Yahweh tell the army of Egypt to do?

He tells them to get their shields, horses, spears, and armor ready and go forward to fight. [46:4]

What does Yahweh see the Egyptian army doing?

He sees the Egyptian soldiers running for safety but defeated at the Euphrates River. [46:5]

What does Yahweh see the Egyptian army doing?

He sees the Egyptian soldiers running for safety but defeated at the Euphrates River. [46:6]

What does Yahweh compare the Egyptian army to?

The army is like the Nile River when it floods and destroys cities and inhabitants. [46:7]

What does Yahweh compare the Egyptian army to?

The army is like the Nile River when it floods and destroys cities and inhabitants. [46:8]

How will Yahweh get his vengeance?

He will get his vengeance when the sword devours and is satisfied. That will be like a sacrifice to Yahweh. [46:10]

What does Yahweh tell Egypt to do?

They are to go to Gilead for medicine, but it will not cure them. [46:11]

What does Yahweh tell Egypt to do?

They are to go to Gilead for medicine, but it will not cure them. [46:12]

What did Yahweh tell the people of Migdol and Memphis to do?

He told them to got to Tahpanhes and fight there. [46:13]

What did Yahweh tell the people of Migdol and Memphis to do?

He told them to got to Tahpanhes and fight there. [46:14]

What has happened to Egypt's gods?

Apis the bull-god has run away and Yahweh has thrown him down. [46:15]

What do the soldiers want to do?

They want to go to their homes. [46:16]

What do the soldiers want to do?

They want to go to their homes. [46:17]

What does Yahweh say Egypt needs to prepare for?

He says Egypt needs to prepare for captivity. [46:19]

What animals does the writer say Egypt is like before the battle?

Egypt is a beautiful young cow, and the hired soldiers are like a fattened bull. [46:20]

What animals does the writer say Egypt is like before the battle?

Egypt is a beautiful young cow, and the hired soldiers are like a fattened bull. [46:21]

What animal does the writer say Egypt is like after the battle?

He says Egypt is like a snake. [46:21]

Who will kill the soldiers of Egypt?

People from the north will cut them down. [46:23]

Who will kill the soldiers of Egypt?

People from the north will cut them down. [46:24]

To whom will Yahweh give Egypt?

He will give Egypt to Nebuchadnezzar. [46:25]

To whom will Yahweh give Egypt?

He will give Egypt to Nebuchadnezzar. [46:26]

What does Yahweh say he will do for his people Israel?

He will bring them out of captivity, return them to their land where they will find peace and be secure, bring destruction to the nations where they were scattered, discipline them justly, but not destroy them completely. [46:27]

What does Yahweh say he will do for his people Israel?

He will bring them out of captivity, return them to their land where they will find peace and be secure, bring destruction to the nations where they were scattered, discipline them justly, but not destroy them completely. [46:28]

Jeremiah 47

What does Yahweh say will happen to the people of Philistia?

They will be attacked from the north and they will all lament(weep). [47:1]

What does Yahweh say will happen to the people of Philistia?

They will be attacked from the north and they will all lament(weep). [47:2]

How will the people of Philistia know the enemy is coming to destroy them?

They will hear the sound of horses' hooves and the rumble of the chariots. Men will run away, they will not stop to help their children, and they will be weak and helpless. [47:3]

How will the people of Philistia know the enemy is coming to destroy them?

They will hear the sound of horses' hooves and the rumble of the chariots. Men will run away, they will not stop to help their children, and they will be weak and helpless. [47:4]

What are the people of Philistia asking Yahweh to do?

They are asking him to stop killing them. [47:6]

What are the people of Philistia asking Yahweh to do?

They are asking him to stop killing them. [47:7]

Why will Yahweh not stop the killing?

Because he intends to attack all people living in Ashkelon and the cities along the coast. [47:7]

Jeremiah 48

What does Yahweh say about Moab?

Devastation will happen to the cities, no one will honor Moab, and their enemies will try to destroy her as a nation. [48:1]

What does Yahweh say about Moab?

Devastation will happen to the cities, no one will honor Moab, and their enemies will try to destroy her as a nation. [48:2]

Why are people screaming, weeping, and crying?

They are doing these things because Moab has been destroyed. [48:3]

Why are people screaming, weeping, and crying?

They are doing these things because Moab has been destroyed. [48:4]

Why are people screaming, weeping, and crying?

They are doing these things because Moab has been destroyed. [48:5]

Why will Chemosh and his priests and leaders go away into captivity?

They were putting their trust in their practices and their wealth. [48:7]

What does Yahweh say will happen to the towns in Moab?

They will all be destroyed, none of them will escape. [48:8]

What is to happen to their cities?

They will become a wasteland where no one lives. [48:9]

What will Yahweh do to anyone who will not kill Moabites for him?

Yahweh will curse him. [48:10]

What does Yahweh say will happen to the Moabites?

He says he will send enemies to attack them and get rid of them. [48:11]

What does Yahweh say will happen to the Moabites?

He says he will send enemies to attack them and get rid of them. [48:12]

What does Yahweh say will happen to the country of Moab?

It will very soon be destroyed. [48:15]

What does Yahweh say will happen to the country of Moab?

It will very soon be destroyed. [48:16]

What should the people who live near Moab do after Moab is destroyed?

They should wail for Moab because their power has been broken. [48:17]

What should the people in the city of Dibon and Aroer do instead of being proud?

They should notice they are being attacked and take notice of people who are escaping. They should howl, lament, and shout for help because Moab has been devastated. [48:18]

What should the people in the city of Dibon and Aroer do instead of being proud?

They should notice they are being attacked and take notice of people who are escaping. They should howl, lament, and shout for help because Moab has been devastated. [48:19]

What should the people in the city of Dibon and Aroer do instead of being proud?

They should notice they are being attacked and take notice of people who are escaping. They should howl, lament, and shout for help because Moab has been devastated. [48:20]

What punishment has come to all the cities in the land of Moab?

Yahweh has punished many cities. The horn of Moab has been hacked off; its arm has been broken. [48:21]

What punishment has come to all the cities in the land of Moab?

Yahweh has punished many cities. The horn of Moab has been hacked off; its arm has been broken. [48:22]

What punishment has come to all the cities in the land of Moab?

Yahweh has punished many cities. The horn of Moab has been hacked off; its arm has been broken. [48:23]

What punishment has come to all the cities in the land of Moab?

Yahweh has punished many cities. The horn of Moab has been hacked off; its arm has been broken. [48:24]

What punishment has come to all the cities in the land of Moab?

Yahweh has punished many cities. The horn of Moab has been hacked off; its arm has been broken. [48:25]

The Moabites thought they were powerful against Yahweh, but what will Yahweh do to them?

Yahweh will judge Moab and their enemies will laugh at them. [48:26]

The Moabites thought they were powerful against Yahweh, but what will Yahweh do to them?

Yahweh will judge Moab and their enemies will laugh at them. [48:27]

What should the inhabitants do because of their pride?

They should abandon the cities and camp on the cliffs in the rocks. [48:28]

What should the inhabitants do because of their pride?

They should abandon the cities and camp on the cliffs in the rocks. [48:29]

Why does Yahweh lament, shout in sorrow, and weep for the people in Moab?

Yahweh laments because he knows Moab's defiant speech amounts to nothing. [48:30]

Why does Yahweh lament, shout in sorrow, and weep for the people in Moab?

Yahweh laments because he knows Moab's defiant speech amounts to nothing. [48:31]

Why does Yahweh lament, shout in sorrow, and weep for the people in Moab?

Yahweh laments because he knows Moab's defiant speech amounts to nothing. [48:32]

What has Yahweh done to Moab?

He has taken away their celebration and rejoicing. [48:33]

What does Yahweh say he will do to the people of Moab who offer sacrifices and burn incense to their gods?

He will get rid of those people. [48:35]

How do the people of Kir Heres express their sorrow because their riches are gone?

They shave their heads and beards, cut their hands, and wear sackcloth around their waists. [48:36]

How do the people of Kir Heres express their sorrow because their riches are gone?

They shave their heads and beards, cut their hands, and wear sackcloth around their waists. [48:37]

Why is there mourning everywhere on the roofs and in the plazas?

Because Yahweh has destroyed Moab as people destroy pots that no one wants. [48:38]

Why is there mourning everywhere on the roofs and in the plazas?

Because Yahweh has destroyed Moab as people destroy pots that no one wants. [48:39]

What does Yahweh say the capture of Kerioth will be like?

It will happen quickly, like when an eagle gets its prey. The enemy will seize the strongholds, and the soldiers will be afraid. [48:40]

What does Yahweh say the capture of Kerioth will be like?

It will happen quickly, like when an eagle gets its prey. The enemy will seize the strongholds, and the soldiers will be afraid. [48:41]

How will Yahweh destroy Moab?

Yahweh will cause the people to be terrified and fall into pits and traps. [48:42]

How will Yahweh destroy Moab?

Yahweh will cause the people to be terrified and fall into pits and traps. [48:43]

How will Yahweh destroy Moab?

Yahweh will cause the people to be terrified and fall into pits and traps. [48:44]

Why will the people flee only as far as the city of Heshbon?

Because a fire will be burning in Heshbon, and it will burn up all the people in Moab who boasted. [48:45]

What does Jeremiah say will happen to the Moabites?

The Moabites will be destroyed and their sons and daughters will be captured and taken to other countries, but someday Yahweh will allow them to return to their land. [48:46]

What does Jeremiah say will happen to the Moabites?

The Moabites will be destroyed and their sons and daughters will be captured and taken to other countries, but someday Yahweh will allow them to return to their land. [48:47]

Jeremiah 49

Why should Molech not occupy the land of Gad?

Molech should not occupy Gad because it belongs to the children of Israel. [49:1]

What will happen to Rabbah?

It will become a deserted heap. [49:2]

What will happen to Molech?

The cities will be destroyed and the people will go into captivity. [49:3]

What does the faithless daughter trust in?

She trusts in her wealth. [49:4]

Why will the people be terrified?

They will be terrified because they will all be forced by the enemy who surround them to scatter to other countries. [49:5]

What will Yahweh do for the Ammon people-group in the future?

Yahweh will restore their fortunes. [49:6]

What has happened to the wise people of Edom?

The wise people of Edom have gone away. [49:7]

What should the people of Edom do now that their wise people are gone?

They should flee and live in holes in the ground. [49:8]

What is Yahweh going to do to Esau?

He is going to bring disaster on Esau. [49:8]

What does Yahweh say about the orphans and widows in Edom?

He says that he will take care of the orphans and widows. [49:11]

Why should the Edomites already know that Yahweh will punish them?

They have seen that even those whom Yahweh is not punishing have suffered. [49:12]

What Yahweh said he will do to Bozrah?

He will destroy it. [49:13]

What was Yahweh's messenger going to tell the nations to do?

The messenger went out to the nations telling them to get ready for battle and attack Edom. [49:14]

What does Yahweh say to the people of Edom?

He says that he has made their nation of Edom small compared to other nations and that people will despise them. [49:15]

Because the Edomites have deceived themselves and think they have safety in the cliff, what will Yahweh do to them?

He will bring them down. [49:16]

What does Yahweh compare the horror of Edom to?

He compares it to Sodom and Gomorrah and their neighbors, where no one lives. [49:17]

What does Yahweh compare the horror of Edom to?

He compares it to Sodom and Gomorrah and their neighbors, where no one lives. [49:18]

What will Yahweh do to the Edomites after he takes them from their land?

He will choose someone to be in charge of them. [49:19]

What are the plans that Yahweh has against Edom?

He has plans to drag away the inhabitants of Teman and to turn their pasturelands into ruined places. [49:20]

What will it be like when Edom is destroyed?

The earth will shake, and people as far away as the Red Sea will hear the shouts of distress. Even the strongest warriors will be afraid. [49:21]

What will it be like when Edom is destroyed?

The earth will shake, and people as far away as the Red Sea will hear the shouts of distress. Even the strongest warriors will be afraid. [49:22]

What does Yahweh say will happen to the people of Damascus?

They will be ashamed and weak. They will turn away and flee in distress. [49:23]

What does Yahweh say will happen to the people of Damascus?

They will be ashamed and weak. They will turn away and flee in distress. [49:24]

What will happen when Yahweh lights a fire on the wall of Damascus?

The fire will devour Benhadad's strongholds, and the young men and all the fighting men will die. [49:26]

What will happen when Yahweh lights a fire on the wall of Damascus?

The fire will devour Benhadad's strongholds, and the young men and all the fighting men will die. [49:27]

What does Yahweh tell Nebuchadnezzar to do to Kedar?

He tells Nebuchadnezzar to attack the people, destroy them, and take their possessions. [49:28]

What does Yahweh tell Nebuchadnezzar to do to Kedar?

He tells Nebuchadnezzar to attack the people, destroy them, and take their possessions. [49:29]

Why will this be an easy attack for Nebuchadnezzar?

It will be easy for him because the people have no gates or bars, and they live by themselves. [49:30]

Where will the people of Kedar live after Nebuchadnezzar attacks them?

They will live in holes in the ground. [49:30]

Why will this be an easy attack for Nebuchadnezzar?

It will be easy for him because the people have no gates or bars, and they live by themselves. [49:31]

What will Yahweh do to the people of Hazor when Nebuchadnezzar takes their camels and property as war plunder?

He will scatter them and disaster will come on them. [49:32]

Who will live in the city after Nebuchadnezzar attacks it?

Only jackals will live in it. [49:33]

When did Jeremiah receive the prophecy about Elam?

He got it when King Zedekiah ruled Judah. [49:34]

When Yahweh breaks the bowmen of Elam, where will the people go?

The people will go to all parts of the earth. [49:34]

When Yahweh breaks the bowmen of Elam, where will the people go?

The people will go to all parts of the earth. [49:35]

When Yahweh breaks the bowmen of Elam, where will the people go?

The people will go to all parts of the earth. [49:36]

What is Yahweh going to do because he is angry with the people of Elam?

Yahweh is going to enable their enemies to smash them and bring disaster to them, kill them, and completely get rid of all of them. [49:37]

What is Yahweh going to do because he is angry with the people of Elam?

Yahweh is going to enable their enemies to smash them and bring disaster to them, kill them, and completely get rid of all of them. [49:38]

What will Yahweh do for the people of Elam some day?

He will allow them to return to their land. [49:39]

Jeremiah 50

What will happen to Babylon?

Babylon is taken. Bel and the idols are put to shame. [50:2]

Who will arise against Babylon?

A nation from the north. [50:3]

What will the people of Israel do when Babylon is attacked?

The people will come together with weeping and seek Yahweh. They will set off toward Zion to renew their eternal covenant with Yahweh. [50:4]

What will the people of Israel do when Babylon is attacked?

The people will come together with weeping and seek Yahweh. They will set off toward Zion to renew their eternal covenant with Yahweh. [50:5]

Why does Yahweh describe his people as a lost flock?

He describes them as a lost flock because their shepherds led them astray and they forgot their homeland. [50:6]

What did their adversaries say about why they were able to devour Yahweh's people?

The adversaries said it was because Yahweh's people sinned against Yahweh. [50:7]

Why are the Israelites to leave Babylon before Babylon is captured?

They are to leave because great nations from the north are coming to capture Babylon. [50:8]

Why are the Israelites to leave Babylon before Babylon is captured?

They are to leave because great nations from the north are coming to capture Babylon. [50:9]

Why are the Israelites to leave Babylon before Babylon is captured?

They are to leave because great nations from the north are coming to capture Babylon. [50:10]

What will happen to Babylon because they took Yahweh's inheritance as plunder?

Babylon will be the least of nations, an uninhabited wilderness. [50:11]

What will happen to Babylon because they took Yahweh's inheritance as plunder?

Babylon will be the least of nations, an uninhabited wilderness. [50:12]

What will happen to Babylon because they took Yahweh's inheritance as plunder?

Babylon will be the least of nations, an uninhabited wilderness. [50:13]

Because Babylon has sinned against Yahweh what will happen to her?

Everyone will shoot at Babylon, Babylon will surrender her power, her towers will fall, her walls will be torn down, and others will do to her just as she had done to other nations. [50:14]

Because Babylon has sinned against Yahweh what will happen to her?

Everyone will shoot at Babylon, Babylon will surrender her power, her towers will fall, her walls will be torn down, and others will do to her just as she had done to other nations. [50:15]

What should people who came from other countries do when Babylon is attacked?

They should all run away back to their own countries. [50:16]

What does Yahweh say he will do to the nations of Assyria and Babylon?

He says he will punish the king of Babylon and his people the same way he punished the king of Assyria. [50:17]

What does Yahweh say he will do to the nations of Assyria and Babylon?

He says he will punish the king of Babylon and his people the same way he punished the king of Assyria. [50:18]

What will Yahweh do for this remnant of people that he spares?

Yahweh will restore Israel to his homeland, and he will forgive the people's sins. [50:19]

What will Yahweh do for this remnant of people that he spares?

Yahweh will restore Israel to his homeland, and he will forgive the people's sins. [50:20]

What does Yahweh encourage the enemies of Babylon to do?

Yahweh wants them to sound the battle cry and bring enormous destruction on Babylon. [50:21]

What does Yahweh encourage the enemies of Babylon to do?

Yahweh wants them to sound the battle cry and bring enormous destruction on Babylon. [50:22]

Why will the Babylonian army be seized?

It will be seized because it challenged Yahweh. [50:23]

Why will the Babylonian army be seized?

It will be seized because it challenged Yahweh. [50:24]

What is the work that Yahweh has to do?

Yahweh opens his armory, brings out the weapons, and encourages the enemies to attack Babylon, open her granaries, and bring her to destruction. They are to leave no remnant of her. [50:25]

What is the work that Yahweh has to do?

Yahweh opens his armory, brings out the weapons, and encourages the enemies to attack Babylon, open her granaries, and bring her to destruction. They are to leave no remnant of her. [50:26]

What will the Israelite survivors of Babylon talk about?

They will talk about how Yahweh punished Babylon by having the warriors slaughtered for what was done to his temple in Zion. [50:27]

What will the Israelite survivors of Babylon talk about?

They will talk about how Yahweh punished Babylon by having the warriors slaughtered for what was done to his temple in Zion. [50:28]

What will happen to because she defied Yahweh?

No one will escape the destruction the enemies of Babylon will bring on her. The enemy is to destroy all of her fighting men because of what she has done to Yahweh. [50:29]

What will happen to because she defied Yahweh?

No one will escape the destruction the enemies of Babylon will bring on her. The enemy is to destroy all of her fighting men because of what she has done to Yahweh. [50:30]

What does Yahweh declare will happen to the proud people?

He declares that they will stumble and fall. [50:31]

What does Yahweh declare will happen to the proud people?

He declares that they will stumble and fall. [50:32]

Who rescues the oppressed people of Israel?

Yahweh of hosts rescues Israel. [50:33]

Who rescues the oppressed people of Israel?

Yahweh of hosts rescues Israel. [50:34]

What will enemy soldiers do to Babylonia?

They will strike the inhabitants, the officials, the wise men, and all the people. They will strike their false prophets, their strongest warriors, and their horses and chariots. [50:35]

What will enemy soldiers do to Babylonia?

They will strike the inhabitants, the officials, the wise men, and all the people. They will strike their false prophets, their strongest warriors, and their horses and chariots. [50:36]

What will enemy soldiers do to Babylonia?

They will strike the inhabitants, the officials, the wise men, and all the people. They will strike their false prophets, their strongest warriors, and their horses and chariots. [50:37]

What will Babylon become like?

Babylon will become like Sodom and Gomorrah. [50:38]

What will Babylon become like?

Babylon will become like Sodom and Gomorrah. [50:39]

What will Babylon become like?

Babylon will become like Sodom and Gomorrah. [50:40]

What does the king of Babylon hear about the people from the north?

The kings hears that they are cruel and have no compassion. [50:41]

What does the king of Babylon hear about the people from the north?

The kings hears that they are cruel and have no compassion. [50:42]

How does the king of Babylon feel after hearing this report from Jeremiah that an army from the north is coming to overtake Babylon?

After hearing the report the king feels like a woman in labor. [50:43]

What will Yahweh do to Babylon?

He will chase the people from Babylon and appoint someone to be in charge of it. [50:44]

What does Yahweh plan to do to the people of Babylon?

Yahweh plans to completely destroy the people of Babylon. [50:45]

What does Yahweh plan to do to the people of Babylon?

Yahweh plans to completely destroy the people of Babylon. [50:46]

Jeremiah 51

What will the foreigners do to Babylon?

They will come and destroy Babylon. [51:1]

What will the foreigners do to Babylon?

They will come and destroy Babylon. [51:2]

What type of attack will come on Babylon's army?

A surprise attack will come so quickly that Babylon's soldiers will not have time to put on their armor. The attackers will destroy the army and the people. [51:3]

What type of attack will come on Babylon's army?

A surprise attack will come so quickly that Babylon's soldiers will not have time to put on their armor. The attackers will destroy the army and the people. [51:4]

What does Yahweh remind his people of?

Yahweh reminds them that even though his people sinned he is still their God and he has not abandoned them. [51:5]

What does Yahweh tell the people of Israel to do?

Yahweh tells his people to run, so they will escape the punishment coming to Babylon. [51:6]

What did Yahweh use Babylon to do to the nations?

He used it to make them drunk. [51:7]

What will happen to Babylon?

It will fall and be destroyed. [51:7]

What will happen to Babylon?

It will fall and be destroyed. [51:8]

What will the Israelites do because Babylon will not be healed?

The Israelites will leave and go to their land and tell others in Zion that Yahweh has forgiven them of their sins. [51:9]

What will the Israelites do because Babylon will not be healed?

The Israelites will leave and go to their land and tell others in Zion that Yahweh has forgiven them of their sins. [51:10]

Who is going to march into battle against Babylon because Babylon destroyed Yahweh's temple in Jerusalem?

The armies of Media and Persia are going to destroy Babylon. [51:11]

What has Yahweh sworn he will do to the rich people of Babylon?

Yahweh will raise a battle cry against them. Their end has come. [51:13]

What has Yahweh sworn he will do to the rich people of Babylon?

Yahweh will raise a battle cry against them. Their end has come. [51:14]

What has Yahweh done by his power, wisdom, and understanding?

He has made the earth, set it in place, and stretched out the heavens. [51:15]

What happens when Yahweh speaks?

He brings thunder, rain, lightning, and wind to come upon the earth. [51:15]

What happens when Yahweh speaks?

He brings thunder, rain, lightning, and wind to come upon the earth. [51:16]

Will making idols satisfy people?

No, idols can do nothing for them. They are worthless. [51:17]

Will making idols satisfy people?

No, idols can do nothing for them. They are worthless. [51:18]

Who is the God of Israel?

He is the one who created everything. His name is Yahweh. [51:19]

What did God say Israel was?

God said Israel was his war hammer, his weapon for battle. [51:20]

What does Yahweh say to the people in Babylon?

Yahweh says he will repay the people for all the evil things they did in Jerusalem. [51:24]

What will Yahweh do to Babylon because of how they plundered people all over the earth?

Yahweh will completely destroy Babylon, and no one will ever live there again. [51:25]

What will Yahweh do to Babylon because of how they plundered people all over the earth?

Yahweh will completely destroy Babylon, and no one will ever live there again. [51:26]

What is Jeremiah to tell the nations of Media and Persia?

These nations are to summon their armies and prepare to attack Babylon. [51:27]

What is Jeremiah to tell the nations of Media and Persia?

These nations are to summon their armies and prepare to attack Babylon. [51:28]

What is Yahweh's plan against Babylon?

Yahweh's plan is to make the land of Babylon a wasteland with no inhabitants. [51:29]

How will the Babylonian warriors respond to the battle against them?

The warriors will remain confused in their strongholds because places of escape will be blocked, and the city will be set on fire. [51:30]

How will the Babylonian warriors respond to the battle against them?

The warriors will remain confused in their strongholds because places of escape will be blocked, and the city will be set on fire. [51:31]

How will the Babylonian warriors respond to the battle against them?

The warriors will remain confused in their strongholds because places of escape will be blocked, and the city will be set on fire. [51:32]

What does Yahweh say Babylon is like?

Babylon is like a threshing floor during the time of harvest. [51:33]

What do the people of Jerusalem want Yahweh to do to the people of Babylon?

They want Yahweh to cause the Babylonians to suffer like they suffered under King Nebuchadnezzar. [51:34]

What do the people of Jerusalem want Yahweh to do to the people of Babylon?

They want Yahweh to cause the Babylonians to suffer like they suffered under King Nebuchadnezzar. [51:35]

What is Yahweh's response to the Israelites?

He will plead their case and bring vengeance on Babylon. He will make her springs dry and make her a wasteland where no one lives. [51:36]

What is Yahweh's response to the Israelites?

He will plead their case and bring vengeance on Babylon. He will make her springs dry and make her a wasteland where no one lives. [51:37]

What is Yahweh going to do to the people of Babylon?

He is going to prepare a different kind of feast where they become drunk with wine and then are all slaughtered. [51:39]

What is Yahweh going to do to the people of Babylon?

He is going to prepare a different kind of feast where they become drunk with wine and then are all slaughtered. [51:40]

What kind of place will Babylon become?

Babylon will become a place of ruin among all nations. [51:41]

What will Yahweh do to the god Bel?

Yahweh will punish Bel and make the people of Babylon give back the offerings that were given to Bel, and the walls of Babylon will fall. [51:43]

What will Yahweh do to the god Bel?

Yahweh will punish Bel and make the people of Babylon give back the offerings that were given to Bel, and the walls of Babylon will fall. [51:44]

What does Yahweh tell his people who are in Babylon to do?

He tells them to run and save their lives from all the violence that will be in the land. [51:45]

What does Yahweh tell his people who are in Babylon to do?

He tells them to run and save their lives from all the violence that will be in the land. [51:46]

What happens that causes the heavens and earth to rejoice?

The heavens and earth will rejoice because Babylon is destroyed by an army from the north. [51:48]

What happens that causes the heavens and earth to rejoice?

The heavens and earth will rejoice because Babylon is destroyed by an army from the north. [51:49]

What does Jeremiah tell the Israelite people to do?

They are to get out of Babylon, return to Jerusalem, and turn back to Yahweh. [51:50]

What had the Israelites heard about Yahweh's house?

They had heard that foreigners had entered the holy places of Yahweh's house. [51:51]

What does Yahweh tell the people that he will do?

He tells them that he will send armies to destroy Babylon. [51:52]

What does Yahweh tell the people that he will do?

He tells them that he will send armies to destroy Babylon. [51:53]

What do the people hear from Babylon?

They hear a shout of distress as Yahweh destroys Babylon. [51:54]

What do the people hear from Babylon?

They hear a shout of distress as Yahweh destroys Babylon. [51:55]

What do the people hear from Babylon?

They hear a shout of distress as Yahweh destroys Babylon. [51:56]

What will happen to everything that the nations try to do for Babylon?

It will all be useless. [51:58]

Who was King Zedekiah's chief officer?

Seraiah was his chief officer. [51:59]

What did Jeremiah write in a scroll?

Jeremiah wrote all the disasters that were going to come to Babylon. [51:60]

What were Jeremiah's instructions to Seraiah?

Jeremiah told Seraiah that when he arrived in Babylon he was to read all the words on the scroll, tie a stone to it, and throw it into the Euphrates River. [51:61]

What was written on the scroll?

Yahweh made a declaration that Babylon will be destroyed, have no inhabitants, and become a permanent wasteland. [51:62]

What were Jeremiah's instructions to Seraiah?

Jeremiah told Seraiah that when he arrived in Babylon he was to read all the words on the scroll, tie a stone to it, and throw it into the Euphrates River. [51:63]

Why was Seraiah to throw the scroll in the river?

When he threw the scroll in the river, the people would understand that Babylon will sink like the scroll because of the disaster Yahweh is sending on her. [51:63]

Why was Seraiah to throw the scroll in the river?

When he threw the scroll in the river, the people would understand that Babylon will sink like the scroll because of the disaster Yahweh is sending on her. [51:64]

Jeremiah 52

What kind of king was Zedekiah?

Zedekiah was an evil king just like Jehoiakim. [52:1]

What kind of king was Zedekiah?

Zedekiah was an evil king just like Jehoiakim. [52:2]

What did king Nebuchadnezzar do while he was near Jerusalem?

He camped opposite it and attacked the city for two years. [52:4]

What did king Nebuchadnezzar do while he was near Jerusalem?

He camped opposite it and attacked the city for two years. [52:5]

Where did the Chaldeans (Babylonians) catch Zedekiah and his men?

They caught them in the plains of the Jordan River near Jericho. [52:6]

Where did the Chaldeans (Babylonians) catch Zedekiah and his men?

They caught them in the plains of the Jordan River near Jericho. [52:7]

Where did the Chaldeans (Babylonians) catch Zedekiah and his men?

They caught them in the plains of the Jordan River near Jericho. [52:8]

What did the king of Babylon do to Zedekiah and his sons?

The king slaughtered Zedekiah's sons before his eyes and then put out Zedekiah's eyes, bound him in chains, and took him to Babylon. [52:9]

What did the king of Babylon do to Zedekiah and his sons?

The king slaughtered Zedekiah's sons before his eyes and then put out Zedekiah's eyes, bound him in chains, and took him to Babylon. [52:10]

What did the king of Babylon do to Zedekiah and his sons?

The king slaughtered Zedekiah's sons before his eyes and then put out Zedekiah's eyes, bound him in chains, and took him to Babylon. [52:11]

What did Nebuzaradan do in Jerusalem?

He burned the house of Yahweh, the king's palace, and all the houses and important buildings, and he destroyed the walls around Jerusalem. [52:12]

What did Nebuzaradan do in Jerusalem?

He burned the house of Yahweh, the king's palace, and all the houses and important buildings, and he destroyed the walls around Jerusalem. [52:13]

What did Nebuzaradan do in Jerusalem?

He burned the house of Yahweh, the king's palace, and all the houses and important buildings, and he destroyed the walls around Jerusalem. [52:14]

What did Nebuzaradan do to the poorest people in Jerusalem?

He took some of them into exile and left some to work the vineyards and fields. [52:15]

What did Nebuzaradan do to the poorest people in Jerusalem?

He took some of them into exile and left some to work the vineyards and fields. [52:16]

What became of the bronze, gold, and silver in the house of Yahweh?

The Chaldeans (Babylonians) took it all away. [52:17]

What became of the bronze, gold, and silver in the house of Yahweh?

The Chaldeans (Babylonians) took it all away. [52:18]

What became of the bronze, gold, and silver in the house of Yahweh?

The Chaldeans (Babylonians) took it all away. [52:19]

What did Nebuzaradan do to Zephaniah and other city officials?

He put them in prison. [52:24]

What did Nebuzaradan do to Zephaniah and other city officials?

He put them in prison. [52:25]

What did the king of Babylon do with the prisoners that Nebuzaradan brought to him?

He put them to death. [52:26]

What did the king of Babylon do with the prisoners that Nebuzaradan brought to him?

He put them to death. [52:27]

How many Judean people were exiled?

There were 4,600 people exiled from Jerusalem. [52:28]

How many Judean people were exiled?

There were 4,600 people exiled from Jerusalem. [52:29]

How many Judean people were exiled?

There were 4,600 people exiled from Jerusalem. [52:30]

Who released Jehoiachin king of Judah from prison?

Evil Merodach, king of Babylon, released him. [52:31]

How did Evil Merodach treat Jehoiachin when he was released from prison?

He spoke kindly to him and gave him a seat of honor. He removed Jehoiachin's prison clothes and had him eat at his table and gave him a regular food allowance for the rest of his life. [52:32]

How did Evil Merodach treat Jehoiachin when he was released from prison?

He spoke kindly to him and gave him a seat of honor. He removed Jehoiachin's prison clothes and had him eat at his table and gave him a regular food allowance for the rest of his life. [52:33]

How did Evil Merodach treat Jehoiachin when he was released from prison?

He spoke kindly to him and gave him a seat of honor. He removed Jehoiachin's prison clothes and had him eat at his table and gave him a regular food allowance for the rest of his life. [52:34]

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, desecrate, desolate, idol, sacrifice)

Bible References:

- Ezra 09:1-2
- Genesis 46:33-34
- Isaiah 01:12-13
- Matthew 24:15-18
- Proverbs 26:24-26

Word Data:

- Strongs: H887, H6292, H8251, H8262, H8263, H8441, G946

Uses:

- Jeremiah 2:7-8
- Jeremiah 6:13-15
- Jeremiah 7:8-11
- Jeremiah 8:11-13
- Jeremiah 44:4-6
- Jeremiah 44:22-23

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.
- Abraham and his wife Sarah, when they were very old and living in the land of Canaan, had a son, Isaac.

(Translation suggestions: Translate Names)

(See also: Canaan, Chaldea, Sarah, Isaac)

Bible References:

- Galatians 03:6-9
- Genesis 11:29-30
- Genesis 21:1-4
- Genesis 22:1-3
- James 02:21-24
- Matthew 01:1-3

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.

Word Data:

- Strong's: H87, H85, G11

Uses:

- Jeremiah 33:25-26

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:

- Acts 19:38-41
- Hosea 04:4-5
- Jeremiah 02:9-11
- Luke 06:6-8
- Romans 08:33-34

Word Data:

- Strong’s: H3198, H8799, G1458, G2147, G2596, G2724

Uses:

- Jeremiah 2:9-11
- Jeremiah 2:29-31

acknowledge

Facts:

The term “acknowledge” means to give proper recognition to something or someone.

- To acknowledge God also involves acting in a way that shows that what he says is true.
- People who acknowledge God will show it by obeying him, which brings glory to his name.
- To acknowledge something means to believe that it is true, with actions and words that confirm that.

Translation Suggestions:

- In the context of acknowledging that something is true, “acknowledge” could be translated as “admit” or “declare” or “confess to be true” or “believe.”
- When referring to acknowledging a person, this term could be translated as “accept” or “recognize the value of” or “tell others that (the person) is faithful.”
- In the context of acknowledging God, this could be translated as “believe and obey God” or “declare who God is” or “tell other people about how great God is” or “confess that what God says and does is true.”

(See also: obey, glory, salvation)

Bible References:

- Daniel 11:38-39
- Jeremiah 09:4-6
- Job 34:26-28
- Leviticus 22:31-33
- Psalm 029:1-2

Word Data:

- Strong’s: H3045, H3046, H5046, H5234, H6942, G1492, G1921, G3670

Uses:

- Jeremiah 3:13-15
- Jeremiah 9:4-6
- Jeremiah 15:15-16

adultery, adulterous, adulterer, adulteress, adulterers, adulteresses

Definition:

The term "adultery" refers to a sin that occurs when a married person has sexual relations with someone who is not that person's spouse. Both of them are guilty of adultery. The term "adulterous" describes this kind of behavior or any 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, covenant, sexual immorality, sleep with, unfaithful)

Bible References:

- Exodus 20:12-14
- Hosea 04:1-2
- Luke 16:18
- Matthew 05:27-28
- Matthew 12:38-40
- Revelation 02:22-23

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.'"

Word Data:

- Strong's: H5003, H5004, H5005, G3428, G3429, G3430, G3431, G3432

Uses:

- Jeremiah 2:20-22
- Jeremiah 03 General Notes
- Jeremiah 3:8-10
- Jeremiah 5:7-9
- Jeremiah 7:8-11
- Jeremiah 9:1-3
- Jeremiah 13:25-27
- Jeremiah 23:9-10
- Jeremiah 29:22-23

adversary, enemy

Definition:

An “adversary” is a person or group who is opposed to someone or something. The term “enemy” has a similar meaning.

- Your adversary can be a person who tries to oppose you or harm you.
- When two nations fight, each can be called an “adversary” of the other.
- 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 tronger form of opposition.

(See also: Satan)

Bible References:

- 1 Timothy 05:14-16
- Isaiah 09:11-12
- Job 06:21-23
- Lamentations 04:12-13
- Luke 12:57-59
- Matthew 13:24-26

Word Data:

- Strong’s: H341, H6146, H6887, H6862, H6965, H7790, H7854, H8130, H8324, G476, G480, G2189, G2190, G4567, G5227

Uses:

- Jeremiah 6:25-26
- Jeremiah 15:10-12
- Jeremiah 17:3-4
- Jeremiah 18:15-17
- Jeremiah 19:6-9
- Jeremiah 20:3-4
- Jeremiah 21:6-7
- Jeremiah 30:14-15
- Jeremiah 30:16-17
- Jeremiah 31:16-17
- Jeremiah 44:29-30
- Jeremiah 48:1-2

- Jeremiah 49:37-39
- Jeremiah 50:6-7
- Jeremiah 51:13-14

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.”
- The phrase “afflicted with” could also be translated as “suffering from” or “sick with.”

(See also: leprosy, plague, suffer)

Bible References:

- 2 Thessalonians 01:6-8
- Amos 05:12-13
- Colossians 01:24-27
- Exodus 22:22-24
- Genesis 12:17-20
- Genesis 15:12-13
- Genesis 29:31-32

Word Data:

- Strong’s: H205, H1790, H3013, H3905, H3906, H4157, H4523, H6031, H6039, H6040, H6041, H6862, H6869, H6887, H7451, H7489, H7667, G2346, G2347, G2552, G2553, G2561, G3804,

G4777, G4778, G5003

Uses:

- Jeremiah 14:19-20

Ahab

Facts:

Ahab was a very evil king who reigned over the northern kingdom of Israel from 875 to 854 BC.

- King Ahab influenced the people of Israel to worship false gods.
- The prophet Elijah confronted Ahab and told him there would be a severe drought for three and a half years as punishment for the sins that Ahab caused Israel to commit.
- Ahab and his wife Jezebel did many other evil things, including using their power to kill innocent people.

(Translation suggestions: How to Translate Names)

(See also: Baal, Elijah, Jezebel, kingdom of Israel, Yahweh)

Bible References:

- 1 Kings 18:1-2
- 1 Kings 20:1-3
- 2 Chronicles 21:6-7
- 2 Kings 09:7-8

Examples from the Bible stories:

- **19:02** Elijah was a prophet when **Ahab** was king over the kingdom of Israel. **Ahab** was an evil man who encouraged people to worship a false god named Baal.
- **19:03** **Ahab** and his army looked for Elijah, but they could not find him.
- **19:05** After three and a half years, God told Elijah to return to the kingdom of Israel and speak with **Ahab** because he was going to send rain again.

Word Data:

- Strong's: H256

Uses:

- Jeremiah 29:20-21

Ai

Facts:

In Old Testament times, Ai was the name of a Canaanite town located just south of Bethel and about 8 km northwest of Jericho.

- After defeating Jericho, Joshua led the Israelites in an attack of Ai. But they were easily defeated because God was not pleased with them.
- An Israelite named Achan had stolen plunder from Jericho, and God ordered that he and his family be killed. Then God helped the Israelites defeat the people of Ai.

(Translation suggestions: How to Translate Names)

(See also: Bethel, Jericho)

Bible References:

- Ezra 02:27-30
- Genesis 12:8-9
- Genesis 13:3-4
- Joshua 07:2-3
- Joshua 08:10-12

Word Data:

- Strong's: H5857

Uses:

- Jeremiah 49:3-4

alarm, alarmed

Facts:

An alarm is something that warns people about something that could harm them. To “be alarmed” is to be very worried and frightened about something dangerous or threatening.

- King Jehoshapat was alarmed when he heard that the Moabites were planning to attack the kingdom of Judah.
- Jesus told his disciples not to be alarmed when they hear about disasters happening in the last days.
- The expression “sound an alarm” means to give a warning. In ancient times, a person could sound an alarm by making a noise.

Translation Suggestions

- To “alarm someone” means to “cause someone to worry” or “to worry someone.”
- To “be alarmed” could be translated as “be worried” or “be frightened” or “be very concerned.”
- The expression “sound an alarm” could be translated by “publicly warn” or “announce that danger is coming” or “blow a trumpet to warn about danger.”

(See also: Jehoshaphat, Moab)

Bible References:

- Daniel 11:44-45
- Jeremiah 04:19-20
- Numbers 10:9

Word Data:

- Strong’s: H7321, H8643

Uses:

- Jeremiah 4:19-20

altar, altars

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 near the Israelites also built altars to offer sacrifices to their gods.

(See also: altar of incense, false god, grain offering, sacrifice)

Bible References:

- Genesis 08:20-22
- Genesis 22:9-10
- James 02:21-24
- Luke 11:49-51
- Matthew 05:23-24
- Matthew 23:18-19

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.

Word Data:

- Strong's: H741, H2025, H4056, H4196, G1041, G2379

Uses:

- Jeremiah 11:11-13
- Jeremiah 17:1-2

ambassador, representative

Definition:

An ambassador is a person who is chosen to officially represent his country in relating to foreign nations. The word 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 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 also: How to Translate Unknowns)

(See also: messenger)

Bible References:

- Ephesians 06:19-20
- Luke 14:31-33
- Luke 19:13-15

Word Data:

- Strong's: H3887, H4135, H4136, H4397, H6735, H6737, G4243

Uses:

- Jeremiah 27:1-4

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 him to do it.

(Translation suggestions: How to Translate Names)

(See also: curse, Jordan River, Lot)

Bible References:

- 1 Chronicles 19:1-3
- Ezekiel 25:1-2
- Genesis 19:36-38
- Joshua 12:1-2
- Judges 11:26-28
- Zephaniah 02:8-9

Word Data:

- Strong’s: H5983, H5984, H5985

Uses:

- Jeremiah 9:25
- Jeremiah 25:19-21
- Jeremiah 27:1-4
- Jeremiah 40:11-12
- Jeremiah 40:13-14
- Jeremiah 41:10
- Jeremiah 41:15-16
- Jeremiah 49:1-2
- Jeremiah 49:5-6

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 male ancestors of a certain person or people group. This could also be translated a “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 “ancestors” or “ancestral fathers.”
- 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, son, Son of God)

Bible References:

- Acts 07:1-3
- Acts 07:31-32
- Acts 07:44-46
- Acts 22:3-5
- Genesis 31:29-30
- Genesis 31:41-42
- Genesis 31:51-53
- Hebrews 07:4-6
- John 04:11-12
- Joshua 24:3-4
- Malachi 03:6-7
- Mark 10:7-9

- Matthew 01:7-8
- Matthew 03:7-9
- Matthew 10:21-23
- Matthew 18:12-14
- Romans 04:11-12

Word Data:

- Strong's: H1, H2, H25, H369, H539, H1121, H1730, H1733, H2524, H3205, H3490, H4940, H5971, H7223, G256, G540, G1080, G2495, G3737, G3962, G3964, G3966, G3967, G3970, G3971, G3995, G4245, G4269, G4613

Uses:

- Jeremiah 2:4-6
- Jeremiah 2:26-28
- Jeremiah 3:19-20
- Jeremiah 7:16-18
- Jeremiah 9:13-14
- Jeremiah 31:8-9
- Jeremiah 31:29-30
- Jeremiah 31:31-32
- Jeremiah 47:3-4

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, they are often sinful and selfish, but sometimes they have 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)

Bible References:

- Ephesians 04:25-27
- Exodus 32:9-11
- Isaiah 57:16-17
- John 06:52-53
- Mark 10:13-14
- Matthew 26:6-9
- Psalms 018:7-8

Word Data:

- Strong’s: H599, H639, H1149, H2152, H2194, H2195, H2198, H2534, H2734, H2787, H3179, H3707, H3708, H3824, H4751, H4843, H5674, H5678, H6225, H7107, H7110, H7266, H7307, G23, G1758, G2371, G2372, G3164, G3709, G3710, G3711, G3947, G3949, G5520

Uses:

- Jeremiah 2:35-37
- Jeremiah 3:3-5
- Jeremiah 4:7-8
- Jeremiah 7:19-20
- Jeremiah 10:8-10
- Jeremiah 12:12-13
- Jeremiah 21:3-5
- Jeremiah 25:37-38
- Jeremiah 32:36-37
- Jeremiah 37:14-15
- Jeremiah 46:7-9

- Jeremiah 50:11-13
- Jeremiah 52:1-3

anguish

Definition:

The term “anguish” refers to severe pain or distress.

- Anguish can be physical or emotional pain or distress.
- Often people who are in extreme anguish will show it in their face and behaviors.
- For example, a person in severe pain or anguish might grit his teeth or cry out.
- The term “anguish” could also be translated as “emotional distress” or “deep sorrow” or “severe pain.”

Bible References:

- Jeremiah 06:23-24
- Jeremiah 19:6-9
- Job 15:22-24
- Luke 16:24
- Psalms 116:3-4

Word Data:

- Strong’s: H2342, H2479, H3708, H4164, H4689, H4691, H5100, H6695, H6862, H6869, H7267, H7581, G928, G3600, G4928

Uses:

- Jeremiah 6:23-24
- Jeremiah 19:6-9

appoint, appoints, 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.” That people were “appointed to eternal life” means they were chosen to receive eterna 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:

- 1 Samuel 08:10-12
- Acts 03:19-20
- Acts 06:2-4
- Acts 13:48-49
- Genesis 41:33-34
- Numbers 03:9-10

Word Data:

- Strong’s: H561, H977, H2163, H2296, H2706, H2708, H2710, H3198, H3245, H3259, H3677, H3983, H4150, H4151, H4152, H4487, H4662, H5324, H5344, H5414, H5567, H5975, H6310, H6485, H6565, H6635, H6680, H6923, H6942, H6966, H7760, H7896, G322, G606, G1299, G1303, G1935, G2525, G2749, G4287, G4384, G4929, G5021, G5087

Uses:

- Jeremiah 01 General Notes
- Jeremiah 1:9-10
- Jeremiah 6:16-19
- Jeremiah 40:11-12
- Jeremiah 51:27-28

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, Sea of Reeds, Jordan River, Canaan, Salt Sea, Egypt)

Bible References:

- 1 Samuel 23:24-25
- 2 Kings 25:4-5
- 2 Samuel 02:28-29
- Jeremiah 02:4-6
- Job 24:5-7
- Zechariah 14:9-11

Word Data:

- Strong’s: H1026, H6160

Uses:

- Jeremiah 2:4-6
- Jeremiah 5:4-6
- Jeremiah 17:5-6
- Jeremiah 39:4-5
- Jeremiah 52:6-8

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 also: Esau, Galatia, Ishmael, Shem, Sinai)

Bible References:

- 1 Kings 10:14-15
- Acts 02:8-11
- Galatians 01:15-17
- Galatians 04:24-25
- Jeremiah 25:24-26
- Nehemiah 02:19-20

Word Data:

- Strong’s: H6152, H6153, H6163, G688, G690

Uses:

- Jeremiah 25:24-26

Aram, Aramean, Aramaic

Definition:

"Aram" was 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 this plain 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, Paddan Aram, Rebekah, Shem, Syria)

Bible References:

- 1 Chronicles 01:17-19
- 2 Samuel 08:5-6
- Amos 01:5
- Ezekiel 27:16-18
- Genesis 31:19-21
- Hosea 12:11-12
- Psalm 060:1

Word Data:

- Strong's: H758, H763, G689

Uses:

- Jeremiah 35:8-11

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 best known as the name of the mountain 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:

- 2 Kings 19:35-37
- Genesis 08:4-5
- Isaiah 37:38
- Jeremiah 51:27-28

Word Data:

- Strong’s: H780

Uses:

- Jeremiah 51:27-28

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)

Bible References:

- 1 Samuel 31:1-3
- 2 Chronicles 35:23-24
- Genesis 21:19-21
- Isaiah 21:16-17
- Job 16:13-14
- Proverbs 26:9-10

Word Data:

- Strong’s: H1167, H1869, H2671, H2686, H3384, H7198, H7199, H7228

Uses:

- Jeremiah 51:3-4

ark of the covenant, ark of Yahweh

Definition:

These terms refer to a special wooden chest, overlaid with gold, that contained the two stone tablets on which the Ten Commandments were written. It also contained Aaron's staff and a jar of manna.

- The term "ark" here could be translated as "box" or "chest" or "container."
- The objects in this chest reminded the Israelites of God's covenant with them.
- The ark of the covenant was located in the "most holy place."
- God's presence was above the ark of the covenant in the most holy place of the tabernacle, where he spoke to Moses on behalf of the Israelites.
- During the time that the ark of the covenant was in the most holy place of the temple, the high priest was the only one who could approach the ark, once a year on the Day of Atonement.
- Many English versions translate the term "covenant decrees" literally as "testimony." This refers to the fact that the Ten Commandments were a testimony or witness to God's covenant with his people. It is also translated as "covenant law."

(See also: ark, covenant, atonement, holy place, testimony, witness)

Bible References:

- 1 Samuel 06:14-15
- Exodus 25:10-11
- Hebrews 09:3-5
- Judges 20:27-28
- Numbers 07:89
- Revelation 11:19

Word Data:

- Strong's: H727, H1285, H3068

Uses:

- Jeremiah 3:16

armor

Definition:

The term “armor” refers to the equipment a soldier uses to fight in a battle and protect himself from enemy attacks. It is also used in a figurative way to refer to spiritual armor.

- Parts of a soldier’s armor include a helmet, a shield, a breastplate, leg coverings, and a sword.
- Using the term figuratively, the apostle Paul compares physical armor to spiritual armor that God gives the believer to help him fight spiritual battles.
- The spiritual armor God gives his people to fight against sin and Satan includes truth, righteousness, the gospel of peace, faith, salvation, and the Holy Spirit.
- This could be translated with a term that means “soldier gear” or “protective battle clothing” or “protective covering” or “weapons.”

(See also: faith, Holy Spirit, peace, salvation, spirit)

Bible References:

- 1 Samuel 31:9-10
- 2 Samuel 20:8
- Ephesians 06:10-11
- Jeremiah 51:3-4
- Luke 11:21-23
- Nehemiah 04:15-16

Word Data:

- Strong’s: H2185, H2290, H2488, H3627, H4055, H5402, G3696, G3833

Uses:

- Jeremiah 46:1-4
- Jeremiah 51:3-4

arrogant

Definition:

The term “arrogant” means proud, usually in an obvious, outward way.

- An arrogant person will often boast about himself.
- Being 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)

Bible References:

- 1 Corinthians 04:17-18
- 2 Peter 02:17-19
- Ezekiel 16:49-50
- Proverbs 16:5-6
- Psalm 056:1-2

Word Data:

- Strong’s: H1346, H1347, H6277

Uses:

- Jeremiah 3:3-5
- Jeremiah 13:8-11
- Jeremiah 43:1-3
- Jeremiah 48:28-29
- Jeremiah 48:42-44

Asa

Facts:

Asa was a king who ruled over the kingdom of Judah for forty years, from 913 B.C. to 873 B.c.

- King Asa was a good king who removed many idols of false gods and caused the Israelites to start worshiping Yahweh again.
- Yahweh gave King Asa success in his warfare against other nations.
- Later in his reign, however, King Asa stopped trusting Yahweh and became sick with a disease that eventually killed him.

(Translation suggestions: Translate Names)

Bible References:

- 1 Chronicles 09:14-16
- 1 Kings 15:7-8
- 2 Chronicles 14:1-4
- Jeremiah 41:8-9
- Matthew 01:7-8

Word Data:

- Strong's: H609

Uses:

- Jeremiah 41:8-9

ash, ashes, dust

Facts:

The term “ash” or “ashes” refers to the grey powdery substance that is left behind after wood is burned. It is sometimes used figuratively to refer to something that is worthless or useless.

- In the Bible sometimes the word “dust” is used when speaking about ashes. It can also refer to the fine, loose dirt that can form on dry ground.
- An “ash heap” is a pile of ashes.
- In ancient times, sitting in ashes was a sign of mourning or grieving.
- When grieving, it was the custom to wear rough, scratchy sackcloth and sit in ashes or sprinkle the ashes on the head.
- Putting ashes on the head was also a sign of humiliation or embarrassment.
- Striving for something worthless, is said to be like “feeding on ashes.”
- When translating “ashes,” use the word in the project language that refers to the burned-up remains after wood has burned.
- Note that an “ash tree” is a completely different term.

(See also: fire, sackcloth)

Bible References:

- 1 Kings 20:9-10
- Jeremiah 06:25-26
- Psalms 102:9-10
- Psalms 113:7-8

Word Data:

- Strong’s: H80, H665, H666, H766, H1854, H6083, H6368, H7834, G2868, G4700, G5077, G5522

Uses:

- Jeremiah 6:25-26

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: Ekron, Gath, Gaza, Joppa, Philip, Philistines)

Bible References:

- 1 Samuel 05:1-3
- Acts 08:39-40
- Amos 01:8
- Joshua 15:45-47
- Zechariah 09:5-7

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Word Data:

- Strong's: H795, G108

Uses:

- Jeremiah 25:19-21

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, Baal, Gideon, image, Solomon)

Bible References:

- 2 Kings 18:4-5
- 2 Kings 21:1-3
- Isaiah 27:9
- Judges 03:7-8
- Micah 05:12-15

Word Data:

- Strong's: H842, H6252, H6253

Uses:

- Jeremiah 17:1-2

Ashkelon

Facts:

In Bible times, Ashkelon was a major Philistine city located on the coast of the Mediterranean Sea. It still exists in Israel today.

- Ashkelon was one of the five most important Philistine cities, along with Ashdod, Ekron, Gath, and Gaza.
- The Israelites did not completely conquer the people of Ashkelon, even though the kingdom of Judah occupied its hill country.
- Ashkelon remained occupied by the Philistines for hundreds of years.

(Translation suggestions: Translate Names)

(See also: Ashdod, Canaan, Ekron, Gath, Gaza, Philistines, Mediterranean)

Bible References:

- 1 Samuel 06:17-18
- Amos 01:8
- Jeremiah 25:19-21
- Joshua 13:2-3
- Judges 01:18-19
- Zechariah 09:5-7

Word Data:

- Strong's: H831

Uses:

- Jeremiah 25:19-21
- Jeremiah 47:5-7

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” in which 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 was 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:

- 1 Kings 08:14-16
- Acts 07:38-40
- Ezra 10:12-13
- Hebrews 12:22-24
- Leviticus 04:20-21
- Nehemiah 08:1-3

Word Data:

- Strong’s: H622, H627, H1413, H1481, H2199, H3259, H4150, H4186, H4744, H5475, H5712, H5789, H6116, H6633, H6908, H6950, H6951, H6952, H7284, G1577, G1997, G3831, G4863, G4864, G4871, G4905

Uses:

- Jeremiah 26:16-17
- Jeremiah 30:20-22
- Jeremiah 31:8-9
- Jeremiah 44:15-17

assign, assigned

Facts:

The term “assign” or “assigned” refers to appointing someone to do a specific task or designating something to be provided to one or more people.

- The prophet Samuel foretold that King Saul would “assign” the best young men of Israel to serve in the military.
- Moses “assigned” to each of the twelve tribes of Israel a portion of the land of Canaan for them to live on.
- Under the Old Testament law, certain tribes of Israel were assigned to serve as priests, artists, singers and builders.
- Depending on the context, “assign” could be translated as “give” or “appoint” or “choose for the task of.”
- The term “assigned” could be translated as “appointed” or “given the task.”

(Translation suggestions: Translate Names)

(See also: appoint, Samuel, Saul (OT))

Bible References:

- 1 Chronicles 06:48
- Daniel 12:12-13
- Jeremiah 43:11-13
- Joshua 18:1-2
- Numbers 04:27-28
- Psalms 078:54-55

Word Data:

- Strong’s: H2506, H3335, H4487, H4941, H5307, H5414, H5596, H5975, H6485, H7760, G3307

Uses:

- Jeremiah 41:10
- Jeremiah 43:11-13

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)

Bible References:

- Genesis 10:11-14
- Genesis 25:17-18
- Isaiah 07:16-17
- Jeremiah 50:17-18
- Micah 07:11-13

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.

Word Data:

- Strong's: H804, H1121

Uses:

- Jeremiah 2:18-19
- Jeremiah 2:35-37
- Jeremiah 50:17-18

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” 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, just, righteous)

Bible References:

- 1 Samuel 24:12-13
- Ezekiel 25:15-17
- Isaiah 47:3-5
- Leviticus 19:17-18
- Psalms 018:46-47
- Romans 12:19-21

Word Data:

- Strong’s: H1350, H3467, H5358, H5359, H5360, H6544, H6546, H8199, G1349, G1556, G1557, G1558, G2917, G3709

Uses:

- Jeremiah 5:7-9
- Jeremiah 5:26-29
- Jeremiah 9:7-9
- Jeremiah 11:18-20
- Jeremiah 15:15-16
- Jeremiah 20:10-11
- Jeremiah 46:10
- Jeremiah 48:42-44
- Jeremiah 50:14-15
- Jeremiah 50:27-28
- Jeremiah 51:5-6
- Jeremiah 51:36-37
- Jeremiah 51:54-56

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 fell into a river, so it is best if the tool that is described has a blade that can come loose from the wooden handle.

Bible References:

- 1 Kings 06:7-8
- 2 Kings 06:4-5
- Judges 09:48-49
- Luke 03:9
- Matthew 03:10-12
- Psalm 035:1-3

Word Data:

- Strong's: H1631, H4621, H7134, G513

Uses:

- Jeremiah 10:3-5
- Jeremiah 46:20-22

Azariah

Facts:

Azariah was the name of several men in the Old Testament.

- One Azariah is best known by his Babylonian name, Abednego. He was one of many Israelites from Judah who were captured by Nebuchadnezzar's army and taken to live in Babylon. Azariah and his fellow Israelites Hananiah and Mishael refused to worship the Babylonian king, so he had them thrown into a blazing furnace as punishment. But God protected them and they were not harmed at all.
- Uzziah king of Judah was also known as "Azariah."
- Another Azariah was an Old Testament high priest.
- In the time of the prophet Jeremiah, a man named Azariah wrongly urged the Israelites to disobey God by leaving their homeland.

(Translation suggestions: Translate Names)

(See also: Babylon, Daniel, Hananiah, Mishael, Jeremiah, Uzziah)

Bible References:

- 1 Chronicles 02:36-38
- 1 Kings 04:1-4
- 2 Chronicles 15:1-2
- Daniel 01:6-7
- Jeremiah 43:1-3

Word Data:

- Strong's: H5838

Uses:

- Jeremiah 43:1-3

Baal

Facts:

"Baal" means "lord" or "master" and was the name of the primary false god that was worshiped by the Canaanites.

- There were also local false gods that had "Baal" as part of their names, such as "Baal of Peor." Sometimes all these gods together are referred to as "the Baals."
- Some people had names that included the word "Baal" in them.
- The worship of Baal included evil practices such as sacrificing children and using prostitutes.
- At different time periods throughout their history, the Israelites also became deeply involved in Baal worship, following the example of the pagan nations around them.
- During the reign of King Ahab, God's prophet Elijah set up a test to prove to the people that Baal does not exist and that Yahweh is the only true God. As a result, the prophets of Baal were destroyed and the people started worshiping Yahweh again.

(Translation suggestions: How to Translate Names)

(See also: Ahab, Asherah, Elijah, false god, prostitute, Yahweh)

Bible References:

- 1 Kings 16:31-33
- 1 Samuel 07:3-4
- Jeremiah 02:7-8
- Judges 02:11-13
- Numbers 22:41

Examples from the Bible stories:

- **19:02** Ahab was an evil man who encouraged people to worship a false god named **Baal**.
- **19:06** All the people of the entire kingdom of Israel, including the 450 prophets of **Baal**, came to Mount Carmel. Elijah said to the people, "How long will you keep changing your mind? If Yahweh is God, serve him! If **Baal** is God, serve him!"
- **19:07** Then Elijah said to the prophets of **Baal**, "Kill a bull and prepare it as a sacrifice, but do not light the fire.
- **19:08** Then the prophets of **Baal** prayed to **Baal**, "Hear us, O **Baal**!"
- **19:12** So the people captured the prophets of **Baal**. Then Elijah took them away from there and killed them.

Word Data:

- Strong's: H1120, G896

Uses:

- Jeremiah 2:7-8
- Jeremiah 2:23-25
- Jeremiah 7:8-11
- Jeremiah 9:13-14
- Jeremiah 11:11-13
- Jeremiah 11:17
- Jeremiah 12:16-17
- Jeremiah 19:4-5
- Jeremiah 23:13-15
- Jeremiah 23:25-27
- Jeremiah 32:29-30
- Jeremiah 32:33-35

Baasha

Facts:

Baasha was one of Israel's evil kings, who influenced the Israelites to worship idols.

- Baasha was the third king of Israel and reigned for twenty-four years, during the time when Asa was king of Judah.
- He was a military commander who became king by killing the previous king, Nadab.
- During Baasha's reign there were many wars between the kingdoms of Israel and Judah, especially with King Asa of Judah.
- Baasha's many sins caused God to eventually remove him from office by his death.

(Translation suggestions: Translate Names)

(See also: Asa, idol)

Bible References:

- 1 Kings 15:16-17
- 2 Kings 09:9-10
- Jeremiah 41:8-9

Word Data:

- Strong's: H1201

Uses:

- Jeremiah 41:8-9

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, Judah, Nebuchadnezzar)

Bible References:

- 1 Chronicles 09:1-3
- 2 Kings 17:24-26
- Acts 07:43
- Daniel 01:1-2
- Ezekiel 12:11-13
- Matthew 01:9-11
- Matthew 01:15-17

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**.

Word Data:

- Strong's: H3778, H3779, H8152, H894, H895, H896, G897

Uses:

- Jeremiah 20:3-4
- Jeremiah 21:1-2
- Jeremiah 22:24-26
- Jeremiah 24:1-3
- Jeremiah 25:1-2
- Jeremiah 27:5-7
- Jeremiah 27:12-13
- Jeremiah 27:19-20
- Jeremiah 28:1-2
- Jeremiah 28:10-11
- Jeremiah 29:1-3
- Jeremiah 29:4-5
- Jeremiah 32:1-2
- Jeremiah 32:26-28
- Jeremiah 34:1-3
- Jeremiah 35:8-11
- Jeremiah 36:27-29
- Jeremiah 37:1-2
- Jeremiah 37:16-17
- Jeremiah 37:18-20
- Jeremiah 38:1-3
- Jeremiah 38:17-18
- Jeremiah 39:1-3
- Jeremiah 39:11-14
- Jeremiah 40:1-2
- Jeremiah 40:11-12
- Jeremiah 41:1-3
- Jeremiah 41:17-18
- Jeremiah 42:11-12
- Jeremiah 43:1-3
- Jeremiah 44:29-30
- Jeremiah 46:1-4
- Jeremiah 46:13-14
- Jeremiah 46:25-26

- Jeremiah 49:28-29
- Jeremiah 50:1-2
- Jeremiah 50:11-13
- Jeremiah 50:23-24
- Jeremiah 50:29-30
- Jeremiah 50:45-46
- Jeremiah 51:1-2
- Jeremiah 51:9-10
- Jeremiah 51:24
- Jeremiah 51:29
- Jeremiah 51:33
- Jeremiah 51:41-42
- Jeremiah 51:47-49
- Jeremiah 51:61-62
- Jeremiah 52:1-3
- Jeremiah 52:12-14
- Jeremiah 52:26-27

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:

- Daniel 05:10
- Isaiah 05:11-12
- Jeremiah 16:7-9
- Luke 05:29-32
- Song of Solomon 02:3-4

Word Data:

- Strong’s: H3739, H4797, H4960, H4961, H8354, G1173, G1403

Uses:

- Jeremiah 16:7-9

barley

Definition:

The term “barley” refers to a kind of grain that is used to make bread.

- The barley plant has a long stalk with a head at the top where the seeds or grains grow.
- Barley does well in warmer weather so it is often harvested in spring or summer.
- When barley is threshed, the edible seeds are separated from the worthless chaff.
- Barley grain is ground up into flour, which is then mixed with water or oil to make bread.
- If barley is not known, this could be translated as “grain called barley” or “barley grain.”

(See also: How to Translate Unknowns)

(See also: grain, thresh, wheat)

Bible References:

- 1 Chronicles 11:12-14
- Job 31:38-40
- Judges 07:13-14
- Numbers 05:15
- Revelation 06:5-6

Word Data:

- Strong’s: H8184, G2915, G2916

Uses:

- Jeremiah 41:8-9

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:

- 1 Samuel 02:5
- Galatians 04:26-27
- Genesis 11:29-30
- Job 03:6-7

Word Data:

- Strong’s: H4420, H6115, H6135, H6723, H7909, H7921, G692, G4723

Uses:

- Jeremiah 3:1-2
- Jeremiah 17:5-6

Baruch

Facts:

Baruch is the name of several men in the Old Testament.

- One Baruch (son of Zabbal) worked with Nehemiah to repair the walls of Jerusalem.
- Also during the time of Nehemiah, another Baruch (son of Kol-Hozeh) was one of the leaders who settled in Jerusalem after its walls were restored.
- A different Baruch (son of Neriah) was an assistant to the prophet Jeremiah, who helped him with various practical tasks such as writing down the messages God gave to Jeremiah and then reading them to the people.

(Translation suggestions: How to Translate Names)

(See also: disciple, Jeremiah, Jerusalem, Nehemiah, prophet)

Bible References:

- Jeremiah 32:10-12
- Jeremiah 36:4-6
- Jeremiah 43:1-3

Word Data:

- Strong's: G1263

Uses:

- Jeremiah 32:10-12
- Jeremiah 36:4-6
- Jeremiah 36:7-8
- Jeremiah 36:9-10
- Jeremiah 36:13-15
- Jeremiah 36:16-19
- Jeremiah 36:25-26
- Jeremiah 36:27-29
- Jeremiah 36:32
- Jeremiah 43:1-3
- Jeremiah 45:1-3

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 also: Egypt, oak, Sea of Galilee, Syria)

Bible References:

- 1 Kings 04:11-14
- Amos 04:1-2
- Jeremiah 22:20-21
- Joshua 09:9-10

Word Data:

- Strong’s: H1316

Uses:

- Jeremiah 22:20-21
- Jeremiah 50:19-20

beast

Facts:

In the Bible, the term “beast” is often just another way of saying “animal.”

- A wild beast is a type of animal that lives freely in the forest or fields and has not been trained by people.
- A domestic beast is an animal that lives with people and is kept for food or for performing work, such as plowing fields. Often the term “livestock” is used to refer to this kind of animal.
- The Old Testament book of Daniel and the New Testament book of Revelation describe visions which have beasts that represent evil powers and authorities that oppose God. (See: Metaphor)
- Some of these beasts are described as having strange features, such as several heads and many horns. They often have power and authority, indicating that they may represent countries, nations, or other political powers.
- Ways to translate this could include “creature” or “created thing” or “animal” or “wild animal,” depending on the context.

(See also: authority, Daniel, livestock, nation, power, reveal, Beelzebul)

Bible References:

- 1 Corinthians 15:31-32
- 1 Samuel 17:44-45
- 2 Chronicles 25:18-19
- Jeremiah 16:1-4
- Leviticus 07:21
- Psalms 049:12-13

Word Data:

- Strong’s: H338, H929, H1165, H2123, H2416, H2423, H2874, H3753, H4806, H7409, G2226, G2341, G2342, G2934, G4968, G5074

Uses:

- Jeremiah 7:33-34
- Jeremiah 12:3-4
- Jeremiah 16:1-4
- Jeremiah 19:6-9
- Jeremiah 21:6-7
- Jeremiah 28:12-14

- Jeremiah 31:27-28
- Jeremiah 32:43-44
- Jeremiah 33:10-11
- Jeremiah 34:20-22
- Jeremiah 36:27-29
- Jeremiah 50:3-5
- Jeremiah 50:38-40

beg, beggar

Definition:

The term “beg” means to urgently ask someone for something. It often refers to asking for money, but it is also commonly used to refer to pleading for something.

- Often people beg or plead when they strongly need something, but don’t know if the other person will give them what they ask for.
- A “beggar” is someone who regularly sits or stands in a public place to ask people for money.
- Depending on the context, this term could be translated as, “plead” or “urgently ask” or “demand money” or “regularly ask for money.”

(See also: plead)

Bible References:

- Luke 16:19-21
- Mark 06:56
- Matthew 14:34-36
- Psalm 045:12-13

Examples from the Bible stories:

***10:04** God sent frogs all over Egypt. Pharaoh **begged** Moses to take away the frogs. ***29:08** ”The king called the servant and said, ’You wicked servant! I forgave your debt because you **begged** me.” ***32:07** The demons **begged** Jesus, “Please do not send us out of this region!” There was a herd of pigs feeding on a nearby hill. So, the demons **begged** Jesus, “Please send us into the pigs instead!” ***32:10** The man who used to have the demons **begged** to go along with Jesus. ***35:11** His father came out and **begged** him to come and celebrate with them, but he refused.” ***44:01** One day, Peter and John were going to the Temple. As they approached the Temple gate, they saw a crippled man who was **begging** for money.

Word Data:

- Strong’s: H34, H7592, G154, G1871, G4319, G4434, G6075

Uses:

- Jeremiah 15:10-12
- Jeremiah 27:16-18

believe, believes, believed, 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:

- 1 John 03:23-24
- Acts 09:40-43
- Acts 28:23-24
- Genesis 15:6-8
- Genesis 45:24-26
- Habakkuk 01:5-7
- Job 09:16-18
- John 01:12-13
- Mark 01:14-15

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?"

Word Data:

- Strong's: H539, H540, G544, G569, G571, G3982, G4100, G4102, G4103, G4135

Uses:

- Jeremiah 28:15-17
- Jeremiah 29 General Notes
- Jeremiah 29:30-32
- Jeremiah 40:13-14
- Jeremiah 43 General Notes

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:

- 1 Corinthians 04:14-16
- 1 John 03:1-3
- 1 John 04:7-8
- Mark 01:9-11
- Mark 12:6-7
- Revelation 20:9-10
- Romans 16:6-8
- Song of Solomon 01:12-14

Word Data:

- Strong’s: H157, H1730, H2532, H3033, H3039, H4261, G25, G27, G5207

Uses:

- Jeremiah 11:14-16
- Jeremiah 12:7-9

Benjamin

Facts:

Benjamin was the youngest son born to Jacob and his wife Rachel. His name means, “son of my right hand.”

- He and his older brother Joseph were the only children of Rachel, who died after Benjamin was born.
- The descendants of Benjamin became one of the twelve tribes of Israel.
- King Saul was from the Israelite tribe of Benjamin.
- The apostle Paul was also from the tribe of Benjamin.

(Translation suggestions: How to Translate Names)

(See also: Israel, Jacob, Joseph (OT), Paul, Rachel, twelve tribes of Israel)

Bible References:

- 1 Chronicles 02:1-2
- 1 Kings 02:8-9
- Acts 13:21-22
- Genesis 35:16-20
- Genesis 42:1-4
- Genesis 42:35-36
- Philippians 03:4-5

Word Data:

- Strong’s: H1144, G958

Uses:

- Jeremiah 1:1-3
- Jeremiah 6:1-3
- Jeremiah 17:26-27
- Jeremiah 20:1-2
- Jeremiah 32:8-9
- Jeremiah 32:43-44
- Jeremiah 33:12-13
- Jeremiah 37:11-13
- Jeremiah 38:7-9

Bethel

Facts:

Bethel was a city located just north of Jerusalem in the land of Canaan. It was formerly called "Luz."

- After receiving God's promises for the first time, Abram (Abraham) built an altar to God near Bethel. The actual name of the city was not yet Bethel at that time, but it was usually referred to as "Bethel," which was better known.
- When fleeing from his brother Esau, Jacob stayed overnight near this city and slept outdoors on the ground there. While he was sleeping, he had a dream showing angels going up and down a ladder to heaven.
- This city did not have the name "Bethel" until after Jacob named it that. To make this clear, some translations may translate it as "Luz (later called Bethel)" in the passages about Abraham, as well as when Jacob first arrives there (before he changed the name).
- Bethel is mentioned often in the Old Testament and was a place where many important events happened.

(Translation suggestions: How to Translate Names)

(See also: Abraham, altar, Jacob, Jerusalem)

Bible References:

- Genesis 12:8-9
- Genesis 35:1-3
- Hosea 10:14-15
- Judges 01:22-24

Word Data:

- Strong's: H1008

Uses:

- Jeremiah 48:13-14

Bethlehem, Ephrathah

Facts:

Bethlehem was a small city in the land of Israel, near the city of Jerusalem. It was also known as "Ephrathah," which was probably its original name.

- Bethlehem has been called the "city of David," since King David was born there.
- The prophet Micah said that the Messiah would come from "Bethlehem Ephrathah."
- Fulfilling that prophecy, Jesus was born in Bethlehem, many years later.
- The name "Bethlehem" means "house of bread" or "house of food."

(See also: Caleb, David, Micah)

Bible References:

- Genesis 35:16-20
- John 07:40-42
- Matthew 02:4-6
- Matthew 02:16
- Ruth 01:1-2
- Ruth 01:19-21

Examples from the Bible stories:

***17:02** David was a shepherd from the town of **Bethlehem**. ***21:09** The prophet Isaiah prophesied that the Messiah would be born from a virgin. The prophet Micah said that he would be born in the town of **Bethlehem**. ***23:04** Joseph and Mary had to make a long journey from where they lived in Nazareth to **Bethlehem** because their ancestor was David whose hometown was **Bethlehem**. ***23:06** "The Messiah, the Master, has been born in **Bethlehem**!"

Word Data:

- Strong's: H376, H672, H1035, G965

Uses:

- Jeremiah 41:17-18

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, apostle)

Bible References:

- Acts 07:51-53
- John 06:64-65
- John 13:21-22
- Matthew 10:2-4
- Matthew 26:20-22

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.” â€¦ 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.

Word Data:

- Strong's: H7411, G3860, G4273

Uses:

- Jeremiah 3:19-20
- Jeremiah 5:10-13
- Jeremiah 12:5-6

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 translated as “tied” or “tied up” or “chained” or “obligated (to fulfill)” or “required to do.”

(See also: fulfill, peace, prison, servant, vow)

Bible References:

- Leviticus 08:6-7

Word Data:

- Strong's: H247, H481, H519, H615, H631, H632, H632, H640, H1366, H1367, H1379, H2280, H2706, H3256, H3533, H3729, H4147, H4148, H4205, H4562, H5650, H5656, H5659, H6029, H6123, H6616, H6696, H6872, H6887, H6887, H7194, H7405, H7573, H7576, H8198, H8244, H8379, G254, G331, G332, G1195, G1196, G1198, G1199, G1210, G1210, G1397, G1398, G1401, G1402, G2611, G2615, G3734, G3784, G3814, G4019, G4029, G4385, G4886, G4887, G5265

Uses:

- Jeremiah 5:4-6
- Jeremiah 39:6-7
- Jeremiah 40:1-2

blameless

Definition:

The term “blameless” literally means “without blame.” It is used to refer to a person who obeys God wholeheartedly, but it does not mean that the person is sinless.

- Abraham and Noah were considered blameless before God.
- A person who has a reputation for being “blameless” behaves in a way that honors God.
- According to one verse, a person who is blameless is “one who fears God and turns away from evil.”

Translation Suggestions:

- This could also be translated as “with no fault to his character” or “completely obedient to God” or “avoiding sin” or “keeping away from evil.”

Bible References:

- 1 Thessalonians 02:10-12
- 1 Thessalonians 03:11-13
- 2 Peter 03:14-16
- Colossians 01:21-23
- Genesis 17:1-2
- Philippians 02:14-16
- Philippians 03:6-7

Word Data:

- Strong’s: H5352, H5355, G273, G274, G298, G338, G410, G423

Uses:

- Jeremiah 2:35-37

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.

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:

- 1 Corinthians 10:14-17
- Acts 13:32-34
- Ephesians 01:3-4
- Genesis 14:19-20
- Isaiah 44:3-4
- James 01:22-25
- Luke 06:20-21
- Matthew 26:26
- Nehemiah 09:5-6
- Romans 04:9-10

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.

Word Data:

- Strong’s: H833, H835, H1288, H1289, H1293, G1757, G2127, G2128, G2129, G3106, G3107, G3108, G6050

Uses:

- Jeremiah 4:1-3
- Jeremiah 17:7-8
- Jeremiah 20:14-15
- Jeremiah 24 General Notes
- Jeremiah 31:23-26

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 also: flesh)

Bible References:

- 1 John 01:5-7
- 1 Samuel 14:31-32
- Acts 02:20-21
- Acts 05:26-28
- Colossians 01:18-20
- Galatians 01:15-17
- Genesis 04:10-12
- Psalms 016:4
- Psalms 105:28-30

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.

Word Data:

- Strong's: H1818, H5332, G129, G130, G131, G1420

Uses:

- Jeremiah 2:32-34
- Jeremiah 7:5-7
- Jeremiah 19:4-5
- Jeremiah 22:1-3
- Jeremiah 22:17-19
- Jeremiah 26:13-15
- Jeremiah 46:10
- Jeremiah 48:8-10
- Jeremiah 51:34-35

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:

- Deuteronomy 29:20-21
- Exodus 32:30-32
- Genesis 07:23-24
- Psalm 051:1-2

Word Data:

- Strong’s: H3971, H4229, G631, G1591, G1813

Uses:

- Jeremiah 18:21-23

body, bodies

Definition:

The term “body” literally refers to the physical body of a person or animal. This term is also used figuratively to refer to an object or whole group that has individual members.

- Often the term “body” refers to a dead person or animal. Sometimes this is referred to as a “dead body” or a “corpse.”
- When Jesus said to the disciples at his last Passover meal, “This (bread) is my body,” he was referring to his physical body that would be “broken” (killed) to pay for their sins.
- In the Bible, Christians as a group are referred to as the “body of Christ.”
- Just as a physical body has many parts, the “body of Christ” has many individual members.
- Each individual believer has a special function in the body of Christ to help the whole group work together to serve God and bring him glory.
- Jesus is also referred to as the “head” (leader) of the “body” of his believers. Just as a person’s head tells his body what to do, so Jesus is the one who guides and directs Christians as members of his “body.”

Translation Suggestions:

- The best way to translate this term would be with the word that is most commonly used to refer to a physical body in the project language. Make sure that the word used is not an offensive term.
- When referring collectively to believers, for some languages it may be more natural and accurate to say “spiritual body of Christ.”
- When Jesus says, “This is my body,” it is best to translate this literally, with a note to explain it if needed.
- Some languages may have a separate word when referring to a dead body, such as “corpse” for a person or “carcass” for an animal. Make sure the word used to translate this makes sense in the context and is acceptable.

(See also: head, spirit)

Bible References:

- 1 Chronicles 10:11-12
- 1 Corinthians 05:3-5
- Ephesians 04:4-6
- Judges 14:7-9
- Numbers 06:6-8
- Psalm 031:8-9
- Romans 12:4-5

Word Data:

- Strong's: H990, H1320, H1460, H1465, H1472, H1480, H1655, H3409, H4191, H5038, H5085, H5315, H6106, H6297, H7607, G4430, G4954, G4983, G5559

Uses:

- Jeremiah 7:31-32
- Jeremiah 9:25
- Jeremiah 16:1-4
- Jeremiah 34:4-5
- Jeremiah 34:20-22

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:

- Genesis 21:14-16
- Habakkuk 03:9-10
- Job 29:20-22
- Lamentations 02:3-4
- Psalms 058:6-8

Word Data:

- Strong's: H2671, H7198, G5115

Uses:

- Jeremiah 4:27-29
- Jeremiah 6:23-24
- Jeremiah 9:1-3
- Jeremiah 9:7-9
- Jeremiah 46:7-9
- Jeremiah 50:8-10
- Jeremiah 50:29-30
- Jeremiah 50:41-42
- Jeremiah 51:3-4
- Jeremiah 51:11-12
- Jeremiah 51:54-56

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, worship)

Bible References:

- 2 Kings 05:17-19
- Exodus 20:4-6
- Genesis 24:26-27
- Genesis 44:14-15
- Isaiah 44:19
- Luke 24:4-5
- Matthew 02:11-12
- Revelation 03:9-11

Word Data:

- Strong’s: H86, H3721, H3766, H5186, H5753, H5791, H6915, H7743, H7812, H7817, G1120, G2578, G2827, G4781, G4794

Uses:

- Jeremiah 2:20-22
- Jeremiah 13:8-11
- Jeremiah 16:10-11
- Jeremiah 22:8-9
- Jeremiah 25:5-6

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, yeast)

Bible References:

- Acts 02:46-47
- Acts 27:33-35
- Exodus 16:13-15
- Luke 09:12-14
- Mark 06:37-38
- Matthew 04:1-4
- Matthew 11:18-19

Word Data:

- Strong's: H2557, H3899, H4635, H4682, G106, G740, G4286

Uses:

- Jeremiah 37:21

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)

Bible References:

- Exodus 22:16-17
- Isaiah 62:5
- Joel 02:15-16

Word Data:

- Strong’s: H3618, G3565

Uses:

- Jeremiah 2:32-34
- Jeremiah 7:33-34
- Jeremiah 16:7-9
- Jeremiah 25:10-11
- Jeremiah 33:10-11

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 also: bride)

Bible References:

- Isaiah 62:5
- Joel 02:15-16
- John 03:29-30
- Luke 05:33-35
- Mark 02:18-19
- Mark 02:20-21
- Matthew 09:14-15

Word Data:

- Strong's: H2860, G3566

Uses:

- Jeremiah 7:33-34
- Jeremiah 25:10-11
- Jeremiah 33:10-11

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 also: How to Translate Unknowns)

(See also: armor, tabernacle, temple)

Bible References:

- 1 Kings 07:15-17
- 1 Samuel 17:37-38
- Daniel 02:44-45
- Exodus 25:3-7
- Revelation 01:14-16

Word Data:

- Strong’s: H5153, H5154, H5174, H5178, G5470, G5474, G5475

Uses:

- Jeremiah 1:17-19
- Jeremiah 6:27-30
- Jeremiah 15:10-12
- Jeremiah 39:6-7
- Jeremiah 52:9-11
- Jeremiah 52:17-19

brother, brothers

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, God the Father, sister, spirit)

Bible References:

- Acts 07:26-28
- Genesis 29:9-10
- Leviticus 19:17-18
- Nehemiah 03:1-2
- Philippians 04:21-23
- Revelation 01:9-11

Word Data:

- Strong's: H251, H252, H264, H1730, H2992, H2993, H2994, H7453, G80, G81, G2385, G2455, G2500, G4613, G5360, G5569

Uses:

- Jeremiah 7:12-15
- Jeremiah 9:4-6
- Jeremiah 23:35-36
- Jeremiah 29:15-17
- Jeremiah 31:33-34
- Jeremiah 34:17-18

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:

- 2 Thessalonians 03:6-9
- Galatians 06:1-2
- Galatians 06:3-5
- Genesis 49:14-15
- Matthew 11:28-30
- Matthew 23:4-5

Word Data:

- Strong’s: H92, H3053, H4614, H4853, H4858, H4864, H4942, H5445, H5447, H5448, H5449, H5450, H6006, G4, G916, G922, G1117, G2347, G2599, G2655, G5413

Uses:

- Jeremiah 17:21-23

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, ox, priest, sacrifice)

Bible References:

- Exodus 40:5-7
- Genesis 08:20-22
- Genesis 22:1-3
- Leviticus 03:3-5
- Mark 12:32-34

Word Data:

- Strong’s: H801, H5930, H7133, H8548, G3646

Uses:

- Jeremiah 6:20-22
- Jeremiah 7:21-23
- Jeremiah 14:10-12
- Jeremiah 17:26-27
- Jeremiah 19:4-5
- Jeremiah 33:17-18

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)

Bible References:

- 2 Kings 09:9-10
- Genesis 35:4-5
- Jeremiah 25:32-33
- Luke 16:22-23
- Matthew 27:6-8
- Psalm 079:1-3

Word Data:

- Strong’s: H6900, H6912, H6913, G1779, G1780, G2290, G4916, G5027

Uses:

- Jeremiah 7:31-32
- Jeremiah 8:1-3
- Jeremiah 14:15-16
- Jeremiah 16:1-4
- Jeremiah 16:5-6

- Jeremiah 19:10-11
- Jeremiah 20:5-6
- Jeremiah 22:17-19
- Jeremiah 25:32-33
- Jeremiah 31:38-40
- Jeremiah 43:8-10

call, calls, calling, called

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 also: pray)

Bible References:

- 1 Kings 18:22-24
- 1 Thessalonians 04:7-8
- 2 Timothy 01:8-11
- Ephesians 04:1-3
- Galatians 01:15-17
- Matthew 02:13-15
- Philippians 03:12-14

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Word Data:

- Strong's: H559, H2199, H4744, H6817, H7121, H7123, G154, G363, G1458, G1528, G1941, G1951, G2028, G2046, G2564, G2821, G2822, G2840, G2919, G3004, G3106, G3333, G3343, G3603, G3686, G3687, G4316, G4341, G4377, G4779, G4867, G5455, G5537, G5581

Uses:

- Jeremiah 1:15-16
- Jeremiah 6:27-30
- Jeremiah 7:31-32
- Jeremiah 10:23-25
- Jeremiah 11:14-16
- Jeremiah 14:10-12
- Jeremiah 20:3-4
- Jeremiah 20:16-18
- Jeremiah 25:27-29
- Jeremiah 29:12-14
- Jeremiah 30:14-15
- Jeremiah 32:33-35
- Jeremiah 33:1-3
- Jeremiah 34:15-16
- Jeremiah 35:17
- Jeremiah 36:4-6

camel

Definition:

A camel is a large, four legged animal with one or two humps on its back. (See also: 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 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:

- 1 Chronicles 05:20-22
- 2 Chronicles 09:1-2
- Exodus 09:1-4
- Mark 10:23-25
- Matthew 03:4-6
- Matthew 19:23-24

Word Data:

- Strong's: H327, H1581, G2574

Uses:

- Jeremiah 2:23-25
- Jeremiah 49:28-29

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, exile, prison, seize)

Bible References:

- 2 Corinthians 10:5-6
- Isaiah 20:3-4
- Jeremiah 43:1-3
- Luke 04:18-19

Word Data:

- Strong’s: H1123, H1473, H1540, H1546, H1547, H2925, H6808, H7617, H7622, H7628, H7633, H7870, G161, G162, G163, G164, G2221

Uses:

- Jeremiah 13:15-17
- Jeremiah 15:1-2
- Jeremiah 20:3-4
- Jeremiah 22:22-23
- Jeremiah 27:19-20
- Jeremiah 28:3-4
- Jeremiah 28:5-7
- Jeremiah 29:1-3
- Jeremiah 30:10-11
- Jeremiah 30:16-17
- Jeremiah 43:1-3
- Jeremiah 43:11-13
- Jeremiah 46:27-28
- Jeremiah 48:6-7
- Jeremiah 48:11-12
- Jeremiah 48:46-47
- Jeremiah 49:3-4

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)

Bible References:

- 1 Kings 18:18-19
- 1 Samuel 15:12-13
- Jeremiah 46:18-19
- Micah 07:14-15

Word Data:

- Strong's: H3760, H3761, H3762

Uses:

- Jeremiah 2:7-8
- Jeremiah 46:18-19
- Jeremiah 50:19-20

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, demon-possessed, lots)

Bible References:

- Acts 07:17-19
- Mark 03:13-16
- Mark 09:28-29
- Matthew 07:21-23
- Matthew 09:32-34
- Matthew 12:24-25
- Matthew 17:19-21

Word Data:

- Strong’s: H1272, H1644, H1920, H3423, H7971, H7993, G1544

Uses:

- Jeremiah 18:5-8
- Jeremiah 23:1-2
- Jeremiah 23:3-4
- Jeremiah 24:8-10
- Jeremiah 32:36-37

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, sacrifice, temple)

Bible References:

- 1 Chronicles 14:1-2
- 1 Kings 07:1-2
- Isaiah 02:12-13
- Zechariah 11:1-3

Word Data:

- Strong’s: H730

Uses:

- Jeremiah 22:6-7

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)

Bible References:

- Daniel 02:34-35
- Job 21:16-18
- Luke 03:17
- Matthew 03:10-12

Word Data:

- Strong's: H2842, H4671, H5784, H8401, G892

Uses:

- Jeremiah 13:22-24

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:

- Acts 07:4-5
- Ezekiel 01:1-3
- Genesis 11:27-28
- Genesis 11:31-32
- Genesis 15:6-8
- Isaiah 13:19-20

Word Data:

- Strong's: H3679, H3778, H3779, G5466

Uses:

- Jeremiah 21:3-5
- Jeremiah 22:24-26
- Jeremiah 24:4-7
- Jeremiah 25:12-14
- Jeremiah 32:3-5
- Jeremiah 32:24-25
- Jeremiah 32:29-30
- Jeremiah 32:43-44
- Jeremiah 33:4-5
- Jeremiah 35:8-11
- Jeremiah 37:3-5

- Jeremiah 37:6-8
- Jeremiah 37:9-10
- Jeremiah 37:11-13
- Jeremiah 37:14-15
- Jeremiah 38:1-3
- Jeremiah 38:17-18
- Jeremiah 38:22-23
- Jeremiah 39:4-5
- Jeremiah 40:9-10
- Jeremiah 41:1-3
- Jeremiah 41:17-18
- Jeremiah 43:1-3
- Jeremiah 50:1-2
- Jeremiah 50:8-10
- Jeremiah 50:25-26
- Jeremiah 50:35-37
- Jeremiah 50:45-46
- Jeremiah 51:3-4
- Jeremiah 51:24
- Jeremiah 51:34-35
- Jeremiah 51:54-56
- Jeremiah 52:6-8
- Jeremiah 52:17-19

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 also: How to Translate Unknowns)

(See also: Egypt, Rome)

Bible References:

- 1 Kings 09:22
- 2 Chronicles 18:28-30
- Acts 08:29-31
- Acts 08:36-38
- Daniel 11:40-41
- Exodus 14:23-25
- Genesis 41:42-43

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.

Word Data:

- Strong's: H668, H2021, H4817, H4818, H5699, H7393, H7395, H7396, H7398, G716, G4480

Uses:

- Jeremiah 4:13-15
- Jeremiah 17:24-25
- Jeremiah 22:4-5
- Jeremiah 46:7-9
- Jeremiah 47:3-4
- Jeremiah 50:35-37
- Jeremiah 51:20-21

chief

Definition:

The term “chief” refers to the most powerful or most important leader of a particular group.

- Examples of this include, “chief musician,” “chief priest,” and “chief tax collector.” and “chief ruler.”
- It can also be used for the head of a specific family, as in Genesis 36 where certain men are named as “chiefs” of their family clans. In this context, the term “chief” could also be translated as “leader” or “head father.”
- When used to describe a noun, this term could be translated as “leading” or “ruling,” as in “leading musician” or “ruling priest.”

(See also: chief priests, priest, tax collector)

Bible References:

- Daniel 01:11-13
- Ezekiel 26:15-16
- Luke 19:1-2
- Psalm 004:1

Word Data:

- Strong’s: H47, H441, H5057, H5387, H5632, H6496, H7218, H7225, H7227, H7229, H7262, H8269, H8334, G749, G750, G754, G4410, G4413, G5506

Uses:

- Jeremiah 31:7
- Jeremiah 37:11-13
- Jeremiah 40:1-2
- Jeremiah 41:10

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 it 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, believer, beloved)

Bible References:

- 1 John 02:27-29
- 3 John 01:1-4
- Galatians 04:19-20
- Genesis 45:9-11
- Joshua 08:34-35
- Nehemiah 05:4-5

Word Data:

- Strong's: H1069, H1121, H1123, H1129, H1323, H1397, H1580, H2029, H2030, H2056, H2138, H2145, H2233, H2945, H3173, H3205, H3206, H3208, H3211, H3243, H3490, H4392, H5271, H5288, H5290, H5759, H5764, H5768, H5953, H6185, H7908, H7909, H7921, G730, G815, G1025, G1064, G1471, G3439, G3515, G3516, G3808, G3812, G3813, G3816, G5040, G5041, G5042, G5043, G5044, G5206, G5207, G5388

Uses:

- Jeremiah 17:1-2
- Jeremiah 18:21-23
- Jeremiah 30:6-7
- Jeremiah 31:15
- Jeremiah 32:16-18
- Jeremiah 47:3-4
- Jeremiah 48:3-5
- Jeremiah 49:1-2

chosen one, chosen ones, choose, chosen people, Chosen One, 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.” This 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 also: appoint, Christ)

Bible References:

- 2 John 01:1-3
- Colossians 03:12-14
- Ephesians 01:3-4
- Isaiah 65:22-23
- Luke 18:6-8
- Matthew 24:19-22

- Romans 08:33-34

Word Data:

- Strong's: H970, H972, H977, H1254, H1262, H1305, H4005, H6901, G138, G140, G1586, G1588, G1589, G1951, G4400, G4401, G4758, G4899, G5500

Uses:

- Jeremiah 01 General Notes
- Jeremiah 33:23-24

circumcise, circumcised, circumcision

Definition:

The term “circumcise” means to cut off the foreskin of a man or male child. A circumcision ceremony may be performed in connection with this.

- God commanded Abraham to circumcise every male among his family and servants as a sign of God’s covenant with them.
- God also commanded Abraham’s descendants to continue to do this for every baby boy born into their households.
- The phrase, “circumcision of the heart” refers figuratively to the “cutting away” or removal of sin from a person.
- In a spiritual sense, “the circumcised” refers to people whom God has purified from sin through the blood of Jesus and who are his people.
- The term “uncircumcised” refers to those who have not been circumcised physically. It can also refer figuratively to those who have not been circumcised spiritually, who do not have a relationship with God.

Translation Suggestions:

- If the culture of the target language performs circumcisions on males, the word used to refer to this should be used for this term.
- Other ways to translate this term would be, “cut around” or “cut in a circle” or “cut off the foreskin.”
- In cultures where circumcision is not known, it may be necessary to explain it in a footnote or glossary.
- Make sure the term used to translate this does not refer to females. It may be necessary to translate this with a word or phrase that includes the meaning of “male.”

(See also: How to Translate Unknowns)

(See also: uncircumcised, covenant)

Bible References:

- Acts 10:44-45
- Acts 11:1-3
- Acts 15:1-2
- Colossians 02:10-12
- Exodus 12:47-48
- Galatians 05:3-4
- Genesis 17:9-11
- Genesis 17:12-14

- Joshua 05:2-3
- Philippians 03:1-3

Examples from the Bible stories:

- **05:03** "You must **circumcise** every male in your family."
- **05:05** That day Abraham **circumcised** all the males in his household.

Word Data:

- Strong's: H4135, H4139, H5243, G203, G1986, G4059, G4061

Uses:

- Jeremiah 4:4-6
- Jeremiah 09 General Notes
- Jeremiah 9:25

clan

Definition:

The term “clan” refers to a group of extended family members who come from a common ancestor.

- In the Old Testament, the Israelites were counted according to their clans, or family groups.
- Clans were normally named after their most well-known ancestor.
- Individual people were sometimes referred to by the name of their clan. An example of this is when Moses’ father-in-law Jethro is sometimes called by his clan name, Reuel.
- Clan could be translated as “family group” or “extended family” or “relatives.”

(See also: family, Jethro, tribe)

Bible References:

- 1 Chronicles 06:33-35
- Genesis 10:2-5
- Genesis 36:15-16
- Genesis 36:29-30
- Genesis 36:40-43
- Joshua 15:20
- Numbers 03:38-39

Word Data:

- Strong’s: H1, H441, H1004, H4940

Uses:

- Jeremiah 31:1-3
- Jeremiah 35:1-2

clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes

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, unclean, sacrifice)

Bible References:

- Deuteronomy 12:15-16
- Ezekiel 24:13
- Genesis 07:1-3
- Genesis 07:8-10
- James 04:8-10
- Luke 05:12-13
- Proverbs 20:29-30
- Psalms 051:7-9

translationWordsclean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes

Word Data:

- Strong's: H1249, H1252, H1305, H2134, H2135, H2141, H2398, H2548, H2834, H2889, H2890, H2891, H2893, H3001, H3722, H5352, H5355, H5356, H6565, H6663, H8552, H8562, G2511, G2512, G2513, G3689

Uses:

- Jeremiah 2:20-22
- Jeremiah 4:11-12
- Jeremiah 4:13-15
- Jeremiah 13:25-27
- Jeremiah 43:11-13

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, Holy Spirit)

Bible References:

- 1 Thessalonians 05:8-11
- 2 Corinthians 01:3-4
- 2 Samuel 10:1-3
- Acts 20:11-12

Word Data:

- Strong’s: H2505, H5150, H5162, H5165, H5564, H8575, G302, G2174, G3870, G3874, G3875, G3888, G3890, G3931

Uses:

- Jeremiah 16:7-9
- Jeremiah 31:15

command, commands, commanded, commandment, commandments

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, law, Ten Commandments)

Bible References:

- Luke 01:5-7
- Matthew 01:24-25
- Matthew 22:37-38
- Matthew 28:20
- Numbers 01:17-19
- Romans 07:7-8

Word Data:

- Strong's: H559, H560, H565, H1696, H1697, H1881, H2706, H2708, H2710, H2941, H2942, H2951, H3027, H3982, H3983, H4406, H4662, H4687, H4929, H4931, H4941, H5057, H5713, H5749, H6213, H6310, H6346, H6490, H6673, H6680, H7101, H7218, H7227, H7262, H7761, H7970, H8269, G1263, G1291, G1296, G1297, G1299, G1690, G1778, G1781, G1785, G2003, G2004, G2008, G2036, G2753, G3056, G3726, G3852, G3853, G4367, G4483, G4487, G5506

Uses:

- Jeremiah 1:7-8
- Jeremiah 1:17-19
- Jeremiah 4:11-12
- Jeremiah 7:21-23
- Jeremiah 7:31-32
- Jeremiah 11:3-5
- Jeremiah 14:13-14
- Jeremiah 17:21-23
- Jeremiah 19:4-5
- Jeremiah 23:31-32
- Jeremiah 23:37-40
- Jeremiah 25:7-9
- Jeremiah 26:1-3
- Jeremiah 27:1-4
- Jeremiah 29:22-23
- Jeremiah 32:10-12
- Jeremiah 32:22-23
- Jeremiah 32:33-35
- Jeremiah 34:20-22
- Jeremiah 35:5-7
- Jeremiah 35:8-11
- Jeremiah 36:4-6
- Jeremiah 36:25-26
- Jeremiah 38:10-11
- Jeremiah 47:5-7
- Jeremiah 50:21-22
- Jeremiah 51:59-60

commander

Definition:

The term “commander” refers to a leader of an army who is responsible for leading and commanding a certain group of soldiers.

- 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, ruler, centurion)

Bible References:

- 1 Chronicles 11:4-6
- 2 Chronicles 11:11-12
- Daniel 02:14-16
- Mark 06:21-22
- Proverbs 06:6-8

Word Data:

- Strong’s: H2710, H2951, H1169, H4929, H5057, H6346, H7101, H7262, H7218, H7227, H7229, H7990, H8269, G5506

Uses:

- Jeremiah 40:5-6
- Jeremiah 40:13-14
- Jeremiah 41:11-12
- Jeremiah 41:15-16
- Jeremiah 42:1-3
- Jeremiah 42:7-10
- Jeremiah 43:4-7
- Jeremiah 51:27-28
- Jeremiah 52:12-14

commit, committed, commitment

Definition:

The terms “commit” and “commitment” refers to making a decision or promising to do something.

- A person who promises to do something is also described as being “committed” to doing it.
- To “commit” to someone a certain task means to assign that task to that person. For example, in 2 Corinthians Paul says that God has “committed” (or “given”) to us the ministry of helping people be reconciled to God.
- The terms “commit” and “committed” also often refer to doing a certain wrong action such as “commit a sin” or “commit adultery” or “commit murder.”
- The expression “committed to him the task” could also be translated as “gave him the task” or “entrusted to him the task” or “assigned the task to him.”
- The term “commitment” could be translated by, “task that was given” or “promise that was made.”

(See also: adultery, faithful, promise, sin)

Bible References:

- 1 Chronicles 28:6-7
- 1 Peter 02:21-23
- Jeremiah 02:12-13
- Matthew 13:40-43
- Psalm 058:1-2

Word Data:

- Strong’s: H539, H817, H1361, H1497, H1500, H1540, H1556, H2181, H2388, H2398, H2399, H2403, H5003, H4560, H4603, H5003, H5753, H5766, H5771, H6213, H6466, H7683, H7760, H7847, G264, G2038, G2716, G3429, G3431, G3860, G3872, G3908, G4102, G4160, G4203

Uses:

- Jeremiah 2:12-13

companion

Facts:

The term “companion” refers to a person who goes with someone else or who is associated with someone else, such as in a friendship or marriage.

- Companions go through experiences together, share meals together, and support and encourage each other.
- Depending on the context, this term could also be translated with a word or phrase that means, “friend” or “fellow traveler” or “supporting-person who goes with.”

Bible References:

- Ezekiel 37:15-17
- Hebrews 01:8-9
- Proverbs 02:16-17
- Psalms 038:11-12

Word Data:

- Strong’s: H251, H441, H2269, H2270, H2271, H2273, H2278, H3674, H3675, H4828, H7453, H7462, H7464, G2844, G3353, G4791, G4898, G4904

Uses:

- Jeremiah 41:8-9
- Jeremiah 41:15-16

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:

- Daniel 01:8-10
- Hosea 13:14
- James 05:9-11
- Jonah 04:1-3
- Mark 01:40-42
- Romans 09:14-16

Word Data:

- Strong’s: H2550, H7349, H7355, H7356, G1653, G3356, G3627, G4697, G4834, G4835

Uses:

- Jeremiah 6:23-24
- Jeremiah 12:14-15
- Jeremiah 13:12-14
- Jeremiah 15:5-7
- Jeremiah 21:6-7
- Jeremiah 30:18-19

- Jeremiah 31:13-14
- Jeremiah 42:11-12
- Jeremiah 50:41-42

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, believer, bold, faithful, hope, trust)

Bible References:

{{topic>confidence&nocomments}}

Word Data:

- Strong’s: H982, H983, H985, H986, H3689, H3690, H4009, G1340, G2292, G3954, G3982, G4006, G5287

Uses:

- Jeremiah 17:7-8

confirm, confirmation

Definition:

The terms “confirm” and “confirmation” refer to stating or assuring that something is true or sure or trustworthy.

- In the Old Testament, God tells his people that he will “confirm” his covenant with them. This means he is stating that he will keep the promises he made in that covenant.
- When a king is “confirmed” it means that the decision to make him king has been agreed upon and supported by the people.
- To confirm what someone wrote means to say that what was written is true.
- The “confirmation” of the gospel means teaching people about the good news of Jesus in such a way that it shows that it is true.
- To give an oath “as confirmation” means to solemnly state or swear that something is true or trustworthy.
- Ways to translate “confirm” could include, “state as true” or “prove to be trustworthy” or “agree with” or “assure” or “promise,” depending on the context.

(See also: covenant, oath, trust)

Bible References:

- 1 Chronicles 16:15-18
- 2 Corinthians 01:21-22
- 2 Kings 23:3
- Hebrews 06:16-18

Word Data:

- Strong’s: H553, H559, H1396, H3045, H3559, H4390, H4672, H5414, H5975, H6213, H6965, G950, G951, G1991, G2964, G3315, G4300, G4972

Uses:

- Jeremiah 11:3-5
- Jeremiah 28:5-7

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 also: devour, wrath)

Bible References:

- 1 Kings 18:38-40
- Deuteronomy 07:16
- Jeremiah 03:23-25
- Job 07:8-10
- Numbers 11:1-3

Word Data:

- Strong’s: H398, H402, H1086, H1104, H1197, H1497, H1846, H2000, H2628, H3615, H3617, H3631, H3857, H4127, H4529, H4743, H5486, H5487, H5595, H6244, H6789, H7332, H7646, H7829, H8046, H8552, G355, G1159, G2618, G2654, G2719, G5315, G5723

Uses:

- Jeremiah 3:23-25

- Jeremiah 5:14-15
- Jeremiah 5:16-17
- Jeremiah 6:27-30
- Jeremiah 8:16-17
- Jeremiah 10:23-25
- Jeremiah 15:3-4
- Jeremiah 17:26-27
- Jeremiah 19:6-9
- Jeremiah 21:13-14
- Jeremiah 30:16-17

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)

Bible References:

- Ezekiel 20:42-44
- Galatians 06:6-8
- Genesis 06:11-12
- Matthew 12:33-35
- Psalm 014:1

Word Data:

- Strong’s: H1097, H1605, H2254, H2610, H4167, H4743, H4889, H4893, H7843, H7844, H7845, G853, G862, G1311, G1312, G2585, G2704, G4550, G4595, G5349, G5351, G5356

Uses:

- Jeremiah 6:27-30

council

Definition:

A council is a group of people who meet to discuss, give advice, and make decisions about important matters.

- A council is usually organized in an official and somewhat permanent way for a specific purpose, such as making decisions about legal matters.
- The "Jewish Council" in Jerusalem, also known as the "Sanhedrin," had 70 members, which included Jewish leaders such as chief priests, elders, scribes, Pharisees, and Sadducees who met regularly to decide matters of Jewish law. It was this council of religious leaders who put Jesus on trial and decided that he should be killed.
- There were also smaller Jewish councils in other cities.
- The apostle Paul was brought before a Roman council when he was arrested for teaching the gospel.
- Depending on the context, the word "council" could also be translated as "legal assembly" or "political assembly."
- To be "in council" means to be in a special meeting to decide something.
- Note that this is a different word than "counsel," which means, "wise advice."

(See also: assembly, counsel, Pharisee, law, priest, Sadducee, scribe)

Bible References:

- Acts 07:57-58
- Acts 24:20-21
- John 03:1-2
- Luke 22:66-68
- Mark 13:9-10
- Matthew 05:21-22
- Matthew 26:59-61

Word Data:

- Strong's: H4186, H5475, H7277, G1010, G4824, G4892

Uses:

- Jeremiah 23:16-18

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, Holy Spirit, wise)

Bible References:

Word Data:

- Strong’s: H1697, H1847, H1875, H1884, H1907, H2940, H3245, H3272, H3289, H3982, H4156, H4431, H5475, H5779, H5843, H6440, H6963, H6098, H7592, H8458, G1010, G1011, G1012, G1106, G4823, G4824, G4825

Uses:

- Jeremiah 18:18-20
- Jeremiah 37:6-8
- Jeremiah 38:14-16

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:

- 2 Kings 20:4-5
- Exodus 27:9-10
- Jeremiah 19:14-15
- Luke 22:54-55
- Matthew 26:69-70
- Numbers 03:24-26
- Psalms 065:4

Word Data:

- Strong’s: H1004, H1508, G2681, H2691, H5835, H6503, H7339, G833, G933, G4259

Uses:

- Jeremiah 19:14-15
- Jeremiah 26:1-3
- Jeremiah 32:1-2
- Jeremiah 33:1-3
- Jeremiah 36:9-10
- Jeremiah 36:20-22
- Jeremiah 37:21
- Jeremiah 38:6
- Jeremiah 38:12-13
- Jeremiah 38:27-28
- Jeremiah 39:11-14

covenant faithfulness, covenant loyalty, loving kindness, unfailing love

Definition:

This term is used to describe God's commitment to fulfill the promises that he made to his people.

- God made promises to the Israelites in formal agreements called "covenants."
- The "covenant faithfulness" or "covenant loyalty" of Yahweh refers to the fact that he keeps his promises to his people.
- God's 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, grace, Israel, people of God, promise)

Bible References:

- Ezra 03:10-11
- Numbers 14:17-19

Word Data:

- Strong's: H2617

Uses:

- Jeremiah 2:1-3
- Jeremiah 9:23-24
- Jeremiah 16:5-6
- Jeremiah 31:1-3
- Jeremiah 32:16-18
- Jeremiah 33 General Notes
- Jeremiah 33:10-11

covenant, covenants

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:

- 2 Kings 18:11-12
- 2 Samuel 23:5
- Acts 07:6-8
- Exodus 34:10-11
- Galatians 03:17-18
- Genesis 09:11-13
- Genesis 17:7-8
- Genesis 31:43-44
- Joshua 24:24-26
- Luke 01:72-75
- Mark 14:22-25

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.

Word Data:

- Strong's: H1285, H3772, G802, G1242, G4934

Uses:

- Jeremiah 11 General Notes
- Jeremiah 11:1-2
- Jeremiah 14:21-22
- Jeremiah 22:8-9
- Jeremiah 31:31-32
- Jeremiah 32:38-40
- Jeremiah 33:19-22
- Jeremiah 34:12-14
- Jeremiah 44:22-23
- Jeremiah 49 General Notes
- Jeremiah 50:3-5
- Jeremiah 51 General Notes

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 also: How to Translate Unknowns)

(See also: heifer, ox, yoke)

Bible References:

- 1 Kings 01:9-10
- 1 Samuel 01:24-25
- 2 Chronicles 11:13-15
- Luke 13:15-16
- Matthew 22:4

Word Data:

- Strong’s: H47, H929, H1165, H1241, H4399, H4735, H4806, H5695, H5697, H6499, H6510, H6629, H7716, H7794, H7921, H8377, H8450, G2353, G2934, G3447, G3448, G4165, G5022

Uses:

- Jeremiah 3:23-25
- Jeremiah 5:16-17
- Jeremiah 9:10-12
- Jeremiah 31:18-20
- Jeremiah 34:17-18
- Jeremiah 46:20-22
- Jeremiah 50:11-13
- Jeremiah 50:27-28

- Jeremiah 52:20-21

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 also: God, good news, world)

Bible References:

se, “since the creation of the world” means, ”since the time when God created the world was created.

- 1 Corinthians 11:9-10
- 1 Peter 04:17-19
- Colossians 01:15-17

- Galatians 06:14-16
- Genesis 01:1-2
- Genesis 14:19-20

Word Data:

- Strong's: H3335, H4639, H6213, H6385, H7069, G2041, G2602, G2675, G2936, G2937, G2939, G4160, G5480

Uses:

- Jeremiah 31:21-22

creature

Definition:

The term “creature” refers to all the living beings that God created, both humans and animals.

- The prophet Ezekiel described seeing “living creatures” in his vision of the glory of God. He did not know what they were, so he gave them this very general label.
- Note that the term “creation” has a different meaning since it includes everything God created, both living and nonliving things (such as land, water, and stars). The term “creature” only includes living things.

Translation Suggestions

- Depending on the context, “creature” could be translated as, “being” or “living being” or “created being.”
- The plural, “creatures” could be translated as “all living things” or “people and animals” or “animals” or “human beings.”

(See also: create)

Bible References:

- Daniel 04:10-12
- Ezekiel 01:7-9
- Joshua 10:28
- Leviticus 11:46-47
- Revelation 19:3-4

Word Data:

- Strong’s: H255, H1320, H1321, H1870, H2119, H2416, H4639, H5315, H5971, H7430, H8318, G2226, G2937, G2938

Uses:

- Jeremiah 12:7-9

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, king, olive)

Bible References:

- John 19:1-3
- Lamentations 05:15-16
- Matthew 27:27-29
- Philippians 04:1-3
- Psalms 021:3-4
- Revelation 03:9-11

Word Data:

- Strong’s: H2213, H3803, H3804, H4502, H5145, H5849, H5850, H6936, G1238, G4735, G4737

Uses:

- Jeremiah 13:18-19

curse, cursed, curses, cursing

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)

Bible References:

- 1 Samuel 14:24-26
- 2 Peter 02:12-14
- Galatians 03:10-12
- Galatians 03:13-14
- Genesis 03:14-15
- Genesis 03:17-19
- James 03:9-10
- Numbers 22:5-6
- Psalms 109:28-29

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.

Word Data:

- Strong's: H422, H423, H779, H1288, H2763, H2764, H3994, H5344, H6895, H7043, H7045, H7621, H8381, G331, G332, G685, G1944, G2551, G2652, G2653, G2671, G2672, G6035

Uses:

- Jeremiah 11:3-5
- Jeremiah 15:10-12
- Jeremiah 17:5-6
- Jeremiah 20:14-15
- Jeremiah 24:8-10
- Jeremiah 25:17-18
- Jeremiah 26:4-6
- Jeremiah 29:18-19
- Jeremiah 29:22-23
- Jeremiah 42:18-19
- Jeremiah 44:7-8
- Jeremiah 44:11-12
- Jeremiah 44:22-23
- Jeremiah 48:8-10
- Jeremiah 49 General Notes
- Jeremiah 49:12-13
- Jeremiah 51 General Notes

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, Canaan, Egypt, Ethiopia)

Bible References:

- 1 Chronicles 01:8-10
- Ezekiel 29:8-10
- Genesis 02:13-14
- Genesis 10:6-7
- Jeremiah 13:22-24

Word Data:

- Strong's: H3568, H3569, H3570

Uses:

- Jeremiah 13:22-24
- Jeremiah 38:7-9
- Jeremiah 39:15-16
- Jeremiah 46:7-9

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:

- Genesis 17:12-14
- Judges 21:6-7
- Proverbs 23:17-18

Word Data:

- Strong’s: G609, G851, G1581, G2407, G5257, H1214, H1219, H1438, H1468, H1494, H1504, H1629, H1820, H1824, H1826, H2498, H2686, H3582, H3772, H5243, H5352, H6202, H6789, H6990, H7082, H7088, H7096, H7112, H7113

Uses:

- Jeremiah 7:27-28
- Jeremiah 11:18-20
- Jeremiah 22:6-7
- Jeremiah 44:7-8
- Jeremiah 47:3-4

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, Assyria, believer, Syria)

Bible References:

- 2 Chronicles 24:23-24
- Acts 09:1-2
- Acts 09:3-4
- Acts 26:12-14
- Galatians 01:15-17
- Genesis 14:15-16

Word Data:

- Strong's: H1833, H1834, G1154

Uses:

- Jeremiah 49:23-25

Dan

Facts:

Dan was the fifth son of Jacob and was one of the twelve tribes of Israel.The region settled by the tribe of Dan in the northern part of Canaan also was given this name.

- During the time of Abram, there was a city named Dan located west of Jerusalem.
- Years later, during the time the nation of Israel entered the promised land, a different city named Dan was located about 60 miles north of Jerusalem.
- The term “Danites” refers to the descendants of Dan, who were also members of his clan.

(Translation suggestions: How to Translate Names)

(See also: Canaan, Jerusalem, twelve tribes of Israel)

Bible References:

- 1 Chronicles 12:34-35
- 1 Kings 04:24-25
- Exodus 01:1-5
- Genesis 14:13-14
- Genesis 30:5-6

Word Data:

- Strong’s: H1835, H1839, H2051

Uses:

- Jeremiah 4:13-15
- Jeremiah 8:16-17

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, dominion, kingdom, light, redeem, righteous)

Bible References:

- 1 John 01:5-7
- 1 John 02:7-8
- 1 Thessalonians 05:4-7
- 2 Samuel 22:10-12
- Colossians 01:13-14
- Isaiah 05:29-30
- Jeremiah 13:15-17
- Joshua 24:7
- Matthew 08:11-13

Word Data:

- Strong's: H652, H653, H2816, H2821, H2822, H2825, H3990, H3991, H4285, H5890, H6205, G2217, G4652, G4653, G4655, G4656

Uses:

- Jeremiah 2:4-6
- Jeremiah 13:15-17
- Jeremiah 23:11-12

daughter of Zion

Definition:

"Daughter of Zion" is a figurative way of referring to the people of Israel. It is usually used in prophecies.

- In the Old Testament, "Zion" is often used as another name for the city of Jerusalem.
- Both "Zion" and "Jerusalem" are also used to refer to Israel.
- The term "Daughter" is a term of endearment or affection. It is a metaphor for the patience and care that God has for his people.

Translation Suggestions:

- Ways to translate this could include "my daughter Israel, from Zion" or "people from Zion, who are like a daughter to me" or "Zion, my dear people Israel."
- It is best to keep the term "Zion" in this expression since it is used many times in the Bible. A note could be included in the translation to explain its figurative meaning and prophetic use.
- It is also better to keep the term "Daughter" in the translation of this expression, as long as it is understood correctly.

(See also: Jerusalem, prophet, Zion)

Bible References:

- Jeremiah 06:1-3
- John 12:14-15
- Matthew 21:4-5

Word Data:

- Strong's: H1323, H6726

Uses:

- Jeremiah 6:1-3
- Jeremiah 6:23-24

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:

- 1 Samuel 17:12-13
- 1 Samuel 20:32-34
- 2 Samuel 05:1-2
- 2 Timothy 02:8-10
- Acts 02:25-26
- Acts 13:21-22
- Luke 01:30-33
- Mark 02:25-26

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.

Word Data:

- Strong's: H1732, G1138

Uses:

- Jeremiah 13:12-14
- Jeremiah 17:24-25
- Jeremiah 21:11-12
- Jeremiah 22:1-3
- Jeremiah 22:4-5
- Jeremiah 22:29-30
- Jeremiah 23:5-6
- Jeremiah 29:15-17
- Jeremiah 30:8-9
- Jeremiah 33:14-16
- Jeremiah 33:25-26
- Jeremiah 36:30-31

day

Definition:

The term “day” literally refers to a period of time lasting 24 hours beginning at sundown. It is also used figuratively.

- For the Israelites and the Jews, a day began at sunset of one day and ended at sunset of the next day.
- Sometimes the term “day” is used figuratively to refer to a longer period of time, such as the “day of Yahweh” or “last days.”
- Some languages will use a different expression to translate these figurative uses or will translate “day” nonfiguratively.
- Other translations of “day” could include, “time” or “season” or “occasion” or “event,” depending on the context.

(See also: judgment day, last day)

Bible References:

- Acts 20:4-6
- Daniel 10:4-6
- Ezra 06:13-15
- Ezra 06:19-20
- Matthew 09:14-15

Word Data:

- Strong’s: H3117, H3118, H6242, G2250

Uses:

- Jeremiah 1:1-3
- Jeremiah 7:31-32
- Jeremiah 9:25
- Jeremiah 36:1-3
- Jeremiah 36:4-6
- Jeremiah 37:16-17
- Jeremiah 39:1-3
- Jeremiah 46:10
- Jeremiah 50:31-32
- Jeremiah 52:4-5
- Jeremiah 52:6-8

- Jeremiah 52:12-14
- Jeremiah 52:31

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 in the target language that refers to death.
- 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, faith, life, spirit)

Bible References:

- 1 Corinthians 15:20-21
- 1 Thessalonians 04:16-18
- Acts 10:42-43
- Acts 14:19-20
- Colossians 02:13-15
- Colossians 02:20-23
- Genesis 02:15-17
- Genesis 34:27-29
- Matthew 16:27-28
- Romans 05:10-11
- Romans 05:12-13
- Romans 06:10-11

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**. *

Word Data:

- Strong’s: H1478, H4191, H4191, H4192, H4193, H4194, H4194, H4463, H5038, H5315, H6297, H6757, H7496, H7523, H8546, G336, G337, G520, G581, G599, G599, G615, G684, G1935, G2079, G2253, G2286, G2287, G2288, G2289, G2348, G2837, G3498, G3499, G3500, G4430, G4880, G5053, G5054

Uses:

- Jeremiah 4:9-10

- Jeremiah 8:1-3
- Jeremiah 8:14-15
- Jeremiah 9:21-22
- Jeremiah 11:21-23
- Jeremiah 15:1-2
- Jeremiah 16:1-4
- Jeremiah 16:5-6
- Jeremiah 20:5-6
- Jeremiah 21:6-7
- Jeremiah 22:10
- Jeremiah 22:24-26
- Jeremiah 26:7-9
- Jeremiah 26:10-12
- Jeremiah 26:18-19
- Jeremiah 27:9-11
- Jeremiah 28:15-17
- Jeremiah 31:29-30
- Jeremiah 34:4-5
- Jeremiah 37:18-20
- Jeremiah 38:4-5
- Jeremiah 42:15-17
- Jeremiah 43:1-3
- Jeremiah 43:11-13
- Jeremiah 44:11-12
- Jeremiah 52:9-11
- Jeremiah 52:26-27

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 as “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 also: true)

Bible References:

- 1 John 01:8-10
- 1 Timothy 02:13-15
- 2 Thessalonians 02:3-4
- Genesis 03:12-13
- Genesis 31:26-28
- Leviticus 19:11-12
- Matthew 27:62-64
- Micah 06:11-12

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Word Data:

- Strong's: H898, H2048, H3577, H3584, H4123, H4820, H4860, H5230, H5377, H6121, H6231, H6280, H6601, H7411, H7423, H7683, H7686, H7952, H8267, H8496, H8501, H8582, H8591, H8649, G538, G539, G1386, G1387, G1388, G1389, G1818, G3884, G4105, G4106, G4108, G5422, G5423

Uses:

- Jeremiah 4:9-10
- Jeremiah 5:26-29
- Jeremiah 5:30-31
- Jeremiah 6:13-15
- Jeremiah 7:3-4
- Jeremiah 7:8-11
- Jeremiah 8:8-10
- Jeremiah 9:4-6
- Jeremiah 13:25-27
- Jeremiah 14:13-14
- Jeremiah 15:17-18
- Jeremiah 16:19-21
- Jeremiah 17:9-11
- Jeremiah 20:5-6
- Jeremiah 23:13-15
- Jeremiah 23:25-27
- Jeremiah 27:9-11
- Jeremiah 29:8-9
- Jeremiah 37:9-10
- Jeremiah 38:22-23
- Jeremiah 49:16

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)

Bible References:

- 1 Chronicles 16:23-24
- 1 Corinthians 15:31-32
- 1 Samuel 24:17-18
- Amos 02:15-16
- Ezekiel 05:11-12
- Matthew 07:21-23

Word Data:

- Strong’s: H262, H559, H560, H816, H874, H952, H1696, H3045, H4853, H5002, H5042, H5046, H5608, H6567, H6575, H7121, H7561, H7878, H8085, G312, G394, G518, G669, G1107, G1213, G1229, G1335, G1344, G1555, G1718, G1732, G1834, G2097, G2511, G2605, G2607, G3140, G3670, G3724, G3822, G3853, G3870, G3955, G5319, G5419

Uses:

- Jeremiah 1:7-8

- Jeremiah 2:1-3
- Jeremiah 4:1-3
- Jeremiah 4:27-29
- Jeremiah 5:7-9
- Jeremiah 5:10-13
- Jeremiah 6:9-10
- Jeremiah 6:11-12
- Jeremiah 7:8-11
- Jeremiah 13:25-27
- Jeremiah 16:10-11
- Jeremiah 16:14-15
- Jeremiah 19:6-9
- Jeremiah 22:15-16
- Jeremiah 23:1-2
- Jeremiah 23:16-18
- Jeremiah 23:35-36
- Jeremiah 25:12-14
- Jeremiah 25:27-29
- Jeremiah 29:8-9
- Jeremiah 30:1-3
- Jeremiah 30:10-11
- Jeremiah 31:1-3
- Jeremiah 31:13-14
- Jeremiah 31:18-20
- Jeremiah 31:27-28
- Jeremiah 31:33-34
- Jeremiah 32:3-5
- Jeremiah 32:8-9
- Jeremiah 32:29-30
- Jeremiah 32:43-44
- Jeremiah 33:14-16
- Jeremiah 34:4-5
- Jeremiah 35:12-14
- Jeremiah 38:1-3
- Jeremiah 39:17-18
- Jeremiah 42:11-12
- Jeremiah 44:29-30
- Jeremiah 45:4-5
- Jeremiah 46:5-6
- Jeremiah 46:18-19
- Jeremiah 46:23-24
- Jeremiah 46:25-26
- Jeremiah 48:11-12

- Jeremiah 48:15-17
- Jeremiah 48:21-25
- Jeremiah 48:42-44
- Jeremiah 49:1-2
- Jeremiah 49:5-6
- Jeremiah 49:12-13
- Jeremiah 49:26-27
- Jeremiah 49:30-31
- Jeremiah 50:1-2
- Jeremiah 50:8-10
- Jeremiah 50:21-22
- Jeremiah 50:29-30
- Jeremiah 50:35-37
- Jeremiah 51:24
- Jeremiah 51:52-53
- Jeremiah 51:61-62

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, declare, law, proclaim)

Bible References:

- 1 Chronicles 15:13-15
- 1 Kings 08:57-58
- Acts 17:5-7
- Daniel 02:12-13
- Esther 01:21-22
- Luke 02:1-3

Word Data:

- Strong's: H559, H633, H1697, H5715, H1504, H1510, H1881, H1882, H1696, H2706, H2708, H2710, H2711, H2782, H2852, H2940, H2941, H2942, H3791, H3982, H4055, H4406, H4941, H5407, H5713, H6599, H6680, H7010, H8421, G1378

Uses:

- Jeremiah 5:4-6
- Jeremiah 5:20-22
- Jeremiah 8:6-7
- Jeremiah 11:17
- Jeremiah 13:25-27
- Jeremiah 16:10-11
- Jeremiah 40:1-2
- Jeremiah 44:9-10
- Jeremiah 44:22-23

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)

Bible References:

- 2 Kings 23:8-9
- Exodus 20:24-26
- Genesis 34:27-29
- Genesis 49:3-4
- Isaiah 43:27-28
- Leviticus 11:43-45
- Mark 07:14-16
- Matthew 15:10-11

Word Data:

- Strong’s: H1351, H1352, H1602, H2490, H2491, H2610, H2930, H2931, H2933, H2936, H5953, G733, G2839, G2840, G3392, G3435, G4696, G5351

Uses:

- Jeremiah 2:7-8
- Jeremiah 2:23-25
- Jeremiah 3:8-10
- Jeremiah 7:29-30

delight

Definition:

A “delight” is something that pleases someone greatly or causes much joy.

- To “delight in” something means to “take joy in” or “be happy about” it.
- When something is very agreeable or pleasing it is called “delightful.”
- If a persons delight is in something it means that he enjoys it very much.
- The expression “my delight is in the law of Yahweh” could be translated as “the law of Yahweh gives me great joy” or “I love to obey the laws of Yahweh” or “I am happy when I obey Yahweh’s commands.”
- The phrases “take no delight in” and “have no delight in” could be translated as “not at all pleased by” or “not happy about.”
- The phrase “delight himself in” means “he enjoys doing” something or “he is very happy about” something or someone.
- The term “delights” refers to things that a person enjoys. This could be translated as “pleasures” or “things that give joy.”
- An expression such as “I delight to do your will” could also be translated as “I enjoy doing your will” or “I am very happy when I obey you.”

Bible References:

- Proverbs 08:30-31
- Psalm 001:1-2
- Psalms 119:69-70
- Song of Solomon 01:1-4

Word Data:

- Strong’s: H1523, H2530, H2531, H2532, H2654, H2655, H2656, H2836, H4574, H5276, H5727, H5730, H6026, H6027, H7306, H7381, H7521, H7522, H8057, H8173, H8191, H8588, H8597

Uses:

- Jeremiah 12:10-11

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, ancestor, Jacob, Noah, twelve tribes of Israel)

Bible References:

- 1 Kings 09:4-5
- Acts 13:23-25
- Deuteronomy 02:20-22
- Genesis 10:1
- Genesis 28:12-13

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.

Word Data:

- Strong’s: H319, H1004, H1121, H1323, H1755, H2232, H2233, H3205, H3211, H3318, H3409, H4294, H5220, H6849, H7611, H8435, G1074, G1085, G4690

Uses:

- Jeremiah 7:12-15
- Jeremiah 22:27-28
- Jeremiah 23:7-8
- Jeremiah 29:30-32

- Jeremiah 30:10-11
- Jeremiah 31:16-17
- Jeremiah 31:27-28
- Jeremiah 31:37
- Jeremiah 32:38-40
- Jeremiah 33:19-22
- Jeremiah 35:5-7
- Jeremiah 35:18-19
- Jeremiah 36:30-31

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:

- Acts 13:16-18
- Acts 21:37-38
- Exodus 04:27-28
- Genesis 37:21-22
- John 03:14-15
- Luke 01:80
- Luke 09:12-14
- Mark 01:1-3
- Matthew 04:1-4
- Matthew 11:7-8

Word Data:

- Strong’s: H776, H2723, H3293, H3452, H4057, H6160, H6723, H6728, H6921, H8047, H8414, G2047, G2048

Uses:

- Jeremiah 2:1-3
- Jeremiah 2:4-6
- Jeremiah 2:23-25
- Jeremiah 3:1-2
- Jeremiah 4:11-12
- Jeremiah 4:23-26
- Jeremiah 9:1-3
- Jeremiah 9:10-12
- Jeremiah 9:25
- Jeremiah 12:10-11

- Jeremiah 13:22-24
- Jeremiah 17:5-6
- Jeremiah 22:6-7
- Jeremiah 23:9-10
- Jeremiah 25:24-26
- Jeremiah 31:1-3
- Jeremiah 48:6-7
- Jeremiah 50:11-13
- Jeremiah 50:38-40
- Jeremiah 51:43-44

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, devastate, ruin, waste)

Bible References:

- 2 Kings 22:17-19
- Acts 01:20
- Daniel 09:17-19
- Lamentations 03:9-11
- Luke 11:16-17
- Matthew 12:24-25

Word Data:

- Strong’s: H490, H816, H820, H910, H1327, H1565, H2717, H2720, H2721, H2723, H3173, H3341, H3456, H3582, H4875, H4876, H4923, H5352, H5800, H7582, H7612, H7701, H7722, H8047, H8074, H8076, H8077, G2048, G2049, G2050, G3443

Uses:

- Jeremiah 7:33-34

- Jeremiah 12:10-11
- Jeremiah 25:7-9
- Jeremiah 25:10-11
- Jeremiah 26:7-9
- Jeremiah 33:10-11
- Jeremiah 33:12-13
- Jeremiah 44:22-23
- Jeremiah 50:3-5
- Jeremiah 51:43-44
- Jeremiah 51:61-62

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, everlasting, heaven, hell, John (the Baptist), repent)

Bible References:

- 1 Thessalonians 05:8-11
- Ecclesiastes 02:13-14
- Hebrews 09:27-28
- Philippians 03:17-19
- Psalms 009:17-18

Word Data:

- Strong’s: H2506, H4150, H4487, H4745, H6256, H4507, G5056, G5087

Uses:

- Jeremiah 15:1-2

destroyer

Definition:

The term “destroyer” literally means “person who destroys.”

- This term is often used in the Old Testament as a general reference to anyone who destroys other people, such as an invading army.
- When God sent the angel to kill all the firstborn males in Egypt, that angel was referred to as “the destroyer of the firstborn.” This could be translated as “the one (or angel) who killed the firstborn males.”
- In the book of Revelation about the end times, Satan or some other evil spirit is called “the Destroyer.” He is the “one who destroys” because his purpose is to destroy and ruin everything God created.

(See also: angel, Egypt, firstborn, Passover)

Bible References:

- Exodus 12:23
- Hebrews 11:27-28
- Jeremiah 06:25-26
- Judges 16:23-24

Word Data:

- Strong’s: H2717, H7843, H7703, G3645

Uses:

- Jeremiah 6:25-26
- Jeremiah 12:12-13
- Jeremiah 48:8-10
- Jeremiah 48:30-32
- Jeremiah 51:47-49
- Jeremiah 51:52-53

detestable, detest

Facts:

The term “detestable” describes something that should be disliked and rejected. To “detest” something means to strongly dislike it.

- Often the Bible talks about detesting evil. This means to hate evil and reject it.
- God used the word “detestable” to describe the evil practices of those who worshiped false gods.
- The Israelites were commanded to “detest” the sinful, immoral acts that some of the neighboring people groups practiced.
- God called all wrong sexual acts “detestable.”
- Divination, sorcery, and child sacrifice were all “detestable” to God.
- The term “detest” could be translated as “strongly reject” or “hate” or “regard as very evil.”
- The term “detestable” could also be translated as “horribly evil” or “disgusting” or “deserving rejection.”
- When applied to the righteous being “detestable to” the wicked, this could be translated as “considered very undesirable to” or “distasteful to” or “rejected by.”
- God told the Israelites to “detest” certain kinds of animals that God had declared to be “unclean” and not suitable for food. This could also be translated as “strongly dislike” or “reject” or “regard as unacceptable.”

(See also: divination, unclean)

Bible References:

- Genesis 43:32-34
- Jeremiah 07:29-30
- Leviticus 11:9-10
- Luke 16:14-15
- Revelation 17:3-5

Word Data:

- Strong’s: H1602, H6973, H8130, H8251, H8262, H8263, H8441, H8581, G946, G947, G948, G4767, G5723, G3404

Uses:

- Jeremiah 7:29-30

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:

- Daniel 08:24-25
- Jeremiah 04:13-15
- Numbers 21:29-30
- Zephaniah 01:12-13

Word Data:

- Strong’s: H1110, H1238, H2721, H1826, H3615, H3772, H7701, H7703, H7722, H7843, H8074, H8077

Uses:

- Jeremiah 4:13-15
- Jeremiah 4:19-20
- Jeremiah 10:19-20
- Jeremiah 44:4-6
- Jeremiah 47:3-4
- Jeremiah 48:1-2
- Jeremiah 48:8-10
- Jeremiah 48:15-17
- Jeremiah 49:3-4

- Jeremiah 49:12-13
- Jeremiah 51:1-2
- Jeremiah 51:25-26

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.”

Bible References:

- 1 Peter 05:8-9
- Amos 01:9-10
- Exodus 24:16-18
- Ezekiel 16:20-22
- Luke 15:28-30
- Matthew 23:13-15
- Psalms 021:9-10

Word Data:

- Strong’s: H398, H399, H400, H402, H1104, H1105, H3216, H3615, H3857, H3898, H7462, H7602, G2068, G2666, G2719, G5315

Uses:

- Jeremiah 2:29-31
- Jeremiah 10:23-25
- Jeremiah 12:12-13
- Jeremiah 46:10
- Jeremiah 46:13-14
- Jeremiah 48:45
- Jeremiah 49:26-27
- Jeremiah 50:6-7
- Jeremiah 50:17-18
- Jeremiah 50:31-32
- Jeremiah 51:34-35

disciple, disciples

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, believer, Jesus, John (the Baptist), the twelve)

Bible References:

- Acts 06:1
- Acts 09:26-27
- Acts 11:25-26
- Acts 14:21-22
- John 13:23-25
- Luke 06:39-40
- Matthew 11:1-3
- Matthew 26:33-35
- Matthew 27:62-64

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."

Word Data:

- Strong's: H3928, G3100, G3101, G3102

Uses:

- Jeremiah 10:8-10

discipline, disciplines, disciplined, 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:

- Ephesians 06:4
- Hebrews 12:4-6
- Proverbs 19:17-18
- Proverbs 23:13-14

Word Data:

- Strong’s: H4148

Uses:

- Jeremiah 2:29-31
- Jeremiah 5:1-3
- Jeremiah 6:6-8
- Jeremiah 7:27-28
- Jeremiah 10:23-25
- Jeremiah 17:21-23
- Jeremiah 30:10-11
- Jeremiah 46:27-28

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, honor)

Bible References:

- 1 Corinthians 04:10-11
- 1 Samuel 20:32-34
- 2 Corinthians 06:8-10
- Ezekiel 22:6-9
- John 08:48-49
- Leviticus 18:6-8

Word Data:

- Strong’s: 03639 05034 06173 07036 07043 818 819 2617 pizza

Uses:

- Jeremiah 42:18-19

divination, diviner, soothsaying, soothsayer

Definition:

The terms “divination” and “soothsaying” refer to the practice of trying to get information from spirits in the supernatural world. A person who does this is sometimes called a “diviner” or “soothsayer.”

- In Old Testament times, God commanded the Israelites to not practice divination or soothsaying.
- God did permit his people to seek information from him using the Urim and Thummim, which were stones that he had designated to be used by the high priest for that purpose. But he did not allow his people to seek information through the help of evil spirits.
- Pagan diviners used different methods of trying to find out information from the spirit world. Sometimes they would examine the inside parts of a dead animal or throw animal bones on the ground, looking for patterns that they would interpret as messages from their false gods.
- In the New Testament, Jesus and the apostles also rejected divination, sorcery, witchcraft, and magic. All these practices involve using the power of evil spirits and are condemned by God.

(See also: apostle, false god, magic, sorcery)

Bible References:

- 1 Samuel 06:1-2
- Acts 16:16-18
- Ezekiel 12:24-25
- Genesis 44:3-5
- Jeremiah 27:9-11

Word Data:

- Strong’s: H1870, H4738, H5172, H6049, H7080, H7081, G4436

Uses:

- Jeremiah 14:13-14
- Jeremiah 27:9-11
- Jeremiah 29:8-9
- Jeremiah 50:35-37

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 term “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:

- 1 Chronicles 08:8-11
- Leviticus 21:7-9
- Luke 16:18
- Mark 10:1-4
- Matthew 05:31-32
- Matthew 19:3-4

Word Data:

- Strong’s: H1644, H3748, H5493, H7971, G630, G647, G863

Uses:

- Jeremiah 3:1-2
- Jeremiah 3:8-10

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 also: How to Translate Unknowns)

Bible References:

- 1 Kings 01:32-34
- 1 Samuel 09:3-4
- 2 Kings 04:21-22
- Deuteronomy 05:12-14
- Luke 13:15-16
- Matthew 21:1-3

Word Data:

- Strong's: H860, H2543, H3222, H5895, H6167, H6501, H6505, H6506, H7409, G3678, G3688, G5268

Uses:

- Jeremiah 2:23-25
- Jeremiah 14:4-6
- Jeremiah 22:17-19

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 also: How to Translate Unknowns)

(See also: olive, innocent, pure)

Bible References:

- Genesis 08:8-9
- Luke 02:22-24
- Mark 01:9-11
- Matthew 03:16-17
- Matthew 21:12-14

Word Data:

- Strong’s: H1469, H1686, H3123, H8449, G4058

Uses:

- Jeremiah 8:6-7
- Jeremiah 48:28-29

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:

- Acts 02:16-17
- Daniel 01:17-18
- Daniel 02:1-2
- Genesis 37:5-6
- Genesis 40:4-5
- Matthew 02:13-15
- Matthew 02:19-21

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**.

Word Data:

- Strong's: H1957, H2472, H2492, H2493, G1797, G1798, G3677

Uses:

- Jeremiah 23:25-27
- Jeremiah 29:8-9

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, grain offering)

Bible References:

- Exodus 25:28-30
- Ezekiel 45:16-17
- Genesis 35:14-15
- Jeremiah 07:16-18
- Numbers 05:15

Word Data:

- Strong's: H5257, H5261, H5262

Uses:

- Jeremiah 7:16-18
- Jeremiah 19:12-13
- Jeremiah 32:29-30
- Jeremiah 44:15-17
- Jeremiah 44:18-19
- Jeremiah 44:24-25

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)

Bible References:

- 1 Corinthians 05:11-13
- 1 Samuel 25:36
- Jeremiah 13:12-14
- Luke 07:33-35
- Luke 21:34-35
- Proverbs 23:19-21

Word Data:

- Strong’s: H5433, H5435, H7301, H7302, H7910, H7937, H7941, H7943, H8354, H8358, G3178, G3182, G3183, G3184, G3630, G3632

Uses:

- Jeremiah 13:12-14
- Jeremiah 23:9-10
- Jeremiah 25:27-29
- Jeremiah 48:26-27
- Jeremiah 51:7-8
- Jeremiah 51:38-40
- Jeremiah 51:57-58

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)

Bible References:

- 1 Kings 14:9-10
- 2 Kings 06:24-26
- Isaiah 25:9-10
- Jeremiah 08:1-3

Word Data:

- Strong’s: H830, H1119, H1557, H1561, H1686, H1828, H6569, H6675, G906, G4657

Uses:

- Jeremiah 8:1-3
- Jeremiah 9:21-22
- Jeremiah 16:1-4
- Jeremiah 25:32-33

eagle

Definition:

An eagle is a very large, powerful bird of prey that eats small animals such as fish, mice, snakes, and chickens.

- The Bible compares the speed and strength of an army to how fast and suddenly an eagle swoops down to catch its prey.
- Isaiah states that those who trust in the Lord will soar as an eagle does. This is figurative language used to describe the freedom and strength that comes from trusting and obeying God.
- In the book of Daniel, King Nebuchadnezzar's hair length was compared to the length of an eagle's feathers, which can be more than 50 centimeters long.

(See also: Daniel, free, Nebuchadnezzar, power)

(See also: How to Translate Unknowns)

Bible References:

- 2 Samuel 01:23-24
- Daniel 07:4-5
- Jeremiah 04:13-15
- Leviticus 11:13-16
- Revelation 04:7-8

Word Data:

- Strong's: H5403, H5404, H7360, G105

Uses:

- Jeremiah 4:13-15
- Jeremiah 48:40-41
- Jeremiah 49:21-22

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, world)

Bible References:

- 1 Kings 01:38-40
- 2 Chronicles 02:11-12
- Daniel 04:35
- Luke 12:51-53
- Matthew 06:8-10
- Matthew 11:25-27
- Zechariah 06:5-6

Word Data:

- Strong’s: H127, H772, H776, H778, H2789, H3007, H3335, H6083, H7494, G1093, G1919, G2709, G2886, G3625, G3749, G4578, G5517

Uses:

- Jeremiah 6:16-19

- Jeremiah 8:1-3
- Jeremiah 8:16-17
- Jeremiah 9:1-3
- Jeremiah 9:23-24
- Jeremiah 10:11-13
- Jeremiah 15:3-4
- Jeremiah 16:1-4
- Jeremiah 16:19-21
- Jeremiah 19:6-9
- Jeremiah 23:23-24
- Jeremiah 24:8-10
- Jeremiah 25:24-26
- Jeremiah 26:4-6
- Jeremiah 27:5-7
- Jeremiah 28:15-17
- Jeremiah 29:18-19
- Jeremiah 31:8-9
- Jeremiah 31:37
- Jeremiah 32:16-18
- Jeremiah 33:6-9
- Jeremiah 33:25-26
- Jeremiah 34:17-18
- Jeremiah 44:7-8
- Jeremiah 45:4-5
- Jeremiah 46:7-9
- Jeremiah 46:11-12
- Jeremiah 49:21-22
- Jeremiah 50:45-46
- Jeremiah 51:15-16
- Jeremiah 51:25-26
- Jeremiah 51:41-42
- Jeremiah 51:47-49

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, birthright, Esau, Obadiah, prophet)

Bible References:

- Genesis 25:29-30
- Genesis 32:3-5
- Genesis 36:1-3
- Isaiah 11:14-15
- Joshua 11:16-17
- Obadiah 01:1-2

Word Data:

- Strong’s: H123, H130, H8165, G2401

Uses:

- Jeremiah 9:25
- Jeremiah 25:19-21
- Jeremiah 27:1-4
- Jeremiah 40:11-12
- Jeremiah 49:7-8
- Jeremiah 49:17-18
- Jeremiah 49:20

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, patriarchs)

Bible References:

- 1 Samuel 04:7-9
- Acts 07:9-10
- Exodus 03:7-8
- Genesis 41:27-29
- Genesis 41:55-57
- Matthew 02:13-15

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**.

Word Data:

- Strong’s: H4713, H4714, G124, G125

Uses:

- Jeremiah 2:4-6
- Jeremiah 2:18-19
- Jeremiah 2:35-37
- Jeremiah 7:21-23
- Jeremiah 7:24-26
- Jeremiah 9:25
- Jeremiah 11:3-5
- Jeremiah 16:14-15
- Jeremiah 23:7-8
- Jeremiah 24:8-10
- Jeremiah 25:19-21
- Jeremiah 26:20-21
- Jeremiah 31:31-32
- Jeremiah 32:19-21
- Jeremiah 34:12-14
- Jeremiah 37:3-5
- Jeremiah 37:6-8
- Jeremiah 41:17-18
- Jeremiah 42:13-14
- Jeremiah 42:15-17
- Jeremiah 43:1-3
- Jeremiah 44:1-3
- Jeremiah 44:11-12
- Jeremiah 44:15-17
- Jeremiah 44:24-25
- Jeremiah 46:1-4
- Jeremiah 46:7-9
- Jeremiah 46:11-12
- Jeremiah 46:13-14
- Jeremiah 46:20-22
- Jeremiah 46:23-24
- Jeremiah 46:25-26

Ekron

Facts:

Ekron was a major city of the Philistines, located nine miles inland from the Mediterranean Sea.

- A temple of the false god Baal-zebub was located at Ekron.
- When the Philistines captured the ark of the covenant, they took it to Ashdod and then moved it to Gath and Ekron because God kept causing people to get sick and die in whatever city the ark was taken to. Finally the Philistines sent the ark back to Israel.
- When King Ahaziah fell through the roof of his house and injured himself, he sinned by trying to find out from the false god Baal-zebub of Ekron as to whether or not he would die from his injuries. Because of this sin, Yahweh said that he would die.

(Translation suggestions: Translate Names)

(See also: Ahaziah, ark of the covenant, Ashdod, Beelzebul, false god, Gath, Philistines)

Bible References:

- 1 Samuel 05:10
- Joshua 13:2-3
- Judges 01:18-19
- Zechariah 09:5-7

Word Data:

- Strong's: H6138, H6139

Uses:

- Jeremiah 25:19-21

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 that was also called “Elam.”
- The region of Elam was located southeast of the Tigris River in what is now western Iran.

(Translation suggestions: How to Translate Names)

(See also: Noah, Shem)

Bible References:

- 1 Chronicles 01:17-19
- Acts 02:8-11
- Ezra 08:4-7
- Isaiah 22:5-7

Word Data:

- Strong’s: H5867, H5962, G1639

Uses:

- Jeremiah 25:24-26
- Jeremiah 49:34-36

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:

- 1 Chronicles 11:1-3
- 1 Timothy 03:1-3
- 1 Timothy 04:14-16
- Acts 05:19-21
- Acts 14:23-26
- Mark 11:27-28
- Matthew 21:23-24

Word Data:

- Strong's: H1419, H2205, H7868, G1087, G3187, G4244, G4245, G4850

Uses:

- Jeremiah 19:1-3
- Jeremiah 26:16-17
- Jeremiah 29:1-3

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” or “bearing up under a trial” or “persevering when being persecuted.”
- The encouragement to Christians to “endure to the end” is telling them to obey Jesus, even if this causes them to suffer.
- To “endure suffering” can also mean to “experience suffering.”

Translation Suggestions:

- Ways to translate the term “endure” could include “persevere” or “keep believing” or “continue to do what God wants you to do” or “stand firm.”
- In some contexts, “to endure” could be translated as “to experience” or “to go through.”
- With the meaning of lasting for a long time, the term “endure” could also be tranlsated as “last” or “continue.” The phrase “will not endure” could be translated as “will not last” or “will not continue to survive.”
- Ways to translate “endurance” could include “perseverance” or “continuing to believe” or “remaining faithful.”

(See also: persevere)

Bible References:

- 2 Timothy 02:11-13
- James 01:1-3
- James 01:12-13
- Luke 21:16-19
- Matthew 13:20-21
- Revelation 01:9-11
- Romans 05:3-5

Word Data:

- Strong’s: H386, H3201, H3557, H3885, H5331, H5375, H5975, G430, G907, G1526, G2005, G2076, G2553, G2594, G3114, G3306, G4722, G5278, G5281, G5297, G5342

Uses:

- Jeremiah 10:8-10

enslave, in bondage

Definition:

To “enslave” someone means to force that person to serve a master or a ruling country. To be “enslaved” or “in bondage” means to be under the control of something or someone.

- A person who is enslaved or in bondage must serve others without payment; he is not free to do what he wants.
- To “enslave” also means to take away a person’s freedom.
- Another word for “bondage” is “slavery.”
- In a figurative way, human beings are “enslaved” to sin until Jesus frees them from its control and power.
- When a person receives new life in Christ, he stops being a slave to sin and becomes a slave to righteousness.

Translation Suggestions:

- The term “enslave” could be translated as “cause to not be free” or “force to serve others” or “put under the control of others.”
- The phrase “enslaved to” or “in bondage to” could be translated as “forced to be a slave of” or “forced to serve” or “under the control of.”

(See also: free, righteous, servant)

Bible References:

- Galatians 04:3-5
- Galatians 04:24-25
- Genesis 15:12-13
- Jeremiah 30:8-9

Word Data:

- Strong’s: H3533, H5647, G1398, G1402, G2615

Uses:

- Jeremiah 30:8-9

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: kingdom of Israel, twelve tribes of Israel)

Bible References:

- 1 Chronicles 06:66-69
- 2 Chronicles 13:4-5
- Ezekiel 37:15-17
- Genesis 41:50-52
- Genesis 48:1-2
- John 11:54-55

Word Data:

- Strong’s: H669, H673, G2187

Uses:

- Jeremiah 4:13-15
- Jeremiah 7:12-15
- Jeremiah 31:4-6
- Jeremiah 31:8-9
- Jeremiah 31:18-20
- Jeremiah 50:19-20

Esau

Facts:

Esau was one of the twin sons of Isaac and Rebekah. He was the first baby born to them. His twin brother was Jacob.

- Esau sold his birthright to his brother Jacob in exchange for a bowl of food.
- Since Esau was born first, his father Isaac was supposed to give him a special blessing. But Jacob tricked Isaac into giving him that blessing instead. At first Esau was so angry that he wanted to kill Jacob, but later he forgave him.
- Esau had many children and grandchildren, and these descendants formed a large people group living in the land of Canaan.

(Translation suggestions: How to Translate Names)

(See also: Edom, Isaac, Jacob, Rebekah)

Bible References:

- Genesis 25:24-26
- Genesis 25:29-30
- Genesis 26:34-35
- Genesis 27:11-12
- Genesis 32:3-5
- Hebrews 12:14-17
- Romans 09:10-13

Examples from the Bible stories:

***06:07** When Rebekah's babies were born, the older son came out red and hairy, and they named him **Esau**. ***07:02** So **Esau** gave Jacob his rights as the oldest son. ***07:04** When Isaac felt the goat hair and smelled the clothes, he thought it was **Esau** and blessed him. ***07:05** **Esau** hated Jacob because Jacob had stolen his rights as oldest son and also his blessing. ***07:10** But **Esau** had already forgiven Jacob, and they were happy to see each other again.

Word Data:

- Strong's: H6215, G2269

Uses:

- Jeremiah 49:7-8
- Jeremiah 49:9-11

eunuch, eunuchs

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)

Bible References:

- Acts 08:26-28
- Acts 08:36-38
- Acts 08:39-40
- Isaiah 39:7-8
- Jeremiah 34:17-19
- Matthew 19:10-12

Word Data:

- Strong’s:

Uses:

- Jeremiah 34:17-18
- Jeremiah 38:7-9
- Jeremiah 39:11-14
- Jeremiah 41:15-16

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:

- 1 Chronicles 05:7-9
- 2 Chronicles 09:25-26
- Exodus 23:30-33
- Genesis 02:13-14
- Isaiah 07:20-22

Word Data:

- Strong’s: H5104, H6578, G2166

Uses:

- Jeremiah 2:18-19
- Jeremiah 13:1-5
- Jeremiah 46:1-4
- Jeremiah 46:5-6
- Jeremiah 46:10
- Jeremiah 51:63-64

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)

Bible References:

- 1 John 01:1-2
- 1 John 05:11-12
- Acts 13:46-47
- Genesis 17:7-8
- Genesis 48:3-4
- Isaiah 09:6-7
- Isaiah 40:27-28
- Luke 18:18-21
- Romans 05:20-21

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**."

Word Data:

- Strong's: H5703, H5769, H5957, H6924, G126, G165, G166

Uses:

- Jeremiah 10:8-10
- Jeremiah 18:15-17
- Jeremiah 23:37-40
- Jeremiah 31:1-3
- Jeremiah 50:3-5
- Jeremiah 51:25-26

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 and 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, sin, good, righteous, demon)

Bible References:

- 1 Samuel 24:10-11
- 1 Timothy 06:9-10
- 3 John 01:9-10
- Genesis 02:15-17
- Genesis 06:5-6
- Job 01:1-3
- Job 08:19-20
- Judges 09:55-57
- Luke 06:22-23
- Matthew 07:11-12
- Proverbs 03:7-8
- Psalms 022:16-17

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.

Word Data:

- Strong's: H205, H605, H1100, H1681, H1942, H2154, H2162, H2617, H3415, H4209, H4849, H5753, H5766, H5767, H5999, H6001, H6090, H7451, H7455, H7489, H7561, H7562, H7563, H7564, G92, G113, G459, G932, G987, G988, G1426, G2549, G2551, G2554, G2555, G2556, G2557, G2559, G2560, G2635, G2636, G4151, G4189, G4190, G4191, G5337

Uses:

- Jeremiah 1:15-16
- Jeremiah 2:12-13
- Jeremiah 2:18-19
- Jeremiah 2:32-34
- Jeremiah 3:1-2
- Jeremiah 4:4-6
- Jeremiah 4:13-15
- Jeremiah 05 General Notes
- Jeremiah 5:10-13
- Jeremiah 5:26-29
- Jeremiah 06 General Notes
- Jeremiah 6:1-3
- Jeremiah 6:27-30
- Jeremiah 7:12-15
- Jeremiah 7:24-26
- Jeremiah 8:1-3
- Jeremiah 8:6-7

- Jeremiah 9:1-3
- Jeremiah 10:3-5
- Jeremiah 11:6-8
- Jeremiah 11:17
- Jeremiah 12 General Notes
- Jeremiah 12:1-2
- Jeremiah 12:14-15
- Jeremiah 13:8-11
- Jeremiah 14:15-16
- Jeremiah 15:19-21
- Jeremiah 16:12-13
- Jeremiah 18:5-8
- Jeremiah 18:11-12
- Jeremiah 21:11-12
- Jeremiah 22:22-23
- Jeremiah 23:1-2
- Jeremiah 25 General Notes
- Jeremiah 25:5-6
- Jeremiah 25:30-31
- Jeremiah 26:1-3
- Jeremiah 30:23-24
- Jeremiah 32:29-30
- Jeremiah 33:4-5
- Jeremiah 35:15-16
- Jeremiah 36:1-3
- Jeremiah 36:7-8
- Jeremiah 38:7-9
- Jeremiah 44:1-3
- Jeremiah 44:7-8
- Jeremiah 44:22-23
- Jeremiah 46 General Notes
- Jeremiah 51:24
- Jeremiah 52:1-3

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)

Bible References:

- 1 Peter 02:13-17
- Isaiah 09:16-17
- Luke 13:25-27
- Malachi 03:13-15
- Matthew 07:21-23

Word Data:

- Strong’s: H205, H6213, H6466, H7451, H7489, G93, G458, G2038, G2040 , G2555

Uses:

- Jeremiah 20:12-13

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, Judah)

Bible References:

- 2 Kings 24:13-14
- Daniel 02:25-26
- Ezekiel 01:1-3
- Isaiah 20:3-4
- Jeremiah 29:1-3

Word Data:

- Strong’s: H1123, H1473, H1540, H1547, H1541, H1546, H1547, H3212, H3318, H5080, H6808, H7617, H7622, H8689, G3927

Uses:

- Jeremiah 13:18-19
- Jeremiah 22:11-12
- Jeremiah 24:1-3

- Jeremiah 24:4-7
- Jeremiah 29:1-3
- Jeremiah 29:12-14
- Jeremiah 39:8-10
- Jeremiah 40:1-2
- Jeremiah 40:7-8
- Jeremiah 46:18-19
- Jeremiah 52:15-16
- Jeremiah 52:26-27

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 affecting 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:

- Deuteronomy 05:4-6
- Genesis 33:9-11

Word Data:

- Strong's: H600, H639, H5869, H6440, H8389, G3799, G4383, G4750

Uses:

- Jeremiah 2:26-28
- Jeremiah 3:3-5
- Jeremiah 5:1-3
- Jeremiah 5:20-22
- Jeremiah 21:8-10
- Jeremiah 26:18-19
- Jeremiah 32:31-32
- Jeremiah 33:4-5
- Jeremiah 44:11-12
- Jeremiah 51:50-51

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: abstractnouns)
- 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, faithful)

Bible References:

- 2 Timothy 04:6-8
- Acts 06:7
- Galatians 02:20-21
- James 02:18-20

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.

Word Data:

- Strong’s: H529, H530, G1680, G3640, G4102, G6066

Uses:

- Jeremiah 05 General Notes
- Jeremiah 07 General Notes
- Jeremiah 09 General Notes
- Jeremiah 38 General Notes

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)

Bible References:

- 1 Samuel 02:9
- 1 Thessalonians 05:23-24
- 3 John 01:5-8
- Colossians 01:7-8
- Genesis 24:49
- Isaiah 01:26
- Joshua 02:14
- Luke 16:10-12
- Numbers 12:6-8
- Proverbs 11:12-13
- Psalm 012:1

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."

Word Data:

- Strong's: H529, H530, H539, H540, H571, G4103

Uses:

- Jeremiah 3:11-12
- Jeremiah 5:1-3
- Jeremiah 9:1-3
- Jeremiah 26 General Notes
- Jeremiah 32:41-42
- Jeremiah 33:6-9
- Jeremiah 41 General Notes
- Jeremiah 42:4-6

faithless, faithlessness

Definition:

The term “faithless” means to not have faith or to not believe.

- This word is used to describe people who do not believe in God. Their lack of belief is seen by the immoral way they act.
- The prophet Jeremiah accused Israel of being faithless and disobedient to God.
- They worshiped idols and followed other ungodly customs of people groups who did not worship or obey God.

Translation Suggestions

- Depending on the context, the term “faithless” could be translated as “unfaithful” or “unbelieving” or “disobedient to God” or “not believing.”
- The term “faithlessness” could be translated as “unbelief” or “unfaithfulness” or “rebellion against God.”

(See also: How to Translate Names)

(See also: unbeliever, unfaithful, disobey)

Bible References:

- Ezekiel 43:6-8
- Ezra 09:1-2
- Jeremiah 02:18-19
- Proverbs 02:20-22
- Revelation 21:7-8

Word Data:

- Strong’s: G571

Uses:

- Jeremiah 2:18-19
- Jeremiah 3:6-7
- Jeremiah 5:4-6
- Jeremiah 8:4-5
- Jeremiah 12:1-2
- Jeremiah 14:7-9

- Jeremiah 31:21-22
- Jeremiah 49:3-4

false prophet

Definition:

A false prophet is a person who wrongly claims that his message comes from God.

- The prophecies of false prophets are not usually fulfilled. That is, they do not come true.
- False prophets teach messages that partially or totally contradict what the Bible says.
- This term could also be translated as “person who falsely claims to be God’s spokesman” or “someone who falsely claims to speak God’s words.”
- The New Testament teaches that in the end times there will be many false prophets who will try to deceive people into thinking that they come from God.

(See also: fulfill, prophet, true)

Bible References:

- 1 John 04:1-3
- 2 Peter 02:1-3
- Acts 13:6-8
- Luke 06:26
- Matthew 07:15-17
- Matthew 24:23-25

Word Data:

- Strong’s: G5578

Uses:

- Jeremiah 14:13-14
- Jeremiah 29:20-21
- Jeremiah 37:18-20

family

Definition:

The term “family” refers to a group of people who are related by blood and usually includes a father, mother, and their children. It often also includes other relatives such as grandparents, grandchildren, uncles and aunts.

- The Hebrew family was a religious community passing on traditions through worship and instruction.
- Usually the father was the major authority of the family.
- Family could also include servants, concubines, and even foreigners.
- Some languages may have a broader word such as “clan” or “household” that would fit better in contexts where more than just parents and children are being referred to.
- The term “family” is also used to refer to people who are related spiritually, such as people who are part of God’s family because they believe in Jesus.

(See also: clan, ancestor, house)

Bible References:

- 1 Kings 08:1-2
- 1 Samuel 18:17-18
- Exodus 01:20-22
- Joshua 02:12-13
- Luke 02:4-5

Word Data:

- Strong’s: H1, H251, H272, H504, H1004, H1121, H2233, H2859, H2945, H3187, H4138, H4940, H5387, H5712, G1085, G3614, G3624, G3965

Uses:

- Jeremiah 2:4-6
- Jeremiah 10:23-25
- Jeremiah 35:18-19
- Jeremiah 38:17-18
- Jeremiah 41:1-3

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 who detroy 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:

- 1 Chronicles 21:11-12
- Acts 07:11-13
- Genesis 12:10-13
- Genesis 45:4-6
- Jeremiah 11:21-23
- Luke 04:25-27
- Matthew 24:6-8

Word Data:

- Strong’s: H3720, H7458, H7459, G3042

Uses:

- Jeremiah 5:10-13
- Jeremiah 11:21-23
- Jeremiah 14:10-12
- Jeremiah 14:15-16
- Jeremiah 14:17-18
- Jeremiah 15:1-2
- Jeremiah 16:1-4
- Jeremiah 18:21-23
- Jeremiah 21:6-7
- Jeremiah 24:8-10
- Jeremiah 27:8
- Jeremiah 28:8-9

- Jeremiah 29:15-17
- Jeremiah 32:24-25
- Jeremiah 32:36-37
- Jeremiah 34:17-18
- Jeremiah 38:1-3
- Jeremiah 42:15-17
- Jeremiah 42:20-22
- Jeremiah 44:11-12
- Jeremiah 44:26-28
- Jeremiah 52:6-8

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)

Bible References:

- 1 Kings 21:8-10
- 2 Chronicles 20:3-4
- Acts 13:1-3
- Jonah 03:4-5
- Luke 05:33-35
- Mark 02:18-19
- Matthew 06:16-18
- Matthew 09:14-15

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.”

Word Data:

- Strong’s: H2908, H5144, H6684, H6685, G777, G3521, G3522, G3523

Uses:

- Jeremiah 14:10-12
- Jeremiah 36:4-6
- Jeremiah 36:9-10

favor, favors, favorable, favoritism

Definition:

To “favor” is to prefer. When someone favors a person, he regards that person positively and does more to benefit that person than he does to benefit others.

- The term “favoritism” means the attitude of acting favorably toward some people but not others. It means the inclination to pick one person over another or one thing over another because the person or item is preferred. Generally, favoratism is considered unfair.
- Jesus grew up “in favor with” God and men. This means they approved of his character and behavior.
- The expression “find favor”with someone means that someone is approved of by that person.
- When a king shows favor to someone, it often means that he approves of that person’s request and grants it.
- A “favor” can also be a gesture or action towards or for another person for their benefit.

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.”

Bible References:

- 1 Samuel 02:25-26
- 2 Chronicles 19:6-7
- 2 Corinthians 01:11
- Acts 24:26-27
- Genesis 41:14-16
- Genesis 47:25-26
- Genesis 50:4-6

Word Data:

- Strong’s: H1293, H1921, H2580, H2603, H2896, H5375, H5414, H6437, H6440, H7522, H7965 pizza

Uses:

- Jeremiah 15:1-2
- Jeremiah 16:12-13
- Jeremiah 22:15-16
- Jeremiah 23:25-27
- Jeremiah 31:1-3

fear, fears, afraid

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,” as well as related terms “fear of God” and “fear of the Lord,” refer to a deep respect of God and the showing of 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” is used instead.

(See also: marvel, awe, Lord, power, Yahweh)

Bible References:

- 1 John 04:17-18
- Acts 02:43-45
- Acts 19:15-17
- Genesis 50:18-21
- Isaiah 11:3-5
- Job 06:14-17
- Jonah 01:8-10
- Luke 12:4-5
- Matthew 10:28-31
- Proverbs 10:24-25

Word Data:

- Strong’s: H367, H926, H1204, H1481, H1672, H1674, H1763, H2119, H2296, H2727, H2729, H2730, H2731, H2844, H2849, H2865, H3016, H3025, H3068, H3372, H3373, H3374, H4032,

H4034, H4035, H4116, H4172, H6206, H6342, H6343, H6345, H6427, H7264, H7267, H7297, H7374, H7461, H7493, H8175, G870, G1167, G1168, G1169, G1630, G1719, G2124, G2125, G2962, G5398, G5399, G5400, G5401

Uses:

- Jeremiah 1:7-8
- Jeremiah 3:8-10
- Jeremiah 04 General Notes
- Jeremiah 5:20-22
- Jeremiah 5:23-25
- Jeremiah 10:3-5
- Jeremiah 22:24-26
- Jeremiah 23:3-4
- Jeremiah 26:18-19
- Jeremiah 26:20-21
- Jeremiah 30:10-11
- Jeremiah 36:16-19
- Jeremiah 38:19
- Jeremiah 40:9-10
- Jeremiah 41:17-18
- Jeremiah 42:11-12
- Jeremiah 46:27-28
- Jeremiah 51:45-46

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:

- 2 Peter 02:12-14
- Genesis 26:30-31
- Genesis 29:21-22
- Genesis 40:20-23
- Jude 01:12-13
- Luke 02:41-44
- Luke 14:7-9
- Matthew 22:1-3

Word Data:

- Strong’s: H398, H2077, H2282, H2287, H3899, H3900, H4150, H4580, H4797, H4960, H7646, H8057, H8354, G26, G755, G1062, G1173, G1403, G1456, G1858, G1859, G2165, G3521, G4910

Uses:

- Jeremiah 51:38-40

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 6 meters in height 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:

- Habakkuk 03:17
- James 03:11-12
- Luke 13:6-7
- Mark 11:13-14
- Matthew 07:15-17
- Matthew 21:18-19

Word Data:

- Strong's: H1061, H1690, H6291, H8384, G3653, G4808, G4810

Uses:

- Jeremiah 5:16-17
- Jeremiah 8:11-13
- Jeremiah 24:1-3
- Jeremiah 24:8-10
- Jeremiah 29:15-17

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 to experience suffering in order to be purified.”

(See also: pure)

Bible References:

- 1 Kings 16:18-20
- 2 Kings 01:9-10
- 2 Thessalonians 01:6-8
- Acts 07:29-30
- John 15:5-7
- Luke 03:15-16
- Matthew 03:10-12
- Nehemiah 01:3

Word Data:

- Strong’s: H215, H217, H398, H784, H800, H801, H1197, H1200, H1513, H2734, H3341, H3857, H4071, H4168, H5135, H6315, H8316, G439, G440, G1067, G2741, G4442, G4443, G4447, G4448, G4451, G5394, G5457

Uses:

- Jeremiah 4:4-6
- Jeremiah 5:14-15
- Jeremiah 6:27-30
- Jeremiah 7:16-18
- Jeremiah 7:31-32
- Jeremiah 11:14-16
- Jeremiah 15:13-14
- Jeremiah 17:3-4

- Jeremiah 17:26-27
- Jeremiah 19:4-5
- Jeremiah 20:7-9
- Jeremiah 21:11-12
- Jeremiah 22:6-7
- Jeremiah 23:28-30
- Jeremiah 29:22-23
- Jeremiah 36:23-24
- Jeremiah 43:11-13
- Jeremiah 44:4-6
- Jeremiah 48:45
- Jeremiah 49:1-2
- Jeremiah 49:26-27
- Jeremiah 50:31-32
- Jeremiah 51:30-32

firstborn

Definition:

The term “firstborn” refers to an offspring of people or animals that is born first, before the other offspring are born.

- 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 “first-born” 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 also: inherit, sacrifice, son)

Bible References:

- Colossians 01:15-17
- Genesis 04:3-5
- Genesis 29:26-27
- Genesis 43:32-34
- Luke 02:6-7
- Revelation 01:4-6

Word Data:

- Strong’s: H1060, H1062, H1067, H1069, G4416, G5207

Uses:

- Jeremiah 4:30-31
- Jeremiah 31:8-9

firstfruits

Definition:

The term “firstfruits” refers to a portion of the first crop of fruits and vegetables that was reaped during each harvest season.

- The Israelites offered these first fruits to God as a sacrificial offering.
- This term is also used figuratively in the Bible to refer to a firstborn son as being the first fruits of the family. That is, because he was the first son to be born into that family, he was the one who carried on the family name and honor.
- Because Jesus rose from the dead, he is called the “firstfruits” of all believers in him, belivers who have died but who will some day come back to life.
- Believers in Jesus are also called the “firstfruits” of all creation, indicating the special privilege and position of those whom Jesus redeemed and called to be his people.

Translation Suggestions:

- The literal use of this term could be translated as “first portion (of crops)” or “first part of the harvest.”
- If possible, the figurative uses should be translated literally, to allow for different meanings in different contexts. This will also show the correlation between the literal meaning and the figurative uses.

(See also: firstborn)

Bible References:

- 2 Chronicles 31:4-5
- 2 Thessalonians 02:13-15
- Exodus 23:16-17
- James 01:17-18
- Jeremiah 02:1-3
- Psalms 105:34-36

Word Data:

- Strong’s: H1061, H6529, H7225, G536

Uses:

- Jeremiah 2:1-3

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:

- Ezekiel 47:9-10
- Isaiah 19:7-8
- Luke 05:1-3
- Matthew 04:18-20
- Matthew 13:47-48

Word Data:

- Strong’s: H1728, H1771, H2271, G231, G1903

Uses:

- Jeremiah 16:16-18

flesh

Definition:

In the Bible, the term “flesh” literally refers to the soft tissue of the physical body of a human being or animal.

- The Bible also uses the term “flesh” in a figurative way to refer to all human beings or all living creatures.
- In the New Testament, the term “flesh” is used to refer to the sinful nature of human beings. This is often used in contrast to their spiritual nature.
- The expression “own flesh and blood” refers to someone who is biologically related to another person, such as a parent, sibling, child, or grandchild.
- The expression “flesh and blood” can also refer to a person’s ancestors or descendants.
- The expression “one flesh” refers to the physical uniting of a man and woman in marriage.

Translation Suggestions:

- In the context of an animal’s body, “flesh” could be translated as “body” or “skin” or “meat.”
- When it is used to refer generally to all living creatures, this term could be translated as “living beings” or “everything that is alive.”
- When referring in general to all people, this term could be translated as “people” or “human beings” or “everyone who lives.”
- The expression “flesh and blood” could also be translated as “relatives” or “family” or “kinfolk” or “family clan.” There may be contexts where it could be translated as “ancestors” or “descendants.”
- Some languages may have an expression that is similar in meaning to “flesh and blood.”
- The expression “become one flesh” could be translated as “unite sexually” or “become as one body” or “become like one person in body and spirit.” The translation of this expression should be checked to make sure it is acceptable in the project language and culture. (See: euphemism). It should also be understood that this is figurative, and does not mean that a man and a woman who “become one flesh” literally become one person.

Bible References:

- 1 John 02:15-17
- 2 John 01:7-8
- Ephesians 06:12-13
- Galatians 01:15-17
- Genesis 02:24-25
- John 01:14-15
- Matthew 16:17-18
- Romans 08:6-8

Word Data:

- Strong's: H829, H1320, H1321, H2878, H3894, H4207, H7607, H7683, G2907, G4559, G4560, G4561

Uses:

- Jeremiah 17:5-6
- Jeremiah 19:6-9
- Jeremiah 25:30-31

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, ox, pig, sheep,)

Bible References:

- 1 Kings 10:28-29
- 2 Chronicles 17:10-11
- Deuteronomy 14:22-23
- Luke 02:8-9
- Matthew 08:30-32
- Matthew 26:30-32

Word Data:

- Strong’s: H951, H1241, H2835, H4029, H4735, H4830, H5349, H5739, H6251, H6629, H7399, H7462, G34, G4167, G4168

Uses:

- Jeremiah 3:23-25
- Jeremiah 5:16-17
- Jeremiah 6:1-3
- Jeremiah 10:21-22
- Jeremiah 13:15-17
- Jeremiah 13:20-21
- Jeremiah 23:1-2
- Jeremiah 23:3-4

- Jeremiah 25:34-36
- Jeremiah 31:12
- Jeremiah 33:12-13
- Jeremiah 49:20
- Jeremiah 49:28-29
- Jeremiah 50:6-7
- Jeremiah 50:45-46
- Jeremiah 51:22-23

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 cover my bed with water like a flood.”

(See also: ark, Noah)

Bible References:

- Daniel 11:10
- Genesis 07:6-7
- Luke 06:46-48
- Matthew 07:24-25
- Matthew 07:26-27
- Matthew 24:37-39

Word Data:

- Strong’s: H216, H2229, H2230, H2975, H3999, H5104, H5140, H5158, H5674, H6556, H7641, H7857, H7858, H8241, G2627, G4132, G4215, G4216

Uses:

- Jeremiah 47:1-2

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:

- 1 Corinthians 14:7-9
- 1 Kings 01:38-40
- Daniel 03:3-5
- Luke 07:31-32
- Matthew 09:23-24
- Matthew 11:16-17

Word Data:

- Strong’s: H4953, H5748, H2485, H2490, G832, G834, G836

Uses:

- Jeremiah 48:36-37

fool, fools, 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, one 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)

Bible References:

- Ecclesiastes 01:16-18
- Ephesians 05:15-17
- Galatians 03:1-3
- Genesis 31:26-28
- Matthew 07:26-27
- Matthew 25:7-9
- Proverbs 13:15-16
- Psalms 049:12-13

Word Data:

- Strong’s: H191, H196, H200, H1198, H1984, H2973, H3684, H3687, H3688, H3689, H3690, H5034, H5036, H5039, H5528, H5529, H5530, H5531, H6612, H8417, H8602, H8604, G453, G454, G781, G801, G877, G878, G3471, G3472, G3473, G3474, G3912

Uses:

- Jeremiah 4:21-22
- Jeremiah 5:4-6
- Jeremiah 5:20-22
- Jeremiah 15:19-21
- Jeremiah 17:9-11
- Jeremiah 50:35-37

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 those of a particular region.
- 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 refer only to someone who is unfamiliar or unknown.

Bible References:

- 2 Chronicles 02:17-18
- Acts 07:29-30
- Deuteronomy 01:15-16
- Genesis 15:12-13
- Genesis 17:24-27
- Luke 17:17-19
- Matthew 17:24-25

Word Data:

- Strong’s: H312, H628, H776, H1471, H1481, H1616, H2114, H3363, H4033, H5236, H5237, H5361, H6154, H8453, G241, G245, G526, G915, G1854, G3581, G3927, G3941

Uses:

- Jeremiah 2:20-22
- Jeremiah 5:18-19
- Jeremiah 8:18-19
- Jeremiah 14:7-9
- Jeremiah 30:8-9
- Jeremiah 35:5-7
- Jeremiah 51:1-2

- Jeremiah 51:50-51

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 happen or 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 referred 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 David will always be reigning.”

(See also: David, everlasting, reign)

Bible References:

- 1 Kings 02:32-33
- 2 Samuel 03:28-30
- Daniel 07:17-18
- Exodus 15:17-18
- Hebrews 06:19-20
- Hebrews 10:11-14
- Job 04:20-21
- Psalms 021:3-4
- Revelation 01:4-6
- Revelation 22:3-5

Word Data:

- Strong’s: H3117, H4481, H5705, H5331, H5703, H5769, H5865, H5957, G165, G166, G1336

Uses:

- Jeremiah 7:5-7
- Jeremiah 17:3-4
- Jeremiah 17:24-25
- Jeremiah 20:16-18
- Jeremiah 31:35-36
- Jeremiah 35:5-7
- Jeremiah 49:12-13

forgive, forgives, forgiven, forgiveness

Definition:

To forgive someone means to not hold a grudge against that person even though they 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 also: guilt)

Bible References:

- 1 John 02:12-14
- Acts 08:20-23
- Colossians 03:12-14
- Ephesians 04:31-32
- Genesis 50:15-17
- Isaiah 55:6-7
- Joshua 24:19-20
- Luke 05:20-21
- Numbers 14:17-19
- Psalms 025:17-19

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.

Word Data:

- Strong’s: H3722, H5375, H5545, H5546, H5547, G859, G863, G5483

Uses:

- Jeremiah 05 General Notes
- Jeremiah 5:1-3
- Jeremiah 18:21-23
- Jeremiah 31 General Notes
- Jeremiah 31:33-34
- Jeremiah 36:1-3
- Jeremiah 50:19-20

forsake, forsakes, 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, they are being unfaithful to him by disobeying him.
- When God “forsakes” people, 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 in the past tense, as in “he has forsaken you” or as in referring 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.”
- It more clearer to use different words to translate this term, depending on whether the text describes forsaking a thing or a person.

Bible References:

- 1 Kings 06:11-13
- Daniel 11:29-30
- Genesis 24:26-27
- Joshua 24:16-18
- Matthew 27:45-47
- Proverbs 27:9-10
- Psalms 071:17-18

Word Data:

- Strong’s: H488, H2308, H5203, H5428, H5800, H5805, H7503, G646, G657, G863, G1459, G2641,

Uses:

- Jeremiah 1:15-16

- Jeremiah 12:7-9
- Jeremiah 15:5-7
- Jeremiah 51:5-6

foundation, founded

Definition:

The verb “found” means build, create, or lay a base for. The phrase “founded on” means supported by or based on. A “foundation” is the base of support on which something is built or created.

- 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)

Bible References:

- 1 Kings 06:37-38
- 2 Chronicles 03:1-3
- Ezekiel 13:13-14
- Luke 14:28-30
- Matthew 13:34-35
- Matthew 25:34-36

Word Data:

- Strong’s: H134, H787, H803, H808, H2713, H3245, H3247, H3248, H4143, H4144, H4146, H4328, H4349, H4527, H6884, H8356, G2310, G2311, G2602

Uses:

- Jeremiah 31:37
- Jeremiah 51:25-26

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:

- 2 Peter 02:17-19
- Genesis 07:11-12
- Genesis 08:1-3
- Genesis 24:12-14
- Genesis 24:42-44
- James 03:11-12

Word Data:

- Strong’s: H794, H953, H1530, H1543, H1876, H3222, H4002, H4161, H4456, H4599, H4726, H5033, H5869, H5927, H6524, H6779, H6780, H7823, H8444, H8666, G242, G305, G393, G985, G1530, G1816, G4077, G4855, G5453

Uses:

- Jeremiah 2:12-13
- Jeremiah 9:1-3
- Jeremiah 17:12-14

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, learned men)

Bible References:

- 1 Chronicles 09:28-29
- Exodus 30:34-36
- Matthew 02:11-12
- Numbers 05:15

Word Data:

- Strong's: H3828, G3030

Uses:

- Jeremiah 6:20-22
- Jeremiah 17:26-27
- Jeremiah 41:4-5

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, enslave, servant)

Bible References:

- Galatians 04:26-27
- Galatians 05:1-2
- Isaiah 61:1
- Leviticus 25:10
- Romans 06:17-18

Word Data:

- Strong’s: H1865, H2600, H2666, H2668, H2670, H3318, H4800, H5068, H5069, H5071, H5081, H5337, H5352, H5355, H5425, H5674, H5800, H6299, H6362, H7342, H7971, G425, G525, G572, G629, G630, G859, G558, G572, G630, G859, G1344, G1432, G1657, G1658, G1659, G1849, G2010, G3032, G3089, G3955, G4174, G4506, G5483, G5486

Uses:

- Jeremiah 25:27-29
- Jeremiah 34:8-9

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. 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 Elizabeth 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 someone."

(See also: descendant, grain, grape, Holy Spirit, vine, womb)

Bible References:

- Galatians 05:22-24
- Genesis 01:11-13
- Luke 08:14-15
- Matthew 03:7-9
- Matthew 07:15-17

Word Data:

- Strong's: H3, H4, H1061, H1063, H1069, H2173, H2233, H2981, H3206, H3581, H3759, H3899, H3978, H4022, H4395, H5108, H5208, H6500, H6509, H6529, H7019, H8256, H8393, H8570, G1081, G2590, G2592, G2593, G3703, G5052, G5352, G6013

Uses:

- Jeremiah 2:7-8
- Jeremiah 5:16-17
- Jeremiah 6:16-19
- Jeremiah 11:14-16
- Jeremiah 11:18-20
- Jeremiah 12:1-2
- Jeremiah 17:7-8
- Jeremiah 21:13-14
- Jeremiah 23:3-4
- Jeremiah 29:4-5
- Jeremiah 29:27-29
- Jeremiah 40:9-10
- Jeremiah 40:11-12
- Jeremiah 48:30-32

fulfill, fulfilled

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, Christ, minister, call)

Bible References:

- 1 Kings 02:26-27
- Acts 03:17-18
- Leviticus 22:17-19
- Luke 04:20-22
- Matthew 01:22-23
- Matthew 05:17-18
- Psalms 116:12-15

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."

Word Data:

- Strong's: H1214, H5487, G1096, G4138

Uses:

- Jeremiah 50 General Notes
- Jeremiah 51 General Notes

furnace

Facts:

A furnace was a very large oven used for heating objects to a high temperature.

- In ancient times, most furnaces were used for melting metals to make objects such as cooking pots, jewelry, weapons, and idols.
- Furnaces were also used in the making of clay pottery.
- Sometimes a furnace is referred to figuratively to explain that something is very hot.

(See also: idol, image)

Bible References:

- 1 Kings 08:51-53
- Genesis 19:26-28
- Proverbs 17:3-4
- Psalms 021:9-10
- Revelation 09:1-2

Word Data:

- Strong's: H861, H3536, H3564, H5948, H8574, G2575

Uses:

- Jeremiah 11:3-5

Gad

Facts:

Gad was one of the sons of Jacob. Jacob was also named Isreal.

- Gad's family became one of the twelve tribes of Israel.
- Another man in the Bible named Gad was a prophet who confronted King David for his sin of taking a census of the Israelite people.
- The names of the cities Baalgad and Migdalgad are each two words in the original text and are sometimes written "Baal Gad" and "Migdal Gad."

(Translation suggestions:How to Translate Names)

(See also: census, prophet, twelve tribes of Israel)

Bible References:

- 1 Chronicles 05:18-19
- Exodus 01:1-5
- Genesis 30:9-11
- Joshua 01:12-13
- Joshua 21:36-38

Word Data:

- Strong's:

Uses:

- Jeremiah 49:1-2

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:

- Acts 09:23-25
- Acts 10:17-18
- Deuteronomy 21:18-19
- Genesis 19:1-3
- Genesis 24:59-60
- Matthew 07:13-14

Word Data:

- Strong’s: H1817, H5592, H6607, H8179, H8651, G2374, G4439, G4440

Uses:

- Jeremiah 1:15-16
- Jeremiah 7:1-2
- Jeremiah 14:1-3
- Jeremiah 15:5-7

- Jeremiah 17:19-20
- Jeremiah 17:26-27
- Jeremiah 19:1-3
- Jeremiah 20:1-2
- Jeremiah 22:1-3
- Jeremiah 22:4-5
- Jeremiah 22:17-19
- Jeremiah 26:10-12
- Jeremiah 31:38-40
- Jeremiah 36:9-10
- Jeremiah 37:11-13
- Jeremiah 38:7-9
- Jeremiah 39:1-3
- Jeremiah 49:30-31
- Jeremiah 51:30-32
- Jeremiah 51:57-58
- Jeremiah 52:6-8

Gaza

Facts:

During Bible times, Gaza was a prosperous Philistine city located on the coast of the Mediterranean Sea, about 38 kilometers south of Ashdod. It was one of the Philistines' five major cities.

- Because of its location, Gaza was a key seaport where commercial activities took place between many different people groups and nations.
- Today, the city of Gaza is still an important seaport in the Gaza Strip, which is a region of land located along the coast of the Mediterranean Sea bordered by Israel on the north and east, and by Egypt on the south.
- Gaza was the city that the Philistines took Samson to after they had captured him.
- Philip the evangelist was walking along the desert road to Gaza when he met an Ethiopian eunuch.

(Translation suggestions: How to Translate Names)

(See also: Ashdod, Philip, Philistines, Ethiopia, Gath)

Bible References:

- 1 Kings 04:24-25
- Acts 08:26-28
- Genesis 10:19-20
- Joshua 10:40-41
- Judges 06:3-4

Word Data:

- Strong's: H5804, H5841, G1048

Uses:

- Jeremiah 25:19-21
- Jeremiah 47:1-2
- Jeremiah 47:5-7

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, evil, ancestor)

Bible References:

- Acts 15:19-21
- Exodus 03:13-15
- Genesis 15:14-16
- Genesis 17:7-8
- Mark 08:11-13
- Matthew 11:16-17
- Matthew 23:34-36
- Matthew 24:34-35

Uses:

- Jeremiah 2:29-31

- Jeremiah 7:29-30
- Jeremiah 50:38-40

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:

- 1 Chronicles 08:29-31
- 1 Kings 03:4-5
- 2 Samuel 02:12-13
- Joshua 09:3-5

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**.

Word Data:

- Strong's: H1391, H1393

Uses:

- Jeremiah 28:1-2
- Jeremiah 41:11-12
- Jeremiah 41:15-16

gift, gifts

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, Holy Spirit)

Bible References:

- 1 Corinthians 12:1-3
- 2 Samuel 11:6-8
- Acts 08:20-23
- Acts 10:3-6
- Acts 11:17-18
- Acts 24:17-19
- James 01:17-18
- John 04:9-10
- Matthew 05:23-24
- Matthew 08:4

Word Data:

- Strong’s: H814, H4503, H4864, H4976, H4978, H4979, H4991, H5078, H5083, H5379, H7810, H8641, G334, G1390, G1394, G1431, G1434, G1435, G3311, G5486

Uses:

- Jeremiah 25:5-6
- Jeremiah 40:5-6

Gilead

Definition:

Gilead was the name of a mountainous region east of the Jordan river where the Israelite tribes of Gad, Reuben, and Manasseh lived.

- This region was also referred to as the “hill country of Gilead” or “Mount Gilead.”
- “Gilead” was also the name of several men in the Old Testament. One of these men was the grandson of Manasseh. Another Gilead was the father of Jephthah.

(Translation suggestions: How to Translate Names)

(See also: Gad, Jephthah, Manasseh, Reuben, twelve tribes of Israel)

Bible References:

- 1 Chronicles 02:21-22
- 1 Samuel 11:1-2
- Amos 01:3-4
- Deuteronomy 02:36-37
- Genesis 31:19-21
- Genesis 37:25-26

Word Data:

- Strong’s:

Uses:

- Jeremiah 8:20-22
- Jeremiah 22:6-7
- Jeremiah 46:11-12
- Jeremiah 50:19-20

glean, gleaning

Definition:

The term “glean” means to go through a field or orchard and 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:

- Deuteronomy 24:21-22
- Isaiah 17:4-5
- Job 24:5-7
- Ruth 02:1-2
- Ruth 02:15-16

Word Data:

- Strong’s: H3950, H3951, H5953, H5955### Uses:
- Jeremiah 6:9-10

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:

- 1 Thessalonians 02:5-6
- Acts 07:1-3
- Colossians 03:1-4
- Exodus 24:16-18
- Isaiah 35:1-2
- James 02:1-4
- Luke 02:8-9
- Numbers 14:9-10
- Philippians 02:14-16
- Philippians 04:18-20

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?"

Word Data:

- Strong's: H117, H142, H155, H215, H1342, H1921, H1922, H1925, H1926, H1935, H1984, H2892, H3367, H3519, H3520, H6643, H7623, H8597, G1391, G1741, G2620, G2744, G2745, G2746, G2755, G2811

Uses:

- Jeremiah 2:9-11
- Jeremiah 4:1-3
- Jeremiah 13:18-19
- Jeremiah 14:21-22
- Jeremiah 17:12-14

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.
- Sheep usually like to stay with their herd, but goats are more independent and tend to wander away from their 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 its tendency to wander away from the one taking care of it.
- 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 that the animal was bearing the people's sins.

(See also: flock, sacrifice, sheep, unrighteous, wine)

Bible References:

- Exodus 12:3-4
- Genesis 30:31-32
- Genesis 31:10-11
- Genesis 37:31-33
- Leviticus 03:12-14
- Matthew 25:31-33

Word Data:

- Strong's:

Uses:

- Jeremiah 50:8-10
- Jeremiah 51:38-40

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 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, false god, God the Father, Holy Spirit, idol, Son of God, Yahweh)

Bible References:

- 1 John 01:5-7
- 1 Samuel 10:7-8
- 1 Timothy 04:9-10
- Colossians 01:15-17
- Deuteronomy 29:14-16
- Ezra 03:1-2

- Genesis 01:1-2
- Hosea 04:11-12
- Isaiah 36:6-7
- James 02:18-20
- Jeremiah 05:4-6
- John 01:1-3
- Joshua 03:9-11
- Lamentations 03:40-43
- Micah 04:4-5
- Philippians 02:5-8
- Proverbs 24:11-12
- Psalms 047:8-9

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.

Word Data:

- Strong's: H136, H305, H410, H426, H430, H433, H2486, H2623, H3068, H3069, H3863, H4136, H6697, G112, G516, G932, G935, G1096, G1140, G2098, G2124, G2128, G2150, G2152, G2153, G2299, G2304, G2305, G2312, G2313, G2314, G2315, G2316, G2317, G2318, G2319, G2320, G3361, G3785, G4151, G5207, G5377, G5463, G5537, G5538

Uses:

- Jeremiah 2:14-17
- Jeremiah 3:13-15
- Jeremiah 5:4-6
- Jeremiah 5:18-19
- Jeremiah 5:23-25
- Jeremiah 7:3-4
- Jeremiah 10:8-10
- Jeremiah 11:3-5
- Jeremiah 12:3-4
- Jeremiah 13:12-14
- Jeremiah 14:21-22
- Jeremiah 16:7-9
- Jeremiah 19:1-3
- Jeremiah 19:14-15
- Jeremiah 21:3-5
- Jeremiah 22:8-9
- Jeremiah 23:1-2
- Jeremiah 23:35-36
- Jeremiah 24:4-7
- Jeremiah 25:27-29
- Jeremiah 26:13-15
- Jeremiah 27:1-4
- Jeremiah 27:21-22
- Jeremiah 28:1-2
- Jeremiah 28:12-14
- Jeremiah 29:4-5
- Jeremiah 30:1-3
- Jeremiah 30:20-22
- Jeremiah 31:1-3
- Jeremiah 31:23-26
- Jeremiah 32:13-15
- Jeremiah 32:36-37
- Jeremiah 33:4-5
- Jeremiah 34:1-3
- Jeremiah 35:3-4
- Jeremiah 37:3-5
- Jeremiah 37:6-8
- Jeremiah 39:15-16
- Jeremiah 40:1-2
- Jeremiah 42:1-3
- Jeremiah 43:1-3

- Jeremiah 44:1-3
- Jeremiah 44:24-25
- Jeremiah 45:1-3
- Jeremiah 46:25-26
- Jeremiah 48:1-2
- Jeremiah 50:3-5
- Jeremiah 50:17-18
- Jeremiah 51:5-6
- Jeremiah 51:9-10
- Jeremiah 51:17-19
- Jeremiah 51:33
- Jeremiah 51:54-56

god, gods, 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, Baal, Molech, idol, demon, image)

Bible References:

- Acts 07:43
- Acts 19:26-27
- Galatians 04:8-9
- Genesis 35:1-3
- Isaiah 44:20
- Psalms 081:8-10

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**.

Word Data:

- Strong's: H430, H5236, H8267, G2299

Uses:

- Introduction to Jeremiah
- Jeremiah 1:15-16
- Jeremiah 02 General Notes
- Jeremiah 2:9-11
- Jeremiah 5:7-9
- Jeremiah 5:18-19
- Jeremiah 06 General Notes
- Jeremiah 7:5-7
- Jeremiah 10 General Notes
- Jeremiah 10:11-13
- Jeremiah 11:9-10
- Jeremiah 13:8-11
- Jeremiah 16:10-11
- Jeremiah 16:19-21
- Jeremiah 19:4-5
- Jeremiah 19:12-13
- Jeremiah 22:8-9
- Jeremiah 25:5-6
- Jeremiah 32:29-30
- Jeremiah 35:15-16
- Jeremiah 43:11-13
- Jeremiah 44:1-3
- Jeremiah 44:15-17
- Jeremiah 46:25-26
- Jeremiah 48 General Notes
- Jeremiah 48:34-35

gold

Definition:

Gold is a yellow, 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 earrings and other jewelry, and 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, false god, silver, tabernacle, temple)

Bible References:

- 1 Peter 01:6-7
- 1 Timothy 02:8-10
- 2 Chronicles 01:14-15
- Acts 03:4-6
- Daniel 02:31-33

Word Data:

- Strong’s: H1220, H1222, H1722, H2091, H2742, H3800, H4062, H5458, H6884, H6885, G5552, G5553, G5554, G5557

Uses:

- Jeremiah 4:30-31
- Jeremiah 10:3-5
- Jeremiah 51:7-8
- Jeremiah 52:17-19

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 was 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 , Babylon, Lot, Salt Sea, Sodom)

Bible References:

- 2 Peter 02:4-6
- Genesis 10:19-20
- Genesis 14:1-2
- Genesis 18:20-21
- Isaiah 01:9
- Matthew 10:14-15

Word Data:

- Strong's: H6017

Uses:

- Jeremiah 23:13-15
- Jeremiah 49:17-18
- Jeremiah 50:38-40

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, the expression, “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, holy, profit, righteous)

Bible References:

- Galatians 05:22-24
- Genesis 01:11-13
- Genesis 02:9-10
- Genesis 02:15-17
- James 03:13-14
- Romans 02:3-4

Examples from the Bible stories:

- **01:04** God saw that what he had created was **good**.
- **01:11** God plantedâ€¦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."

Word Data:

- Strong's: H117, H145, H155, H202, H239, H410, H1580, H1926, H1935, H2532, H2617, H2623, H2869, H2895, H2896, H2898, H3190, H3191, H3276, H3474, H3788, H3966, H4261, H4399, H5232, H5750, H6287, H6643, H6743, H7075, H7368, H7399, H7443, H7999, H8231, H8232, H8233, H8389, H8458, G14, G15, G18, G19, G515, G744, G865, G979, G1380, G2095, G2097, G2106, G2107, G2108, G2109, G2114, G2115, G2133, G2140, G2162, G2163, G2174, G2293, G2565, G2567, G2570, G2573, G2887, G2986, G3140, G3617, G3776, G4147, G4632, G4674, G4851, G5223, G5224, G5358, G5542, G5543, G5544

Uses:

- Jeremiah 4:21-22
- Jeremiah 5:23-25
- Jeremiah 6:16-19
- Jeremiah 7:3-4
- Jeremiah 7:5-7
- Jeremiah 10:3-5
- Jeremiah 13:6-7
- Jeremiah 14:10-12
- Jeremiah 15:10-12
- Jeremiah 17:5-6
- Jeremiah 18:9-10
- Jeremiah 18:11-12
- Jeremiah 21:8-10
- Jeremiah 24:4-7
- Jeremiah 26:13-15
- Jeremiah 29:10-11
- Jeremiah 31:12
- Jeremiah 32:38-40

- Jeremiah 33:10-11
- Jeremiah 39:15-16
- Jeremiah 40:3-4
- Jeremiah 42:4-6
- Jeremiah 44:26-28

governor, govern, proconsul, government

Definition:

A “governor” is a person who rules over a state, region, or territory. To “govern” means to guide, lead, or manage them.

- 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” consists 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, province, Rome, ruler)

Bible References:

- Acts 07:9-10
- Acts 23:22-24
- Acts 26:30-32
- Mark 13:9-10
- Matthew 10:16-18
- Matthew 27:1-2

Word Data:

- Strong’s:

Uses:

- Jeremiah 40:7-8

- Jeremiah 51:22-23
- Jeremiah 51:27-28

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:

- Acts 04:32-33
- Acts 06:8-9
- Acts 14:3-4
- Colossians 04:5-6
- Colossians 04:18
- Genesis 43:28-29
- James 04:6-7
- John 01:16-18
- Philippians 04:21-23
- Revelation 22:20-21

Word Data:

- Strong’s: H2580, H2587, H2589, H2603, H8467, G2143, G5485, G5543

Uses:

- Jeremiah 12 General Notes

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.
- A head of grain is 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:

- Genesis 42:1-4
- Genesis 42:26-28
- Genesis 43:1-2
- Luke 06:1-2
- Mark 02:23-24
- Matthew 13:7-9
- Ruth 01:22

Word Data:

- Strong’s:

Uses:

- Jeremiah 9:21-22
- Jeremiah 23:28-30
- Jeremiah 50:25-26

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, guilt offering , sacrifice, sin offering)

Bible References:

- 1 Chronicles 23:27-29
- Exodus 29:41-42
- Judges 13:19-20
- Leviticus 02:1-3

Word Data:

- Strong's: H4503, H8641

Uses:

- Jeremiah 33:17-18

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.
- Individiual 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)

Bible References:

- Deuteronomy 23:24-25
- Hosea 09:10
- Job 15:31-33
- Luke 06:43-44
- Matthew 07:15-17
- Matthew 21:33-34

Word Data:

- Strong’s:

Uses:

- Jeremiah 6:9-10
- Jeremiah 8:11-13
- Jeremiah 25:30-31
- Jeremiah 31:29-30
- Jeremiah 49:9-11

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.”

(See also: innocent, iniquity, punish, sin)

Bible References:

- Exodus 28:36-38
- Isaiah 06:6-7
- James 02:10-11
- John 19:4-6
- Jonah 01:14-16

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.

Word Data:

- Strong’s: H816, H817, H818, H5352, H5355, G338, G1777, G3784, G5267

Uses:

- Jeremiah 31:18-20
- Jeremiah 32:16-18
- Jeremiah 50:6-7
- Jeremiah 51:9-10

Hamath, Lebo Hamath, Hamathites

Facts:

Hamath was an important city in northern Syria, north of the land of Canaan. The Hamathites were descendants of Noah's son Canaan.

- The name "Lebo Hamath" probably refers to a mountain pass near the city of Hamath.
- Some versions translate "Lebo Hamath" as "entrance to Hamath."
- King David defeated enemies of King Tou of Hamath, causing them to be on good terms.
- Hamath was one of Solomon's storehouse cities where provisions were kept.
- The land of Hamath was where King Zedekiah was killed by King Nebuchadnezzar and where King Jehoahaz was captured by an Egyptian pharaoh.
- The term "Hamathite" could also be translated as "person from Hamath."

(Translation suggestions: Translate Names)

(See also: Babylon, Canaan, Nebuchadnezzar, Syria, Zedekiah)

Bible References:

- 1 Chronicles 18:3-4
- 2 Samuel 08:9-10
- Amos 06:1-2
- Ezekiel 47:15-17

Word Data:

- Strong's: H2574, H2577

Uses:

- Jeremiah 49:23-25
- Jeremiah 52:9-11
- Jeremiah 52:26-27

Hananiah

Facts:

Hananiah was the name of several different men in the Old Testament.

- One Hananiah was an Israelite captive in Babylon whose name was changed to “Shadrach.”
- He was given a position as a royal servant due to his excellent character and abilities.
- Once Hanahiah (Shadrach) and two other Israelite young men were thrown into a fire in a furnace because they refused to worship the Babylonian king. God showed his power by protecting them from being harmed.
- Another man named Hananiah was listed as a descendant of King Solomon.
- A different Hananiah was a false prophet during the time of the prophet Jeremiah.
- One man named Hananiah was a priest who helped lead a celebration during the time of Nehemiah.

(Translation suggestions: Translate Names)

(See also: Azariah, Babylon, Daniel, false prophet, Jeremiah, Mishael)

Bible References:

- Daniel 01:6-7
- Daniel 02:17-18
- Jeremiah 28:1-2
- Jeremiah 28:5-7
- Jeremiah 28:15-17

Word Data:

- Strong’s: H2608

Uses:

- Jeremiah 28:1-2
- Jeremiah 28:5-7
- Jeremiah 28:15-17

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.
- 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.
- 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.
- 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, bless, captive, honor, power)

Bible References:

- Acts 07:22-25
- Acts 08:14-17
- Acts 11:19-21
- Genesis 09:5-7
- Genesis 14:19-20
- John 03:34-36
- Mark 07:31-32
- Matthew 06:3-4

Word Data:

- Strong's: H405, H2026, H2651, H2947, H2948, H3027, H3028, H3225, H3231, H3233, H3709, H7126, H7138, H8040, H8042, H8168, G710, G1188, G1448, G1451, G1764, G2021, G2092, G2176, G2902, G4084, G4474, G4475, G5495, G5496, G5497

Uses:

- Jeremiah 1:9-10
- Jeremiah 6:1-3
- Jeremiah 6:11-12
- Jeremiah 10:8-10
- Jeremiah 11:21-23
- Jeremiah 12:7-9
- Jeremiah 15:5-7
- Jeremiah 15:17-18
- Jeremiah 15:19-21
- Jeremiah 16:19-21
- Jeremiah 18:5-8
- Jeremiah 18:21-23
- Jeremiah 19:6-9
- Jeremiah 20:3-4
- Jeremiah 20:12-13
- Jeremiah 21:3-5
- Jeremiah 21:6-7
- Jeremiah 21:11-12
- Jeremiah 22:1-3

- Jeremiah 22:24-26
- Jeremiah 23:13-15
- Jeremiah 25:5-6
- Jeremiah 25:12-14
- Jeremiah 25:30-31
- Jeremiah 26:13-15
- Jeremiah 26:22-24
- Jeremiah 27:1-4
- Jeremiah 27:5-7
- Jeremiah 29:1-3
- Jeremiah 29:20-21
- Jeremiah 31:10-11
- Jeremiah 31:31-32
- Jeremiah 32:3-5
- Jeremiah 32:19-21
- Jeremiah 32:24-25
- Jeremiah 32:36-37
- Jeremiah 34:1-3
- Jeremiah 34:20-22
- Jeremiah 37:1-2
- Jeremiah 37:16-17
- Jeremiah 38:1-3
- Jeremiah 38:14-16
- Jeremiah 38:19
- Jeremiah 38:22-23
- Jeremiah 39:17-18
- Jeremiah 42:11-12
- Jeremiah 43:1-3
- Jeremiah 44:7-8
- Jeremiah 44:29-30
- Jeremiah 46:23-24
- Jeremiah 46:25-26
- Jeremiah 50:1-2
- Jeremiah 51:7-8
- Jeremiah 51:25-26

hard, hardness, harden

Definition:

The term “hard” has several different meanings, depending on the context. It usually describes something that is difficult, persistent, or unyielding.

- The expressions “hard heart” or “hard-headed” refer to people who are stubbornly unrepentant. These expressions describe people who persist in disobeying God.
- The figurative expressions “hardness of heart” and “hardness of their hearts” also refer to stubborn disobedience.
- If someone’s heart is “hardened” this means that person refuses to obey and remains stubbornly unrepentant.
- When used as an adverb, as in “work hard” or “try hard,” it means to do something very strongly and diligently, making an effort to do something very well.

Translation Suggestions

- The term “hard” could also be translated as “difficult” or “stubborn” or “challenging,” depending on the context.
- The terms “hardness” or “hardness of heart” or “hard heart” could be translated as “stubbornness” or “persistent rebellion” or “rebellious attitude” or “stubborn disobedience” or “stubbornly not repenting.”
- The term “hardened” could also be translated as “stubbornly unrepentant” or “refusing to obey.”
- “Do not harden your heart” could be translated as “do not refuse to repent” or “do not stubbornly keep disobeying.”
- Other ways to translate “hard-headed” or “hard-hearted” could include “stubbornly disobedient” or “continuing to disobey” or “refusing to repent” or “always rebelling.”
- In expressions such as “work hard” or “try hard,” the term “hard” could be translated as “with perseverance” or “diligently.”
- The expression “press hard against” could also be translated as “shove with force” or “push strongly against.”
- To “oppress people with hard labor” could be translated as “force people to work so hard that they suffer” or “cause people to suffer by forcing them to do very difficult work.”
- A different kind of “hard labor” is experienced by a woman who is about to deliver a baby.

(See also: disobey, evil, heart, labor pains, stiff-necked)

Bible References:

- 2 Corinthians 11:22-23
- Deuteronomy 15:7-8
- Exodus 14:4-5

- Hebrews 04:6-7
- John 12:39-40
- Matthew 19:7-9

Word Data:

- Strong's:

Uses:

- Jeremiah 7:24-26

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 also: firstfruits, festival)

Bible References:

- 1 Corinthians 09:9-11
- 2 Samuel 21:7-9
- Galatians 06:9-10
- Isaiah 17:10-11
- James 05:7-8
- Leviticus 19:9-10
- Matthew 09:37-38
- Ruth 01:22

Word Data:

- Strong’s: H2758, H7105, G2326, G6013

Uses:

- Jeremiah 2:1-3
- Jeremiah 5:16-17
- Jeremiah 5:23-25
- Jeremiah 8:20-22
- Jeremiah 12:12-13
- Jeremiah 40:9-10
- Jeremiah 40:11-12
- Jeremiah 49:9-11
- Jeremiah 50:16
- Jeremiah 51:33

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 parts 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 as in “the head of Joseph,” which refers 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 also: grain)

Bible References:

- 1 Chronicles 01:51-54
- 1 Kings 08:1-2
- 1 Samuel 09:22

- Colossians 02:10-12
- Colossians 02:18-19
- Numbers 01:4-6

Word Data:

- Strong's:

Uses:

- Jeremiah 30:23-24
- Jeremiah 48:36-37

heal, cure

Definition:

The terms “heal” and “cure” both mean to cause a sick, wounded, or disabled person to be healthy again.

- A person who is “healed” or “cured” has been “made well” or “made healthy.”
- Healing can happen naturally since God gave our bodies the ability to recover from many kinds of wounds and diseases. Thsi kind of healing usually happens slowly.
- However, certain conditions, such as being blind or paralyzed, and certain serious diseases, such as leprosy, however 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)

Bible References:

- Acts 05:14-16
- Acts 08:6-8
- Luke 05:12-13
- Luke 06:17-19
- Luke 08:43-44
- Matthew 04:23-25
- Matthew 09:35-36
- Matthew 13:15

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.

Word Data:

- Strong's:

Uses:

- Jeremiah 3:21-22
- Jeremiah 6:13-15
- Jeremiah 8:14-15
- Jeremiah 8:20-22
- Jeremiah 14:19-20
- Jeremiah 15:17-18
- Jeremiah 17:12-14
- Jeremiah 30:12-13
- Jeremiah 33:6-9
- Jeremiah 46:11-12
- Jeremiah 51:7-8

heart, hearts

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. That person has 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 literally 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)

Bible References:

- 1 John 03:16-18
- 1 Thessalonians 02:3-4
- 2 Thessalonians 03:13-15
- Acts 08:20-23
- Acts 15:7-9
- Luke 08:14-15
- Mark 02:5-7
- Matthew 05:5-8
- Matthew 22:37-38

Word Data:

- Strong's:

Uses:

- Jeremiah 3:8-10
- Jeremiah 4:4-6
- Jeremiah 4:19-20
- Jeremiah 5:23-25
- Jeremiah 7:24-26
- Jeremiah 8:18-19
- Jeremiah 9:7-9
- Jeremiah 9:13-14
- Jeremiah 9:25
- Jeremiah 11:6-8
- Jeremiah 11:18-20
- Jeremiah 12:1-2
- Jeremiah 12:10-11
- Jeremiah 13:8-11
- Jeremiah 13:22-24
- Jeremiah 14:13-14
- Jeremiah 15:15-16
- Jeremiah 16:12-13
- Jeremiah 17:1-2
- Jeremiah 17:9-11
- Jeremiah 18:11-12
- Jeremiah 20:7-9
- Jeremiah 20:12-13
- Jeremiah 22:17-19
- Jeremiah 23:9-10
- Jeremiah 23:16-18
- Jeremiah 23:25-27
- Jeremiah 24:4-7
- Jeremiah 29:12-14
- Jeremiah 30:23-24
- Jeremiah 31:18-20
- Jeremiah 32:38-40
- Jeremiah 48:28-29
- Jeremiah 49:16
- Jeremiah 49:21-22
- Jeremiah 51:45-46

heaven, sky, skies, heavens, heavenly

Definition:

The term that is translated as “heaven” usually 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 also: kingdom of God)

Bible References:

- 1 Kings 08:22-24
- 1 Thessalonians 01:8-10
- 1 Thessalonians 04:16-18
- Deuteronomy 09:1-2
- Ephesians 06:9
- Genesis 01:1-2
- Genesis 07:11-12
- John 03:12-13
- John 03:27-28
- Matthew 05:17-18
- Matthew 05:46-48

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.

Word Data:

- Strong’s: H1534, H6160, H6183, H7834, H8064, H8065, G932, G2032, G3321, G3770, G3771, G3772

Uses:

- Jeremiah 2:12-13
- Jeremiah 4:23-26
- Jeremiah 7:16-18
- Jeremiah 7:33-34
- Jeremiah 8:1-3
- Jeremiah 8:6-7
- Jeremiah 10:1-2
- Jeremiah 14:21-22
- Jeremiah 15:3-4
- Jeremiah 16:1-4
- Jeremiah 19:6-9
- Jeremiah 19:12-13
- Jeremiah 23:23-24
- Jeremiah 31:37
- Jeremiah 32:16-18
- Jeremiah 33:19-22
- Jeremiah 34:20-22
- Jeremiah 44:15-17
- Jeremiah 49:34-36
- Jeremiah 51:9-10
- Jeremiah 51:15-16
- Jeremiah 51:47-49

Hebrew, Hebrews

Facts:

The “Hebrews” were people who were descended from Abraham through the line of Isaac and Jacob. Abraham is the first person in the Bible to be called a “Hebrew.”

- The term “Hebrew” also refers to the language that the Hebrew people spoke. The vast majority of the Old Testament was written in the Hebrew language.
- In different places in the Bible, the Hebrews were also called “Jewish people” or “Israelites.” It is best to keep all three terms distinct in the text, as long as it is clear that these terms refer to the same people group.

(Translation suggestions: How to Translate Names)

(See also: Israel, Jew, Jewish leaders)

Bible References:

- Acts 26:12-14
- Genesis 39:13-15
- Genesis 40:14-15
- Genesis 41:12-13
- John 05:1-4
- John 19:12-13
- Jonah 01:8-10
- Philippians 03:4-5

Word Data:

- Strong’s:

Uses:

- Jeremiah 34:12-14

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 became 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 performed a miracle and caused the sun to move backwards in the sky.
- God also answered Hezekiah's prayer to save his people from King Sennacherib of Assyria, who was attacking them.

(See also: Ahaz, Assyria, idol, Judah, Sennacherib)

Bible References:

- 1 Chronicles 03:13-14
- 2 Kings 16:19-20
- Hosea 01:1-2
- Matthew 01:9-11
- Proverbs 25:1-3

Word Data:

- Strong's:

Uses:

- Jeremiah 15:3-4
- Jeremiah 26:18-19

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.
- It often happened that 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 would continue 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 were located.

(See also: altar, idol, worship)

Bible References:

- 1 Samuel 09:12-13
- 2 Kings 16:3-4
- Amos 04:12-13
- Deuteronomy 33:29
- Ezekiel 06:1-3
- Habakkuk 03:18-19

Word Data:

- Strong’s:

Uses:

- Jeremiah 3:6-7
- Jeremiah 7:31-32
- Jeremiah 19:4-5
- Jeremiah 32:33-35
- Jeremiah 48:34-35

high priest

Definition:

The term “high priest” refers to a special priest who was appointed to serve for one year as the leader of all the other Israelite priests.

- The high priest had special responsibilities. He was the only one who was permitted to go into the most holy part of the temple to offer a special sacrifice once a year.
- The Israelites had many priests, but only one high priest at a time.
- When Jesus was being arrested, Caiaphas was the official high priest. Caiphas’ father-in-law Annas is also mentioned sometimes because he was a former high priest who probably still had power and authority over the people.

Translation Suggestions:

- “High priest” could be translated as “supreme priest” or “highest ranking priest.”
- Make sure this term is translated differently from the term “chief priest.”

(See also: Annas, Caiaphas, chief priests, priest, temple)

Bible References:

- Acts 05:26-28
- Acts 07:1-3
- Acts 09:1-2
- Exodus 30:10
- Hebrews 06:19-20
- Leviticus 16:32-33
- Luke 03:1-2
- Mark 02:25-26
- Matthew 26:3-5
- Matthew 26:51-54

Examples from the Bible stories:

- **13:08** No one could enter the room behind the curtain except the **high priest**, because God lived there.
- **21:07** The Messiah who would come would be the perfect **high priest** who would offer himself as a perfect sacrifice to God.
- **38:03** The Jewish leaders, led by the **high priest**, paid Judas thirty silver coins to betray Jesus.
- **39:01** The soldiers led Jesus to the house of the **high priest** in order for the **high priest** to question him.

- **39:03** Finally, the **high priest** looked directly at Jesus and said, “Tell us, are you the Messiah, the Son of the living God?”
- **44:07** The next day, the Jewish leaders brought Peter and John to the **high priest** and the other religious leaders.
- **45:02** So the religious leaders arrested Stephen and brought him to the **high priest** and the other leaders of the Jews, where more false witnesses lied about Stephen.
- **46:01** The **high priest** gave Saul permission to go to the city of Damascus to arrest Christians there and bring them back to Jerusalem.
- **48:06** Jesus is the Great **High Priest**. Unlike other priests, he offered himself as the only sacrifice that could to take away the sin of all the people in the world. Jesus was the perfect **high priest** because he took the punishment for every sin that anyone has ever committed.

Word Data:

- Strong’s: H7218 H1419 H3548 G748 G749

Uses:

- Jeremiah 52:24-25

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 “the 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, God)

Bible References:

- 1 John 02:20-21
- 2 Kings 19:20-22
- Acts 02:27-28
- Acts 03:13-14
- Isaiah 05:15-17
- Isaiah 41:14-15
- Luke 04:33-34

Word Data:

- Strong’s: H2623, H376, H6918, G40, G3741

Uses:

- Jeremiah 50:29-30
- Jeremiah 51:5-6

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 both the building and courtyard areas of either the temple or tabernacle. It could 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, bread, consecrate, courtyard, curtain, holy, set apart, tabernacle, temple)

Bible References:

- 1 Kings 06:16-18
- Acts 06:12-15
- Exodus 26:31-33
- Exodus 31:10-11
- Ezekiel 41:1-2
- Ezra 09:8-9
- Hebrews 09:1-2
- Leviticus 16:17-19
- Matthew 24:15-18
- Revelation 15:5-6

Word Data:

- Strong's: H1964, H4720, H4725, H5116, H6918, H6944, G39, G40, G3485, G5117

Uses:

- Jeremiah 51:50-51

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.
- People cannot approach him unless he allows them to, because he is holy and they are merely 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, consecrate, sanctify, set apart)

Bible References:

- 1 Thessalonians 03:11-13
- 1 Thessalonians 04:7-8
- Acts 07:33-34
- Colossians 01:21-23
- Ezekiel 20:18-20
- Lamentations 04:1-2
- Mark 08:38
- Matthew 07:6
- Romans 01:1-3

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."
- **13:01** "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.

Word Data:

- Strong's: H2623, H4720, H6918, H6922, H6942, H6944, G37, G38, G39, G40, G41, G42, G1859, G2150, G2412, G2413, G3741, G3742,

Uses:

- Jeremiah 23:9-10
- Jeremiah 31:23-26

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 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:

- 1 Kings 14:1-3
- Deuteronomy 06:3
- Exodus 13:3-5
- Joshua 05:6-7
- Proverbs 05:3-4

Word Data:

- Strong's:

Uses:

- Jeremiah 11:3-5
- Jeremiah 32:22-23
- Jeremiah 41:8-9

honor, honors, 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 instructs Christians to honor others.
- Children are instructed to honor their parents in ways that include respecting them and obeying them.
- 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.
- Ways of honoring God include 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, glory, glorify, praise)

Bible References:

- 1 Samuel 02:8
- Acts 19:15-17
- John 04:43-45
- John 12:25-26
- Mark 06:4-6
- Matthew 15:4-6

Word Data:

- Strong’s:

Uses:

- Jeremiah 3:19-20
- Jeremiah 13:8-11
- Jeremiah 30:18-19
- Jeremiah 32:38-40

- Jeremiah 33:6-9
- Jeremiah 36:9-10
- Jeremiah 44:9-10
- Jeremiah 48:1-2
- Jeremiah 48:15-17
- Jeremiah 52:32-34

hoof, hoofed, hooves

Facts:

These terms refer to the hard material covering the bottom of the feet of certain animals such as camels, cattle, deer, horses, donkeys, pigs, oxen, sheep, and goats.

- An animal's hooves protect its feet when walking.
- Some animals have hooves that are split into two parts and others do not.
- God told the Israelites that animals which had split hooves and chewed a cud were considered clean to eat. This included cattle, sheep, deer, and oxen.

(See also: How to Translate Unknowns)

(See also: camel, cow, donkey, goat, ox, pig, sheep)

Bible References:

- Deuteronomy 14:6-7
- Ezekiel 26:9-11
- Leviticus 11:3-4
- Psalms 069:30-31

Word Data:

- Strong's:

Uses:

- Jeremiah 47:3-4

hope, hoped, hopes

Definition:

The term “hope” refers to expecting and strongly desiring something to happen. In can also mean to not be certain that it will happen.

- In the Bible, the term “hope” also has the meaning of “trust,” as in “my hope is in the Lord.” It refers to a sure expectation of receiving what God has promised his people.
- Sometimes the ULB translates the term in the original language as “confidence.” This happens mostly in the New Testament in situations where people who believe in Jesus as their Savior have the assurance (or confidence or hope) of receiving what God has promised.
- 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 a, “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, confidence, good, obey, trust, word of God)

Bible References:

- 1 Chronicles 29:14-15
- 1 Thessalonians 02:17-20
- Acts 24:14-16
- Acts 26:6-8
- Acts 27:19-20
- Colossians 01:4-6
- Job 11:20

Word Data:

- Strong's: H982, H983, H986, H2620, H2976, H3175, H3176, H3689, H4009, H4268, H4723, H7663, H7664, H8431, H8615, G91, G560, G1679, G1680, G2070

Uses:

- Jeremiah 14 General Notes
- Jeremiah 14:7-9
- Jeremiah 17:12-14
- Jeremiah 29:10-11
- Jeremiah 31:16-17
- Jeremiah 33 General Notes
- Jeremiah 45:4-5
- Jeremiah 50:6-7

horn, horns

Facts:

Horns are permanent, hard, pointed growths on the heads of many types of animals, including cattle, sheep, goats, and deer.

- The horn of a ram (male sheep) was made into a musical instrument called a “ram’s horn” or “shofar,” which was blown for special events such as religious festivals.
- God told the Israelites to make a horn-shaped projection on each of the four corners of the incense and brazen altars. Although these projections were called “horns,” they were not actually animal horns.
- The term “horn” was sometimes used to refer to a “flask” that was shaped like a horn and was used for holding water or oil. A flask of oil was used for anointing a king, as Samuel did with David.
- This term should be translated with a word that is different from the word that refers to a trumpet.
- The term “horn” is also used figuratively as a symbol of strength, power, authority, and royalty.

(See also: authority, cow, deer, goat, power royal, sheep, trumpet)

Bible References:

- 1 Chronicles 15:27-28
- 1 Kings 01:38-40
- 2 Samuel 22:3-4
- Jeremiah 17:1-2
- Psalms 022:20-21

Word Data:

- Strong’s:

Uses:

- Jeremiah 17:1-2

horror, horrified

Definition:

The term “horror” refers to a very intense feeling of fear or terror. The person who is feeling horror is said to be “horrified.”

- Horror is more dramatic and intense than ordinary fear.
- Usually when someone is horrified they are also in shock or stunned.

(See also: fear, terror)

Bible References:

- Deuteronomy 28:36-37
- Ezekiel 23:33-34
- Jeremiah 02:12-13
- Job 21:4-6
- Psalms 055:4-5

Word Data:

- Strong’s:

Uses:

- Jeremiah 2:12-13
- Jeremiah 5:30-31
- Jeremiah 18:15-17
- Jeremiah 20:3-4
- Jeremiah 25:7-9
- Jeremiah 25:37-38

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, Solomon)

Bible References:

- 1 Chronicles 18:3-4
- 2 Kings 02:11-12
- Exodus 14:23-25
- Ezekiel 23:5-7
- Zechariah 06:7-8

Word Data:

- Strong's:

Uses:

- Jeremiah 4:13-15
- Jeremiah 5:7-9
- Jeremiah 6:23-24
- Jeremiah 8:16-17
- Jeremiah 12:5-6
- Jeremiah 17:24-25
- Jeremiah 22:4-5
- Jeremiah 46:7-9
- Jeremiah 47:3-4
- Jeremiah 50:11-13
- Jeremiah 50:35-37
- Jeremiah 51:20-21

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, house of God, household, kingdom of Israel, tabernacle, temple, Yahweh)

Bible References:

- Acts 07:41-42
- Acts 07:47-50
- Genesis 39:3-4
- Genesis 41:39-41
- Luke 08:38-39
- Matthew 10:5-7
- Matthew 15:24-26

Word Data:

- Strong's:

Uses:

- Jeremiah 2:4-6
- Jeremiah 2:26-28
- Jeremiah 3:17-18
- Jeremiah 5:14-15
- Jeremiah 5:20-22
- Jeremiah 7:8-11
- Jeremiah 7:12-15
- Jeremiah 9:25
- Jeremiah 10:1-2
- Jeremiah 11:9-10
- Jeremiah 12:7-9
- Jeremiah 13:8-11
- Jeremiah 17:26-27
- Jeremiah 18:5-8
- Jeremiah 20:5-6
- Jeremiah 21:11-12
- Jeremiah 22:13-14
- Jeremiah 23:7-8
- Jeremiah 23:33-34
- Jeremiah 31:27-28
- Jeremiah 31:31-32
- Jeremiah 32:1-2
- Jeremiah 33:14-16
- Jeremiah 33:17-18
- Jeremiah 37:14-15
- Jeremiah 37:16-17
- Jeremiah 38:7-9
- Jeremiah 43:8-10
- Jeremiah 48:13-14

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:

- 1 Timothy 03:14-15
- 2 Chronicles 23:8-9
- Ezra 05:12-13
- Genesis 28:16-17
- Judges 18:30-31
- Mark 02:25-26
- Matthew 12:3-4

Word Data:

- Strong's: H426, H430, H1004, H1005, H3068, G2316, G3624

Uses:

- Jeremiah 7:1-2
- Jeremiah 7:29-30
- Jeremiah 19:14-15
- Jeremiah 20:1-2

- Jeremiah 23:11-12
- Jeremiah 26:1-3
- Jeremiah 26:7-9
- Jeremiah 27:16-18
- Jeremiah 28:1-2
- Jeremiah 28:5-7
- Jeremiah 29:24-26
- Jeremiah 32:33-35
- Jeremiah 33:10-11
- Jeremiah 35:3-4
- Jeremiah 36:4-6
- Jeremiah 36:7-8
- Jeremiah 36:9-10
- Jeremiah 38:14-16
- Jeremiah 41:4-5
- Jeremiah 51:50-51
- Jeremiah 52:12-14
- Jeremiah 52:20-21

humble, humbles, humbled, 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 one’s weakness and imperfection in comparison with his greatness, wisdom and perfection.
- When 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:

- James 01:19-21
- James 03:13-14
- James 04:8-10
- Luke 14:10-11
- Luke 18:13-14
- Matthew 18:4-6
- Matthew 23:11-12

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.”

Word Data:

- Strong’s:

Uses:

- Jeremiah 6:13-15
- Jeremiah 13:18-19
- Jeremiah 30:18-19
- Jeremiah 44:9-10

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, image, kingdom, worship)

Bible References:

- 1 Thessalonians 01:8-10
- Acts 07:41-42
- Acts 15:19-21
- Colossians 03:5-8
- Exodus 32:1-2
- Galatians 05:19-21
- Psalm 031:5-7
- Romans 02:21-22

Examples from the Bible stories:

***13:05** ”Do not make **idols** or worship them, because I, Yahweh, am a jealous God.” ***13:12** Aaron made a golden **idol** in the shape of a calf. The people began to wildly worship the **idol** and make sacrifices to it! ***14:03** ”You must completely destroy all of their **idols**. If you do not obey me, you will worship their **idols** instead of me.” ***18:12** All of the kings and most of the people of the kingdom of Israel worshiped **idols**. This kind of worship often included sexual immorality and sometimes even child sacrifice. ***19:16** They (the prophets) all told the people to stop worshiping **idols** and to start showing justice and mercy to others.

Word Data:

- Strong’s:

Uses:

- Jeremiah 2:4-6
- Jeremiah 2:26-28
- Jeremiah 3:23-25
- Jeremiah 8:18-19
- Jeremiah 10:3-5
- Jeremiah 14:21-22
- Jeremiah 16:16-18
- Jeremiah 18:15-17
- Jeremiah 50:1-2
- Jeremiah 50:38-40
- Jeremiah 51:17-19
- Jeremiah 51:47-49
- Jeremiah 51:52-53

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, God, idol, image of God)

Bible References:

- 1 Kings 14:9-10
- Acts 07:43
- Isaiah 21:8-9
- Matthew 22:20-22
- Romans 01:22-23

Word Data:

- Strong’s:

Uses:

- Jeremiah 8:18-19
- Jeremiah 10:14-16
- Jeremiah 50:1-2

- Jeremiah 51:17-19

incense

Definition:

The term “incense” refers to a mixture of fragrant spices that is 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 by 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, frankincense)

Bible References:

- 1 Kings 03:1-3
- 2 Chronicles 13:10-11
- 2 Kings 14:4-5
- Exodus 25:3-7
- Luke 01:8-10

Word Data:

- Strong’s:

Uses:

- Jeremiah 1:15-16
- Jeremiah 7:8-11
- Jeremiah 11:11-13
- Jeremiah 44:1-3
- Jeremiah 44:7-8
- Jeremiah 44:15-17
- Jeremiah 48:34-35
- Jeremiah 52:17-19

inherit, inheritance, heritage, heir

Definition:

The term “inherit” refers to receiving something valuable from a parent or other person because of a special relationship with that person. The “inheritance” is what is received.

- 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, Promised Land)

Bible References:

- 1 Corinthians 06:9-11
- 1 Peter 01:3-5
- 2 Samuel 21:2-3
- Acts 07:4-5
- Deuteronomy 20:16-18
- Galatians 05:19-21
- Genesis 15:6-8
- Hebrews 09:13-15
- Jeremiah 02:7-8
- Luke 15:11-12
- Matthew 19:29-30
- Psalm 079:1-3

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."

Word Data:

- Strong's: H2490, H2506, H3423, H3425, H4181, H5157, H5159, G2816, G2817, G2819, G2820

Uses:

- Jeremiah 2:7-8
- Jeremiah 3:17-18
- Jeremiah 10:14-16
- Jeremiah 12:7-9
- Jeremiah 12:14-15
- Jeremiah 16:16-18
- Jeremiah 17:3-4
- Jeremiah 32:8-9
- Jeremiah 49:1-2
- Jeremiah 50:11-13
- Jeremiah 51:17-19

iniquity, iniquities

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, transgress, trespass)

Bible References:

- Daniel 09:12-14
- Exodus 34:5-7
- Genesis 15:14-16
- Genesis 44:16-17
- Habakkuk 02:12-14
- Matthew 13:40-43
- Matthew 23:27-28
- Micah 03:9-11

Word Data:

- Strong’s: H205, H1942, H5753, H5758, H5766, H5771, H5932, H5999, H7562, G92, G93, G458, G3892, G4189

Uses:

- Jeremiah 2:20-22
- Jeremiah 3:13-15
- Jeremiah 5:23-25

- Jeremiah 9:4-6
- Jeremiah 11:9-10
- Jeremiah 13:22-24
- Jeremiah 14:7-9
- Jeremiah 14:10-12
- Jeremiah 14:19-20
- Jeremiah 16:10-11
- Jeremiah 16:16-18
- Jeremiah 18:21-23
- Jeremiah 25:12-14
- Jeremiah 30:14-15
- Jeremiah 31:29-30
- Jeremiah 33:6-9
- Jeremiah 36:1-3
- Jeremiah 36:30-31
- Jeremiah 50:19-20
- Jeremiah 51:5-6

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 hearing 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)

Bible References:

- 1 Corinthians 04:3-4
- 1 Samuel 19:4-5
- Acts 20:25-27
- Exodus 23:6-9
- Jeremiah 22:17-19
- Job 09:21-24
- Romans 16:17-18

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." *

Word Data:

- Strong's: H2136, H2600, H2643, H5352, H5355, H5356, G121

Uses:

- Jeremiah 2:32-34
- Jeremiah 7:5-7
- Jeremiah 19:4-5
- Jeremiah 22:1-3
- Jeremiah 22:17-19
- Jeremiah 26:13-15
- Jeremiah 51:9-10

intercede, intercededs, 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)

Bible References:

- Hebrews 07:25-26
- Isaiah 53:12
- Jeremiah 29:6-7
- Romans 08:26-27
- Romans 08:33-34

Word Data:

- Strong’s: H6293, G1783, G1793, G5241

Uses:

- Jeremiah 29:6-7

Isaac

Facts:

Isaac was the only son of Abraham and Sarah. God had promised to give them a son even though they were very old.

- The name "Isaac" means "he laughs." When God told Abraham that Sarah would give birth to a son, Abraham laughed because they were both very old. Some time later, Sarah also laughed when she heard this news.
- But God fulfilled his promise and Isaac was born to Abraham and Sarah in their old age.
- God told Abraham that the covenant he had made with Abraham would also be for Isaac and his descendants forever.
- When Isaac was a youth, God tested Abraham's faith by commanding him to sacrifice Isaac.
- Isaac's son Jacob had twelve sons whose descendants later became the twelve tribes of the nation of Israel.

(Translation suggestions: How to Translate Names)

(See also: Abraham, descendant, forever, fulfill, Jacob, Sarah, twelve tribes of Israel)

Bible References:

- Galatians 04:28-29
- Genesis 25:9-11
- Genesis 25:19-20
- Genesis 26:1
- Genesis 26:6-8
- Genesis 28:1-2
- Genesis 31:17-18
- Matthew 08:11-13
- Matthew 22:31-33

Examples from the Bible stories:

***05:04** "Your wife, Sarai, will have a son—he will be the son of promise. Name him **Isaac**." ***05:06** When **Isaac** was a young man, God tested Abraham's faith by saying, "Take **Isaac**, your only son, and kill him as a sacrifice to me." ***05:09** God had provided the ram to be the sacrifice instead of **Isaac**. ***06:01** When Abraham was very old and his son, **Isaac**, had grown to be a man, Abraham sent one of his servants back to the land where his relatives lived to find a wife for his son, **Isaac.** ***06:05** **Isaac** prayed for Rebekah, and God allowed her to get pregnant with twins. ***07:10** Then **Isaac** died, and Jacob and Esau buried him. The covenant promises God had promised to Abraham and then to **Isaac** now passed on to Jacob.

Word Data:

- Strong's:

Uses:

- Jeremiah 33:25-26

Israel, Israelites

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” or 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 consisted 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, kingdom of Israel, Judah, nation, twelve tribes of Israel)

Bible References:

- 1 Chronicles 10:1-3
- 1 Kings 08:1-2
- Acts 02:34-36
- Acts 07:22-25
- Acts 13:23-25
- John 01:49-51
- Luke 24:21
- Mark 12:28-31
- Matthew 02:4-6
- Matthew 27:9-10
- Philippians 03:4-5

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.”

Word Data:

- Strong's:

Uses:

- Jeremiah 2:1-3
- Jeremiah 2:14-17
- Jeremiah 2:29-31
- Jeremiah 5:14-15
- Jeremiah 6:9-10
- Jeremiah 7:3-4
- Jeremiah 9:15-16
- Jeremiah 10:1-2
- Jeremiah 11:3-5
- Jeremiah 12:14-15
- Jeremiah 13:12-14
- Jeremiah 14:7-9
- Jeremiah 16:7-9
- Jeremiah 16:14-15
- Jeremiah 17:12-14
- Jeremiah 18:13-14
- Jeremiah 19:1-3
- Jeremiah 19:14-15
- Jeremiah 21:3-5
- Jeremiah 23:1-2
- Jeremiah 24:4-7
- Jeremiah 25:15-16
- Jeremiah 25:27-29
- Jeremiah 27:1-4
- Jeremiah 27:21-22
- Jeremiah 28:1-2
- Jeremiah 28:12-14
- Jeremiah 29:4-5
- Jeremiah 30:1-3
- Jeremiah 31:1-3
- Jeremiah 31:21-22
- Jeremiah 31:23-26
- Jeremiah 31:35-36
- Jeremiah 31:37
- Jeremiah 32:13-15
- Jeremiah 33:4-5
- Jeremiah 34:1-3

- Jeremiah 34:12-14
- Jeremiah 34:17-18
- Jeremiah 35:12-14
- Jeremiah 37:6-8
- Jeremiah 38:17-18
- Jeremiah 39:15-16
- Jeremiah 42:7-10
- Jeremiah 43:8-10
- Jeremiah 44:1-3
- Jeremiah 44:7-8
- Jeremiah 44:24-25
- Jeremiah 45:1-3
- Jeremiah 46:25-26
- Jeremiah 48:1-2
- Jeremiah 48:26-27
- Jeremiah 50:17-18
- Jeremiah 50:29-30
- Jeremiah 51:5-6
- Jeremiah 51:33
- Jeremiah 51:47-49

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, deceive, Esau, Isaac, Israel, Rebekah, twelve tribes of Israel)

Bible References:

- Acts 07:11-13
- Acts 07:44-46
- Genesis 25:24-26
- Genesis 29:1-3
- Genesis 32:1-2
- John 04:4-5
- Matthew 08:11-13
- Matthew 22:31-33

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.

Word Data:

- Strong's:

Uses:

- Jeremiah 2:4-6
- Jeremiah 5:20-22
- Jeremiah 10:14-16
- Jeremiah 30:6-7
- Jeremiah 30:10-11
- Jeremiah 31:7
- Jeremiah 31:10-11
- Jeremiah 33:25-26
- Jeremiah 46:27-28
- Jeremiah 51:17-19

Jehoiachin

Facts:

Jehoiachin was a king who ruled over the kingdom of Judah.

- Jehoiachin became king when he was 18 years old. He only reigned three months, and after that he was captured by the Babylonian army and taken to Babylon.
- During his short reign, Jehoiachin did evil things like the ones his grandfather King Manasseh and his father King Jehoiakim had done.

(Translation suggestions: How to Translate Names)

(See also: Babylon, Jehoiakim, Judah, Manasseh)

Bible References:

- 2 Chronicles 36:8
- 2 Kings 24:15-17
- Esther 02:5-6
- Ezekiel 01:1-3
- Jeremiah 22:24-26
- Jeremiah 37:1-2

Word Data:

- Strong's:

Uses:

- Jeremiah 22:24-26
- Jeremiah 24:1-3
- Jeremiah 27:19-20
- Jeremiah 28:3-4
- Jeremiah 29:1-3
- Jeremiah 37:1-2
- Jeremiah 52:31

Jehoiakim

Facts:

Jehoiakim was an evil king who reigned over the kingdom of Judah, beginning around 608 B.C. He was King Josiah's son. His name was originally Eliakim.

- The Egyptian pharaoh Necho changed Eliakim's name to Jehoiakim and made him king of Judah.
- Necho forced Jehoiakim to pay high taxes to Egypt.
- When Judah was later invaded by King Nebuchadnezzar, Jehioakim was among those who were captured and taken to Babylon.
- Jehoiakim was an evil king who led Judah away from Yahweh. Jeremiah the prophet prophesied against him.

(Translation suggestions: Translate Names)

(See also: Babylon, Eliakim, Jeremiah, Judah, Nebuchadnezzar)

Bible References:

- 1 Chronicles 03:15-16
- 2 Kings 23:34-35
- 2 Kings 24:1-2
- Daniel 01:1-2
- Jeremiah 01:1-3

Word Data:

- Strong's:

Uses:

- Jeremiah 1:1-3
- Jeremiah 22:17-19
- Jeremiah 22:24-26
- Jeremiah 24:1-3
- Jeremiah 25:1-2
- Jeremiah 26:1-3
- Jeremiah 26:20-21
- Jeremiah 27:1-4
- Jeremiah 27:19-20
- Jeremiah 28:3-4
- Jeremiah 35:1-2

- Jeremiah 36:1-3
- Jeremiah 36:9-10
- Jeremiah 36:27-29
- Jeremiah 36:30-31
- Jeremiah 36:32
- Jeremiah 37:1-2
- Jeremiah 45:1-3
- Jeremiah 46:1-4
- Jeremiah 52:1-3

Jeremiah

Facts:

Jeremiah was a prophet of God in the kingdom of Judah. The Old Testament book of Jeremiah contains his prophecies.

- Like most of the prophets, Jeremiah often had to warn the people of Israel that God was going to punish them for their sins.
- Jeremiah prophesied that the Babylonians would capture Jerusalem, making some of the people of Judah angry. So they put him in a deep, dry well and left him there to die. But the king of Judah ordered his servants to rescue Jeremiah from the well.
- Jeremiah wrote that he wished his eyes could be a "fountain of tears," to express his deep sadness over the rebellion and sufferings of his people.

(Translation suggestions: How to Translate Names)

(See also: Babylon, Judah, prophet, rebel, suffer, well)

Bible References:

- 2 Chronicles 35:25
- Jeremiah 01:1-3
- Jeremiah 11:1-2
- Matthew 02:17-18
- Matthew 16:13-16
- Matthew 27:9-10

Examples from the Bible stories:

***19:17** Once, the prophet **Jeremiah** was put into a dry well and left there to die. He 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. ***21:05** Through the prophet **Jeremiah**, God promised that he would make a New Covenant, but not like the covenant God made with Israel at Sinai.

Word Data:

- Strong's:

Uses:

- Jeremiah 1:1-3

- Jeremiah 5:18-19
- Jeremiah 6:27-30
- Jeremiah 7:1-2
- Jeremiah 7:16-18
- Jeremiah 11:1-2
- Jeremiah 12:5-6
- Jeremiah 14:1-3
- Jeremiah 15:19-21
- Jeremiah 18:1-4
- Jeremiah 18:18-20
- Jeremiah 19:14-15
- Jeremiah 20:1-2
- Jeremiah 21:1-2
- Jeremiah 24:1-3
- Jeremiah 25:1-2
- Jeremiah 25:30-31
- Jeremiah 26:7-9
- Jeremiah 26:20-21
- Jeremiah 27:1-4
- Jeremiah 28:5-7
- Jeremiah 28:15-17
- Jeremiah 29:1-3
- Jeremiah 30:1-3
- Jeremiah 32:1-2
- Jeremiah 32:26-28
- Jeremiah 33:1-3
- Jeremiah 34:1-3
- Jeremiah 34:12-14
- Jeremiah 35:1-2
- Jeremiah 35:18-19
- Jeremiah 36:1-3
- Jeremiah 36:4-6
- Jeremiah 36:7-8
- Jeremiah 36:16-19
- Jeremiah 36:25-26
- Jeremiah 36:27-29
- Jeremiah 36:32
- Jeremiah 37:1-2
- Jeremiah 37:3-5
- Jeremiah 37:6-8
- Jeremiah 37:11-13
- Jeremiah 37:14-15
- Jeremiah 37:16-17

- Jeremiah 37:18-20
- Jeremiah 37:21
- Jeremiah 38:1-3
- Jeremiah 39:11-14
- Jeremiah 40:1-2
- Jeremiah 42:1-3
- Jeremiah 43:1-3
- Jeremiah 44:1-3
- Jeremiah 44:15-17
- Jeremiah 44:24-25
- Jeremiah 45:1-3
- Jeremiah 46:1-4
- Jeremiah 46:13-14
- Jeremiah 47:1-2
- Jeremiah 49:34-36
- Jeremiah 50:1-2
- Jeremiah 51:59-60

Jericho

Facts:

Jericho was a powerful city in the land of Canaan. It was located just west of the Jordan River and just north of the Salt Sea.

- As all Canaanites did, the people of Jericho worshiped false gods.
- Jericho was the first city in the land of Canaan that God told the Israelites to conquer.
- When Joshua led the Israelites against Jericho, God did a great miracle to help them defeat the city.

(See also: Canaan, Jordan River, Joshua, miracle, Salt Sea)

Bible References:

- 1 Chronicles 06:77-79
- Joshua 02:1-3
- Joshua 07:2-3
- Luke 18:35-37
- Mark 10:46-48
- Matthew 20:29-31
- Numbers 22:1

Examples from the Bible stories:

***15:01** Joshua sent two spies to the Canaanite city of **Jericho**. ***15:03** After the people crossed the Jordan River, God told Joshua how to attack the powerful city of **Jericho**. ***15:05** Then the walls around **Jericho** fell down! The Israelites destroyed everything in the city as God had commanded.

Word Data:

- Strong's:

Uses:

- Jeremiah 39:4-5
- Jeremiah 52:6-8

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 Israel today.

- 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.
- It was in Jerusalem that 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 is located in the mountains.

(See also: Babylon, Christ, David, Jebusites, Jesus, Solomon, temple, Zion)

Bible References:

- Galatians 04:26-27
- John 02:13-14
- Luke 04:9-11
- Luke 13:4-5
- Mark 03:7-8
- Mark 03:20-22
- Matthew 03:4-6
- Matthew 04:23-25
- Matthew 20:17-19

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."

Word Data:

- Strong's:

Uses:

- Jeremiah 1:1-3
- Jeremiah 2:1-3
- Jeremiah 3:17-18
- Jeremiah 4:1-3
- Jeremiah 5:1-3
- Jeremiah 6:1-3
- Jeremiah 6:6-8
- Jeremiah 7:16-18
- Jeremiah 7:33-34
- Jeremiah 8:1-3
- Jeremiah 8:4-5
- Jeremiah 9:10-12
- Jeremiah 11:1-2
- Jeremiah 13:8-11
- Jeremiah 13:25-27
- Jeremiah 14:1-3
- Jeremiah 14:15-16
- Jeremiah 15:3-4
- Jeremiah 17:19-20
- Jeremiah 17:26-27
- Jeremiah 18:11-12
- Jeremiah 19:1-3
- Jeremiah 19:12-13
- Jeremiah 22:17-19
- Jeremiah 23:13-15

- Jeremiah 24:1-3
- Jeremiah 24:8-10
- Jeremiah 25:1-2
- Jeremiah 25:17-18
- Jeremiah 26:18-19
- Jeremiah 27:1-4
- Jeremiah 27:16-18
- Jeremiah 29:1-3
- Jeremiah 32:1-2
- Jeremiah 32:43-44
- Jeremiah 33:10-11
- Jeremiah 33:14-16
- Jeremiah 34:1-3
- Jeremiah 35:8-11
- Jeremiah 35:17
- Jeremiah 36:9-10
- Jeremiah 36:30-31
- Jeremiah 37:3-5
- Jeremiah 37:11-13
- Jeremiah 38:27-28
- Jeremiah 39:1-3
- Jeremiah 40:1-2
- Jeremiah 42:18-19
- Jeremiah 44:1-3
- Jeremiah 44:13-14
- Jeremiah 44:15-17
- Jeremiah 51:34-35
- Jeremiah 51:50-51
- Jeremiah 52:1-3
- Jeremiah 52:12-14
- Jeremiah 52:28-30

Job

Facts:

Job was a man who is described in the Bible as blameless and righteous before God. He is best known for persevering in his faith in God through times of terrible suffering.

- Job lived in the land of Uz, which was located somewhere east of the land of Canaan, possibly near the region of the Edomites.
- It is thought that he lived during the time of Esau and Jacob because one of Job's friends was a "Temanite," which was a people group named after Esau's grandson.
- The Old Testament book of Job tells about how Job and others responded to his suffering. It also gives God's viewpoint as the sovereign creator and ruler of the universe.
- After all the disasters, God eventually healed Job and gave him more children and wealth.
- The book of Job says that he was very old when he died.

(Translation suggestions: How to Translate Names)

(See also: Abraham, Esau, flood, JacobNoah, people group)

Bible References:

- Ezekiel 14:12-14
- James 05:9-11
- Job 01:1-3
- Job 03:4-5

Word Data:

- Strong's:

Jonathan

Facts:

Jonathan was the name of at least ten men in the Old Testament. The name means "Yahweh has given."

- David's best friend, Jonathan, is the most well-known Jonathan in the Bible with this name. This Jonathan was King Saul's oldest son.
- Other Jonathans mentioned in the Old Testament include a descendant of Moses; a nephew of King David; several priests, including a son of Abiathar; and an Old Testament scribe in whose house the prophet Jeremiah was imprisoned.

(See also: How to Translate Names)

(See also: Abiathar, David, Moses, Jeremiah, priest, Saul (OT), scribe)

Bible References:

- 1 Kings 01:41-42
- 1 Samuel 14:1
- 1 Samuel 20:1-2
- 2 Samuel 01:3-5

Word Data:

- Strong's:

Uses:

- Jeremiah 37:14-15
- Jeremiah 40:13-14

Jordan River, Jordan

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 its west from Jordan on its 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. It was too deep to cross normally, but God miraculously stopped the river from flowing so they could walk across the river bed.
- Often in the Bible the Jordan River is referred to as "the Jordan."

(See also: Canaan, Salt Sea, Sea of Galilee)

Bible References:

- Genesis 32:9-10
- John 01:26-28
- John 03:25-26
- Luke 03:3
- Matthew 03:4-6
- Matthew 03:13-15
- Matthew 04:14-16
- Matthew 19:1-2

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**.

Word Data:

- Strong's:

Uses:

- Jeremiah 12:5-6
- Jeremiah 39:4-5
- Jeremiah 49:19
- Jeremiah 50:44

- Jeremiah 52:6-8

Josiah

Facts:

Josiah was a godly king who reigned over the kingdom of Judah for thirty-one years. He led the people of Judah to repent and worship Yahweh.

- After his father King Amon was killed, Josiah became king over Judah at eight years of age.
- In the eighteenth year of his reign, King Josiah ordered Hilkiah the high priest to rebuild the temple of the Lord. While this was being done, the books of the Law were found.
- When the books of the Law were read to Josiah, he was grieved at how his people were disobeying God. He ordered that all the places of idol worship be destroyed and that the priests of the false gods be killed.
- He also ordered the people to start celebrating the Passover feast again.

(Translation suggestions: Translate Names)

(See also: idol, Judah, law, Passover, temple)

Bible References:

- 1 Chronicles 03:13-14
- 2 Chronicles 33:24-25
- 2 Chronicles 34:1-3
- Jeremiah 01:1-3
- Matthew 01:9-11

Word Data:

- Strong's:

Uses:

- Jeremiah 1:1-3
- Jeremiah 3:6-7
- Jeremiah 22:11-12
- Jeremiah 25:1-2
- Jeremiah 26:1-3
- Jeremiah 27:1-4
- Jeremiah 35:1-2
- Jeremiah 36:1-3
- Jeremiah 36:9-10
- Jeremiah 37:1-2
- Jeremiah 45:1-3

- Jeremiah 46:1-4

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 is 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 it could be translated “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.” (See: metonymy)

(See also: rejoice)

Bible References:

- 1 Thessalonians 01:6-7
- 3 John 01:1-4
- Galatians 05:22-24
- Isaiah 56:6-7
- James 01:1-3
- Jeremiah 15:15-16
- Matthew 02:9-10
- Nehemiah 08:9-10
- Philemon 01:4-7
- Psalm 048:1-3
- Romans 15:30-32

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.

Word Data:

- Strong's: H1523, H1524, H1525, H1750, H2304, H2305, H2898, H4885, H5937, H5947, H5970, H7440, H7442, H7444, H7445, H7797, H8055, H8056, H8057, H8342, H8643, G20, G21, G2167, G2744, G3685, G4640, G5463, G5479

Uses:

- Jeremiah 15:15-16
- Jeremiah 16:7-9
- Jeremiah 20:14-15
- Jeremiah 25:10-11
- Jeremiah 31:7
- Jeremiah 33:6-9
- Jeremiah 48:33

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 kingdom.
- 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: Jacob, Jew, Judah, Judea, twelve tribes of Israel)

Bible References:

- 1 Chronicles 02:1-2
- 1 Kings 01:9-10
- Genesis 29:35
- Genesis 38:1-2
- Luke 03:33-35
- Ruth 01:1-2

Word Data:

- Strong's:

Uses:

- Jeremiah 5:20-22
- Jeremiah 7:16-18
- Jeremiah 13:18-19
- Jeremiah 22:17-19
- Jeremiah 26:18-19
- Jeremiah 27:12-13
- Jeremiah 35:12-14
- Jeremiah 39:6-7
- Jeremiah 44:11-12

- Jeremiah 44:20-21
- Jeremiah 44:29-30
- Jeremiah 51:5-6
- Jeremiah 52:26-27

Judah, kingdom of Judah

Facts:

The tribe of Judah was the largest of the twelve tribes of Israel. The kingdom of Judah was made up of the tribes of Judah and Benjamin.

- After King Solomon died, the nation of Israel was divided into two kingdoms: Israel and Judah. The kingdom of Judah was the southern kingdom, located west of the Salt Sea.
- The capital city of the kingdom of Judah was Jerusalem.
- Eight kings of Judah obeyed Yahweh and led the people to worship him. The other kings of Judah were evil and led the people to worship idols.
- Over 120 years after Assyria defeated Israel (the northern kingdom), Judah was conquered by the nation of Babylon. The Babylonians destroyed the city and the temple, and took most of the people of Judah to Babylon as captives.

(See also: Judah, Salt Sea)

Bible References:

- 1 Samuel 30:26-28
- 2 Samuel 12:7-8
- Hosea 05:14-15
- Jeremiah 07:33-34
- Judges 01:16-17

Examples from the Bible stories:

***18:07** Only two tribes remained faithful to him (Rehoboam). These two tribes became the **kingdom of Judah**.\ ***18:10** The **kingdoms of Judah** and Israel became enemies and often fought against each other.\ ***18:13** The **kings of Judah** were descendants of David. Some of these kings were good men who ruled justly and worshiped God. But most of **Judah's** kings were evil, corrupt, and they worshiped idols.\ ***20:01** The **kingdoms of Israel and Judah** both sinned against God.\ ***20:05** The people in the **kingdom of Judah** saw how God had punished the people of the kingdom of Israel for not believing and obeying him. But they still worshiped idols, including the gods of the Canaanites.\ ***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**.\ ***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.\

Word Data:

- Strong's:

Uses:

- Jeremiah 1:1-3
- Jeremiah 2:26-28
- Jeremiah 3:6-7
- Jeremiah 4:1-3
- Jeremiah 5:10-13
- Jeremiah 5:18-19
- Jeremiah 7:1-2
- Jeremiah 7:33-34
- Jeremiah 8:1-3
- Jeremiah 9:10-12
- Jeremiah 9:25
- Jeremiah 10:21-22
- Jeremiah 11:1-2
- Jeremiah 11:9-10
- Jeremiah 12:14-15
- Jeremiah 13:8-11
- Jeremiah 14:1-3
- Jeremiah 15:3-4
- Jeremiah 17:1-2
- Jeremiah 17:19-20
- Jeremiah 17:26-27
- Jeremiah 18:11-12
- Jeremiah 19:1-3
- Jeremiah 19:12-13
- Jeremiah 20:3-4
- Jeremiah 21:6-7
- Jeremiah 21:11-12
- Jeremiah 22:1-3
- Jeremiah 22:29-30
- Jeremiah 23:5-6
- Jeremiah 24:1-3
- Jeremiah 24:8-10
- Jeremiah 25:1-2
- Jeremiah 25:17-18
- Jeremiah 26:1-3
- Jeremiah 26:10-12
- Jeremiah 27:1-4
- Jeremiah 27:19-20
- Jeremiah 28:1-2
- Jeremiah 29:1-3
- Jeremiah 30:1-3

- Jeremiah 31:23-26
- Jeremiah 31:31-32
- Jeremiah 32:1-2
- Jeremiah 32:29-30
- Jeremiah 32:43-44
- Jeremiah 33:4-5
- Jeremiah 33:14-16
- Jeremiah 34:1-3
- Jeremiah 35:1-2
- Jeremiah 35:17
- Jeremiah 36:1-3
- Jeremiah 36:9-10
- Jeremiah 36:27-29
- Jeremiah 36:30-31
- Jeremiah 36:32
- Jeremiah 37:1-2
- Jeremiah 37:6-8
- Jeremiah 38:19
- Jeremiah 39:1-3
- Jeremiah 40:1-2
- Jeremiah 40:11-12
- Jeremiah 40:15-16
- Jeremiah 42:15-17
- Jeremiah 43:4-7
- Jeremiah 44:1-3
- Jeremiah 44:15-17
- Jeremiah 45:1-3
- Jeremiah 46:1-4
- Jeremiah 49:34-36
- Jeremiah 50:3-5
- Jeremiah 50:33-34
- Jeremiah 51:59-60
- Jeremiah 52:1-3

Judea

Facts:

The term “Judea” refers to an area of land in ancient Israel. It is sometimes used in a narrow sense and other times in a broad sense.

- Sometimes “Judea” is used in a narrow sense to refer only to the province located in the southern part of ancient Israel just west of the Dead Sea. Some translations call this province “Judah.”
- Other times “Judea” has a broad sense and refers to all the provinces of ancient Israel, including Galilee, Samaria, Perea, Idumea and Judea (Judah).
- If translators want to make the distinction clear, the broad sense of Judea could be translated as “Judea Country” and the narrow sense could be translated as “Judea Province,” or “Judah Province” since this is the part of ancient Israel where the tribe of Judah had originally lived.

(Translation suggestions: How to Translate Names)

(See also: Galilee, Edom, Judah, Judah, Samaria)

Bible References:

- 1 Thessalonians 02:14-16
- Acts 02:8-11
- Acts 09:31-32
- Acts 12:18-19
- John 03:22-24
- Luke 01:5-7
- Luke 04:42-44
- Luke 05:17
- Mark 10:1-4
- Matthew 02:1-3
- Matthew 02:4-6
- Matthew 02:22-23
- Matthew 03:1-3
- Matthew 19:1-2

Word Data:

- Strong’s:

Uses:

- Jeremiah 32:10-12

- Jeremiah 41:1-3
- Jeremiah 44:1-3

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, judge, law)

Bible References:

- 2 Timothy 04:6-8
- Acts 07:26-28
- Luke 11:18-20
- Luke 12:13-15
- Luke 18:1-2
- Matthew 05:25-26
- Ruth 01:1-2

Word Data:

- Strong's:

Uses:

- Jeremiah 11:18-20

judge, judges, judgment, judgments

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, law, law)

Bible References:

- 1 John 04:17-18
- 1 Kings 03:7-9
- Acts 10:42-43
- Isaiah 03:13-15
- James 02:1-4
- Luke 06:37
- Micah 03:9-11
- Psalm 054:1-3

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.

Word Data:

- Strong's: H148, H430, H1777, H1778, H1779, H1780, H1781, H1782, H2940, H4055, H4941, H6414, H6415, H6416, H6417, H6419, H6485, H8196, H8199, H8201, G144, G350, G968, G1106, G1252, G1341, G1345, G1348, G1349, G2917, G2919, G2920, G2922, G2923, G4232

Uses:

- Introduction to Jeremiah
- Jeremiah 2:35-37
- Jeremiah 22:15-16
- Jeremiah 48:46-47

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 the 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, righteous, upright)

Bible References:

- 1 Chronicles 18:14-17
- Acts 28:3-4
- Isaiah 04:3-4
- Jeremiah 22:1-3
- Luke 18:3-5
- Luke 21:20-22
- Luke 23:39-41
- Matthew 23:23-24
- Micah 03:8
- Revelation 15:3-4

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.

Word Data:

- Strong's: H3477, H6662, H6663, H6664, H6666, H8003, H8264, G1342, G1344, G1345, G1346, G1347, G1738

Uses:

- Jeremiah 4:1-3
- Jeremiah 05 General Notes
- Jeremiah 5:1-3
- Jeremiah 07 General Notes
- Jeremiah 7:5-7
- Jeremiah 9:23-24
- Jeremiah 10:23-25
- Jeremiah 12 General Notes
- Jeremiah 21:11-12
- Jeremiah 22 General Notes
- Jeremiah 22:1-3
- Jeremiah 22:15-16
- Jeremiah 23:5-6
- Jeremiah 25 General Notes
- Jeremiah 30:10-11
- Jeremiah 33:14-16
- Jeremiah 46 General Notes
- Jeremiah 46:27-28

king

Definition:

The term “king” refers to a man who is the supreme ruler of a city, state, or country.

- A king was usually chosen to rule because of his family relation to previous kings.
- When a king died, it was usually his oldest son who became the next king.
- In ancient times, the king had absolute authority over the people in his kingdom.
- Rarely the term “king” was used to refer to someone who was 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)

Bible References:

- 1 Timothy 06:15-16
- 2 Kings 05:17-19
- 2 Samuel 05:3-5
- Acts 07:9-10
- Acts 13:21-22
- John 01:49-51
- Luke 01:5-7
- Luke 22:24-25
- Matthew 05:33-35
- Matthew 14:8-9

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!

Word Data:

- Strong's:

Uses:

- Jeremiah 1:1-3
- Jeremiah 2:26-28
- Jeremiah 3:6-7
- Jeremiah 4:9-10
- Jeremiah 8:1-3
- Jeremiah 8:18-19
- Jeremiah 10:6-7
- Jeremiah 13:12-14
- Jeremiah 13:18-19
- Jeremiah 15:3-4
- Jeremiah 17:19-20
- Jeremiah 19:1-3
- Jeremiah 19:12-13
- Jeremiah 20:3-4
- Jeremiah 21:1-2
- Jeremiah 21:8-10
- Jeremiah 22:1-3
- Jeremiah 22:17-19
- Jeremiah 23:5-6
- Jeremiah 24:1-3
- Jeremiah 25:1-2
- Jeremiah 25:17-18
- Jeremiah 26:1-3
- Jeremiah 26:18-19
- Jeremiah 26:20-21
- Jeremiah 27:1-4
- Jeremiah 27:12-13
- Jeremiah 27:19-20
- Jeremiah 28:1-2
- Jeremiah 28:10-11
- Jeremiah 29:1-3
- Jeremiah 30:8-9
- Jeremiah 32:1-2
- Jeremiah 32:31-32
- Jeremiah 32:36-37
- Jeremiah 33:4-5
- Jeremiah 34:1-3

- Jeremiah 35:1-2
- Jeremiah 36:1-3
- Jeremiah 36:9-10
- Jeremiah 36:11-12
- Jeremiah 36:16-19
- Jeremiah 36:20-22
- Jeremiah 36:23-24
- Jeremiah 36:25-26
- Jeremiah 36:27-29
- Jeremiah 36:30-31
- Jeremiah 36:32
- Jeremiah 37:1-2
- Jeremiah 37:3-5
- Jeremiah 37:6-8
- Jeremiah 37:16-17
- Jeremiah 37:18-20
- Jeremiah 37:21
- Jeremiah 38:1-3
- Jeremiah 38:10-11
- Jeremiah 38:14-16
- Jeremiah 38:24-26
- Jeremiah 39:1-3
- Jeremiah 39:11-14
- Jeremiah 40:9-10
- Jeremiah 40:11-12
- Jeremiah 40:13-14
- Jeremiah 41:1-3
- Jeremiah 41:17-18
- Jeremiah 44:9-10
- Jeremiah 44:15-17
- Jeremiah 44:20-21
- Jeremiah 44:29-30
- Jeremiah 45:1-3
- Jeremiah 46:1-4
- Jeremiah 46:13-14
- Jeremiah 46:18-19
- Jeremiah 46:25-26
- Jeremiah 48:15-17
- Jeremiah 49:28-29
- Jeremiah 49:34-36
- Jeremiah 50:17-18
- Jeremiah 50:41-42
- Jeremiah 51:11-12

- Jeremiah 51:27-28
- Jeremiah 51:30-32
- Jeremiah 51:57-58
- Jeremiah 52:1-3
- Jeremiah 52:12-14
- Jeremiah 52:26-27
- Jeremiah 52:32-34

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 Israel, Judah, Judah, priest)

Bible References:

- 1 Thessalonians 02:10-12
- 2 Timothy 04:17-18
- Colossians 01:13-14
- John 18:36-37
- Mark 03:23-25
- Matthew 04:7-9
- Matthew 13:18-19
- Matthew 16:27-28
- Revelation 01:9-11

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.

Word Data:

- Strong's:

Uses:

- Jeremiah 1:9-10
- Jeremiah 10:6-7
- Jeremiah 15:3-4
- Jeremiah 18:5-8
- Jeremiah 24:8-10
- Jeremiah 25:24-26
- Jeremiah 27:8
- Jeremiah 28:8-9
- Jeremiah 29:18-19
- Jeremiah 34:1-3
- Jeremiah 49:28-29
- Jeremiah 51:20-21

kingdom of Israel

Facts:

What had been the northern part of the nation of Israel became the ingdom of Israel when the twelve tribes of Israel were divided into two kingdoms after Solomon died.

- The kingdom of Israel in the north had ten tribes, and the kingdom of Judah in the south had two tribes.
- The capital city of the kingdom of Israel was Samaria. It was about 50 km from Jerusalem, the capital city of the kingdom of Judah.
- All the kings of the kingdom of Israel were evil. They influenced the people to to serve idols and false gods.
- God sent the Assyrians to attack the kingdom of Israel. Many Israelites were captured and taken away to live in Assyria.
- The Assyrians brought foreigners to live among the remaining people of the kingdom of Israel. These foreigners intermarried with the Israelites, and their descendants became the Samaritan people.

(See also: Assyria, Israel, Judah, Jerusalem, kingdom, Samaria)

Bible References:

- 2 Chronicles 35:18-19
- Jeremiah 05:10-13
- Jeremiah 09:25-26

Examples from the Bible stories:

***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**. ***18:10** The **kingdoms of Judah and Israel** became enemies and often fought against each other. ***18:11** In the new **kingdom of Israel**, all the kings were evil. ***20:01** The **kingdoms of Israel** and Judah both sinned against God. ***20:02** 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. ***20:04** 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.

Word Data:

- Strong's:

Uses:

- Jeremiah 3:6-7
- Jeremiah 4:1-3
- Jeremiah 5:10-13
- Jeremiah 5:18-19
- Jeremiah 9:25
- Jeremiah 11:9-10
- Jeremiah 13:8-11
- Jeremiah 18:5-8
- Jeremiah 23:7-8
- Jeremiah 29:22-23
- Jeremiah 30:1-3
- Jeremiah 31:27-28
- Jeremiah 31:31-32
- Jeremiah 32:29-30
- Jeremiah 33:14-16
- Jeremiah 36:1-3
- Jeremiah 41:8-9
- Jeremiah 49:1-2
- Jeremiah 50:3-5

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,” one for knowing facts and one for 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, reveal, understand, wise)

Bible References:

- 1 Corinthians 02:12-13
- 1 Samuel 17:46-47
- 2 Corinthians 02:14-15
- 2 Peter 01:3-4
- Deuteronomy 04:39-40
- Genesis 19:4-5

- Luke 01:76-77

Word Data:

- Strong's:

Uses:

- Jeremiah 3:13-15
- Jeremiah 5:4-6
- Jeremiah 7:8-11
- Jeremiah 8:6-7
- Jeremiah 9:1-3
- Jeremiah 9:23-24
- Jeremiah 10:14-16
- Jeremiah 11:18-20
- Jeremiah 12:3-4
- Jeremiah 14:17-18
- Jeremiah 15:13-14
- Jeremiah 16:12-13
- Jeremiah 16:19-21
- Jeremiah 17:3-4
- Jeremiah 19:4-5
- Jeremiah 22:15-16
- Jeremiah 22:27-28
- Jeremiah 23:1-2
- Jeremiah 24:4-7
- Jeremiah 26:13-15
- Jeremiah 28:8-9
- Jeremiah 29:22-23
- Jeremiah 31:33-34
- Jeremiah 36:16-19
- Jeremiah 41:4-5
- Jeremiah 42:20-22
- Jeremiah 44:1-3
- Jeremiah 44:18-19
- Jeremiah 44:26-28
- Jeremiah 51:17-19

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, last day)

Bible References:

- 1 Samuel 04:19-20
- Galatians 04:19-20
- Isaiah 13:6-8
- Jeremiah 13:20-21
- Psalms 048:4-6
- Romans 08:20-22

Word Data:

- Strong’s:

Uses:

- Jeremiah 13:20-21
- Jeremiah 22:22-23
- Jeremiah 48:40-41
- Jeremiah 49:21-22
- Jeremiah 50:43

labor, laborer

Definition:

The term “labor” refers to doing hard work of any kind.

- In general, labor is any task which uses energy. It is often implied 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, labor pains)

Bible References:

- 1 Thessalonians 02:7-9
- 1 Thessalonians 03:4-5
- Galatians 04:10-11
- James 05:4-6
- John 04:37-38
- Luke 10:1-2
- Matthew 10:8-10

Word Data:

- Strong’s:

Uses:

- Jeremiah 51:57-58

lamb, Lamb of God

Definition:

The term “lamb” refers to a young 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 “a young 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, shepherd)

Bible References:

- 2 Samuel 12:1-3
- Ezra 08:35-36
- Isaiah 66:3
- Jeremiah 11:18-20
- John 01:29-31
- John 01:35-36
- Leviticus 14:21-23
- Leviticus 17:1-4
- Luke 10:3-4
- Revelation 15:3-4

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.

Word Data:

- Strong's: H7716, G721, G2316

Uses:

- Jeremiah 11:18-20
- Jeremiah 51:38-40

lament, laments, 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:

- Amos 08:9-10
- Ezekiel 32:1-2
- Jeremiah 22:17-19
- Job 27:15-17
- Lamentations 02:5-6
- Lamentations 02:8-9
- Micah 02:3-5
- Psalm 102:1-2
- Zechariah 11:1-3

Word Data:

- Strong’s: H56, H421, H578, H592, H1058, H4553, H5091, H5092, H5594, H6088, H6969, H7015, H8567, G2354, G2355, G2870, G2875

Uses:

- Jeremiah 4:7-8
- Jeremiah 7:16-18
- Jeremiah 9:17-18
- Jeremiah 16:5-6
- Jeremiah 22:17-19
- Jeremiah 34:4-5

- Jeremiah 46:11-12
- Jeremiah 47:1-2
- Jeremiah 48:18-20
- Jeremiah 48:30-32
- Jeremiah 48:36-37
- Jeremiah 49:3-4

lampstand

Definition:

In the Bible, the term “lampstand” generally refers to a structure on which a lamp is placed in order to provide light to a room.

- A simple lampstand usually held one lamp and was made of clay, wood, or metal (such as bronze, silver, or gold.)
- In the Jerusalem temple there was a special gold lampstand which had seven branches for holding seven lamps.

Translation Suggestions

- This term could be also translated as “lamp pedestal” or “structure for holding a lamp” or “lamp holder.”
- For the temple lampstand, this could be translated as “seven-lamp lampstand” or “gold pedestal with seven lamps.”
- It would also be helpful in a translation to include pictures of a simple lampstand and a seven-branch lampstand in the relevant Bible passages.

(See also: bronze, gold, lamp, light, silver, temple)

Bible References:

- Daniel 05:5-6
- Exodus 37:17-19
- Mark 04:21-23
- Matthew 05:15-16
- Revelation 01:12-13
- Revelation 01:19-20

Word Data:

- Strong’s:

Uses:

- Jeremiah 52:17-19

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 have an unknown duration.
- 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, judge, turn, world)

Bible References:

- 2 Peter 03:3-4
- Daniel 10:14-15
- Hebrews 01:1-3
- Isaiah 02:1-2
- James 05:1-3
- Jeremiah 23:19-20
- John 11:24-26
- Micah 04:1

Word Data:

- Strong’s: H319, H3117, G2078, G2250

Uses:

- Jeremiah 23:19-20

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, Moses, Ten Commandments, lawful, Yahweh)

Bible References:

- Acts 15:5-6
- Daniel 09:12-14
- Exodus 28:42-43
- Ezra 07:25-26
- Galatians 02:15-16
- Luke 24:44
- Matthew 05:17-18
- Nehemiah 10:28-29

- Romans 03:19-20

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**."\

Word Data:

- Strong's: H430, H1881, H1882, H2706, H2710, H3068, H4687, H4872, H4941, H8451, G2316, G3551, G3565

Uses:

- Jeremiah 2:7-8
- Jeremiah 6:16-19
- Jeremiah 8:8-10
- Jeremiah 9:13-14
- Jeremiah 16:10-11
- Jeremiah 18:18-20
- Jeremiah 26:4-6
- Jeremiah 31:33-34
- Jeremiah 32:22-23
- Jeremiah 34 General Notes
- Jeremiah 44:9-10

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, law)

Bible References:

- Deuteronomy 04:1-2
- Esther 03:8-9
- Exodus 12:12-14
- Genesis 26:4-5
- John 18:31-32
- Romans 07:1

Word Data:

- Strong’s:

Uses:

- Jeremiah 44:22-23

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 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:

- 1 Kings 04:32-34
- 2 Chronicles 02:8-10
- Deuteronomy 01:7-8
- Psalms 029:3-5
- Zechariah 10:8-10

Word Data:

- Strong's:

Uses:

- Jeremiah 18:13-14
- Jeremiah 22:6-7
- Jeremiah 22:20-21

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, priest, sacrifice, temple, twelve tribes of Israel)

Bible References:

- 1 Chronicles 02:1-2
- 1 Kings 08:3-5
- Acts 04:36-37
- Genesis 29:33-34
- John 01:19-21
- Luke 10:31-32

Word Data:

- Strong’s:

Uses:

- Jeremiah 33:17-18

life, live, lived, lives, 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 with 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, everlasting)

Bible References:

- 2 Peter 01:3-4
- Acts 10:42-43
- Genesis 02:7-8
- Genesis 07:21-22
- Hebrews 10:19-22
- Jeremiah 44:1-3
- John 01:4-5
- Judges 02:18-19
- Luke 12:22-23
- Matthew 07:13-14

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**?"
- **35:05** 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."

Word Data:

- Strong's: H1934, H2416, H2417, H2421, H2425, H5315, G198, G222, G227, G806, G590

Uses:

- Jeremiah 1:13-14
- Jeremiah 2:4-6
- Jeremiah 4:7-8
- Jeremiah 5:1-3
- Jeremiah 7:3-4
- Jeremiah 7:24-26
- Jeremiah 8:1-3
- Jeremiah 9:4-6

- Jeremiah 10:8-10
- Jeremiah 11:3-5
- Jeremiah 11:18-20
- Jeremiah 16:14-15
- Jeremiah 17:9-11
- Jeremiah 17:21-23
- Jeremiah 19:6-9
- Jeremiah 21:6-7
- Jeremiah 21:8-10
- Jeremiah 22:22-23
- Jeremiah 23:5-6
- Jeremiah 23:35-36
- Jeremiah 25:24-26
- Jeremiah 26:18-19
- Jeremiah 27:5-7
- Jeremiah 27:12-13
- Jeremiah 29:4-5
- Jeremiah 29:27-29
- Jeremiah 31:12
- Jeremiah 32:22-23
- Jeremiah 32:36-37
- Jeremiah 33:14-16
- Jeremiah 34:20-22
- Jeremiah 35:5-7
- Jeremiah 38:14-16
- Jeremiah 39:17-18
- Jeremiah 40:9-10
- Jeremiah 42:7-10
- Jeremiah 43:1-3
- Jeremiah 44:1-3
- Jeremiah 44:26-28
- Jeremiah 45:4-5
- Jeremiah 46:18-19
- Jeremiah 46:25-26
- Jeremiah 48:6-7
- Jeremiah 48:8-10
- Jeremiah 48:18-20
- Jeremiah 49:1-2
- Jeremiah 49:9-11
- Jeremiah 49:17-18
- Jeremiah 49:30-31
- Jeremiah 50:3-5
- Jeremiah 50:38-40

- Jeremiah 51:1-2
- Jeremiah 51:17-19
- Jeremiah 51:45-46
- Jeremiah 52:32-34

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 in him there is no darkness at all.
- Light and darkness are complete opposites. Darkness is the absence of all light.
- Jesus said that he was “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, righteous, true)

Bible References:

- 1 John 01:5-7
- 1 John 02:7-8
- 2 Corinthians 04:5-6
- Acts 26:15-18
- Isaiah 02:5-6
- John 01:4-5
- Matthew 05:15-16
- Matthew 06:22-24
- Nehemiah 09:12-13
- Revelation 18:23-24

Word Data:

- Strong's: H216, H217, H3313, H3974, H4237, H5051, H5094, H5105, H5216, H6348, H7052, H7837, G681, G796, G1645, G2985, G3088, G5338, G5457, G5458, G5460, G5462

Uses:

- Jeremiah 13:15-17
- Jeremiah 25:10-11

like, likeness

Definition:

The terms “like” and “likeness” refer to something being the same as, or similar to, something else.

- The word “like” is also often used in a figurative expressions called a “simile” in which something is compared to something else, usually highlighting a shared characteristic. For example, “his clothes shined like the sun” and “the voice boomed like thunder.” (See: Simile)
- To “be like” or “sound like” or “look like” something or someone means to have qualities that are similar to the thing or person being compared to.
- People were created in God’s “likeness,” that is, in his “image.” It means that they have qualities or characteristics that are “like” or “similar to” qualities that God has, such as the ability to think, feel, and communicate.
- To have “the likeness of” something or someone means to have characteristics that look like that thing or person.

Translation Suggestions

- In some contexts, the expression “the likeness of” could be translated as “what looked like” or “what appeared to be.”
- The expression “in the likeness of his death” could be translated as “sharing in the experience of his death” or “as if experiencing his death with him.”
- The expression “in the likeness of sinful flesh” could be translated as “being like a sinful human being” or “to be a human being.” Make sure the translation of this expression does not sound like Jesus was sinful.
- “In his own likeness” could also be translated as “to be like him” or “having many of the same qualities that he has.”
- The expression “the likeness of an image of perishable man, of birds, of four-footed beasts and of creeping things” could be translated as “idols made to look like perishable humans, or animals, such as birds, beasts, and small, crawling things.”

(See also: beast, flesh, image of God, image, perish)

Bible References:

- Ezekiel 01:4-6
- Mark 08:24-26
- Matthew 17:1-2
- Matthew 18:1-3
- Psalms 073:4-5
- Revelation 01:12-13

Word Data:

- Strong's:

Uses:

- Jeremiah 46:7-9

lion

Definition:

A lion is a large, cat-like, that has 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.
- Male lions have a mane of hair that encircles their heads.
- Lions kill other animals to eat them and can be dangerous to human beings.
- When King David was a boy, he killed lions that tried to attack the sheep he was caring for.
- Samson also killed a lion, with his bare hands.

(See also: How to Translate Unknowns)

(See also: David, leopard, Samson, sheep)

Bible References:

- 1 Chronicles 11:22-23
- 1 Kings 07:27-29
- Proverbs 19:11-12
- Psalms 017:11-12
- Revelation 05:3-5

Word Data:

- Strong's:

Uses:

- Jeremiah 2:14-17
- Jeremiah 2:29-31
- Jeremiah 4:7-8
- Jeremiah 5:4-6
- Jeremiah 12:7-9
- Jeremiah 25:37-38
- Jeremiah 49:19
- Jeremiah 50:17-18
- Jeremiah 50:44
- Jeremiah 51:38-40

locust

Facts:

The term “locust” refers to a type of large, flying grasshopper that sometimes flies with many other of its kind in a very destructive swarm that eats all vegetation.

- Locusts and other grasshoppers are large, straight-winged insects with long, jointed back legs that give them the ability to jump a long distance way.
- In the Old Testament, swarming locusts were referred to figuratively as a symbol or picture of the overwhelming devastation that would come as a result of Israel’s disobedience.
- God sent locusts as one of the ten plagues against the Egyptians.
- The New Testament says that locusts were a main source of food for John the Baptist while he was living in the desert.

(Translation suggestions: How to Translate Names)

(See also: captive, Egypt, Israel, John (the Baptist), plague)

Bible References:

- 2 Chronicles 06:28-31
- Deuteronomy 28:38-39
- Exodus 10:3-4
- Mark 01:4-6
- Proverbs 30:27-28

Word Data:

- Strong’s:

Uses:

- Jeremiah 51:13-14
- Jeremiah 51:27-28

Lord

Facts:

The term “Lord” refers to someone who has ownership or authority over people. It is capitalized, it is a title that refers to God. (Note, however, that when it is used as a form of addressing someone or it occurs 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 rule.
- 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, lord, ruler, Yahweh)

Bible References:

- 1 Peter 01:3-5
- Daniel 09:9-11
- Daniel 09:17-19
- Ezekiel 18:29-30
- Hebrews 12:14-17
- Joshua 03:9-11
- Jude 01:5-6
- Lamentations 02:1-2

- Luke 01:30-33
- Malachi 03:1-3
- Matthew 07:21-23
- Psalms 086:15-17
- Revelation 15:3-4
- Romans 06:22-23

Word Data:

- Strong's: H113, H136, H4756, G1203, G2962

Uses:

- Jeremiah 46:10
- Jeremiah 50:31-32

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” shouldnot_ 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, Lord, Yahweh)

Bible References:

- 1 Corinthians 04:3-4
- 2 Samuel 07:21-23
- Deuteronomy 03:23-25
- Ezekiel 39:25-27
- Ezekiel 45:18-20
- Jeremiah 44:26-28
- Judges 06:22-24
- Micah 01:2-4

Word Data:

- Strong’s: H136, H430 H3068, G2316, G2962

Uses:

- Jeremiah 1:4-6
- Jeremiah 2:18-19
- Jeremiah 4:9-10
- Jeremiah 7:19-20
- Jeremiah 14:13-14
- Jeremiah 32:16-18
- Jeremiah 44:26-28
- Jeremiah 50:25-26

lord, lords, master, masters, sir, Sir, Sirs

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 can be translated with the equivalent of “master” when it refers to a person who owns slaves. It can also be used by a servant to address the person he works for.
- When it refers to Jesus, if the context shows that the speaker sees him as a religious teacher, it can be translated with a respectful address for a religious teacher, such as “master.”
- If the person addressing Jesus does not know him, “lord” could be translated with a respectful form of address such 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 considered a title, written as “Lord” (capitalized) in English.

(See also: Lord)

Bible References:

- Colossians 03:22-25
- Ephesians 06:9
- Genesis 39:1-2
- James 02:1-4
- Jeremiah 27:1-4
- Luke 16:13
- Philippians 02:9-11

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." *

Word Data:

- Strong's: H113, H1167, H1376, H4756, H7980, H8323, G203, G634, G962

Uses:

- Jeremiah 22:17-19
- Jeremiah 27:1-4
- Jeremiah 30:14-15
- Jeremiah 34:4-5
- Jeremiah 37:18-20
- Jeremiah 38:7-9

love, loves, loving, loved

Definition:

To love another person is to care for that person and do things that will benefit him. There are different meanings for "love" 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.
2. 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.
3. When people love others with this kind of love, they act in ways that show they are thinking of what will cause the others to thrive. This kind of love especially includes forgiving others.
4. In the ULB, the word "love" refers to this kind of sacrificial love, unless a Translation Note indicates a different meaning.
5. Another word in the New Testament refers to brotherly love, or love for a friend or family member.
6. This term refers to natural human love between friends or relatives.
7. The term 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.
8. The word "love" can also refer to romantic love between a man and a woman.
9. 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, sacrifice, save, sin)

Bible References:

- 1 Corinthians 13:4-7
- 1 John 03:1-3
- 1 Thessalonians 04:9-12
- Galatians 05:22-24
- Genesis 29:15-18
- Isaiah 56:6-7
- Jeremiah 02:1-3
- John 03:16-18
- Matthew 10:37-39
- Nehemiah 09:32-34
- Philippians 01:9-11
- Song of Solomon 01:1-4

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.

Word Data:

- Strong's: H157, H158, H159, H160, H2245, H2617, H2836, H3039, H4261, H5689, H5690, H5691, H7355, H7356, H7453, H7474, G25, G26, G5360, G5361, G5362, G5363, G5365, G5367, G5368, G5369, G5377, G5381, G5382, G5383, G5388

Uses:

- Jeremiah 2:1-3
- Jeremiah 2:23-25
- Jeremiah 2:32-34
- Jeremiah 5:30-31
- Jeremiah 14:10-12
- Jeremiah 20:3-4
- Jeremiah 31:1-3

lover

Definition:

The term “lover” literally means “person who loves.” Usually this refers to people who are in a sexual relationship with each other.

- When the term “lover” is used in the Bible, it usually refers to a person who is involved in a sexual relationship with someone he or she is not married to.
- This wrong sexual relationship is often used in the Bible to refer to Israel’s disobedience to God in worshiping idols. So the term “lovers” is also used in a figurative way to refer to the idols that the people of Israel worshiped. In these contexts, this term could possibly be translated by “immoral partners” or “partners in adultery” or “idols.” [See Metaphor]
- A “lover” of money is someone who puts too much importance on getting money and being rich.
- In the Old Testament book Song of Songs, the term “lover” is used in a positive way.

(See also: adultery, false god, idol, love)

Bible References:

- Hosea 02:4-5
- Jeremiah 03:1-2
- Lamentations 01:1-2
- Luke 16:14-15

Word Data:

- Strong’s:

Uses:

- Jeremiah 3:1-2

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:

- 2 Peter 01:16-18
- Daniel 04:36-37
- Isaiah 02:9-11
- Jude 01:24-25
- Micah 05:4-5

Word Data:

- Strong’s: H1347, H1348, H1420, H1923, H1926, H1935, H7238, G3168, G3172

Uses:

- Jeremiah 22:17-19

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, Jacob, Judah, pagan, twelve tribes of Israel)

Bible References:

- 2 Chronicles 15:8-9
- Deuteronomy 03:12-13
- Genesis 41:50-52
- Genesis 48:1-2
- Judges 01:27-28

Word Data:

- Strong's:

Uses:

- Jeremiah 15:3-4

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, Babylon, Cyrus, Daniel, Darius, Elam, Persia)

Bible References:

- 2 Kings 17:4-6
- Acts 02:8-11
- Daniel 05:25-28
- Esther 01:3-4
- Ezra 06:1-2

Word Data:

- Strong’s:

Uses:

- Jeremiah 25:24-26
- Jeremiah 51:11-12
- Jeremiah 51:27-28

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 also: compassion, forgive)

Bible References:

- 1 Peter 01:3-5
- 1 Timothy 01:12-14
- Daniel 09:17-19
- Exodus 34:5-7
- Genesis 19:16-17
- Hebrews 10:28-29
- James 02:12-13
- Luke 06:35-36
- Matthew 09:27-28
- Philippians 02:25-27
- Psalms 041:4-6
- Romans 12:1-2

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.’”

Word Data:

- Strong’s: H2551, H2603, H2604, H2616, H2617, H2623, H3722, H3727, H4627, H4819, H5503, H5504, H5505, H5506, H6014, H7349, H7355, H7356, H7359, G1653, G1655, G1656, G2433, G2436, G3628, G3629, G3741, G4698

Uses:

- Jeremiah 15:5-7
- Jeremiah 16:5-6
- Jeremiah 20:16-18
- Jeremiah 36:7-8
- Jeremiah 42:11-12

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, apostle, John (the Baptist))

Bible References:

- 1 Kings 19:1-3
- 1 Samuel 06:21
- 2 Kings 01:1-2
- Luke 07:27-28
- Matthew 11:9-10

Word Data:

- Strong’s:

Uses:

- Jeremiah 2:9-11
- Jeremiah 43:8-10
- Jeremiah 49:14-15
- Jeremiah 51:30-32

Micah

Facts:

Micah was a prophet of Judah around 700 years before Christ, when the prophet Isaiah was also ministering to Judah. Another man named Micah lived during the time of the judges.

- The book of Micah is near the end of the Old Testament.
- Micah prophesied about the destruction of Samaria by the Assyrians.
- Micah rebuked the people of Judah for disobeying God and warned them that their enemies would attack them.
- His prophecy ends with a message of hope in God, who is faithful and saves his people.
- In the book of Judges, the story is told of a man named Micah living in Ephraim who made an idol out of silver. A young Levite priest who came to live with him stole the idol and other things, and took off with a group of Danites. Eventually the Danites and the priest settled in the city of Laish and they set up that same silver idol to worship.

(Translation suggestions: Translate Names)

(See also: Assyria, Dan, Ephraim, idol, Isaiah, Judah, judge, Levite, priest, prophet, Samaria, silver)

Bible References:

- Jeremiah 26:18-19
- Micah 01:1
- Micah 06:1-2

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Word Data:

- Strong's:

Uses:

- Jeremiah 26:18-19

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, power, strength)

Bible References:

- Acts 07:22-25
- Genesis 06:4
- Mark 09:38-39
- Matthew 11:23-24

Word Data:

- Strong’s:

Uses:

- Jeremiah 9:23-24
- Jeremiah 14:1-3
- Jeremiah 32:16-18

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, heart, soul)

Bible References:

- Luke 10:25-28
- Mark 06:51-52
- Matthew 21:28-30
- Matthew 22:37-38

Word Data:

- Strong’s:

Uses:

- Jeremiah 2:1-3
- Jeremiah 7:31-32
- Jeremiah 11:18-20

- Jeremiah 14:10-12
- Jeremiah 17:9-11
- Jeremiah 18:1-4
- Jeremiah 20:12-13
- Jeremiah 23:16-18
- Jeremiah 23:25-27
- Jeremiah 31:18-20
- Jeremiah 34:10-11
- Jeremiah 44:20-21

miracle, miracles, wonder, wonders, sign, signs

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, prophet, apostle, sign)

Bible References:

- 2 Thessalonians 02:8-10
- Acts 04:15-18
- Acts 04:21-22
- Daniel 04:1-3
- Deuteronomy 13:1-3

- Exodus 03:19-22
- John 02:11
- Matthew 13:57-58

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.

Word Data:

- Strong's: G880, G1213, G1229, G1411, G1569, G1718, G1770, G1839, G2285, G2296, G2297, G3167, G3902, G4591, G4592, G5059, H226, H852, H2368, H2858, H4150, H4159, H4864, H5251, H5824, H5953, H6381, H6382, H6383, H6395, H6725, H7560, H7583, H8047, H8074, H8539, H8540,

Uses:

- Jeremiah 21:1-2
- Jeremiah 32:19-21

Mizpah

Facts:

Mizpah is the name of several towns mentioned in the Old Testament. It means, “look-out point” or “watchtower.”

- When David was being pursued by Saul, he left his parents in Mizpah, under the protection of the king of Moab.
- One city called Mizpah was located on the border between the kingdoms of Judah and Israel. It was a major military center.

(Translation suggestions: Translate Names)

(See also: David, Judah, kingdom of Israel, Moab, Saul (OT))

Bible References:

- 1 Kings 15:20-22
- 1 Samuel 07:5-6
- 1 Samuel 07:10-11
- Jeremiah 40:5-6
- Judges 10:17-18

Word Data:

- Strong’s:

Uses:

- Jeremiah 40:5-6
- Jeremiah 40:7-8
- Jeremiah 40:11-12
- Jeremiah 40:13-14
- Jeremiah 40:15-16
- Jeremiah 41:1-3
- Jeremiah 41:10

Moab, Moabite, Moabitess

Facts:

Moab was the son of Lot's elder daughter. It also became the name of the land where he and his family lived. The term "Moabite" refers to a person who is descended from Moab or who lives in the country of Moab.

- The country of Moab was located east of the Salt Sea.
- Moab was southeast from the town of Bethlehem where Naomi's family lived.
- The people in Bethlehem called Ruth a "Moabitess" because she was a woman from the country of Moab. This term could also be translated as "Moabite woman" or "woman from Moab."

(Translation suggestions: How to Translate Names)

(See also: Bethlehem, Judea, Lot, Ruth, Salt Sea)

Bible References:

- Genesis 19:36-38
- Genesis 36:34-36
- Ruth 01:1-2
- Ruth 01:22

Word Data:

- Strong's:

Uses:

- Jeremiah 9:25
- Jeremiah 25:19-21
- Jeremiah 27:1-4
- Jeremiah 40:11-12
- Jeremiah 48:1-2
- Jeremiah 48:8-10
- Jeremiah 48:11-12
- Jeremiah 48:13-14
- Jeremiah 48:26-27
- Jeremiah 48:28-29
- Jeremiah 48:33
- Jeremiah 48:46-47

mock, ridicule, scoff at, mocker

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.
- A “mocker” is someone who mocks and ridicules consistently.

Bible References:

- 2 Peter 03:3-4
- Acts 02:12-13
- Galatians 06:6-8
- Genesis 39:13-15
- Luke 22:63-65
- Mark 10:32-34
- Matthew 09:23-24
- Matthew 20:17-19
- Matthew 27:27-29

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.”

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Word Data:

- Strong's:

Uses:

- Jeremiah 9:4-6
- Jeremiah 10:14-16
- Jeremiah 20:7-9
- Jeremiah 51:17-19

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, evil, false god, God, idol, sacrifice, true, worship, Yahweh)

Bible References:

- 1 Kings 11:7-8
- 2 Kings 23:10-11
- Acts 07:43
- Jeremiah 32:33-35
- Leviticus 18:21

Word Data:

- Strong's:

Uses:

- Jeremiah 32:33-35
- Jeremiah 49:1-2

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: Miriam, Promised Land, Ten Commandments)

Bible References:

- Acts 07:20-21
- Acts 07:29-30
- Exodus 02:9-10
- Exodus 09:1-4
- Matthew 17:3-4
- Romans 05:14-15

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**.

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Word Data:

- Strong's:

Uses:

- Jeremiah 15:1-2

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)

Bible References:

- 1 Samuel 15:34-35
- 2 Samuel 01:11-13
- Genesis 23:1-2
- Luke 07:31-32
- Matthew 11:16-17

Word Data:

- Strong’s:

Uses:

- Jeremiah 4:27-29
- Jeremiah 8:20-22
- Jeremiah 9:10-12
- Jeremiah 9:17-18
- Jeremiah 9:19-20
- Jeremiah 12:3-4
- Jeremiah 12:10-11
- Jeremiah 14:1-3

- Jeremiah 16:1-4
- Jeremiah 16:5-6
- Jeremiah 22:10
- Jeremiah 23:9-10
- Jeremiah 25:32-33
- Jeremiah 31:13-14
- Jeremiah 47:5-7
- Jeremiah 48:38-39

name, names, named

Definition:

In the Bible, the word “name” was used in several figurative ways.

- In some contexts, “name” could refer to a person’s reputation, as in “let us make a name for ourselves.”
- The term “name” could 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” meant speaking with his power and authority, or as his representative.
- The “name” of someone could 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 also: call)

Bible References:

- 1 John 02:12-14
- 2 Timothy 02:19-21
- Acts 04:5-7
- Acts 04:11-12
- Acts 09:26-27
- Genesis 12:1-3
- Genesis 35:9-10
- Matthew 18:4-6

Word Data:

- Strong's: H5344, H7121, H7761, H8034, H8036, G2564, G3686, G3687, G5122

Uses:

- Jeremiah 3:17-18
- Jeremiah 7:8-11
- Jeremiah 10:6-7
- Jeremiah 10:14-16
- Jeremiah 11:18-20
- Jeremiah 12:16-17
- Jeremiah 14:7-9
- Jeremiah 15:15-16
- Jeremiah 16:19-21
- Jeremiah 20:3-4
- Jeremiah 20:7-9
- Jeremiah 23:5-6
- Jeremiah 23:25-27
- Jeremiah 25:27-29
- Jeremiah 26:7-9
- Jeremiah 26:16-17
- Jeremiah 29:8-9
- Jeremiah 31:35-36
- Jeremiah 32:16-18
- Jeremiah 32:19-21
- Jeremiah 33:1-3
- Jeremiah 34:15-16
- Jeremiah 44:15-17
- Jeremiah 44:26-28
- Jeremiah 46:18-19
- Jeremiah 48:15-17
- Jeremiah 50:33-34
- Jeremiah 51:17-19
- Jeremiah 51:57-58
- Jeremiah 52:1-3

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.

- A “nation” usually has a well-defined culture and territorial boundaries.
- In the Bible, a “nation” could 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” was 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” was 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, Babylon, Canaan, Gentile, Greek, people group, Philistines, Rome)

Bible References:

- 1 Chronicles 14:15-17
- 2 Chronicles 15:6-7
- 2 Kings 17:11-12
- Acts 02:5-7
- Acts 13:19-20
- Acts 17:26-27
- Acts 26:4-5
- Daniel 03:3-5
- Genesis 10:2-5
- Genesis 27:29

- Genesis 35:11-13
- Genesis 49:10
- Luke 07:2-5
- Mark 13:7-8
- Matthew 21:43-44
- Romans 04:16-17

Word Data:

- Strong's:

Uses:

- Jeremiah 1:4-6
- Jeremiah 1:9-10
- Jeremiah 2:9-11
- Jeremiah 3:17-18
- Jeremiah 4:1-3
- Jeremiah 4:16-18
- Jeremiah 5:7-9
- Jeremiah 5:14-15
- Jeremiah 6:16-19
- Jeremiah 6:20-22
- Jeremiah 7:27-28
- Jeremiah 8:1-3
- Jeremiah 9:7-9
- Jeremiah 9:15-16
- Jeremiah 9:25
- Jeremiah 10:1-2
- Jeremiah 12:14-15
- Jeremiah 14:21-22
- Jeremiah 16:19-21
- Jeremiah 18:5-8
- Jeremiah 18:13-14
- Jeremiah 22:8-9
- Jeremiah 25:7-9
- Jeremiah 25:32-33
- Jeremiah 26:4-6
- Jeremiah 27:5-7
- Jeremiah 28:8-9
- Jeremiah 29:12-14
- Jeremiah 29:18-19

- Jeremiah 30:10-11
- Jeremiah 31:7
- Jeremiah 31:10-11
- Jeremiah 31:35-36
- Jeremiah 33:6-9
- Jeremiah 33:23-24
- Jeremiah 36:1-3
- Jeremiah 43:4-7
- Jeremiah 44:7-8
- Jeremiah 46:1-4
- Jeremiah 46:11-12
- Jeremiah 46:27-28
- Jeremiah 48:1-2
- Jeremiah 49:14-15
- Jeremiah 49:30-31
- Jeremiah 50:1-2
- Jeremiah 50:23-24
- Jeremiah 50:41-42
- Jeremiah 50:45-46
- Jeremiah 51:7-8
- Jeremiah 51:20-21
- Jeremiah 51:27-28
- Jeremiah 51:41-42
- Jeremiah 51:57-58

Nebuchadnezzar

Facts:

Nebuchadnezzar was a king of the Babylonian Empire whose powerful army conquered many people groups and nations.

- Under Nebuchadnezzar's leadership, the Babylonian army attacked and conquered the kingdom of Judah, and took most of the people of Judah to Babylon as captives. The captives were forced to live there for a period of 70 years known as the "Babylonian Exile.
- One of the exiles, Daniel, interpreted some of King Nebuchadnezzar's dreams.
- Three other captured Israelites, Hananiah, Mishael, and Azariah, were thrown into a fiery furnace when they refused to bow down to a gigantic gold statue that Nebuchadnezzar had made.
- King Nebuchadnezzar was very arrogant and worshiped false gods. When he conquered Judah, he stole many gold and silver objects from the temple in Jerusalem.
- Because Nebuchadnezzar was proud and refused to turn away from worshiping false gods, Yahweh caused him to be destitute for seven years, living like an animal. After the seven years, God restored Nebuchadnezzar when he humbled himself and praised the one true God, Yahweh.

(Translation suggestions: How to Translate Names)

(See also: arrogant, Azariah, Babylon, Hananiah, Mishael)

Bible References:

- 1 Chronicles 06:13-15
- 2 Kings 25:1-3
- Daniel 01:1-2
- Daniel 04:4-6
- Ezekiel 26:7-8

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. ***20:06** The king of Judah agreed to be **Nebuchadnezzar's** servant and pay him a lot of money every year. ***20:08** To punish the king of Judah for rebelling, **Nebuchadnezzar's** soldiers killed the king's sons in front of him and then made him blind. ***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.

Word Data:

- Strong's:

Uses:

- Jeremiah 21:1-2
- Jeremiah 22:24-26
- Jeremiah 24:1-3
- Jeremiah 25:1-2
- Jeremiah 27:5-7
- Jeremiah 27:19-20
- Jeremiah 28:3-4
- Jeremiah 29:1-3
- Jeremiah 29:20-21
- Jeremiah 32:1-2
- Jeremiah 32:26-28
- Jeremiah 34:1-3
- Jeremiah 35:8-11
- Jeremiah 37:1-2
- Jeremiah 39:1-3
- Jeremiah 39:11-14
- Jeremiah 43:8-10
- Jeremiah 44:29-30
- Jeremiah 46:1-4
- Jeremiah 46:13-14
- Jeremiah 46:25-26
- Jeremiah 49:28-29
- Jeremiah 50:17-18
- Jeremiah 51:34-35
- Jeremiah 52:4-5
- Jeremiah 52:12-14
- Jeremiah 52:28-30

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 the “South” is not located where the Negev Desert is today.
- 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 become 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, Beersheba, Israel, Judah, Kadesh, Salt Sea, Simeon)

Bible References:

- Genesis 12:8-9
- Genesis 20:1-3
- Genesis 24:61-62
- Joshua 03:14-16
- Numbers 13:17-20

Word Data:

- Strong’s:

Uses:

- Jeremiah 13:18-19
- Jeremiah 17:26-27
- Jeremiah 32:43-44
- Jeremiah 33:12-13

Nehemiah

Facts:

Nehemiah was an Israelite forced to move to the Babylonian empire when the people of Israel and Judah were taken captive by the Babylonians.

- While he was the cupbearer to the Persian king, Artaxerxes, Nehemiah asked the king for permission to return to Jerusalem.
- Nehemiah led the Israelites in rebuilding the walls of Jerusalem which had been destroyed by the Babylonians.
- For twelve years Nehemiah was the governor of Jerusalem before returning to the king's palace.
- The Old Testament book of Nehemiah tells the story of Nehemiah's work in rebuilding the walls and his governing of the people in Jerusalem.
- There were also other men named Nehemiah in the Old Testament. Usually the name of the father was added, to distinguish which Nehemiah was being talked about.

(Translation suggestions: How to Translate Names)

(See also: Artaxerxes, Babylon, Jerusalem, son)

Bible References:

- Ezra 02:1-2
- Nehemiah 01:1-2
- Nehemiah 10:1-3
- Nehemiah 12:46-47

Word Data:

- Strong's:

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, parable, people group, Samaria)

Bible References:

- Acts 07:26-28
- Ephesians 04:25-27
- Galatians 05:13-15
- James 02:8-9
- John 09:8-9
- Luke 01:56-58
- Matthew 05:43-45
- Matthew 19:18-19
- Matthew 22:39-40

Word Data:

- Strong’s:

Uses:

- Jeremiah 5:7-9
- Jeremiah 6:20-22
- Jeremiah 7:5-7
- Jeremiah 9:4-6
- Jeremiah 9:7-9
- Jeremiah 12:14-15
- Jeremiah 19:6-9
- Jeremiah 23:25-27

- Jeremiah 29:22-23
- Jeremiah 31:33-34
- Jeremiah 34:15-16
- Jeremiah 49:9-11
- Jeremiah 49:17-18
- Jeremiah 50:38-40

new covenant

Definition:

The term “new covenant” refers to the commitment or agreement God made with his people through the sacrifice of his Son, Jesus.

- God’s “new covenant” was explained in the part of the Bible called the “New Testament.”
- This new covenant is in contrast to the “old” or “former” covenant that God had made with the Israelites in Old Testament times.
- The new covenant is better than the old one because it is based on the sacrifice of Jesus, which completely atoned for people’s sins forever. The sacrifices made under the old covenant did not do this.
- God writes the new covenant on the hearts those who become believers in Jesus. This causes them to want to obey God and to begin to live holy lives.
- The new covenant will be completely fulfilled in the end times when God establishes his reign on earth. Everything will once again be very good, as it was when God first created the world.

Translation Suggestions:

- The term “new covenant” could be translated as “new formal agreement” or “new pact” or “new contract.”
- The word “new” in these expressions has the meaning of “fresh” or “new kind of” or “another.”

(See also: atonement, covenant, Israel, Jesus, Moses, Son of God)

Bible References:

- 1 Corinthians 11:25-26
- 2 Corinthians 03:4-6
- Hebrews 12:22-24
- Luke 22:19-20

Examples from the Bible stories:

- **21:05** Through the prophet Jeremiah, God promised that he would make a **New Covenant**, but not like the covenant God made with Israel at Sinai. 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. The Messiah would start the **New Covenant**.
- **21:14** Through the Messiah’s death and resurrection, God would accomplish his plan to save sinners and start the **New Covenant**.

- **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. Do this to remember me every time you drink it.”
- **48:11** But God has now made a **New Covenant** that is available to everyone. Because of this **New Covenant**, anyone from any people group can become part of God’s people by believing in Jesus.

Word Data:

- Strong’s: H1285, H2319

Uses:

- Introduction to Jeremiah
- Jeremiah 31 General Notes

Nile River, River of Egypt, the Nile

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 for 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 also: Egypt, Goshen, Moses)

Bible References:

- Amos 08:7-8
- Genesis 41:1-3
- Jeremiah 46:7-9

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.

Word Data:

- Strong's:

Uses:

- Jeremiah 46:7-9

noble, nobleman

Definition:

The term “noble” refers to something that is excellent and of high quality. A “nobleman” is a person who belongs to a high political or social class. A man “of noble birth” is one who was born a nobleman.

- A nobleman was often an officer of the state, a close servant to the king.
- The term “nobleman” could also be translated by, “king’s official” or “government officer.”

Bible References:

- 2 Chronicles 23:20-21
- Daniel 04:36-37
- Ecclesiastes 10:16-17
- Luke 19:11-12
- Psalm 016:1-3

Word Data:

- Strong’s:

Uses:

- Jeremiah 27:19-20
- Jeremiah 39:6-7

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.

- In a court of law, a witness often 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 meaning of the word “swear” means is “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 as “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 to, “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:

- Genesis 21:22-24
- Genesis 24:1-4
- Genesis 31:51-53
- Genesis 47:29-31
- Luke 01:72-75
- Mark 06:26-29

- Matthew 05:36-37
- Matthew 14:6-7
- Matthew 26:71-72

Word Data:

- Strong's:

Uses:

- Jeremiah 4:1-3
- Jeremiah 5:1-3
- Jeremiah 5:7-9
- Jeremiah 7:8-11
- Jeremiah 11:3-5
- Jeremiah 12:16-17
- Jeremiah 32:22-23
- Jeremiah 38:14-16
- Jeremiah 40:9-10
- Jeremiah 44:11-12
- Jeremiah 44:26-28
- Jeremiah 49:12-13
- Jeremiah 51:13-14

obey, obedient, obedience

Definition:

The term “obey” means to do what is required or commanded. The term “obedient” describes someone who obeys. Obedience” is the characteristic that an obedient person has.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 obey 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, disobey, kingdom, law)

Bible References:

- Acts 05:29-32
- Acts 06:7
- Genesis 28:6-7
- James 01:22-25
- James 02:10-11
- Luke 06:46-48
- Matthew 07:26-27
- Matthew 19:20-22
- Matthew 28:20

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”
- **05:10** 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.

Word Data:

- Strong's:

Uses:

- Jeremiah 11:3-5
- Jeremiah 32:22-23
- Jeremiah 34:10-11
- Jeremiah 35:8-11
- Jeremiah 38:20-21
- Jeremiah 40:3-4
- Jeremiah 42:4-6

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, seed)

Bible References:

- Acts 17:28-29
- Exodus 13:11-13
- Genesis 24:5-7
- Isaiah 41:8-9
- Job 05:23-25
- Luke 03:7
- Matthew 12:33-35

Word Data:

- Strong’s:

Uses:

- Jeremiah 31:12
- Jeremiah 46:27-28

oil

Definition:

Oil is a thick, clear liquid that can be taken from certain plants. 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)

Bible References:

- 2 Samuel 01:21-22
- Exodus 29:1-2
- Leviticus 05:11
- Leviticus 08:1-3
- Mark 06:12-13
- Matthew 25:7-9

Word Data:

- Strong's:

Uses:

- Jeremiah 31:12
- Jeremiah 40:9-10
- Jeremiah 41:8-9

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 starts out green and changes to black as they ripen. Olives were useful for food and for the oil that could be extracted from them.
- Olive oil was used for cooking in 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, Mount of Olives)

Bible References:

- 1 Chronicles 27:28-29
- Deuteronomy 06:10-12
- Exodus 23:10-11
- Genesis 08:10-12
- James 03:11-12
- Luke 16:5-7
- Psalms 052:8-9

Word Data:

- Strong's:

Uses:

- Jeremiah 11:14-16

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 as, “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, enslave, persecute)

Bible References:

- 1 Samuel 10:17-19
- Deuteronomy 26:6-7
- Ecclesiastes 04:1
- Job 10:1-3
- Judges 02:18-19
- Nehemiah 05:14-15
- Psalms 119:133-134

Word Data:

- Strong’s: H1790, H1792, H2541, H2555, H3238, H3905, H3906, H4642, H4939, H5065, H6115, H6125, H6184, H6206, H6216, H6217, H6231, H6233, H6234, H6693, H7429, H7533, H7701, G2616, G2669

Uses:

- Jeremiah 6:6-8
- Jeremiah 20:12-13
- Jeremiah 21:11-12
- Jeremiah 22 General Notes
- Jeremiah 22:1-3
- Jeremiah 22:17-19
- Jeremiah 25:37-38
- Jeremiah 50:16
- Jeremiah 50:33-34

palace

Definition:

The term “palace” refers to the building or house where a king lived, along with his family members and servants.

- The high priest also lived in a palace complex, as mentioned in the New Testament.
- Palaces were very ornate, with beautiful architecture and furnishings.
- The buildings and furnishings of a palace were constructed of stone or wood, and often were overlaid with expensive wood, gold, or ivory.
- Many other people also lived and worked in the palace complex, which usually included several buildings and courtyards.

(See also: courtyard, high priest, king)

Bible References:

- 2 Chronicles 28:7-8
- 2 Samuel 11:2-3
- Daniel 05:5-6
- Matthew 26:3-5
- Psalms 045:8-9

Word Data:

- Strong’s:

Uses:

- Jeremiah 37:16-17
- Jeremiah 52:12-14

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, guilt, judge)

Bible References:

- 2 Kings 05:17-19
- Deuteronomy 29:20-21
- Isaiah 40:1-2
- Psalms 025:10-11

Word Data:

- Strong’s:

Uses:

- Jeremiah 5:7-9
- Jeremiah 33:6-9

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, forgive, persevere)

Bible References:

- 1 Peter 03:18-20
- 2 Peter 03:8-9
- Hebrews 06:11-12
- Matthew 18:28-29
- Psalms 037:7
- Revelation 02:1-2

Word Data:

- Strong’s:

Uses:

- Jeremiah 15:15-16

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:

- 1 Thessalonians 05:1-3
- Acts 07:26-28
- Colossians 01:18-20
- Colossians 03:15-17
- Galatians 05:22-24
- Luke 07:48-50
- Luke 12:51-53
- Mark 04:38-39
- Matthew 05:9-10
- Matthew 10:11-13

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.

Word Data:

- Strong's:

Uses:

- Jeremiah 4:9-10
- Jeremiah 6:13-15
- Jeremiah 8:11-13
- Jeremiah 8:14-15
- Jeremiah 9:7-9
- Jeremiah 14:19-20
- Jeremiah 16:5-6
- Jeremiah 23:16-18
- Jeremiah 25:37-38
- Jeremiah 28:8-9
- Jeremiah 29:6-7
- Jeremiah 30:4-5
- Jeremiah 30:10-11
- Jeremiah 33:6-9
- Jeremiah 33:6-9
- Jeremiah 34:4-5
- Jeremiah 46:27-28

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, nation, tribe, world)

Bible References:

- 1 Kings 08:51-53
- 1 Samuel 08:6-7
- Deuteronomy 28:9-10

- Genesis 49:16-18
- Ruth 01:16-18

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!"

Word Data:

- Strong's:

Uses:

- Jeremiah 1:1-3
- Jeremiah 4:9-10
- Jeremiah 6:20-22
- Jeremiah 7:16-18
- Jeremiah 8:4-5
- Jeremiah 9:15-16
- Jeremiah 10:3-5
- Jeremiah 11:6-8
- Jeremiah 12:3-4
- Jeremiah 13:8-11
- Jeremiah 14:10-12
- Jeremiah 15:1-2
- Jeremiah 16:5-6
- Jeremiah 16:10-11
- Jeremiah 19:1-3

- Jeremiah 21:6-7
- Jeremiah 23:7-8
- Jeremiah 23:33-34
- Jeremiah 25:1-2
- Jeremiah 26:7-9
- Jeremiah 27:1-4
- Jeremiah 27:12-13
- Jeremiah 28:15-17
- Jeremiah 29:1-3
- Jeremiah 32:19-21
- Jeremiah 33:23-24
- Jeremiah 34:1-3
- Jeremiah 36:1-3
- Jeremiah 36:7-8
- Jeremiah 37:11-13
- Jeremiah 37:18-20
- Jeremiah 39:8-10
- Jeremiah 40:3-4
- Jeremiah 40:11-12
- Jeremiah 40:13-14
- Jeremiah 41:10
- Jeremiah 42:1-3
- Jeremiah 43:1-3
- Jeremiah 44:20-21
- Jeremiah 46:15-17
- Jeremiah 46:23-24
- Jeremiah 48:36-37
- Jeremiah 49:1-2
- Jeremiah 49:30-31
- Jeremiah 50:33-34
- Jeremiah 51:13-14

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.”
- When God says “my people” other ways to translate 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, people group)

Bible References:

- 1 Chronicles 11:1-3
- Acts 07:33-34
- Acts 07:51-53
- Acts 10:36-38
- Daniel 09:24-25
- Isaiah 02:5-6
- Jeremiah 06:20-22
- Joel 03:16-17
- Micah 06:3-5
- Revelation 13:7-8

Word Data:

- Strong's: H430, H5971, G2316, G2992

Uses:

- Jeremiah 2:9-11
- Jeremiah 2:29-31
- Jeremiah 3:13-15
- Jeremiah 4:11-12
- Jeremiah 5:1-3
- Jeremiah 5:26-29
- Jeremiah 6:13-15
- Jeremiah 6:20-22
- Jeremiah 6:27-30
- Jeremiah 7:12-15
- Jeremiah 8:6-7
- Jeremiah 8:11-13
- Jeremiah 11:3-5
- Jeremiah 12:7-9
- Jeremiah 12:14-15
- Jeremiah 13:8-11
- Jeremiah 14:17-18
- Jeremiah 18:15-17
- Jeremiah 23:1-2
- Jeremiah 23:13-15
- Jeremiah 23:31-32
- Jeremiah 24:4-7
- Jeremiah 29:30-32
- Jeremiah 30:1-3
- Jeremiah 30:20-22
- Jeremiah 31:1-3
- Jeremiah 31:13-14
- Jeremiah 31:33-34
- Jeremiah 32:19-21
- Jeremiah 32:38-40
- Jeremiah 33 General Notes
- Jeremiah 33:23-24
- Jeremiah 50:6-7
- Jeremiah 51:45-46

perish, perished, 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, everlasting)

Bible References:

- 1 Peter 01:22-23
- 2 Corinthians 02:16-17
- 2 Thessalonians 02:8-10
- Jeremiah 18:18-20
- Psalms 049:18-20
- Zechariah 09:5-7
- Zechariah 13:8-9

Word Data:

- Strong’s: H6, H7, H8, H1478, H1820, H5486, H5595, H6544, H8045, G599, G622, G684, G853, G1311, G2704, G4881, G5356

Uses:

- Jeremiah 6:20-22
- Jeremiah 9:10-12
- Jeremiah 10:11-13
- Jeremiah 10:14-16
- Jeremiah 13:22-24
- Jeremiah 14:15-16

- Jeremiah 18:18-20
- Jeremiah 27:14-15
- Jeremiah 44:11-12
- Jeremiah 44:26-28
- Jeremiah 48:1-2
- Jeremiah 48:8-10
- Jeremiah 49:26-27
- Jeremiah 51:5-6
- Jeremiah 51:17-19
- Jeremiah 51:54-56

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, king)

Bible References:

- Acts 07:9-10
- Acts 07:11-13
- Acts 07:20-21
- Genesis 12:14-16
- Genesis 40:6-8
- Genesis 41:25-26

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.

Word Data:

- Strong’s:

Uses:

- Jeremiah 25:19-21
- Jeremiah 37:3-5
- Jeremiah 37:6-8
- Jeremiah 37:11-13
- Jeremiah 43:8-10
- Jeremiah 44:29-30
- Jeremiah 46:1-4
- Jeremiah 46:15-17
- Jeremiah 46:25-26
- Jeremiah 47:1-2

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, Ashkelon, David, Ekron, Gath, Gaza, Goliath, Salt Sea)

Bible References:

- 1 Chronicles 18:9-11
- 1 Samuel 13:3-4
- 2 Chronicles 09:25-26
- Genesis 10:11-14
- Psalm 056:1-2

Word Data:

- Strong’s:

Uses:

- Jeremiah 25:19-21
- Jeremiah 47:1-2
- Jeremiah 47:3-4

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, idol, image)

Bible References:

- 2 Kings 18:4-5
- Exodus 13:19-22
- Exodus 33:7-9
- Genesis 31:45-47
- Proverbs 09:1-2

Word Data:

- Strong’s:

Uses:

- Jeremiah 1:17-19
- Jeremiah 27:19-20
- Jeremiah 43:11-13
- Jeremiah 52:17-19

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, prison)

Bible References:

- Genesis 37:21-22
- Job 33:16-18
- Luke 06:39-40
- Proverbs 01:12-14

Word Data:

- Strong's:

Uses:

- Jeremiah 2:4-6
- Jeremiah 18:18-20
- Jeremiah 41:6-7
- Jeremiah 48:42-44

plague

Definition:

Plagues are events which cause suffering or death to a large number of people. Often a plague is a disease that spreads quickly and causes many people to die before it can be stopped.

- Many plagues have natural causes, but some were sent by God to punish people for sin.
- In the time of Moses, God sent ten plagues against Egypt to force Pharaoh to let Israel leave Egypt. These plagues included water turning into blood, physical diseases, destruction of crops by insects and hail, three days of complete darkness, and death of the firstborn sons.
- This could also be translated as “widespread disasters” or “widespread disease,” depending on the context.

(See also: hail, Israel, Moses, Pharaoh)

Bible References:

- 2 Samuel 24:13-14
- Exodus 09:13-14
- Genesis 12:17-20
- Luke 21:10-11
- Revelation 09:18-19

Word Data:

- Strong’s:

Uses:

- Jeremiah 6:6-8
- Jeremiah 14:10-12
- Jeremiah 19:6-9
- Jeremiah 21:6-7
- Jeremiah 24:8-10
- Jeremiah 27:8
- Jeremiah 28:8-9
- Jeremiah 32:24-25
- Jeremiah 32:36-37
- Jeremiah 34:17-18
- Jeremiah 38:1-3
- Jeremiah 42:15-17
- Jeremiah 42:20-22

- Jeremiah 44:13-14
- Jeremiah 51:13-14

plead, pleading, plea

Facts:

The terms “plead” and “pleading” refer to urgently asking someone to do something. A “plea” is an urgent request.

- Pleading often implies that the person feels in very great need or strongly desires help.
- People can plead or make an urgent appeal to God for mercy or to ask him to grant something, either for themselves or someone else.
- Other ways to translate this could include “beg” or “implore” or “urgently ask.”
- The term “plea” could also be translated as “urgent request” or “strong urging.”
- Make sure it is clear in the context that this term does not refer to begging for money.

Bible References:

- 2 Corinthians 08:3-5
- Judges 06:31-32
- Luke 04:38-39
- Proverbs 18:17-18

Word Data:

- Strong’s:

Uses:

- Jeremiah 3:21-22
- Jeremiah 5:26-29
- Jeremiah 36:7-8
- Jeremiah 36:25-26
- Jeremiah 37:18-20
- Jeremiah 38:24-26
- Jeremiah 42:1-3
- Jeremiah 51:36-37

plow

Definition:

A “plow” is a farm tool that is used for breaking up soil to prepare a field for planting.

- Plows have sharp, pointed prongs that dig into the soil. They usually have handles that the farmer uses to guide the plow.
- In Bible times, plows were usually pulled by a pair of oxen or other work animals.
- Most plows were made of hard wood, except for the sharp points which were made of a metal, such as bronze or iron.

(See also: bronze, ox)

Bible References:

- 1 Samuel 08:10-12
- Deuteronomy 21:3-4
- Luke 09:61-62
- Luke 17:7-8
- Psalm 141:5-7

Word Data:

- Strong’s:

Uses:

- Jeremiah 51:22-23

pomegranate

Facts:

A pomegranate is a kind of fruit that has a thick, tough skin filled with many seeds that are covered with edible red pulp.

- The outer rind is reddish in color and the pulp surrounding the seeds is shiny and red.
- Pomegranates are very commonly grown in countries with a hot, dry climate, such as Egypt and Israel.
- Yahweh promised the Israelites that Canaan was a land with abundant water and fertile soil so that food was plentiful there, including pomegranates.
- The construction of Solomon's temple included bronze decorations in the shape of pomegranates.

(See also: bronze, Canaan, Egypt, Solomon, temple)

Bible References:

- 2 Kings 25:16-17
- Deuteronomy 08:7-8
- Jeremiah 52:22-23
- Numbers 13:23-24 Egypt

Word Data:

- Strong's:

Uses:

- Jeremiah 52:22-23

possess, possession

Facts:

The terms “possess” and “possession” usually refer to owning something. They can also mean to gain control over something or occupy an area of land.

- In the Old Testament, this term is often used in the context of “possessing” or “taking possession of” an area of land.
- When Yahweh commanded the Israelites to “possess” the land of Canaan, it meant that they should go into the land and live there. This involved first conquering the Canaanite peoples who were living on that land.
- Yahweh told the Israelites that he had given them the land of Canaan as “their possession.” This could also be translated as “their rightful place to live.”
- The people of Israel were also called Yahweh’s “special possession.” This means that they belonged to him as his people whom he had specifically called to worship and serve him.

Translation Suggestions:

- The term “possess” could also be translated as “own” or “have” or “have charge over.”
- The phrase “take possession of” could be translated as “take control of” or “occupy’ or ”live on,” depending on the context.
- When referring to things that people own, “possessions” could be translated as “belongings” or “property” or “owned things” or “things they owned.”
- When Yahweh calls the Israelites, “my special possession” this could also be translated as “my special people” or “people who belong to me” or “my people whom I love and rule.”
- The sentence, “they will become their possession” when referring to land, means “they will occupy the land” or “the land will belong to them.”
- The expression, “found in his possession” could be translated as, “that he was holding” or “that he had with him.”
- The phrase “as your possession” could also be translated as, “as something that belongs to you” or “as a place where your people will live.”
- The phrase, “in his possession” could be translated as “that he owned” or “which belonged to him.”

(See also: Canaan, worship)

Bible References:

- 1 Chronicles 06:70
- 1 Kings 09:17-19
- Acts 02:43-45
- Deuteronomy 04:5-6
- Genesis 31:36-37

- Matthew 13:44-46

Word Data:

- Strong's:

Uses:

- Jeremiah 8:8-10
- Jeremiah 12:7-9
- Jeremiah 12:14-15
- Jeremiah 30:1-3
- Jeremiah 32:22-23
- Jeremiah 35:8-11
- Jeremiah 37:11-13
- Jeremiah 49:1-2

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, Jesus, miracle)

Bible References:

- 1 Thessalonians 01:4-5
- Colossians 01:11-12
- Genesis 31:29-30
- Jeremiah 18:21-23
- Jude 01:24-25
- Judges 02:18-19
- Luke 01:16-17
- Luke 04:14-15
- Matthew 26:62-64
- Philippians 03:20-21
- Psalm 080:1-3

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."

Word Data:

- Strong's: H410, H1369, H2220, H2428, H2429, H2632, H3027, H3028, H3581, H4475, H4910, H5794, H5797, H5808, H6184, H7786, H7980, H7981, H7983, H7989, H8280, H8592, H8633, G1411, G1415, G1756, G1849, G1850, G2478, G2479, G2904, G3168

Uses:

- Jeremiah 5:30-31
- Jeremiah 10:6-7
- Jeremiah 16:19-21
- Jeremiah 18:21-23
- Jeremiah 23:9-10
- Jeremiah 34:1-3
- Jeremiah 48:13-14
- Jeremiah 49:34-36
- Jeremiah 50:14-15
- Jeremiah 51:15-16

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:

- 2 Corinthians 01:3-4
- Acts 02:46-47
- Acts 13:48-49
- Daniel 03:28
- Ephesians 01:3-4
- Genesis 49:8
- James 03:9-10
- John 05:41-42
- Luke 01:46-47
- Luke 01:64-66
- Luke 19:37-38
- Matthew 11:25-27
- Matthew 15:29-31

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.

Word Data:

- Strong's:

Uses:

- Jeremiah 13:8-11
- Jeremiah 17:12-14
- Jeremiah 20:12-13
- Jeremiah 30:18-19
- Jeremiah 31:7
- Jeremiah 33:6-9
- Jeremiah 51:41-42

pray, prayer, prayers, prayed

Definition:

The terms “pray” and “prayer” refer to talking with God. These terms are 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, and 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 also: false god, forgive, praise)

Bible References:

- 1 Thessalonians 03:8-10
- Acts 08:24
- Acts 14:23-26
- Colossians 04:2-4
- John 17:9-11
- Luke 11:1
- Matthew 05:43-45
- Matthew 14:22-24

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.

Word Data:

- Strong's:

Uses:

- Jeremiah 7:16-18
- Jeremiah 11:14-16
- Jeremiah 14:10-12
- Jeremiah 29:12-14
- Jeremiah 32:16-18
- Jeremiah 37:3-5
- Jeremiah 42:1-3
- Jeremiah 42:20-22

precious

Facts:

The term “precious” describes people or things that are considered to be very valuable.

- The term “precious stones” or “precious jewels” refers to rocks and minerals that are colorful or have other qualities that make them beautiful or useful.
- Examples of precious stones include diamonds, rubies, and emeralds.
- Gold and silver are called “precious metals.”
- Yahweh says that his people are “precious” in his sight (Isaiah 43:4).
- Peter wrote that a gentle and quiet spirit is precious in God’s sight (1 Peter 3:4).
- This term could also be translated as “valuable” or “very dear” or “cherished” or “highly valued.”

(See also: gold, silver)

Bible References:

- 2 Peter 01:1-2
- Acts 20:22-24
- Daniel 11:38-39
- Lamentations 01:7
- Luke 07:2-5
- Psalms 036:7-9

Word Data:

- Strong’s:

Uses:

- Jeremiah 15:19-21
- Jeremiah 20:5-6

prey, to prey on

Definition:

The term “prey” refers to something that is hunted, usually an animal that is used for food.

- In a figurative sense, “prey” can refer to a person who is taken advantage of, abused, or oppressed by a more powerful person.
- To “prey on” people means to take advantage of them by oppressing them or stealing something from them.
- The term “prey” could also be translated as “hunted animal” or “hunted one” or “victim.”

(See also: oppress)

Bible References:

- Jeremiah 12:7-9
- Psalms 104:21-22

Word Data:

- Strong’s:

Uses:

- Jeremiah 12:7-9

priest, priests, 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)

Bible References:

- 2 Chronicles 06:40-42
- Genesis 14:17-18
- Genesis 47:20-22

- John 01:19-21
- Luke 10:31-32
- Mark 01:43-44
- Mark 02:25-26
- Matthew 08:4
- Matthew 12:3-4
- Micah 03:9-11
- Nehemiah 10:28-29
- Nehemiah 10:34-36
- Revelation 01:4-6

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.

Word Data:

- Strong's: H3547, H3548, H3549, H3550, G748, G749, G2405, G2406, G2407, G2409, G2420

Uses:

- Jeremiah 1:1-3
- Jeremiah 2:7-8
- Jeremiah 2:26-28
- Jeremiah 4:9-10
- Jeremiah 5:30-31
- Jeremiah 6:13-15
- Jeremiah 8:1-3
- Jeremiah 8:8-10
- Jeremiah 13:12-14
- Jeremiah 14:17-18
- Jeremiah 18:18-20
- Jeremiah 19:1-3
- Jeremiah 20:1-2
- Jeremiah 21:1-2

- Jeremiah 23:11-12
- Jeremiah 23:33-34
- Jeremiah 26:7-9
- Jeremiah 26:16-17
- Jeremiah 27:16-18
- Jeremiah 28:1-2
- Jeremiah 28:5-7
- Jeremiah 29:1-3
- Jeremiah 31:13-14
- Jeremiah 32:31-32
- Jeremiah 33:17-18
- Jeremiah 34:17-18
- Jeremiah 37:3-5
- Jeremiah 48:6-7
- Jeremiah 49:3-4
- Jeremiah 52:17-19

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, authority, Christ, demon, lord, power, ruler, Satan, Savior, spirit)

Bible References:

- Acts 05:29-32
- Genesis 12:14-16
- Genesis 49:26
- Luke 01:52-53

Word Data:

- Strong’s:

Uses:

- Jeremiah 2:26-28

- Jeremiah 17:24-25
- Jeremiah 32:31-32
- Jeremiah 43:4-7
- Jeremiah 51:57-58

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)

Bible References:

- Acts 25:4-5
- Ephesians 04:1-3
- Luke 12:57-59
- Luke 22:33-34
- Mark 06:16-17
- Matthew 05:25-26
- Matthew 14:3-5
- Matthew 25:34-36

Word Data:

- Strong’s:

Uses:

- Jeremiah 1:1-3

- Jeremiah 32:1-2
- Jeremiah 36:4-6
- Jeremiah 37:3-5
- Jeremiah 37:14-15
- Jeremiah 37:18-20
- Jeremiah 52:9-11
- Jeremiah 52:24-25
- Jeremiah 52:32-34

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 also: preach)

Bible References:

- Acts 09:20-22
- Acts 13:38-39
- Jonah 03:1-3
- Luke 04:18-19
- Mark 01:14-15
- Matthew 10:26-27

Word Data:

- Strong’s:

Uses:

- Jeremiah 2:1-3
- Jeremiah 4:4-6
- Jeremiah 4:19-20
- Jeremiah 7:1-2
- Jeremiah 7:8-11
- Jeremiah 7:27-28
- Jeremiah 9:7-9
- Jeremiah 11:6-8
- Jeremiah 14:7-9
- Jeremiah 15:15-16

- Jeremiah 17:15-16
- Jeremiah 18:5-8
- Jeremiah 18:18-20
- Jeremiah 19:1-3
- Jeremiah 19:14-15
- Jeremiah 20:7-9
- Jeremiah 22:1-3
- Jeremiah 23:21-22
- Jeremiah 23:31-32
- Jeremiah 25:1-2
- Jeremiah 26:1-3
- Jeremiah 26:13-15
- Jeremiah 27:16-18
- Jeremiah 27:19-20
- Jeremiah 28:5-7
- Jeremiah 29:30-32
- Jeremiah 31:4-6
- Jeremiah 34:6-7
- Jeremiah 34:15-16
- Jeremiah 35:12-14
- Jeremiah 36:4-6
- Jeremiah 36:7-8
- Jeremiah 36:9-10
- Jeremiah 37:1-2
- Jeremiah 38:4-5
- Jeremiah 43:1-3
- Jeremiah 44:20-21
- Jeremiah 46:15-17
- Jeremiah 51:30-32

profane

Definition:

To profane something means to act in a way that defiles, pollutes, or disrespects something that is holy.

- A profane person is one who acts in a way that is unholy and dishonoring of God.
- The verb “to profane” could be translated as “to treat as unholy” or “to be irreverent toward” or “to dishonor.”
- God told the Israelites that they “profaned” themselves with idols, meaning that the people were making themselves “unclean” or “dishonored” by this sin. They were also dishonoring God.
- Depending on the context, the adjective “profane” could be translated as “dishonoring” or “godless” or “unholy.”

(See also: defile, holy, unclean)

Bible References:

- 2 Timothy 02:16-18
- Ezekiel 20:8-9
- Malachi 01:10-12
- Matthew 12:5-6
- Numbers 18:30-32

Word Data:

- Strong’s:

Uses:

- Jeremiah 19:4-5

profit, profitable

Definition:

In general, the terms “profit” and “profitable” refer to gaining something good through doing certain actions or behaviors.

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:

- 2 Peter 02:1-3
- Ezekiel 18:12-13
- John 06:62-63
- Mark 08:35-37
- Matthew 16:24-26
- Proverbs 10:16-17

Word Data:

- Strong’s:

Uses:

- Jeremiah 16:19-21
- Jeremiah 22:17-19

promise, promises, promised

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, vow)

Bible References:

- Galatians 03:15-16
- Genesis 25:31-34
- Hebrews 11:8-10
- James 01:12-13
- Numbers 30:1-2

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.”Â
- **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 sonâ€”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**.

Word Data:

- Strong's: H559, H562, H1696, H8569, G1843, G1860, G1861, G1862, G3670, G4279

Uses:

- Jeremiah 01 General Notes
- Jeremiah 14 General Notes
- Jeremiah 16 General Notes
- Jeremiah 30 General Notes
- Jeremiah 33:14-16
- Jeremiah 34 General Notes
- Jeremiah 49 General Notes
- Jeremiah 51 General Notes

Promised Land

Facts:

The term “Promised Land” only occurs in the Bible stories, not the Bible text. It is an alternate way of referring to the land of Canaan which God had promised to give to Abraham and his descendants.

- When Abram was living in the city of Ur, God commanded him to go live in the land of Canaan. He and his descendants, the Israelites, lived there for many years.
- When a severe famine caused there to be no food in Canaan, the Israelites moved to Egypt.
- Four hundred years later, God rescued the Israelites from slavery in Egypt and brought them back to Canaan again, the land God had promised to give them.

Translation Suggestions:

- The term “Promised Land” can be translated as the “land that God said he would give to Abraham” or “land that God promised to Abraham” or “land God promised to his people” or “land of Canaan.”
- In the Bible text, this term occurs as some form of “the land God promised.”

(See also: Canaan, promise)

Bible References:

- Deuteronomy 08:1-2
- Ezekiel 07:26-27

Examples from the Bible stories:

- **12:01** They (Israelites) were no longer slaves, and they were going to the **Promised Land**!
- **14:01** After God had told the Israelites the laws he wanted them to obey as part of his covenant with them, God began leading them from Mount Sinai toward the **Promised Land**, which was also called Canaan.
- **14:02** God had promised Abraham, Isaac, and Jacob that he would give the **Promised Land** to their descendants, but now there were many people groups living there.
- **14:14** Then God led the people to the edge of the **Promised Land** again.
- **15:02** The Israelites had to cross the Jordan River to enter into the **Promised Land**.
- **15:12** After this battle, God gave each tribe of Israel its own section of the **Promised Land**.
- **20:09** This period of time when God’s people were forced to leave the **Promised Land** is called the Exile.

Word Data:

- Strong’s: H776, H3068, H3423, H5159, H5414, H7650

Uses:

- Jeremiah 39 General Notes
- Jeremiah 41 General Notes
- Jeremiah 42 General Notes

prophet, prophets, 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, false god, false prophet, fulfill, law, vision)

Bible References:

- 1 Thessalonians 02:14-16
- Acts 03:24-26
- John 01:43-45
- Malachi 04:4-6
- Matthew 01:22-23

- Matthew 02:17-18
- Matthew 05:17-18
- Psalm 051:1-2

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. *

Word Data:

- Strong's: H2372, H2374, H4853, H5012, H5013, H5016, H5017, H5029, H5030, H5031, H5197, G2495, G4394, G4395, G4396, G4397, G4398, G5578

Uses:

- Jeremiah 01 General Notes
- Jeremiah 1:4-6
- Jeremiah 02 General Notes
- Jeremiah 2:7-8
- Jeremiah 2:26-28
- Jeremiah 03 General Notes
- Jeremiah 04 General Notes
- Jeremiah 4:9-10
- Jeremiah 5:10-13
- Jeremiah 5:30-31
- Jeremiah 6:13-15
- Jeremiah 7:24-26

- Jeremiah 08 General Notes
- Jeremiah 8:1-3
- Jeremiah 8:8-10
- Jeremiah 09 General Notes
- Jeremiah 11:21-23
- Jeremiah 13:12-14
- Jeremiah 14 General Notes
- Jeremiah 14:13-14
- Jeremiah 16 General Notes
- Jeremiah 18 General Notes
- Jeremiah 18:18-20
- Jeremiah 19:14-15
- Jeremiah 20 General Notes
- Jeremiah 20:1-2
- Jeremiah 23 General Notes
- Jeremiah 23:9-10
- Jeremiah 23:16-18
- Jeremiah 23:21-22
- Jeremiah 23:28-30
- Jeremiah 25:1-2
- Jeremiah 25:12-14
- Jeremiah 25:30-31
- Jeremiah 26:4-6
- Jeremiah 26:16-17
- Jeremiah 27:9-11
- Jeremiah 27:16-18
- Jeremiah 28 General Notes
- Jeremiah 28:5-7
- Jeremiah 28:15-17
- Jeremiah 29 General Notes
- Jeremiah 29 General Notes
- Jeremiah 29:1-3
- Jeremiah 30 General Notes
- Jeremiah 32 General Notes
- Jeremiah 32:1-2
- Jeremiah 32:31-32
- Jeremiah 34:6-7
- Jeremiah 35:15-16
- Jeremiah 36 General Notes
- Jeremiah 36:7-8
- Jeremiah 36:25-26
- Jeremiah 37 General Notes
- Jeremiah 37:1-2

- Jeremiah 37:3-5
- Jeremiah 37:6-8
- Jeremiah 37:11-13
- Jeremiah 37:18-20
- Jeremiah 38:7-9
- Jeremiah 38:14-16
- Jeremiah 39 General Notes
- Jeremiah 42:1-3
- Jeremiah 43 General Notes
- Jeremiah 43:4-7
- Jeremiah 44 General Notes
- Jeremiah 44:4-6
- Jeremiah 45 General Notes
- Jeremiah 45:1-3
- Jeremiah 46 General Notes
- Jeremiah 46:1-4
- Jeremiah 46:13-14
- Jeremiah 47 General Notes
- Jeremiah 47:1-2
- Jeremiah 48 General Notes
- Jeremiah 49 General Notes
- Jeremiah 49:34-36
- Jeremiah 50 General Notes
- Jeremiah 50:1-2
- Jeremiah 51 General Notes
- Jeremiah 51:59-60

prosper, prosperity, prosperous

Definition:

The term “prosper” generally refers to living well and can refer to prospering physically or spiritually. When people or a country are “prosperous,” it means they are wealthy and have all that they need to be successful. They are experiencing “prosperity.”

- The term “prosperous” often refers to success in owning money and property or in producing everything needed for people to live well.
- In the Bible, the term “prosperous” also includes good health and being blessed with children.
- A “prosperous” city or country is one that has many people, good production of food, and businesses that bring in plenty of money.
- The Bible teaches that a person will prosper spiritually when he obeys God’s teachings. He will also experience the blessings of joy and peace. God does not always give people a lot of material wealth, but he will always prosper them spiritually as they follow his ways.
- Depending on the context, the term “prosper” could also be translated as “succeed spiritually” or “be blessed by God” or “experience good things” or “live well.”
- The term “prosperous” could also be translated as “successful” or “wealthy” or “spiritually fruitful.”
- “Prosperity” could also be translated as “well-being” or “wealth” or “success” or “abundant blessings.”

(See also: bless, fruit, spirit)

Bible References:

- 1 Chronicles 29:22-23
- Deuteronomy 23:5-6
- Job 36:10-12
- Leviticus 25:26-28
- Psalms 001:3

Word Data:

- Strong’s:

Uses:

- Jeremiah 44:15-17

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 also: adultery, false god, sexual immorality, idol)

Bible References:

- Genesis 34:30-31
- Genesis 38:21-23
- Luke 15:28-30
- Matthew 21:31-32

Word Data:

- Strong’s:

Uses:

- Jeremiah 3:1-2
- Jeremiah 3:8-10
- Jeremiah 5:7-9

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” or “be happy about how amazing Yahweh is.”

(See also: arrogant, humble, joy)

Bible References:

- 1 Timothy 03:6-7
- 2 Corinthians 01:12-14
- Galatians 06:3-5
- Isaiah 13:19-20
- Luke 01:50-51

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.”

Word Data:

- Strong's:

Uses:

- Jeremiah 9:23-24
- Jeremiah 13:18-19
- Jeremiah 48:26-27
- Jeremiah 49:16
- Jeremiah 50:31-32

proverb

Definition:

A proverb is a short statement that expresses some wisdom or truth.

- Proverbs are powerful because they are easy to remember and repeat.
- Often a proverb will include practical examples from everyday life.
- Some proverbs are very clear and direct, while others are more difficult to understand.
- King Solomon was known for his wisdom and wrote over 1,000 proverbs.
- Jesus often used proverbs or parables when he taught people.
- Ways to translate “proverb” could include “wise saying” or “true word.”

(See also: Solomon, true, wise)

Bible References:

- 1 Kings 04:32-34
- 1 Samuel 24:12-13
- 2 Peter 02:20-22
- Luke 04:23-24
- Proverbs 01:1-3

Word Data:

- Strong’s:

Uses:

- Jeremiah 24:8-10

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, repent, righteous, sin)

Bible References:

- 1 John 04:17-18
- 2 Thessalonians 01:9-10
- Acts 04:21-22
- Acts 07:59-60
- Genesis 04:13-15
- Luke 23:15-17
- Matthew 25:44-46

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.

Word Data:

- Strong's:

Uses:

- Jeremiah 2:18-19
- Jeremiah 2:29-31
- Jeremiah 5:7-9
- Jeremiah 6:13-15
- Jeremiah 8:11-13
- Jeremiah 9:7-9
- Jeremiah 9:25
- Jeremiah 10:14-16
- Jeremiah 11:21-23
- Jeremiah 14:10-12
- Jeremiah 17:9-11
- Jeremiah 23:11-12
- Jeremiah 23:33-34
- Jeremiah 25:12-14
- Jeremiah 25:27-29
- Jeremiah 27:8
- Jeremiah 29:30-32
- Jeremiah 30:20-22
- Jeremiah 31:18-20
- Jeremiah 36:30-31
- Jeremiah 44:13-14
- Jeremiah 46:20-22
- Jeremiah 46:25-26
- Jeremiah 48:21-25
- Jeremiah 49:7-8
- Jeremiah 50:17-18
- Jeremiah 50:27-28
- Jeremiah 50:31-32
- Jeremiah 51:17-19
- Jeremiah 51:43-44
- Jeremiah 51:47-49

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 also: atonement, clean, spirit)

Bible References:

- 1 Timothy 01:5-8
- Exodus 31:6-9
- Hebrews 09:13-15
- James 04:8-10
- Luke 02:22-24
- Revelation 14:3-5

Word Data:

- Strong’s: H1249, H1252, H1253, H1305, H1865, H2134, H2135, H2141, H2212, H2398, H2403, H2561, H2889, H2890, H2891, H2892, H2893, H3795, H3800, H4795, H5343, H5462, H6337, H6884, H6942, H8562, G48, G49, G53, G54, G1506, G2511, G2512, G2513, G2514

Uses:

- Jeremiah 33:6-9

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.
- A term such as "queen mother" usually referred to the mother or grandmother of a ruling king or the widow of the previous king. A queen mother had much influence; Athaliah, for example, influenced the people to worship idols.

(See also: Ahasuerus, Athaliah, Esther, king. Persia ruler, Sheba)

Bible References:

- 1 Kings 10:10
- 1 Kings 11:18-19
- 2 Kings 10:12-14
- Acts 08:26-28
- Esther 01:16-18
- Luke 11:31
- Matthew 12:42

Word Data:

- Strong's:

Uses:

- Jeremiah 13:18-19
- Jeremiah 29:1-3
- Jeremiah 44:15-17

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 from produce his fruits and gifts in them. Quenching the Holy Spirit means preventing the Holy Spirit from freely manifesting his power and work in people..

(See also: fruit, gift, Holy Spirit)

Bible References:

- 1 Thessalonians 05:19-22
- Ezekiel 20:45-47
- Isaiah 01:31
- Jeremiah 21:11-12

Word Data:

- Strong’s:

Uses:

- Jeremiah 4:4-6
- Jeremiah 21:11-12

Rabbah

Definition:

Rabbah was the most important city of the Ammonite people.

- In battles against the Ammonites, the Israelites often attacked Rabbah.
- Israel's King David captured Rabbah as one of his last conquests.
- The modern-day city Amman Jordan is now where Rabbah used to be located.

(See also: Ammon, David)

Bible References:

- 1 Chronicles 20:1
- 2 Samuel 12:26-28
- Deuteronomy 03:11
- Ezekiel 25:3-5
- Jeremiah 49:1-2

Word Data:

- Strong's:

Uses:

- Jeremiah 49:1-2

Rachel

Facts:

Rachel was one of Jacob's wives. She and her sister Leah were the daughters of Laban, Jacob's uncle.

- Rachel was the mother of Joseph and Benjamin, whose descendants became two of the tribes of Israel.
- For many years, Rachel was not able to have any children. Then God enabled her to give birth to Joseph.
- Years later, as she gave birth to Benjamin, Rachel died, and Jacob buried her near Bethlehem.

(Translation suggestions: How to Translate Names)

(See also: Bethlehem, Jacob, Laban, Leah, Joseph (OT), twelve tribes of Israel)

Bible References:

- Genesis 29:4-6
- Genesis 29:19-20
- Genesis 29:28-30
- Genesis 31:4-6
- Genesis 33:1-3
- Matthew 02:17-18

Word Data:

- Strong's:

Uses:

- Jeremiah 31:15

rage

Facts:

Rage is excessive anger what 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 destructive acts and say destructive things.
- The term “to rage” can also mean to move powerfully, in descriptions such as a “raging” storm or ocean waves that “rage.”
- When the “nations rage,” their to ungodly people disobey God and rebel against him.
- To be “filled with rage” means to have an overwhelming feeling of extreme anger.

(See also: angry, self-control)

Bible References:

- Acts 04:23-25
- Daniel 03:13-14
- Luke 04:28-30
- Numbers 25:10-11
- Proverbs 19:3-4

Word Data:

- Strong’s:

Uses:

- Jeremiah 7:29-30

raise, raises, raised, 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” express 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” could be translated as “lift up” or “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 to “appoint” or to “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, exalt)

Bible References:

- 2 Chronicles 06:40-42

- 2 Samuel 07:12-14
- Acts 10:39-41
- Colossians 03:1-4
- Deuteronomy 13:1-3
- Jeremiah 06:1-3
- Judges 02:18-19
- Luke 07:21-23
- Matthew 20:17-19

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.

Word Data:

- Strong's: G305, G386, G393, G450, G1096, G1326, G1453, G1525, G1817, G1825, G1892, G1999, G4891, H2210, H2224, H5549, H5782, H5927, H5975, H6209, H6965, H6966, H6974, H7613, H7721

Uses:

- Jeremiah 2:26-28
- Jeremiah 6:1-3
- Jeremiah 10:19-20
- Jeremiah 13:22-24
- Jeremiah 18:1-4
- Jeremiah 21:3-5

- Jeremiah 23:3-4
- Jeremiah 23:5-6
- Jeremiah 25:27-29
- Jeremiah 29:15-17
- Jeremiah 31:4-6
- Jeremiah 33:17-18
- Jeremiah 34:20-22
- Jeremiah 41:1-3
- Jeremiah 46:7-9
- Jeremiah 49:28-29
- Jeremiah 49:30-31
- Jeremiah 50:3-5
- Jeremiah 50:21-22
- Jeremiah 50:31-32
- Jeremiah 51:63-64

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 being moved to Babylon.
- Ramah was the home of Samuel's mother and father.

(Translation suggestions: How to Translate Names)

(See also: Benjamin, twelve tribes of Israel)

Bible References:

- 1 Chronicles 27:25-27
- 1 Samuel 02:11
- 2 Chronicles 16:1
- Jeremiah 31:15
- Joshua 18:25-28
- Matthew 02:17-18

Word Data:

- Strong's:

Uses:

- Jeremiah 31:15
- Jeremiah 40:1-2

ransom, ransomed

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.”
- 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 a “ransom” and a “redemption” have the same meaning in English but are sometimes used slightly differently. Other languages may have only one term for this concept.
- Make sure this is translated differently from “atonement.”

(See also: atonement, redeem)

Bible References:

- 1 Timothy 02:5-7
- Isaiah 43:2-3
- Job 06:21-23
- Leviticus 19:20-22
- Matthew 20:25-28
- Psalms 049:6-8

Word Data:

- Strong’s: H1350, H3724, H6299, H6306, G487, G3083

Uses:

- Jeremiah 31:10-11

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, governor)

Bible References:

- 1 Kings 12:18-19
- 1 Samuel 12:14-15
- 1 Timothy 01:9-11
- 2 Chronicles 10:17-19
- Acts 21:37-38
- Luke 23:18-19

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.

Word Data:

- Strong’s:

Uses:

- Jeremiah 4:16-18
- Jeremiah 5:23-25
- Jeremiah 28:15-17
- Jeremiah 52:1-3

rebuke

Definition:

To rebuke is to give someone a stern verbal correction, often in order to help that person turn away from sin. Such a correction is a rebuke.

- 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 those who committed a wrong from further involving themselves 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)

Bible References:

- Mark 01:23-26
- Mark 16:14-16
- Matthew 08:26-27
- Matthew 17:17-18

Word Data:

- Strong’s:

Uses:

- Jeremiah 2:18-19
- Jeremiah 29:27-29

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 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 has healed him and enabled him to see.

Translation Suggestions:

- Depending on the context, “receive” could 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 be translated as “was able to see” or “became able to see again” or “was healed by God so that he was able to see.”

(See also: Holy Spirit, Jesus, lord, save)

Bible References:

- 1 John 05:9-10
- 1 Thessalonians 01:6-7
- 1 Thessalonians 04:1-2
- Acts 08:14-17
- Jeremiah 32:33-35
- Luke 09:5-6
- Malachi 03:10-12
- Psalms 049:14-15

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.

Word Data:

- Strong's: H1878, H2505, H3557, H3947, H6901, H6902, H8254, G308, G324, G353, G354, G568, G588, G618, G1183, G1209, G1523, G1653, G1926, G2210, G2865, G2983, G3028, G3335, G3336, G3549, G3858, G3880, G3970, G4327, G4355, G4356, G4687, G4732, G5264, G5274, G5562

Uses:

- Jeremiah 5:1-3
- Jeremiah 7:27-28
- Jeremiah 32:33-35
- Jeremiah 35:12-14

redeem, redeems, redemption, redeemer

Definition:

To “redeem” and “redemption” refer to buy back something or someone that was previously owned or held captive. “Redemption” is the action of doing that. 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 price 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 have only one term to translate both these terms. The word “ransom,” however, can also mean the payment necessary.

(See also: free, ransom)

Bible References:

- Colossians 01:13-14
- Ephesians 01:7-8
- Ephesians 05:15-17
- Galatians 03:13-14
- Galatians 04:3-5
- Luke 02:36-38
- Ruth 02:19-20

Word Data:

- Strong’s: G59, G629, G1805, G3084, G3085, H1350, H1353, H6299, H6302, H6304, H6306, H6561, H7069

Uses:

- Jeremiah 15:19-21
- Jeremiah 31:10-11

reed, reeds

Facts:

The term “reed” refers to a plant with a long stalk that grows in the water, usually along the edge of a river or stream.

- The reeds in the Nile River where Moses was hidden as a baby were also called “bulrushes.” They were tall, hollow stalks growing in dense clumps in the river water.
- These fibrous plants were used in ancient Egypt for making paper, baskets, and boats.
- The stalk of the reed plant is flexible and is easily bent over by the wind.

(Translation suggestions: Translate Names)

(See also: Egypt, Moses, Nile River)

Bible References:

- 1 Kings 14:14-16
- Luke 07:24-26
- Matthew 11:7-8
- Matthew 12:19-21
- Psalm 068:30-31

Word Data:

- Strong’s:

Uses:

- Jeremiah 51:30-32

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 one of several cities which a person who accidentally killed someone could run 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 to “take shelter” or to “take refuge” could be translated as to “find a place of safety” or to “put oneself in a protected place.”

Bible References:

- 2 Samuel 22:3-4
- Deuteronomy 32:37-38
- Isaiah 23:13-14
- Jeremiah 16:19-21
- Numbers 35:24-25
- Psalm 046:1-3
- Psalms 028:6-8

Word Data:

- Strong’s: H2620, H4268, H4268, H4498, H4585, H4733, H4869

Uses:

- Jeremiah 16:19-21
- Jeremiah 17:17-18
- Jeremiah 25:34-36

reign

Definition:

The term “to reign” means to rule 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 after the people 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.”

(See also: kingdom)

Bible References:

- 2 Timothy 02:11-13
- Genesis 36:34-36
- Luke 01:30-33
- Luke 19:26-27
- Matthew 02:22-23

Word Data:

- Strong’s:

Uses:

- Jeremiah 1:1-3
- Jeremiah 23:5-6
- Jeremiah 26:1-3
- Jeremiah 27:1-4
- Jeremiah 28:1-2
- Jeremiah 37:1-2
- Jeremiah 49:34-36
- Jeremiah 51:59-60
- Jeremiah 52:1-3
- Jeremiah 52:31

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 people who rejected God’s commandments, rejected could be translated as “refused to obey” his commands or “stubbornly chose to not accept” God’s laws.

(See also: command, disobey, obey, stiff-necked)

Bible References:

- Galatians 04:12-14
- Hosea 04:6-7
- Isaiah 41:8-9
- John 12:48-50
- Mark 07:8-10

Word Data:

- Strong’s:

Uses:

- Jeremiah 2:35-37
- Jeremiah 4:30-31
- Jeremiah 6:16-19
- Jeremiah 6:27-30

- Jeremiah 7:29-30
- Jeremiah 8:8-10
- Jeremiah 14:19-20
- Jeremiah 31:37
- Jeremiah 33:23-24

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)

Bible References:

- 1 Thessalonians 05:15-18
- Acts 16:32-34
- John 03:29-30
- Luke 15:6-7
- Luke 19:37-38
- Matthew 02:9-10
- Philippians 04:10-13
- Romans 05:1-2

Word Data:

- Strong’s:

Uses:

- Jeremiah 15:17-18
- Jeremiah 31:12
- Jeremiah 32:41-42
- Jeremiah 33:10-11
- Jeremiah 48:33
- Jeremiah 49:23-25
- Jeremiah 50:11-13
- Jeremiah 51:47-49

remnant

Definition:

The term “remnant” literally refers to people or things that are “remaining” or “left over” 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 would survive attacks from outsiders and live 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:

- Acts 15:15-18
- Amos 09:11-12
- Ezekiel 06:8-10
- Genesis 45:7-8
- Isaiah 11:10-11
- Micah 04:6-8

Word Data:

- Strong’s: H3498, H3499, H5629, H6413, H7604, H7605, H7611, H8281, H8300, G2640, G3005, G3062

Uses:

- Jeremiah 23:3-4
- Jeremiah 25:19-21
- Jeremiah 26 General Notes

- Jeremiah 31:7
- Jeremiah 40:11-12
- Jeremiah 40:15-16
- Jeremiah 42:15-17
- Jeremiah 43:4-7
- Jeremiah 44:7-8
- Jeremiah 44:26-28
- Jeremiah 50:19-20
- Jeremiah 50:25-26

repent, repents, repented, 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 “turning away from sin” or “turning to God and away from sin.”

(See also: forgive, sin, turn)

Bible References:

- Acts 03:19-20
- Luke 03:3
- Luke 03:8
- Luke 05:29-32
- Luke 24:45-47
- Mark 01:14-15
- Matthew 03:1-3
- Matthew 03:10-12
- Matthew 04:17
- Romans 02:3-4

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."

Word Data:

- Strong's: H5150, H5162, H5164, G278, G3338, G3340, G3341

Uses:

- Jeremiah 01 General Notes
- Jeremiah 03 General Notes
- Jeremiah 04 General Notes
- Jeremiah 5:1-3
- Jeremiah 07 General Notes
- Jeremiah 8:4-5
- Jeremiah 14 General Notes
- Jeremiah 15:19-21
- Jeremiah 18 General Notes
- Jeremiah 18:11-12
- Jeremiah 22 General Notes
- Jeremiah 24 General Notes
- Jeremiah 26 General Notes
- Jeremiah 32 General Notes
- Jeremiah 34:15-16

report

Definition:

The term “to report” means to tell people about something that happened, often giving details about that event. A “report” is what is told, and 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:

- Acts 05:22-23
- John 12:37-38
- Luke 05:15-16
- Luke 08:34-35
- Matthew 28:14-15

shows the interruption of thought and

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Word Data:

- Strong’s:

Uses:

- Jeremiah 4:4-6
- Jeremiah 5:20-22
- Jeremiah 10:21-22
- Jeremiah 23:25-27
- Jeremiah 23:37-40
- Jeremiah 31:10-11
- Jeremiah 36:13-15
- Jeremiah 36:16-19
- Jeremiah 36:20-22
- Jeremiah 42:20-22
- Jeremiah 50:1-2
- Jeremiah 50:27-28
- Jeremiah 50:43

reproach

Definition:

To reproach someone means to criticize or disapprove of that person's character or behavior. A reproach is the negative comment about the person.

- Saying that a person is "above reproach" or "beyond reproach" or "without reproach" means that this person behaves in a God-honoring way and there is little or nothing that could be said in criticism of him.
- The word "reproach" could also be translated as "accusation" or "shame" or "disgrace."
- "To reproach" could also be translated as "to rebuke" or "to accuse" or "to criticize," depending on the context.

(See also: accuse, rebuke, shame)

Bible References:

- 1 Timothy 05:7-8
- 1 Timothy 06:13-14
- Jeremiah 15:15-16
- Job 16:9-10
- Proverbs 18:3-4

Word Data:

- Strong's:

Uses:

- Jeremiah 15:15-16
- Jeremiah 20:7-9
- Jeremiah 44:7-8
- Jeremiah 44:11-12
- Jeremiah 51:50-51

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. A “rest” is to stop working.

- 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 animals rest, 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.”
- God said, “they will not enter my rest,” and this statement 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:

- 2 Chronicles 06:40-42
- Genesis 02:1-3
- Jeremiah 06:16-19
- Matthew 11:28-30
- Revelation 14:11-12

Word Data:

- Strong’s: H14, H1824, H1826, H2308, H3498, H3499, H4494, H4496, H4771, H5117, H5118, H5183, H5564, H6314, H7258, H7280, H7599, H7604, H7605, H7606, H7611, H7673, H7677,

H7901, H7931, H7954, H8058, H8172, H8252, H8300, G372, G373, G425, G1515, G1879, G1954, G1981, G2270, G2663, G2664, G2681, G2838, G3062, G4520

Uses:

- Jeremiah 6:16-19
- Jeremiah 27:9-11
- Jeremiah 45:1-3
- Jeremiah 50:33-34

restore, restores, restored, 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 have been restored to their home country, 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.”
- Other expressions for this term could be “make new” or “make like new again.”
- When property is “restored,” 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:

- 2 Kings 05:8-10
- Acts 03:21-23
- Acts 15:15-18
- Isaiah 49:5-6
- Jeremiah 15:19-21
- Lamentations 05:19-22
- Leviticus 06:5-7
- Luke 19:8-10
- Matthew 12:13-14
- Psalm 080:1-3

Word Data:

- Strong’s: H7725, H7999, H8421, G600, G2675

Uses:

- Jeremiah 15:19-21

- Jeremiah 16 General Notes
- Jeremiah 24:4-7
- Jeremiah 27:21-22
- Jeremiah 30 General Notes
- Jeremiah 30:1-3
- Jeremiah 31 General Notes
- Jeremiah 33 General Notes
- Jeremiah 33:10-11
- Jeremiah 48:46-47
- Jeremiah 49:5-6
- Jeremiah 50:19-20

return

Definition:

The term “return” means to go back or to give something back.

- To “return to” something means to start doing that activity again. To “return to” a place or person means to bo back to that place or person again.
- When the Israelites returned to their worship of idols, they were starting to worship them again.
- When they returned to Yahweh, they repented and were worshiping Yahweh again.
- To return land or things that were taken or received from someone else means to give that property back to the person it belongs to.

(See also: turn)

Bible References:

Word Data:

- Strong’s: H5437, H7725, H7729, H8421, H8666, G344, G360, G390, G1877, G1880, G1994, G5290

Uses:

- Jeremiah 4:1-3
- Jeremiah 37:6-8

reveal, reveals, revealed, revelation

Definition:

The term “reveal” means to cause something to be known. A “revelation” is something that has been made known.

- 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 said that he received the gospel by “revelation from Jesus Christ,” he means that Jesus himself explained the gospel to him.
- In the New Testament book “Revelation” is about God revealed events that will happen in the end times. He revealed them 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 the translation.
- The phrase “where there is no revelation” could be translated as “when God is not revealing himself to people” or “when God is not speaking to people” or “among people whom God has not communicating.”

(See also: good news, good news, dream, vision)

Bible References:

- Daniel 11:1-2
- Ephesians 03:3-5
- Galatians 01:11-12
- Lamentations 02:13-14
- Matthew 10:26-27
- Philippians 03:15-16
- Revelation 01:1-3

Word Data:

- Strong’s: H241, H1540, H1541, G601, G602, G5537

Uses:

- Jeremiah 02 General Notes
- Jeremiah 03 General Notes
- Jeremiah 04 General Notes
- Jeremiah 08 General Notes
- Jeremiah 09 General Notes
- Jeremiah 40 General Notes
- Jeremiah 49:9-11
- Jeremiah 50:35-37

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 he has done 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 the punishment or negative consequences they receive because of their 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)

Bible References:

- Deuteronomy 32:5-6
- Isaiah 40:9-10
- Luke 06:35-36
- Mark 09:40-41
- Matthew 05:11-12
- Matthew 06:3-4
- Psalms 127:3-5
- Revelation 11:18

Word Data:

- Strong’s: H319, H866, H868, H1576, H1578, H1580, H4864, H4909, H4991, H5023, H6118, H6468, H6529, H7809, H7810, H7936, H7938, H7939, H7966, H7999, H8011, H8021, G469, G514, G591, G2603, G3405, G3406, G3408

Uses:

- Jeremiah 18:18-20

righteous, righteousness

Definition:

The term “righteousness” refers to God’s absolute goodness, justice, faithfulness, and love. Having these qualities makes God “righteous.” 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 the Bible who were called “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 because of Jesus’ righteousness.

Translation Suggestions:

- When it describes 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 it describes 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” was used figuratively and referred to “people who think they are good” or “people who seem to be righteous.”

(See also: good, holy, evil, just, faithful)

Bible References:

- 1 John 01:8-10
- 2 Timothy 03:16-17
- Acts 03:13-14
- Ezekiel 33:12-13
- Galatians 03:6-9
- Isaiah 48:1-2
- Matthew 06:1-2
- Psalms 037:28-30

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."

Word Data:

- Strong's: H3072, H3477, H4334, H4339, H6662, H6663, H6664, H6665, H6666, G1341, G1342, G1343, G1344, G1345, G1346, G2118

Uses:

- Jeremiah 3:11-12
- Jeremiah 4:1-3
- Jeremiah 9:23-24
- Jeremiah 11:18-20
- Jeremiah 12:1-2
- Jeremiah 20:12-13
- Jeremiah 22:1-3
- Jeremiah 22:15-16
- Jeremiah 23:5-6
- Jeremiah 31:23-26
- Jeremiah 33:14-16

rod

Definition:

The term “rod” refers to a narrow, solid, stick-like tool that was 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 was also referred to as an instrument to discipline children.

(See also: staff, sheep, shepherd)

Bible References:

- 1 Corinthians 04:19-21
- 1 Samuel 14:43-44
- Acts 16:22-24
- Exodus 27:9-10
- Revelation 11:1-2

Word Data:

- Strong’s:

Uses:

- Jeremiah 48:15-17

royal

Definition:

The term “royal” describes people and things associated with a king or queen.

- Examples of things that could be called “royal” include a king’s clothing, palace, throne, and crown.
- A king or queen usually lived in a royal palace.
- A king wore special clothing, sometimes called “royal robes.” Often a king’s robes were purple, this color could only be produced by a rare and expensive type of dye.
- In the New Testament, believers in Jesus were 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, purple, queen, robe)

Bible References:

- 1 Kings 10:13
- 2 Chronicles 18:28-30
- Amos 07:12-13
- Genesis 49:19-21

Word Data:

- Strong’s:

Uses:

- Jeremiah 10:6-7
- Jeremiah 22:4-5
- Jeremiah 41:1-3

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:

- 2 Chronicles 12:7-8
- 2 Kings 19:25-26
- Acts 15:15-18
- Isaiah 23:13-14

Word Data:

- Strong’s:

Uses:

- Jeremiah 4:7-8
- Jeremiah 5:4-6
- Jeremiah 6:6-8
- Jeremiah 9:10-12
- Jeremiah 10:21-22
- Jeremiah 18:1-4
- Jeremiah 19:6-9
- Jeremiah 22:4-5
- Jeremiah 25:17-18
- Jeremiah 30:18-19
- Jeremiah 32:43-44
- Jeremiah 34:20-22
- Jeremiah 38:22-23
- Jeremiah 44:1-3
- Jeremiah 44:4-6

- Jeremiah 46:18-19
- Jeremiah 48:3-5
- Jeremiah 49:20
- Jeremiah 50:45-46
- Jeremiah 51:41-42

ruler, 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. A ruler is one who “rules,” and his authority is his “rule.”

- In the Old Testament, a king was sometimes referred to generally as a “ruler,” as in the phrase “appointed him ruler over Israel.”
- God was referred to as the ultimate ruler, who rules over all other rulers.
- In the New Testament, the leader of a synagogue was called a “ruler.”
- Another type of ruler in the New Testament was a “governor.”
- Depending on the context, “ruler” could be translated as “leader” or “person who has authority over.”
- The action “to rule” means to “lead” to “have authority over.” It is means the same thing as “reign” when it refers to the ruling of a king.

(See also: authority, governor, king, synagogue)

Bible References:

- Acts 03:17-18
- Acts 07:35-37
- Luke 12:11-12
- Luke 23:35
- Mark 10:41-42
- Matthew 09:32-34
- Matthew 20:25-28
- Titus 03:1-2

Word Data:

- Strong’s:

Uses:

- Jeremiah 5:30-31
- Jeremiah 22:29-30
- Jeremiah 28:12-14
- Jeremiah 29:10-11
- Jeremiah 51:27-28
- Jeremiah 51:45-46

run, running

Definition:

Literally the term “run” means “move very quickly on foot,” usually at a greater speed than can be accomplished by walking.

This main meaning of “run” is also used in figurative expressions such as the following: *“To run in such a way as to win the prize”– refers to persevering in doing God’s will with the same perseverance as running a race in order to win.* “To run in the path of your commands” – means to gladly and quickly obey God’s commands. *“To run after other gods” means to persist in worshiping other gods.* “I run to you to hide me” means to quickly turn to God for refuge and safety when faced with difficult things. *Water and other liquids such as tears, blood, sweat, and rivers are said to “run.” This could also be translated as, “flow.” The border of a country or region is said to “run along” a river or the border of a different country. This could be translated by saying that the country’s border “is next to” the river or other country or by saying that the country “borders” the river or other country.”* Rivers and streams can “run dry,” which means that they no longer have water in them. This could be translated as “have dried up” or “have become dry.” *The days of a feast can “run their course,” which means they “have passed by” or “are finished” or “are over.”*

(See also: false god, persevere, refuge, turn)

Bible References:

- 1 Corinthians 06:18
- Galatians 02:1-2
- Galatians 05:5-8
- Philippians 02:14-16
- Proverbs 01:15-17

Word Data:

- Strong’s:

Uses:

- Jeremiah 46:5-6

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 also: How to Translate Unknowns)

(See also: rest)

Bible References:

- 2 Chronicles 31:2-3
- Acts 13:26-27
- Exodus 31:12-15
- Isaiah 56:6-7
- Lamentations 02:5-6
- Leviticus 19:1-4
- Luke 13:12-14
- Mark 02:27-28
- Matthew 12:1-2
- Nehemiah 10:32-33

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.

Word Data:

- Strong's: H4868, H7676, H7677, G4315, G4521

Uses:

- Jeremiah 17:21-23

sackcloth

Definition:

Sackcloth was a coarse, scratchy type of cloth that was made from goat hair or camel hair.

- A person who wore clothing made from it would be uncomfortable. Sackcloth was worn to show 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.”
- Another way to translate this term could be “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 also: How to Translate Unknowns)

(See also: ash, camel, goat, humble, mourn, repent, sign)

Bible References:

- 2 Samuel 03:31-32
- Genesis 37:34-36
- Joel 01:8-10
- Jonah 03:4-5
- Luke 10:13-15
- Matthew 11:20-22

Word Data:

- Strong’s:

Uses:

- Jeremiah 4:7-8
- Jeremiah 6:25-26
- Jeremiah 48:36-37
- Jeremiah 49:3-4

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 is offered on an altar.”

(See also: altar, burnt offering, drink offering, false god, fellowship offering, freewill offering peace offering, priest, sin offering, worship)

Bible References:

- 2 Timothy 04:6-8
- Acts 07:41-42
- Acts 21:25-26
- Genesis 04:3-5
- James 02:21-24
- Mark 01:43-44
- Mark 14:12-14
- Matthew 05:23-24

Examples from the Bible stories:

- **03:14** After Noah got off the boat, he built an altar and **sacrificed** some of each kind of animal which could be used for a **sacrifice**. God was happy with the **sacrifice** and blessed Noah and his family.
- **05:06** "Take Isaac, your only son, and kill him as a **sacrifice** to me." Again Abraham obeyed God and prepared to **sacrifice** his son.
- **05:09** God had provided the ram to be the **sacrifice** instead of Isaac.
- **13:09** Anyone who disobeyed God's law could bring an animal to the Tent of Meeting as a **sacrifice** to God. A priest would kill the animal and burn it on the altar. The blood of the animal that was **sacrificed** covered the person's sin and made that person clean in God's sight.
- **17:06** David wanted to build a temple where all the Israelites could worship God and offer him **sacrifices**.
- **48:06** Jesus is the Great High Priest. Unlike other priests, he offered himself as the only **sacrifice** that could to take away the sin of all the people in the world.
- **48:08** But God provided Jesus, the Lamb of God, as a **sacrifice** to die in our place.
- **49:11** Because Jesus **sacrificed** himself, God can forgive any sin, even terrible sins.

Word Data:

- Strong's:

Uses:

- Jeremiah 6:20-22
- Jeremiah 7:21-23
- Jeremiah 11:11-13
- Jeremiah 14:10-12
- Jeremiah 17:26-27
- Jeremiah 18:15-17
- Jeremiah 19:4-5
- Jeremiah 33:10-11
- Jeremiah 41:4-5
- Jeremiah 46:10
- Jeremiah 48:34-35
- Jeremiah 51:43-44

Salt Sea, Dead Sea

Facts:

The Salt Sea (also called the Dead Sea) was located between southern Israel on its west and Moab on its east.

- The Jordan River flows south into the Salt Sea.
- Because it is smaller than most seas, it could be called “Salt Lake.”
- This sea has such a high concentration of minerals (or “salts”) that nothing can live in its waters. Its lack of plants and animals is the cause of the name “Dead Sea.”
- In the Old Testament, this sea is also called the “Sea of Arabah” and the “Sea of Negev” because of its location near the regions of Arabah and Negev.

(Translation suggestions: Translate Names)

(See also: Ammon, Arabah, , Jordan River, Moab, Negev)

Bible References:

- 2 Chronicles 20:1-2
- Deuteronomy 03:17
- Joshua 03:14-16
- Numbers 34:1-3

Word Data:

- Strong’s:

Uses:

- Jeremiah 48:30-32

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 words related to “save” or “rescue,” as in “God’s saving people (from being punished for their sins)” or “God’s rescuing 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, Savior)

Bible References:

- Acts 04:11-12
- Acts 28:28
- Ephesians 06:17-18
- Genesis 49:16-18
- Luke 02:30-32
- Philippians 01:28-30
- Revelation 19:1-2
- Romans 01:16-17

Word Data:

- Strong’s: H3444, H3467, H3468, H4190, H8668, G4991, G4992

Uses:

- Jeremiah 3:23-25

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 its west and the Jordan River on its 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, moving 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 its north and the region of Judea on its south.

(See also: Assyria, Galilee, Judea, Sharon, kingdom of Israel)

Bible References:

- Acts 08:1-3
- Acts 08:4-5
- John 04:4-5
- Luke 09:51-53
- Luke 10:33-35

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.

Word Data:

- Strong's:

Uses:

- Jeremiah 23:13-15
- Jeremiah 31:4-6
- Jeremiah 41:4-5

Samuel

Facts:

Samuel was a prophet and the last judge of Israel. He anointed both Saul and David as kings over Israel.

- Samuel was born to Elkanah and Hannah in the town of Ramah.
- Hannah had been barren, so she had prayed earnestly that God would give her a son. Samuel was the answer to that prayer.
- Hannah promised that if, in answer to her desperate prayer that God would give her a male child, her request was granted, she would dedicate her son to Yahweh.
- To fulfill her promise to God, when Samuel was a young boy, Hannah sent him to live with and help Eli the priest in the temple.
- God raised up Samuel to be a great prophet.

(Translation suggestions: How to Translate Names)

(See also: Hannah, judge, prophet, Yahweh)

Bible References:

- 1 Samuel 01:19-20
- 1 Samuel 09:23-24
- 1 Samuel 12:16-18
- Acts 03:24-26
- Acts 13:19-20
- Hebrews 11:32-34

Word Data:

- Strong's:

Uses:

- Jeremiah 15:1-2

save, saves, saved, 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,” then God, through Jesus’ death on the cross, 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, punish, salvation, sin)

Bible References:

- 1 Timothy 01:15-17
- Acts 02:20-21
- Genesis 47:25-26
- Jeremiah 16:19-21
- Luke 08:36-37
- Micah 06:3-5
- Psalm 080:1-3
- Romans 10:8-10

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.

Word Data:

- Strong's: H983, H2421, H3444, H3467, H3468, H4422, H4931, H6403, H7682, H7951, H7965, H8104, H8668, G803, G804, G806, G1295, G1508, G4982, G4991, G5198

Uses:

- Jeremiah 2:26-28
- Jeremiah 4:13-15
- Jeremiah 7:8-11
- Jeremiah 8:20-22
- Jeremiah 11:11-13
- Jeremiah 14:7-9
- Jeremiah 15:19-21
- Jeremiah 16:19-21
- Jeremiah 30:10-11
- Jeremiah 33:14-16
- Jeremiah 42:11-12
- Jeremiah 48:6-7
- Jeremiah 51:5-6
- Jeremiah 51:45-46

Savior, 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, salvation, save)

Bible References:

- 1 Timothy 04:9-10
- 2 Peter 02:20-22
- Acts 05:29-32
- Isaiah 60:15-16
- Luke 01:46-47
- Psalms 106:19-21

Word Data:

- Strong’s: H3467, G4990

scribe, scribes

Definition:

Scribes were officials who were responsible for writing or copying 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 translated “scribes” was 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 were frequently mentioned together.

(See also: law, Pharisee)

Bible References:

- Acts 04:5-7
- Luke 07:29-30
- Luke 20:45-47
- Mark 01:21-22
- Mark 02:15-16
- Matthew 05:19-20
- Matthew 07:28-29
- Matthew 12:38-40
- Matthew 13:51-53

Word Data:

- Strong’s:

Uses:

- Jeremiah 2:7-8
- Jeremiah 8:8-10
- Jeremiah 36:9-10
- Jeremiah 36:11-12
- Jeremiah 36:20-22
- Jeremiah 36:25-26

- Jeremiah 36:32
- Jeremiah 37:14-15
- Jeremiah 37:18-20

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 from it, people rolled it up by using the rods attached to its ends.
- Scrolls were used for legal documents and scripture.
- Sometimes scrolls that were delivered by a messenger were sealed with wax. If the wax was still present when the scroll was received, then the receiver knew that no one had opened the scroll to read it or write on it since it had been sealed.
- Scrolls containing the Hebrew Scriptures were read aloud in the synagogues.

(See also: seal, synagogue, word of God)

Bible References:

- Jeremiah 29:1-3
- Luke 04:16-17
- Numbers 21:14-15
- Revelation 05:1-2

Word Data:

- Strong's:

Uses:

- Jeremiah 29:1-3
- Jeremiah 30:1-3
- Jeremiah 32:10-12
- Jeremiah 32:43-44
- Jeremiah 36:1-3
- Jeremiah 36:4-6
- Jeremiah 36:11-12
- Jeremiah 36:13-15
- Jeremiah 36:16-19
- Jeremiah 36:20-22
- Jeremiah 36:23-24
- Jeremiah 36:25-26
- Jeremiah 36:27-29
- Jeremiah 36:32

- Jeremiah 45:1-3
- Jeremiah 51:59-60

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 performed 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. Canaan, Egypt)

Bible References:

- Acts 07:35-37
- Exodus 13:17-18
- Joshua 04:22-24
- Numbers 14:23-25

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.

Word Data:

- Strong’s:

Uses:

- Jeremiah 49:21-22

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, tomb)

Bible References:

- Exodus 02:3-4
- Isaiah 29:11-12
- John 06:26-27
- Matthew 27:65-66
- Revelation 05:1-2

Word Data:

- Strong's:

Uses:

- Jeremiah 32:10-12

seed, semen

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 that combine with cells of a woman to cause a baby to grow inside her. A collection of these is called semen.
- 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 his seeds to the Word of God, which is 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:

- 1 Kings 18:30-32
- Genesis 01:11-13
- Jeremiah 02:20-22
- Matthew 13:7-9

Word Data:

- Strong's: H2232, H2233, H2234, H3610, H6507, G4615, G4687, G4690, G4701, G4703

Uses:

- Jeremiah 2:20-22
- Jeremiah 35:5-7
- Jeremiah 35:8-11

seek, sought

Definition:

The term “seek” means to look for something or someone. The past tense is “sought.” It can also mean “try hard” or “make an effort” to do something.

- To “seek” or “look for” an opportunity to do something can mean to “try to find a time” to do it.
- To “seek Yahweh” means to “spend time and energy getting to know Yahweh and learning to obey him.”
- To “seek protection” means to “try to find a person or place that will protect you from danger.”
- To “seek justice” means to “make an effort to see that people are treated justly or fairly.”
- To “seek the truth” means to “make an effort to find out what the truth is.”
- To “seek favor” means to “try to get favor” or “to do things to cause someone to help you.”

(See also: just, true)

Bible References:

- 1 Chronicles 10:13-14
- Acts 17:26-27
- Hebrews 11:5-6
- Luke 11:9-10
- Psalms 027:7-8

Word Data:

- Strong’s:

Uses:

- Jeremiah 8:1-3
- Jeremiah 37:6-8

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.” If a person was “seized with fear” it could also be stated that the person “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 by saying that the pains “overcome” or “suddenly come upon” the woman.
- 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:

- Acts 16:19-21
- Exodus 15:14-15
- John 10:37-39
- Luke 08:28-29
- Matthew 26:47-48

Word Data:

- Strong’s:

Uses:

- Jeremiah 13:20-21
- Jeremiah 20:5-6
- Jeremiah 34:1-3
- Jeremiah 51:30-32
- Jeremiah 51:41-42

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 to “send word” or to “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 used 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 ”the one who commis

(See also: appoint, redeem)

Bible References:

- Acts 07:33-34
- Acts 08:14-17
- John 20:21-23
- Matthew 09:37-38
- Matthew 10:5-7
- Matthew 10:40-41
- Matthew 21:1-3

Word Data:

- Strong’s:

Uses:

- Jeremiah 1:7-8
- Jeremiah 2:9-11
- Jeremiah 7:12-15
- Jeremiah 7:24-26
- Jeremiah 8:16-17
- Jeremiah 9:15-16
- Jeremiah 9:17-18

- Jeremiah 10:11-13
- Jeremiah 14:1-3
- Jeremiah 15:1-2
- Jeremiah 15:8-9
- Jeremiah 16:16-18
- Jeremiah 17:17-18
- Jeremiah 19:14-15
- Jeremiah 23:11-12
- Jeremiah 23:21-22
- Jeremiah 23:37-40
- Jeremiah 24:4-7
- Jeremiah 24:8-10
- Jeremiah 25:3-4
- Jeremiah 25:7-9
- Jeremiah 25:15-16
- Jeremiah 26:4-6
- Jeremiah 27:1-4
- Jeremiah 28:8-9
- Jeremiah 29:1-3
- Jeremiah 34:10-11
- Jeremiah 35:15-16
- Jeremiah 36:13-15
- Jeremiah 36:20-22
- Jeremiah 37:3-5
- Jeremiah 37:6-8
- Jeremiah 37:16-17
- Jeremiah 38:14-16
- Jeremiah 40:1-2
- Jeremiah 40:13-14
- Jeremiah 42:4-6
- Jeremiah 42:20-22
- Jeremiah 43:1-3
- Jeremiah 44:4-6
- Jeremiah 48:11-12
- Jeremiah 49:14-15
- Jeremiah 50:27-28
- Jeremiah 51:1-2
- Jeremiah 51:15-16
- Jeremiah 51:38-40
- Jeremiah 51:63-64

serpent, snake, viper

Facts:

These terms all refer to a kind of reptile that has a long, thin body and large, fanged jaws, and that 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 someone who is deceitful.
- Jesus called the religious leaders "offspring of vipers" because they pretended to be righteous but 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, and both Eve and her husband Adam did sin, God cursed the snake, saying that from then on, all snakes would slither along the ground, implying that before then they had had legs.

(Translation suggestions: How to Translate Names)

(See also: curse, deceive, disobey, Eden, evil, offspring, prey, Satan, sin, tempt)

Bible References:

- Genesis 03:1-3
- Genesis 03:4-6
- Genesis 03:12-13
- Mark 16:17-18
- Matthew 03:7-9
- Matthew 23:32-33

Word Data:

- Strong's:

Uses:

- Jeremiah 8:16-17
- Jeremiah 46:20-22

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 person is a servant or a slave.

- 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 was a kind of servant who was the property of the person he worked for. The person who bought a slave was called his “owner” or “master.” Some masters treated their slaves very cruelly, while other masters treated their slaves very well, as a servant who was 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 did not mean that the person speaking was an actual servant.
- In the Old Testament, God’s prophets and other people who worshiped God were often referred to as his “servants.”
- In the New Testament, people who obeyed God through faith in Christ were 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 obey his master.

(See: Metaphor)

(See also: commit, enslave, household, lord, obey, righteous, serve)

Bible References:

- Acts 04:29-31
- Acts 10:7-8
- Colossians 01:7-8
- Colossians 03:22-25
- Genesis 21:10-11
- Luke 12:47-48
- Mark 09:33-35
- Matthew 10:24-25
- Matthew 13:27-28

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."

Word Data:

- Strong's:

Uses:

- Jeremiah 2:14-17
- Jeremiah 7:24-26
- Jeremiah 14:1-3
- Jeremiah 17:3-4
- Jeremiah 21:6-7
- Jeremiah 22:1-3
- Jeremiah 25:3-4
- Jeremiah 26:4-6
- Jeremiah 27:5-7
- Jeremiah 29:18-19
- Jeremiah 30:10-11
- Jeremiah 33:19-22
- Jeremiah 34:8-9
- Jeremiah 35:15-16
- Jeremiah 36:23-24
- Jeremiah 37:1-2
- Jeremiah 37:18-20
- Jeremiah 37:21
- Jeremiah 43:8-10
- Jeremiah 44:4-6
- Jeremiah 46:25-26
- Jeremiah 52:12-14

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 person serving 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” or “hand out” or “give.”
- 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, or more generally, to “distribute food.”
- 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 their actions 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, servant)

Bible References:

- 2 Timothy 02:3-5
- Acts 06:2-4
- Genesis 25:23
- Luke 04:8
- Luke 12:37-38
- Luke 22:26-27
- Mark 08:7-10
- Matthew 04:10-11
- Matthew 06:22-24

Word Data:

- Strong’s:

Uses:

- Jeremiah 2:20-22
- Jeremiah 8:1-3
- Jeremiah 15:19-21
- Jeremiah 22:11-12
- Jeremiah 25:10-11
- Jeremiah 27:5-7
- Jeremiah 27:14-15
- Jeremiah 28:12-14
- Jeremiah 30:8-9
- Jeremiah 33:19-22
- Jeremiah 35:18-19
- Jeremiah 40:9-10
- Jeremiah 52:17-19

set apart

Definition:

The term “set apart” means separated from something to fulfill a certain purpose. Also, to “set apart” some person or thing means to make it “set apart.”

- The Israelites were set apart for service to God.
- The Holy Spirit commanded the Christians at Antioch to set apart Paul and Barnabas for the work God wanted them to do.
- A believer who is “set apart” for service to God is “dedicated to” fulfilling God’s will.
- One meaning of the term “holy” is to be set apart as belonging to God and being separated from the sinful ways of the world.
- To “sanctify” someone means to set apart that person for God’s service.

Translation Suggestions:

- Ways to translate “to set apart” could include “to specially select” or “to separate from among you” or “to take aside to do a special task.”
- To “be set apart” could be translated as “be separated (from)” or “be specially appointed (for).”

(See also: holy, sanctify, appoint)

Bible References:

- Ephesians 03:17-19
- Exodus 31:12-15
- Judges 17:12-13
- Numbers 03:11-13
- Philippians 01:1-2
- Romans 01:1-3

Word Data:

- Strong’s: H2764, H4390, H5674, H6918, H6942, H6944, G37, G38, G40, G873

Uses:

- Jeremiah 1:4-6
- Jeremiah 2:1-3
- Jeremiah 12:3-4
- Jeremiah 17:21-23

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:

- 2 Kings 20:8-9
- Genesis 19:6-8
- Isaiah 30:1-2
- Jeremiah 06:4-5
- Psalms 017:8-10

Word Data:

- Strong’s:

Uses:

- Jeremiah 6:4-5
- Jeremiah 48:45

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, humble, humiliate, Isaiah, repent, sin, worship)

Bible References:

- 1 Peter 03:15-17
- 2 Kings 02:17-18
- 2 Samuel 13:13-14
- Luke 20:11-12
- Mark 08:38
- Mark 12:4-5

Word Data:

- Strong’s:

Uses:

- Jeremiah 2:26-28
- Jeremiah 3:3-5
- Jeremiah 6:13-15
- Jeremiah 7:19-20
- Jeremiah 8:8-10
- Jeremiah 8:11-13
- Jeremiah 9:19-20
- Jeremiah 10:14-16
- Jeremiah 11:11-13
- Jeremiah 12:12-13
- Jeremiah 13:25-27

- Jeremiah 14:1-3
- Jeremiah 15:8-9
- Jeremiah 17:12-14
- Jeremiah 17:17-18
- Jeremiah 20:10-11
- Jeremiah 20:16-18
- Jeremiah 22:22-23
- Jeremiah 23:37-40
- Jeremiah 29:18-19
- Jeremiah 31:18-20
- Jeremiah 46:23-24
- Jeremiah 48:13-14
- Jeremiah 49:23-25
- Jeremiah 50:1-2
- Jeremiah 51:17-19
- Jeremiah 51:47-49
- Jeremiah 51:50-51

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 are now the present-day countries of Yemen and 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 were 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 was shortened to Sheba one time in the Old Testament.

(Translation suggestions: Translate Names)

(See also: Arabia, Beersheba, Ethiopia, Solomon)

Bible References:

- 1 Chronicles 01:8-10
- 1 Kings 10:1-2
- Isaiah 60:6-7
- Psalms 072:8-10

Word Data:

- Strong’s:

Uses:

- Jeremiah 6:20-22

Shechem

Facts:

Shechem was a town in Canaan located about 40 miles north of Jerusalem. Shechem was also the name of a man in the Old Testament.

- The town of Shechem was where Jacob settled after being reconciled to his brother Esau.
- Jacob bought land from the sons of Hamor the Hivite in Shechem. This land later became his family burial ground and the place where his sons buried him.
- Hamor's son Shechem raped Jacob's daughter Dinah, resulting in Jacob's sons killing all the men in the town of Shechem.

(Translation suggestions: Hamor

(See also: Canaan, Esau, Hamor, Hivite, Jacob)

Bible References:

- Acts 07:14-16
- Genesis 12:6-7
- Genesis 33:18-20
- Genesis 37:12-14

Word Data:

- Strong's:

Uses:

- Jeremiah 41:4-5

sheep, ram, ewe

Definition:

A “sheep” is a medium-sized animal with four legs that has wool all over its body. A male sheep is called a “ram.” A female sheep is called a “ewe.” The plural of “sheep” is also “sheep.”

- A baby sheep is called a “lamb.”
- The Israelites often used sheep for sacrifices, especially male sheep 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, lamb, sacrifice, shepherd)

Bible References:

- Acts 08:32-33
- Genesis 30:31-32
- John 02:13-14
- Luke 15:3-5
- Mark 06:33-34
- Matthew 09:35-36
- Matthew 10:5-7
- Matthew 12:11-12
- Matthew 25:31-33

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.’”

Word Data:

- Strong’s:

Uses:

- Jeremiah 12:3-4
- Jeremiah 23:1-2
- Jeremiah 25:34-36
- Jeremiah 31:10-11
- Jeremiah 50:17-18
- Jeremiah 51:38-40

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.
- In the Old Testament, God was called the "shepherd" of his people because he took care of all their needs and protected them. He also led and guided them. (See: Metaphor)
- 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 called himself the "good shepherd." The apostle Paul also referred to him as the "great shepherd" over the Church.
- Also, in the New Testament, the term "shepherd" was used to refer to a person who was a spiritual leader over other believers. The word translated as "pastor" is the same word that is translated 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 spiritual expression "to shepherd" 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, church, Moses, pastor, sheep, spirit)

Bible References:

- Genesis 49:24

- Luke 02:8-9
- Mark 06:33-34
- Mark 14:26-27
- Matthew 02:4-6
- Matthew 09:35-36
- Matthew 25:31-33
- Matthew 26:30-32

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**.

Word Data:

- Strong's:

Uses:

- Jeremiah 2:7-8
- Jeremiah 3:13-15
- Jeremiah 6:1-3
- Jeremiah 10:21-22
- Jeremiah 12:10-11
- Jeremiah 17:15-16
- Jeremiah 22:22-23
- Jeremiah 23:1-2
- Jeremiah 25:34-36
- Jeremiah 31:10-11
- Jeremiah 33:12-13
- Jeremiah 43:11-13
- Jeremiah 49:19
- Jeremiah 50:6-7
- Jeremiah 50:44
- Jeremiah 51:22-23

shield

Definition:

A shield was 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, were made of materials such as leather, wood, or metal, andt 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 talked about the "shield of faith," which is a figurative way of saying that having faith in Jesus and living out that faith in obedience to God will protect believers from the spiritual attacks of Satan.

(See also: faith, obey, Satan, spirit)

Bible References:

- 1 Kings 14:25-26
- 2 Chronicles 23:8-9
- 2 Samuel 22:36-37
- Deuteronomy 33:29
- Psalms 018:35-36

Word Data:

- Strong's:

Uses:

- Jeremiah 46:1-4
- Jeremiah 46:7-9
- Jeremiah 51:11-12

Shiloh

Facts:

Shiloh was a walled Canaanite city that was conquered by the Israelites under the leadership of Joshua.

- The city of Shiloh was located west of the Jordan River and northeast of the city of Bethel.
- During the time that Joshua was leading Israel, the city of Shiloh was a meeting place for the people of Israel.
- The twelve tribes of Israel met together at Shiloh to hear Joshua tell them which portion of the land of Canaan had been assigned to each of them.
- Before any temple was built in Jerusalem, Shiloh was the place where the Israelites came to sacrifice to God.
- When Samuel was a young boy, his mother Hannah took him to live in Shiloh to be trained by the priest Eli to serve Yahweh.

(Translation suggestions: How to Translate Names)

(See also: Bethel, dedicate, Hannah, Jerusalem, Jordan River, priest, sacrifice, Samuel, temple)

Bible References:

- 1 Kings 02:26-27
- 1 Samuel 01:9-10
- Joshua 18:1-2
- Judges 18:30-31

Word Data:

- Strong's:

Uses:

- Jeremiah 7:12-15
- Jeremiah 26:4-6
- Jeremiah 41:4-5

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 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 for immoral behavior of their people.

(Translation suggestions: How to Translate Names)

(See also: Canaan, Noah, Phoenicia, the sea, Tyre)

Bible References:

- Acts 12:20-21
- Acts 27:3-6
- Genesis 10:15-18
- Genesis 10:19-20
- Mark 03:7-8
- Matthew 11:20-22
- Matthew 15:21-23

Word Data:

- Strong's:

Uses:

- Jeremiah 25:22-23
- Jeremiah 27:1-4
- Jeremiah 47:3-4

siege, besiege, besieged, besieger

Definition:

A “siege” occurs when an attacking army surrounds a city and keeps it from receiving any supplies of food and water. To “besiege” a city or to put it “under siege” means to attack it by means of a siege.

- When the Babylonians came to attack Israel, they used the tactic of a siege against Jerusalem to weaken the people inside the city.
- Often during a siege, ramps of dirt are gradually constructed to enable the attacking army to cross over the city walls and invade the city.
- To “besiege” a city can also be expressed as to “lay siege” to it or to “perform a siege” on it.
- 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:

- 1 Chronicles 20:1
- 1 Kings 20:1-3
- 1 Samuel 11:1-2
- Jeremiah 33:4-5

Word Data:

- Strong’s:

Uses:

- Jeremiah 10:17-18
- Jeremiah 19:6-9
- Jeremiah 32:1-2
- Jeremiah 32:24-25
- Jeremiah 33:4-5
- Jeremiah 39:1-3
- Jeremiah 52:4-5

sign, signs, proof, reminder

Definition:

A sign is an object, event, or action that communicates a special meaning.

- "Reminders" are signs that "remind" people by helping them remember something, often something that was promised:
  - The rainbows God creates in the sky are signs to remind people that he has promised he will 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 gave 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 performed 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, apostle, Christ, covenant, circumcise)

Bible References:

- Acts 02:18-19
- Exodus 04:8-9
- Exodus 31:12-15
- Genesis 01:14-15
- Genesis 09:11-13
- John 02:17-19

- Luke 02:10-12
- Mark 08:11-13
- Psalms 089:5-6

Word Data:

- Strong's: H226, H852, H2368, H2858, H4150, H4159, H4864, H5251, H5824, H6161, H6725, H6734, H7560, G364, G880, G1213, G1229, G1718, G1730, G1732, G1770, G3902, G4102, G4591, G4592, G4953, G4973, G5280

Uses:

- Jeremiah 10:1-2
- Jeremiah 21 General Notes
- Jeremiah 44:29-30

silver

Definition:

Silver is a shiny, gray precious metal used to make coins, jewelry, containers, and ornaments.

- The various containers that are made include silver cups and bowls, and 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, a shekel was a unit of weight, and a purchase was often priced at a certain number of shekels of silver. By New Testament times there were silver coins of various weights that were measured in shekels.
- 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:

- 1 Chronicles 18:9-11
- 1 Samuel 02:36
- 2 Kings 25:13-15
- Acts 03:4-6
- Matthew 26:14-16

Word Data:

- Strong's:

Uses:

- Jeremiah 6:27-30
- Jeremiah 32:8-9
- Jeremiah 32:24-25
- Jeremiah 32:43-44
- Jeremiah 52:17-19

sin, sins, sinned, 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,” a nature that that controls them and causes them to sin.
- A “sinner” is someone who sins, so every human being is a sinner.
- Sometimes the word “sinners” was used by religious people like the Pharisees to refer to people who didn’t keep the law as well as the Pharisees thought they should.
- The term “sinner” was also used for people who were considered to be worse sinners than other people. For example, this label was given to tax collectors and prostitutes.

Translation Suggestions:

- The term “sin” could be translated with a word or phrase that means “disobedience to God” or “going against God’s will” or “evil behavior and thoughts” or “wrongdoing.”
- “To sin” could also be translated as “to disobey God” or “to do wrong.”
- Depending on the context “sinful” could be translated as “full of wrongdoing” or “wicked” or “immoral” or “evil” or “rebelling against God.”
- Depending on the context the term “sinner” could be translated with a word or phrase that means, “person who sins” or “person who does wrong things” or “person who disobeys God” or “person who disobeys the law.”
- The term “sinners” could be translated by a word or phrase that means “very sinful people” or “people considered to be very sinful” or “immoral people.”
- Ways to translate “tax collectors and sinners” could include “people who collect money for the government, and other very sinful people” or “very sinful people, including (even) tax collectors.”
- In expressions like “slaves to sin” or “ruled by sin,” the term “sin” could be translated as “disobedience” or “evil desires and actions.”
- Make sure the translation of this term can include sinful behavior and thoughts, even those that other people don’t see or know about.
- The term “sin” should be general, and different from the terms for “wickedness” and “evil.”

(See also: disobey, evil, flesh, tax collector)

Bible References:

- 1 Chronicles 09:1-3

- 1 John 01:8-10
- 1 John 02:1-3
- 2 Samuel 07:12-14
- Acts 03:19-20
- Daniel 09:24-25
- Genesis 04:6-7
- Hebrews 12:1-3
- Isaiah 53:10-11
- Jeremiah 18:21-23
- Leviticus 04:13-15
- Luke 15:17-19
- Matthew 12:31-32
- Romans 06:22-23
- Romans 08:3-5

Examples from the Bible stories:

- **03:15** God said, "I promise I will never again curse the ground because of the evil things people do, or destroy the world by causing a flood, even though people are **sinful** from the time they are children."
- **13:12** God was very angry with them because of their **sin** and planned to destroy them.
- **20:01** The kingdoms of Israel and Judah both **sinned** against God. They broke the covenant that God made with them at Sinai.
- **21:13** The prophets also said that the Messiah would be perfect, having no **sin**. He would die to receive the punishment for other people's **sin**.
- **35:01** One day, Jesus was teaching many tax collectors and other **sinners** who had gathered to hear him.
- **38:05** Then Jesus took a cup and said, "Drink this. It is my blood of the New Covenant that is poured out for the forgiveness of **sins**.
- **43:11** Peter answered them, "Every one of you should repent and be baptized in the name of Jesus Christ so that God will forgive your **sins**."
- **48:08** We all deserve to die for our **sins**!
- **49:17** Even though you are a Christian, you will still be tempted to **sin**. But God is faithful and says that if you confess your **sins**, he will forgive you. He will give you strength to fight against **sin**.

Word Data:

- Strong's: H817, H819, H2398, H2399, H2400, H2401, H2402, H2403, H2408, H2409, H5771, H6588, H7683, H7686, G264, G265, G266, G268, G361, G3781, G3900, G4258

Uses:

- Introduction to Jeremiah
- Jeremiah 2:1-3
- Jeremiah 2:29-31
- Jeremiah 3:23-25
- Jeremiah 4:13-15
- Jeremiah 5:23-25
- Jeremiah 8:14-15
- Jeremiah 14:7-9
- Jeremiah 14:19-20
- Jeremiah 15 General Notes
- Jeremiah 15:13-14
- Jeremiah 16:10-11
- Jeremiah 16:16-18
- Jeremiah 17:1-2
- Jeremiah 18:21-23
- Jeremiah 23 General Notes
- Jeremiah 30:14-15
- Jeremiah 31 General Notes
- Jeremiah 31:33-34
- Jeremiah 32 General Notes
- Jeremiah 32:33-35
- Jeremiah 34 General Notes
- Jeremiah 34 General Notes
- Jeremiah 36:1-3
- Jeremiah 37:18-20
- Jeremiah 40:3-4
- Jeremiah 44:22-23
- Jeremiah 50:6-7
- Jeremiah 50:14-15
- Jeremiah 50:19-20

skull

Definition:

The term “skull” refers to the bony, skeletal structure of the head of a person or animal.

- Sometimes the term “skull” means “head,” as in the phrase “shave your skull.”
- The term “Place of the Skull” was another name for Golgotha, where Jesus was crucified.
- This term could also be translated as “head” or “head bone.”

(See also: crucify, Golgotha)

Bible References:

- 2 Kings 09:35-37
- Jeremiah 02:14-17
- John 19:17-18
- Matthew 27:32-34

Word Data:

- Strong’s:

Uses:

- Jeremiah 2:14-17

slander, slanderer

Definition:

A slander consists of negative, defaming things spoken (not written) about another person. To say such things (not to write them) about someone is to slander that person. The person saying such things is a slanderer.

- 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.
- To “slander” could be translated as to “speak against” or to “spread an evil report” or to “defame.”
- A slanderer is also called an “informer” or a “tale-bearer.”

(See also: blasphemy)

Bible References:

- 1 Corinthians 04:12-13
- 1 Timothy 03:11-13
- 2 Corinthians 06:8-10
- Mark 07:20-23

Word Data:

- Strong’s:

Uses:

- Jeremiah 6:27-30
- Jeremiah 9:4-6

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. The act of slaughtering is also called “slaughter.”

- 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 in which 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 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, cow, disobey, Ezekiel, servant, slay)

Bible References:

- Ezekiel 21:10-11
- Hebrews 07:1-3
- Isaiah 34:1-2
- Jeremiah 25:34-36

Word Data:

- Strong’s:

Uses:

- Jeremiah 7:31-32
- Jeremiah 12:3-4
- Jeremiah 15:3-4
- Jeremiah 19:6-9
- Jeremiah 25:34-36
- Jeremiah 31:1-3
- Jeremiah 39:6-7
- Jeremiah 41:6-7
- Jeremiah 48:15-17

- Jeremiah 50:27-28
- Jeremiah 51:38-40
- Jeremiah 51:47-49
- Jeremiah 52:9-11

sleep, asleep, fall asleep

Definition:

These terms can have figurative meanings relating to death.

- To “sleep” or “be asleep” can be a metaphor meaning to “be dead.” (See: Metaphor)
- The expression “fall asleep” means start sleeping, or, figuratively, die.
- To “sleep with one’s fathers” means to die, as one’s ancestors have, or to be dead, as one’s ancestors are.

Translation Suggestions:

- To “fall asleep” could be translated as “to suddenly become asleep” or “to start sleeping” or “to die,” depending on its meaning.
- Note: It is especially important to keep the figurative expression in contexts where the audience did not understand the meaning. For example, when Jesus told his disciples that Lazarus was “sleeping” they thought he meant that Lazarus was just sleeping naturally. In this context, it would not make sense to translate this as “he died.”
- Some project languages may have a different expression for death or dying which could be used if the expressions “sleep” and “asleep” do not make sense.

Bible References:

- 1 Kings 18:27-29
- 1 Thessalonians 04:13-15
- Acts 07:59-60
- Daniel 12:1-2
- Psalms 044:23-24
- Romans 13:11-12

Word Data:

- Strong’s: H1957, H3462, H3463, H7290, H7901, H8139, H8142, H8153, H8639, G879, G1852, G1853, G2518, G2837, G5258

Uses:

- Jeremiah 51:38-40
- Jeremiah 51:57-58

snare, trap

Definition:

The terms “snare” and “trap” refer to devices that are used to catch animals and keep them from escaping. To “snare” or “ensnare” is to catch with a snare, and to “trap” or “entrap” is to catch with a trap. In the Bible, these terms were also used figuratively to talk about how sin and temptation are like hidden traps that catch people and harm them.

- A “snare” is a loop of rope or wire that suddenly pulls tight when an animal steps into it, ensnaring its leg.
- A “trap” is usually made of metal or wood and has two parts that suddenly and powerfully close together, catching 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.
- A person who is starts sinning and cannot stop can be described as “ensnared by sin” in a figurative reference to the way an animal can be ensnared and cannot escape.
- 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, , prey, Satan, tempt)

Bible References:

- Ecclesiastes 07:26
- Luke 21:34-35
- Mark 12:13-15
- Psalms 018:4-5

Word Data:

- Strong’s:

Uses:

- Jeremiah 5:26-29
- Jeremiah 8:8-10
- Jeremiah 18:21-23

snow

Facts:

The term “snow” refers to white flakes of frozen water that can fall from clouds in places where the air temperature is cold.

- Snow falls in places of higher elevation in Israel, but does not always stay on the ground very long before melting. The peaks of mountains tend to have snow that lasts longer. One example of a place mentioned in the Bible as having snow is Mount Lebanon.
- Something that is very white often has its color compared to the color of snow. For example, in the book of Revelation Jesus’ clothing and hair were described as being “white as snow.”
- The whiteness of snow also symbolizes purity and cleanliness. For example, the statement that our “sins will be as white as snow” means that God will completely cleanse his people from their sins.
- Some languages might refer to snow as “frozen rain” or “flakes of ice” or “frozen flakes.”
- “Snow water” refers to the water that comes from melted snow.

(See also: How to Translate Unknowns)

(Translation suggestions: Translate Names)

(See also: Lebanon, pure)

Bible References:

- Exodus 04:6-7
- Job 37:4-6
- Matthew 28:3-4
- Psalms 147:15-16
- Revelation 01:14-16

Word Data:

- Strong’s:

Uses:

- Jeremiah 18:13-14

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 Lot chose to live there when he first settled in Canaan.
- 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, Gomorrah)

Bible References:

- Genesis 10:19-20
- Genesis 13:12-13
- Matthew 10:14-15
- Matthew 11:23-24

Word Data:

- Strong's:

Uses:

- Jeremiah 23:13-15
- Jeremiah 49:17-18
- Jeremiah 50:38-40

Solomon

Facts:

Solomon was one of King David's sons. His mother was Bathsheba.

- When Solomon became king, God told him to ask for anything he wanted. So Solomon asked for wisdom to rule the people justly and well. God was pleased with Solomon's request and gave him both wisdom and much wealth.
- Solomon is also well known for having a magnificent temple built in Jerusalem.
- Although Solomon ruled wisely in the first years of his reign, later on he foolishly married many foreign women and started worshiping their gods.
- Because of Solomon's unfaithfulness, after his death God divided the Israelites into two kingdoms, Israel and Judah. These kingdoms often fought against each other.

(Translation suggestions: How to Translate Names)

(See also: Bathsheba, David, Israel, Judah, kingdom of Israel, temple)

Bible References:

- Acts 07:47-50
- Luke 12:27-28
- Matthew 01:7-8
- Matthew 06:27-29
- Matthew 12:42

Examples from the Bible stories:

***17:14** Later, David and Bathsheba had another son, and they named him **Solomon**. ***18:01** After many years, David died, and his son **Solomon** began to rule. God spoke to **Solomon** and asked him what he wanted most. When **Solomon** asked for wisdom, God was pleased and made him the wisest man in the world. **Solomon** learned many things and was a very wise judge. God also made him very wealthy. ***18:02** In Jerusalem, **Solomon** built the Temple for which his father David had planned and gathered materials. ***18:03** But **Solomon** loved women from other countries. ... When **Solomon** was old, he also worshiped their gods. ***18:04** God was angry with **Solomon** and, as a punishment for **Solomon's** unfaithfulness, he promised to divide the nation of Israel into two kingdoms after **Solomon's** death.

Word Data:

- Strong's:

Uses:

- Jeremiah 52:20-21

son, sons

Definition:

The male offspring of a man and a woman is called their "son" for his entire life. He is also called a son of that man and a son of that woman. An "adopted son" is a male who has been legally placed into the position of being a son.

- "Son" was 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 than the speaker.
- Sometimes "sons of God" was used in the New Testament to refer to believers in Christ.
- God called 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 "person 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" by 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" referred to a male descendant who was 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, ancestor, firstborn, Son of God, sons of God)

Bible References:

- 1 Chronicles 18:14-17
- 1 Kings 13:1-3
- 1 Thessalonians 05:4-7
- Galatians 04:6-7
- Hosea 11:1-2
- Isaiah 09:6-7
- Matthew 03:16-17
- Matthew 05:9-10
- Matthew 08:11-13
- Nehemiah 10:28-29

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?â€š" they said.

Word Data:

- Strong's: H1060, H1121, H1123, H1248, H3173, H3206, H3211, H4497, H5209, H5220, G3816, G5043, G5207

Uses:

- Jeremiah 2:9-11
- Jeremiah 7:29-30
- Jeremiah 19:4-5
- Jeremiah 20:1-2
- Jeremiah 29:1-3
- Jeremiah 46:1-4
- Jeremiah 48:46-47

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, demon, divination, idol, magic, sacrifice, worship)

Bible References:

- Acts 08:9-11
- Exodus 07:11-13
- Galatians 05:19-21
- Revelation 09:20-21

Word Data:

- Strong's:

Uses:

- Jeremiah 27:9-11

sow, sower, plant

Definition:

A “plant” is generally something that grows and is attached to the ground. 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, a if a person does good, he will receive a positive result.

Translations Suggestions

- The term to “sow” could also be translated as to “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, good, reap)

Bible References:

- Galatians 06:6-8
- Luke 08:4-6
- Matthew 06:25-26
- Matthew 13:3-6
- Matthew 13:18-19
- Matthew 25:24-25

Word Data:

- Strong’s:

Uses:

- Jeremiah 2:1-3
- Jeremiah 4:1-3
- Jeremiah 12:12-13
- Jeremiah 31:27-28
- Jeremiah 35:5-7
- Jeremiah 50:16

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, Rome, sword, warrior)

Bible References:

- 1 Samuel 13:19-21
- 2 Samuel 21:18-19
- Nehemiah 04:12-14
- Psalm 035:1-3

Word Data:

- Strong's:

Uses:

- Jeremiah 6:23-24
- Jeremiah 46:1-4
- Jeremiah 50:41-42

spirit, spirits, 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, which give nourishment to a person’s spirit, and “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” and “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.”
- The term “spiritual gift” could be translated as ”special ability that the Holy Spirit gives

(See also: angel, demon, Holy Spirit, soul)

Bible References:

- 1 Corinthians 05:3-5
- 1 John 04:1-3
- 1 Thessalonians 05:23-24
- Acts 05:9-11
- Colossians 01:9-10
- Ephesians 04:23-24
- Genesis 07:21-22
- Isaiah 04:3-4
- Mark 01:23-26
- Matthew 26:39-41
- Philippians 01:25-27

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.

Word Data:

- Strong’s: H178, H1172, H5397, H7307, H7308, G4151, G4152, G4153, G5326, G5427

Uses:

- Jeremiah 51:11-12

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, so it differed from the shepherd's rod, which was straight and was used to kill wild animals that were trying to attack the sheep.

(See also: Pharaoh, power, sheep, shepherd)

Bible References:

- Exodus 04:1-3
- Exodus 07:8-10
- Luke 09:3-4
- Mark 06:7-9
- Matthew 10:8-10
- Matthew 27:27-29

Word Data:

- Strong's:

Uses:

- Jeremiah 48:15-17

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” and ” command” and “law” and “decree.” All these terms involve instructions and requirements that God gives to his people or rulers give to their 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, decree, law, ordinance, Yahweh)

Bible References:

- 1 Kings 11:11-13
- Deuteronomy 06:20-23
- Ezekiel 33:14-16
- Numbers 19:1-2

Word Data:

- Strong’s:

Uses:

- Jeremiah 32:10-12
- Jeremiah 44:22-23

stiff-necked, stubborn

Definition:

The term “stiff-necked” is an idiom used in the Bible to describe people who keep disobeying God and refuse to repent. Such people are very proud and will not submit to God’s authority.

- Similarly, the term “stubborn” describes a person who refuses to change his mind or actions even when urged to do so. Stubborn people will not listen to good advice or warnings that other people give them.
- The Old Testament described the Israelites as “stiff-necked” because they did not listen to the many messages from God’s prophets who urged them to repent and turn back to Yahweh.
- If a neck is “stiff” it does not bend easily. The project language may have a different idiom that communicates that a person is “unbending” in that he refuses to change his ways.
- Other ways to translate this term could include “pridefully stubborn” or “arrogant and unyielding” or “refusing to change.”

(See also: arrogant, proud, repent)

Bible References:

- Acts 07:51-53
- Deuteronomy 09:13-14
- Exodus 13:14-16
- Jeremiah 03:17-18

Word Data:

- Strong’s:

Uses:

- Jeremiah 3:17-18
- Jeremiah 5:23-25
- Jeremiah 6:27-30
- Jeremiah 7:24-26
- Jeremiah 9:13-14
- Jeremiah 11:6-8
- Jeremiah 16:12-13
- Jeremiah 17:21-23
- Jeremiah 19:14-15
- Jeremiah 23:16-18

stone, stones, stoning

Definition:

A stone is a small rock. To “stone” someone isto throw stones and larger rocks at that person with the intention of killing him. A “stoning” is an event in which someone was stoned.

- 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.
- In the New Testament, 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 for 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, commit, crime, death, Lystra, testimony)

Bible References:

- Acts 07:57-58
- Acts 07:59-60
- Acts 14:5-7
- Acts 14:19-20
- John 08:4-6
- Luke 13:34-35
- Luke 20:5-6
- Matthew 23:37-39

Word Data:

- Strong’s:

Uses:

- Jeremiah 2:26-28
- Jeremiah 51:63-64

storehouse

Definition:

A “storehouse” is a large building that is used for keeping food or other things, often for a long time.

- In the Bible a “storehouse” was usually used to store extra grain and other food to be used later when there was a famine.
- This term was also used figuratively to refer to all the good things that God wants to give to his people.
- The storehouses of the temple contained valuable things that had been dedicated to Yahweh, such as gold and silver. Some of these things used to repair and maintain the temple were also kept there.
- Other ways to translate “storehouse” could include “a building for storing grain” or “place for keeping food” or “room for keeping valuable things safe.”

(See also: consecrate, dedicate, famine, gold, grain, silver, temple)

Bible References:

- 2 Chronicles 16:2-3
- Luke 03:17
- Matthew 03:10-12
- Psalms 033:7-9

Word Data:

- Strong’s:

Uses:

- Jeremiah 51:15-16

strength, strengthen

Facts:

The term “strength” refers to physical, emotional, or spiritual power. To “strengthen” someone or something means to make that person or object stronger.

- “Strength” can also refer to the power to withstand some kind of opposing force.
- A person has “strength of will” if he is able to avoid sinning when tempted.
- One writer of the Psalms called Yahweh his “strength” because God helped him to be strong.
- If a physical structure like a wall or building is being “strengthened,” people are rebuilding the structure, reinforcing it with more stones or brick so that it can withstand an attack.

Translation Suggestions

- In general, the term “strengthen” can be translated as “cause to be strong” or “make more powerful.”
- In a spiritual sense, the phrase “strengthen your brothers” could also be translated as “encourage your brothers” or “help your brothers to persevere.”
- The following examples show the meaning of these terms, and therefore how they can be translated, when they are included in longer expressions.
- “puts strength on me like a belt” means “causes me to be completely strong, like a belt that completely surrounds my waist.”
- “in quietness and trust will be your strength” means “acting calmly and trusting in God will make you spiritually strong.”
- “will renew their strength” means “will become stronger again.”
- “by my strength and by my wisdom I acted” means “I have done all this because I am so strong and wise.”
- “strengthen the wall” means “reinforce the wall” or “rebuild the wall.”
- “I will strengthen you” means “I will cause you to be strong”
- “in Yahweh alone are salvation and strength” means “Yahweh is the only one who saves us and strengthens us.”
- “the rock of your strength” means “the faithful one who makes you strong”
- “with the saving strength of his right hand” means “he strongly rescues you from trouble like someone who holds you safely with his strong hand.”
- “of little strength” means “not very strong” or “weak.”
- “with all my strength” means “using my best efforts” or “strongly and completely.”

(See also: faithful, persevere, right hand, salvation)

Bible References:

- 2 Kings 18:19-21
- 2 Peter 02:10-11

- Luke 10:25-28
- Psalm 021:1-2

Word Data:

- Strong's:

Uses:

- Jeremiah 17:5-6

strife

Definition:

The term “strife” refers to physical or emotional conflict between people.

- A person who causes strife does things that result in strong disagreements between people and in hurt feelings.
- Sometimes the use of the word “strife” implies that strong emotions are involved, such as anger or bitterness.
- Other ways to translate this term could include “disagreement” or “dispute” or “conflict.”

(See also: angry)

Bible References:

- 1 Corinthians 03:3-5
- Habakkuk 01:3-4
- Philippians 01:15-17
- Proverbs 17:1-2
- Psalms 055:8-9
- Romans 13:13-14

Word Data:

- Strong’s:

Uses:

- Jeremiah 50:33-34

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 were manmade structures with defensive walls. They could also have been places with natural protective barriers such as rocky cliffs or high mountains.
- People fortified strongholds by building thick walls or other structures that made 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 was 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” referred to something that someone wrongly trusted in for security, such as a false god or other thing that was 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, idol, refuge, Yahweh)

Bible References:

- 2 Corinthians 10:3-4
- 2 Kings 08:10-12
- 2 Samuel 05:8-10
- Acts 21:34-36
- Habakkuk 01:10-11

Word Data:

- Strong’s:

Uses:

- Jeremiah 6:4-5
- Jeremiah 16:19-21

- Jeremiah 17:26-27
- Jeremiah 30:18-19
- Jeremiah 34:6-7
- Jeremiah 48:1-2
- Jeremiah 48:18-20
- Jeremiah 48:40-41
- Jeremiah 49:26-27
- Jeremiah 51:52-53

stumble

Definition:

The term “stumble” means “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 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, persecute, sin, stumbling block)

Bible References:

- 1 Peter 02:7-8
- Hosea 04:4-5
- Isaiah 31:3
- Matthew 11:4-6
- Matthew 18:7-8

Word Data:

- Strong’s:

Uses:

- Jeremiah 6:20-22
- Jeremiah 18:15-17

- Jeremiah 46:5-6

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.

- 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 also: stumble, sin)

Bible References:

- 1 Corinthians 01:22-23
- Galatians 05:11-12
- Matthew 05:29-30
- Matthew 16:21-23
- Romans 09:32-33

Word Data:

- Strong’s:

Uses:

- Jeremiah 6:20-22

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 “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:

- 1 Thessalonians 02:14-16
- 2 Thessalonians 01:3-5
- 2 Timothy 01:8-11
- Acts 07:11-13
- Isaiah 53:10-11
- Jeremiah 06:6-8
- Matthew 16:21-23
- Psalms 022:24-25
- Revelation 01:9-11
- Romans 05:3-5

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.

Word Data:

- Strong's: H943, H1741, H1934, H4342, H4531, H4912, H5142, H5254, H5375, H5999, H6031, H6040, H6041, H6064, H6090, H6770, H6869, H6887, H7661, G91, G941, G971, G2210, G2346, G2347, G3804, G3958, G4310, G4778, G4841, G5004, G5723

Uses:

- Jeremiah 6:6-8
- Jeremiah 15:15-16
- Jeremiah 31:16-17
- Jeremiah 44:18-19

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- 2 Thessalonians 01:3-5
- 2 Timothy 01:8-11
- Acts 07:11-13
- Isaiah 53:10-11
- Jeremiah 06:6-8
- Matthew 16:21-23
- Psalms 022:24-25
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- Romans 05:3-5

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- Strong's: H943, H1741, H1934, H4342, H4531, H4912, H5142, H5254, H5375, H5999, H6031, H6040, H6041, H6064, H6090, H6770, H6869, H6887, H7661, G91, G941, G971, G2210, G2346, G2347, G3804, G3958, G4310, G4778, G4841, G5004, G5723

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.

- In ancient times the length of a sword's blade was about 60 to 91 centimeters.
- Some swords have two sharp edges and are called "double-edged" or "two-edged" swords.
- Jesus' disciples had swords for self defense. 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 exposed people's innermost thoughts and convicted 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 occurred in the book of Psalms, where the tongue or speech of a person was 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 could include a picture of a sword.

(See also: How to Translate Unknowns)

(See also: James (brother of Jesus), John (the Baptist), tongue, word of God)

Bible References:

- Acts 12:1-2
- Genesis 27:39-40
- Genesis 34:24-26
- Luke 02:33-35
- Luke 21:23-24
- Matthew 10:34-36
- Matthew 26:55-56
- Revelation 01:14-16

Word Data:

- Strong's:

Uses:

- Jeremiah 2:29-31
- Jeremiah 4:9-10
- Jeremiah 5:10-13
- Jeremiah 5:16-17
- Jeremiah 6:25-26
- Jeremiah 9:15-16
- Jeremiah 11:21-23
- Jeremiah 12:12-13
- Jeremiah 14:10-12
- Jeremiah 14:15-16
- Jeremiah 14:17-18
- Jeremiah 15:1-2
- Jeremiah 16:1-4
- Jeremiah 18:21-23
- Jeremiah 19:6-9
- Jeremiah 20:3-4
- Jeremiah 21:6-7
- Jeremiah 24:8-10
- Jeremiah 25:15-16
- Jeremiah 25:27-29
- Jeremiah 25:30-31
- Jeremiah 26:22-24
- Jeremiah 27:8
- Jeremiah 29:15-17
- Jeremiah 31:1-3
- Jeremiah 32:24-25
- Jeremiah 32:36-37
- Jeremiah 33:4-5
- Jeremiah 34:4-5
- Jeremiah 34:17-18
- Jeremiah 38:1-3
- Jeremiah 39:17-18
- Jeremiah 41:1-3
- Jeremiah 42:15-17
- Jeremiah 42:20-22
- Jeremiah 43:11-13
- Jeremiah 44:11-12

- Jeremiah 44:26-28
- Jeremiah 46:10
- Jeremiah 46:13-14
- Jeremiah 46:15-17
- Jeremiah 47:5-7
- Jeremiah 48:1-2
- Jeremiah 48:8-10
- Jeremiah 49:37-39
- Jeremiah 50:16
- Jeremiah 50:21-22
- Jeremiah 50:35-37
- Jeremiah 51:50-51

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, Phoenicia, wise men)

Bible References:

- Genesis 10:2-5
- Isaiah 02:14-16
- Jeremiah 10:8-10
- Jonah 01:1-3
- Psalms 048:7-8

Word Data:

- Strong's:

Uses:

- Jeremiah 10:8-10

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" referred to the whole temple complex, including the courtyards that surrounded the main building. Sometimes it referred 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.
- King Solomon built the Temple during his reign. It was supposed to be 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 as a group, 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."
- Where it refers specifically to the building itself, some translations translate "temple" as "temple building," to make it the reference clear.
- 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, Solomon, Babylon, Holy Spirit, tabernacle, courtyard, Zion, house)

Bible References:

- Acts 03:1-3
- Acts 03:7-8
- Ezekiel 45:18-20
- Luke 19:45-46
- Nehemiah 10:28-29
- Psalm 079:1-3

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.

Word Data:

- Strong’s: H1004, H1964, H1965, H7541, G1493, G2411, G3485

Uses:

- Jeremiah 07 General Notes
- Jeremiah 7:3-4
- Jeremiah 17:12-14
- Jeremiah 20 General Notes
- Jeremiah 24:1-3
- Jeremiah 28 General Notes
- Jeremiah 43:11-13
- Jeremiah 50:27-28
- Jeremiah 51:11-12
- Jeremiah 52 General Notes
- Jeremiah 52:17-19

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 constucted from 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 supported himself by making tents.
- 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" or even "bodies." (See: synecdoche)

(See also: Abraham, Canaan, curtain, Paul, Sinai, tabernacle, tent of meeting)

Bible References:

- 1 Chronicles 05:10
- Daniel 11:44-45
- Exodus 16:16-18
- Genesis 12:8-9

Word Data:

- Strong's:

Uses:

- Jeremiah 4:19-20
- Jeremiah 6:1-3
- Jeremiah 10:19-20
- Jeremiah 30:18-19
- Jeremiah 35:5-7
- Jeremiah 37:9-10
- Jeremiah 49:28-29

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” 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, fear, judge, plague, Yahweh)

Bible References:

- Deuteronomy 02:24-25
- Exodus 14:10-12
- Luke 21:7-9
- Mark 06:48-50
- Matthew 28:5-7

Word Data:

- Strong’s:

Uses:

- Jeremiah 6:25-26
- Jeremiah 8:14-15
- Jeremiah 14:19-20
- Jeremiah 17:17-18
- Jeremiah 20:10-11
- Jeremiah 30:10-11
- Jeremiah 32:19-21
- Jeremiah 46:5-6
- Jeremiah 46:27-28
- Jeremiah 48:38-39

- Jeremiah 48:42-44
- Jeremiah 49:5-6
- Jeremiah 49:23-25
- Jeremiah 50:35-37

test, tests, tested

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 to sin. 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 try to make him do a miracle for us, 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, when God is not the subject, the term “test” can mean “tempt.”

(See also: tempt)

Bible References:

- 1 John 04:1-3
- 1 Thessalonians 05:19-22
- Acts 15:10-11
- Genesis 22:1-3
- Isaiah 07:13-15
- James 01:12-13
- Lamentations 03:40-43
- Malachi 03:10-12
- Philippians 01:9-11
- Psalm 026:1-3

Word Data:

- Strong's: H5713, H5715, H5749, H6030, H8584, G1242, G1263, G1303, G1957, G3140, G3141, G3142, G3143, G4303, G4828, G6020

Uses:

- Jeremiah 6:27-30
- Jeremiah 9:7-9
- Jeremiah 17:9-11

testimony, testify

Definition:

When a person gives “testimony” he makes a statement about something he knows, claiming that the statement is true. To “testify” is to give “testimony.”

- 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 was 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 also: ark of the covenant, prophet, witness)

Bible References:

- 2 Timothy 01:8-11
- 3 John 01:11-12
- Acts 04:32-33
- Acts 07:44-46
- John 03:31-33
- Mark 01:43-44
- Matthew 26:59-61
- Micah 06:3-5
- Revelation 12:11-12

Word Data:

- Strong's: H5713, H5715, H5749, H6030, H8584, G1263, G1957, G3140, G3141, G3142, G3143, G4303, G4828, G6020

Uses:

- Jeremiah 14:7-9

thief, thieves, robber

Facts:

The term “thief” refers to a person who steals money or property from other people. The plural of “theif” is “theives.” The term “robber” often refers to a thief who also physically harms or threatens the people he is stealing from.

- Jesus told a parable about a Samaritan man who took care of a Jewish man who had been attacked by robbers. The robbers had beaten the Jewish man and wounded him before stealing his money and clothing.
- Both thieves and robbers come suddenly to steal, when people are not expecting it. Often they use the cover of darkness to hide what they are doing.
- In a figurative sense, the New Testament describes Satan as a thief who comes to steal, kill, and destroy. This means that Satan’s plan is to try to get God’s people to stop obeying him. If he succeeded in doing this Satan would be stealing from them the good things that God has planned for them.
- Jesus compared the suddenness of his return to the suddenness of a thief coming to steal from people. Just as a thief comes at a time when people are not expecting it, so Jesus will return at a time when people do not expect it.

(See also: bless, crime, crucify, darkness, destroyer, power, Samaria, Satan)

Bible References:

- 2 Peter 03:10
- Luke 12:33-34
- Mark 14:47-50
- Proverbs 06:30-31
- Revelation 03:3-4

Word Data:

- Strong’s:

Uses:

- Jeremiah 2:26-28
- Jeremiah 48:26-27
- Jeremiah 49:9-11

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)

Bible References:

- 2 Chronicles 03:1-3
- 2 Kings 13:6-7
- 2 Samuel 24:15-16
- Daniel 02:34-35
- Luke 03:17
- Matthew 03:10-12
- Ruth 03:1-2

Word Data:

- Strong’s:

Uses:

- Jeremiah 51:33

throne

Definition:

A throne is a specially-designed chair where a ruler sits when he decides important matters and listens to requests from his people.

- A throne is also a symbol of the authority and power that a ruler has.
- The word "throne" is often used figuratively to refer to the ruler, his reign, or his power. (See: metonymy)
- In the Bible, God was often portrayed as a king who sits on his throne. Jesus was 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, king, reign)

Bible References:

- Colossians 01:15-17
- Genesis 41:39-41
- Luke 01:30-33
- Luke 22:28-30
- Matthew 05:33-35
- Matthew 19:28
- Revelation 01:4-6

Word Data:

- Strong's:

Uses:

- Jeremiah 1:15-16
- Jeremiah 3:17-18
- Jeremiah 13:12-14
- Jeremiah 14:21-22
- Jeremiah 17:12-14
- Jeremiah 17:24-25
- Jeremiah 22:1-3
- Jeremiah 22:4-5
- Jeremiah 22:29-30
- Jeremiah 29:15-17

- Jeremiah 33:17-18
- Jeremiah 36:30-31
- Jeremiah 43:8-10
- Jeremiah 49:37-39

time

Facts:

In the Bible the term “time” was often used figuratively to refer to a specific season or period of time when certain events took place. It has a meaning similar to “age” or “epoch” or “season.”

- In both Daniel and Revelation speak of a “time” of great trouble or tribulation that will come upon the earth.
- In the phrase “time, times, and half a time” the term “time” means “year.” This phrase refers to a three-and-a-half-year period of time during the great tribulation at the end of this present age.
- “Time” can mean “occasion” in a phrase like “third time.” The phrase “many times” can mean “on many occasions.”
- To be “on time” means to arrive when expected, not late.
- Depending on the context, the term “time” could be translated as, “season” or “time period” or “moment” or “event” or “occurrence.”
- The phrase “times and seasons” is a figurative expression which states the same idea twice. This could also be translated as “certain events happening in certain time periods.” (See: doublet)

(See also: age, tribulation)

Bible References:

- Acts 01:6-8
- Daniel 12:1-2
- Mark 11:11-12
- Matthew 08:28-29
- Psalms 068:28-29
- Revelation 14:14-16

Word Data:

- Strong’s:

Uses:

- Jeremiah 2:1-3
- Jeremiah 8:6-7
- Jeremiah 46:20-22

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 target language the word for a tomb 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, death)

Bible References:

- Acts 02:29-31
- Genesis 23:5-6
- Genesis 50:4-6
- John 19:40-42
- Luke 23:52-53
- Mark 05:1-2
- Matthew 27:51-53
- Romans 03:13-14

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!

Word Data:

- Strong's:

Uses:

- Jeremiah 5:16-17
- Jeremiah 8:1-3
- Jeremiah 20:16-18
- Jeremiah 26:22-24

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 tongue” 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, joy, praise, rejoice, spirit)

Bible References:

- 1 Corinthians 12:9-11
- 1 John 03:16-18
- 2 Samuel 23:1-2
- Acts 02:25-26
- Ezekiel 36:1-3
- Philippians 02:9-11

Word Data:

- Strong’s:

Uses:

- Jeremiah 9:1-3
- Jeremiah 23:31-32

torment

Facts:

The term “torment” refers to terrible suffering. To torment someone means to cause that person to suffer, often in a cruel way.

- Sometimes the term “torment” refers to physical pain and suffering. For example, the book of Revelation describes physical torment that worshipers of the “beast” will suffer in the end times.
- Suffering may also take the form of spiritual and emotional pain, as experienced by Job.
- The apostle John wrote in the book of Revelation that people who do not believe in Jesus as their Savior will experience eternal torment in the lake of fire.
- This term could be translated as “terrible suffering” or “cause someone to suffer greatly” or “agony.” Some translators may add “physical” or “spiritual” to make the meaning clear.

(See also: beast, everlasting, Job, Savior, spirit, suffer, worship)

Bible References:

- 2 Peter 02:7-9
- Jeremiah 30:20-22
- Lamentations 01:11-12
- Luke 08:28-29
- Revelation 11:10-12

Word Data:

- Strong’s:

Uses:

- Jeremiah 30:20-22

transgress, transgresses, transgression

Definition:

The term “transgression” refers to the breaking of a command, rule, or moral code. To “transgress” is to commit a “transgression.”

- Figuratively, “to transgress” can also be described as “to cross a line,” that is, to go beyond a limit or boundary that has been set for the good of the person and others.
- The terms “transgression,” “sin,” “iniquity,” and “trespass” all include the meaning of acting against God’s will and disobeying his commands.

Translation Suggestions:

- “To trangress” could be translated as “to sin” or “to disobey” or “to rebel.”
- If a verse or passage uses two terms that mean “sin” or “transgress” or “trespass,” it is important, if possible, to use different ways to translate these terms. When the Bible uses two or more terms with similar meanings in the same context, usually its purpose is to emphasize what is being said or to show its importance.

(See: parallelism)

(See also: sin, trespass, iniquity)

Bible References:

- 1 Thessalonians 04:3-6
- Daniel 09:24-25
- Galatians 03:19-20
- Galatians 06:1-2
- Numbers 14:17-19
- Psalm 032:1-2

Word Data:

- Strong’s: H898, H4603, H4604, H6586, H6588, G458, G459, G3845, G3847, G3848, G3928

Uses:

- Jeremiah 2:7-8
- Jeremiah 3:13-15
- Jeremiah 5:4-6
- Jeremiah 34:17-18

tremble

Definition:

To “tremble” means to shake or quiver out of fear or extreme distress.

- This term is also used figuratively to mean “be very afraid.”
- Sometimes when the ground shakes it is said to “tremble.” It can do this during an earthquake or in response to a very loud noise.
- The Bible says that in the presence of the Lord the earth will tremble. This could mean that the people of the earth will shake out of fear of God or that the earth itself will shake.
- This term could be translated as “be afraid” or “fear God” or “shake,” depending on the context.

(See also: earth, fear, Lord)

Bible References:

- 2 Corinthians 07:15-16
- 2 Samuel 22:44-46
- Acts 16:29-31
- Jeremiah 05:20-22
- Luke 08:47-48

Word Data:

- Strong’s:

Uses:

- Jeremiah 5:20-22
- Jeremiah 33:6-9

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, twelve tribes of Israel)

Bible References:

- 1 Samuel 10:17-19
- 2 Kings 17:16-18
- Genesis 25:13-16
- Genesis 49:16-18
- Luke 02:36-38

Word Data:

- Strong's:

Uses:

- Jeremiah 1:15-16
- Jeremiah 10:14-16
- Jeremiah 51:17-19

trouble, troubles, troubled

Definition:

A “trouble” is an experience in life that is very difficult and distressing. To “trouble” someone means to “bother” that person or to cause him distress.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.

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, persecute)

Bible References:

- 1 Kings 18:18-19
- 2 Chronicles 25:18-19
- Luke 24:38-40
- Matthew 24:6-8
- Matthew 26:36-38

Word Data:

- Strong’s:

Uses:

- Jeremiah 2:26-28
- Jeremiah 20:16-18
- Jeremiah 49:23-25

true, truth, truths

Definition:

The term “truth” refers to one or more concepts that are facts, events that actually happened, and statements that were actually said. Such concepts are said to be “true.”

- True things are real, genuine, actual, rightful, legitimate, and factual.
- The truth is an understanding, belief, fact, or statement that is true.
- To say that a prophecy “came true” or “will come true” mean that it actually happened as predicted or that it will happen that way.
- 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, faithful, fulfill, obey, prophet, understand)

Bible References:

- 1 Corinthians 05:6-8
- 1 John 01:5-7
- 1 John 02:7-8
- 3 John 01:5-8
- Acts 26:24-26
- Colossians 01:4-6
- Genesis 47:29-31
- James 01:17-18
- James 03:13-14
- James 05:19-20

- Jeremiah 04:1-3
- John 01:9
- John 01:16-18
- John 01:49-51
- John 03:31-33
- Joshua 07:19-21
- Lamentations 05:19-22
- Matthew 08:8-10
- Matthew 12:15-17
- Psalm 026:1-3
- Revelation 01:19-20
- Revelation 15:3-4

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**?"

Word Data:

- Strong's: H199, H389, H403, H529, H530, H543, H544, H551, H571, H935, H3321, H3330, H6237, H6656, H6965, H7187, H7189, G225, G226, G227, G228, G230, G1103, G3303, G3483, G3689, G4103, G4137

Uses:

- Jeremiah 2:20-22
- Jeremiah 4:1-3
- Jeremiah 7:27-28
- Jeremiah 9:4-6
- Jeremiah 10:8-10
- Jeremiah 14:13-14
- Jeremiah 23:28-30
- Jeremiah 28:8-9
- Jeremiah 37:14-15
- Jeremiah 39:15-16
- Jeremiah 42:4-6
- Jeremiah 44:26-28

- Jeremiah 50:6-7

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, assembly, earth, horn, Israel, wrath)

Bible References:

- 1 Chronicles 13:7-8
- 2 Kings 09:11-13
- Exodus 19:12-13
- Hebrews 12:18-21
- Matthew 06:1-2
- Matthew 24:30-31

Word Data:

- Strong’s:

Uses:

- Jeremiah 4:4-6
- Jeremiah 4:19-20
- Jeremiah 6:1-3
- Jeremiah 6:16-19
- Jeremiah 42:13-14
- Jeremiah 51:27-28

trust, trusts, trusted, trustworthy, trustworthiness

Definition:

To “trust” something or someone is to believe that the thing or person is true or dependable. That belief is also called “trust.” A “trustworthy” person is one you can trust to do and say what is right and true, and therefore one who has the quality of “trustworthiness.”

- 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, to believe 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, confidence, faith, faithful, true)

Bible References:

- 1 Chronicles 09:22-24
- 1 Timothy 04:9-10
- Hosea 10:12-13
- Isaiah 31:1-2
- Nehemiah 13:12-14
- Psalm 031:5-7
- Titus 03:8

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.

Word Data:

- Strong's: H539, H982, H1556, H2620, H2622, H3176, H4009, H4268, H7365, G1679, G3872, G3982, G4006, G4100, G4276

Uses:

- Jeremiah 5:16-17
- Jeremiah 7:8-11
- Jeremiah 9:4-6
- Jeremiah 12:5-6
- Jeremiah 13:25-27
- Jeremiah 17 General Notes
- Jeremiah 17:5-6
- Jeremiah 20 General Notes
- Jeremiah 21 General Notes
- Jeremiah 39:17-18
- Jeremiah 46:25-26
- Jeremiah 48:6-7
- Jeremiah 48:13-14
- Jeremiah 49:3-4
- Jeremiah 49:9-11

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, worship)

Bible References:

- 1 Kings 11:1-2
- Acts 07:41-42

- Acts 11:19-21
- Jeremiah 36:1-3
- Luke 01:16-17
- Malachi 04:4-6
- Revelation 11:6-7

Word Data:

- Strong's: H541, H1750, H2015, H2015, H2017, H2186, H2559, H3399, H3943, H3943, H4142, H4672, H4740, H4878, H4878, H5186, H5186, H5253, H5414, H5437, H5437, H5472, H5472, H5493, H5493, H5528, H5627, H5753, H5844, H6437, H6437, H6801, H7227, H7725, H7725, H7734, H7750, H7760, H7847, H8159, H8447, H8447, G344, G387, G387, G402, G576, G654, G654, G665, G868, G1294, G1294, G1578, G1612, G1624, G1624, G1994, G1994, G2827, G3179, G3179, G3313, G3329, G3344, G3344, G3346, G3346, G4762, G4762, G5077, G5157, G5290, G6060

Uses:

- Jeremiah 2:35-37
- Jeremiah 3:19-20
- Jeremiah 4:7-8
- Jeremiah 6:6-8
- Jeremiah 8:4-5
- Jeremiah 11:9-10
- Jeremiah 12:10-11
- Jeremiah 15:5-7
- Jeremiah 17:5-6
- Jeremiah 17:12-14
- Jeremiah 18:5-8
- Jeremiah 18:18-20
- Jeremiah 21:3-5
- Jeremiah 22:6-7
- Jeremiah 23:13-15
- Jeremiah 23:21-22
- Jeremiah 24:4-7
- Jeremiah 25:5-6
- Jeremiah 26:1-3
- Jeremiah 26:4-6
- Jeremiah 31:18-20
- Jeremiah 32:33-35
- Jeremiah 32:38-40
- Jeremiah 34:15-16

- Jeremiah 35:15-16
- Jeremiah 36:1-3
- Jeremiah 42:7-10
- Jeremiah 44:4-6
- Jeremiah 49:7-8
- Jeremiah 49:30-31
- Jeremiah 50:6-7
- Jeremiah 50:16

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 located on an island in the sea, about one kilometer from the mainland.
- Because of its location and its 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 to help build a palace for King David.
- Years later, Hiram also sent King Solomon wood and skilled laborers to help build 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, cedar, Israel, the sea, Phoenicia, Sidon)

Bible References:

- Acts 12:20-21
- Mark 03:7-8
- Matthew 11:20-22
- Matthew 15:21-23

Word Data:

- Strong's:

Uses:

- Jeremiah 25:22-23
- Jeremiah 27:1-4
- Jeremiah 47:3-4

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 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, circumcise)

Bible References:

- 2 Samuel 01:17-20
- Acts 11:1-3
- Colossians 02:13-15
- Ephesians 02:11-12
- Exodus 12:47-48
- Ezekiel 32:24-25
- Jeremiah 09:25-26
- Judges 15:17-18
- Leviticus 26:40-42
- Romans 02:25-27

Word Data:

- Strong's: H6188, H6189, H6190, G203, G564

Uses:

- Jeremiah 6:9-10
- Jeremiah 09 General Notes
- Jeremiah 9:25

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, defile, demon, holy, sacrifice, unholy)

Bible References:

- 1 Thessalonians 04:7-8
- Acts 08:6-8
- Acts 10:27-29
- Colossians 03:5-8
- Genesis 07:1-3
- Matthew 23:27-28

Word Data:

- Strong’s: H2930, H2931, H2932, H5079, H6172, H6945, H7137, G167, G169, G2839, G2840, G3394

Uses:

- Jeremiah 19:12-13

understand, understanding

Definition:

The term “understand” means to hear or receive information and know what it means.

- The term “understanding” can refer to “knowledge” or “wisdom” or realizing how to do something.
- To understand someone can also mean to know how that person is feeling.
- While walking on the road to Emmaus, Jesus caused the disciples to understand the meaning of the scriptures about the Messiah.
- Depending on the context, the term “understand” could be translated by “know” or “believe” or “comprehend” or “know what (something) means.”
- Often the term “understanding” can be translated by “knowledge” or “wisdom” or “insight.”

(See also: believe, know, wise)

Bible References:

- Job 34:16-17
- Luke 02:45-47
- Luke 08:9-10
- Matthew 13:10-12
- Matthew 13:13-14
- Proverbs 03:5-6

Word Data:

- Strong’s:

Uses:

- Jeremiah 2:23-25
- Jeremiah 4:21-22
- Jeremiah 5:14-15
- Jeremiah 9:10-12
- Jeremiah 49:7-8

unfaithful, unfaithfulness

Definition:

The term “unfaithful” describes people who do not do what God has commanded them to do. The condition or practice of being unfaithful is “unfaithfulness.”

- The people of Israel were called “unfaithful” when they began to worship idols and when they disobeyed God in other ways.
- In marriage, someone who commits adultery is “unfaithful” to his or her spouse.
- God used the term “unfaithfulness” to describe Israel’s disobedient behavior. They were not obeying God or honoring him.

Translation Suggestions:

- Depending on the context, “unfaithful” could be translated as “not faithful” or “unbelieving” or “not obedient” or “not loyal.”
- The phrase “the unfaithful” could be translated as “people who are not faithful (to God)” or “unfaithful people” or “those who disobey God” or “people who rebel against God.”
- The term “unfaithfulness” could be translated as “disobedience” or “disloyalty” or “not believing or obeying.”
- In some languages, the term “unfaithful” is related to the word for “unbelief.”

(See also: adultery, disobey, faithful, unbeliever)

Bible References:

- Hosea 05:5-7
- Jeremiah 09:7-9
- Judges 02:16-17
- Leviticus 26:40-42
- Luke 12:45-46

Word Data:

- Strong’s: H898

Uses:

- Jeremiah 9:7-9

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, evil)

Bible References:

- 1 Peter 04:17-19
- 1 Timothy 01:9-11
- Hebrews 12:14-17
- Job 27:8-10
- Jude 01:14-16
- Proverbs 11:9-11

Word Data:

- Strong’s: H1100, H2623, H5760, H7563, G763, G764, G765

Uses:

- Jeremiah 38 General Notes

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: abstractnouns)

(See also: just, unrighteous)

Bible References:

- Ezekiel 18:16-17
- Hebrews 06:9-10
- Luke 18:6-8
- Matthew 05:43-45

Word Data:

- Strong’s: H205, H2555, H5765, H5766, H5767, H8636, G91, G93, G94

Uses:

- Jeremiah 17:9-11
- Jeremiah 22:13-14

unprofitable

Definition:

The term “unprofitable” means to not be useful.

- It literally means to not profit anything or to not help someone gain anything.
- Something that is unprofitable is not worth doing because it does not give any benefit.
- This could be translated as “useless” or “worthless” or “not useful” or “unworthy” or “not beneficial” or “giving no benefit.”

(See also: profit, worthy)

Bible References:

- Jeremiah 02:7-8
- Job 15:1-3

Word Data:

- Strong’s:

Uses:

- Jeremiah 2:7-8

unrighteous, unrighteousness

Definition:

The term “unrighteous” means to be sinful and morally corrupt. “Unrighteousness” refers to sin or the condition of being sinful.

- These terms especially refer to living in a way that disobeys God’s teachings and commands.
- Unrighteous people are immoral in their thoughts and actions.
- Sometimes “the unrighteous” refers specifically to people who do not believe in Jesus.

Translation Suggestions:

- This term could simply be translated as “not righteous.”
- Depending on the context, other ways to translate this could include “wicked” or “immoral” or “people who rebel against God” or “sinful.”
- The phrase “the unrighteous” could be translated as “unrighteous people.”
- The term “unrighteousness” could be translated as “sin” or “evil thoughts and actions” or “wickedness.”
- If possible, it is best to translate this in a way that shows its relationship to “righteous, righteousness.”

(See also: righteous, unjust, sin, unlawful)

Bible References:

- 1 Corinthians 06:9-11
- 1 John 01:8-10
- 1 John 05:16-17
- 1 Peter 03:18-20
- 2 Thessalonians 02:8-10
- Colossians 03:22-25
- Deuteronomy 19:15-16
- Malachi 02:5-7
- Romans 01:29-31

Word Data:

- Strong’s: H205, H2555, H5765, H5766, H5767, H6664, G93, G94, G458

Uses:

- Jeremiah 22:13-14

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, worthy)

Bible References:

- 1 Corinthians 15:1-2
- 1 Samuel 25:21-22
- 2 Peter 02:17-19
- Isaiah 45:19
- Jeremiah 02:29-31
- Matthew 15:7-9

Word Data:

- Strong’s:

Uses:

- Jeremiah 2:29-31

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 better 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:

- 2 Corinthians 03:12-13
- 2 Corinthians 03:14-16
- Ezekiel 13:17-18
- Isaiah 47:1-2
- Song of Solomon 04:3

Word Data:

- Strong’s: H7289, G2665

Uses:

- Jeremiah 2:32-34

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:

- Genesis 40:9-11
- Genesis 49:11-12
- John 15:1-2
- Luke 22:17-18
- Mark 12:1-3
- Matthew 21:35-37

Word Data:

- Strong’s:

Uses:

- Jeremiah 2:20-22
- Jeremiah 5:10-13
- Jeremiah 6:9-10
- Jeremiah 8:11-13
- Jeremiah 48:30-32

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, vine)

Bible References:

- Genesis 09:20-21
- Luke 13:6-7
- Luke 20:15-16
- Matthew 20:1-2
- Matthew 21:40-41

Word Data:

- Strong’s:

Uses:

- Jeremiah 5:10-13
- Jeremiah 12:10-11
- Jeremiah 31:4-6
- Jeremiah 32:13-15
- Jeremiah 35:5-7
- Jeremiah 39:8-10
- Jeremiah 52:15-16

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, Isaiah, Jesus, Mary)

Bible References:

- Genesis 24:15-16
- Luke 01:26-29
- Luke 01:34-35
- Matthew 01:22-23
- Matthew 25:1-4

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.

Word Data:

- Strong's:

Uses:

- Jeremiah 2:32-34
- Jeremiah 14:17-18
- Jeremiah 18:13-14
- Jeremiah 31:4-6
- Jeremiah 31:13-14
- Jeremiah 31:21-22
- Jeremiah 46:11-12
- Jeremiah 51:22-23

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:

- Acts 09:10-12
- Acts 10:3-6
- Acts 10:9-12
- Acts 12:9-10
- Luke 01:21-23
- Luke 24:22-24
- Matthew 17:9-10

Word Data:

- Strong’s:

Uses:

- Jeremiah 14:13-14
- Jeremiah 23:16-18
- Jeremiah 24:1-3

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, proclaim, splendor)

Bible References:

- John 05:36-38
- Luke 01:42-45
- Luke 09:34-36
- Matthew 03:16-17
- Matthew 12:19-21

Word Data:

- Strong’s:

Uses:

- Jeremiah 3:13-15
- Jeremiah 3:23-25
- Jeremiah 4:13-15
- Jeremiah 7:21-23
- Jeremiah 8:18-19
- Jeremiah 9:13-14
- Jeremiah 10:11-13
- Jeremiah 11:3-5
- Jeremiah 12:7-9
- Jeremiah 16:7-9
- Jeremiah 18:9-10

- Jeremiah 22:20-21
- Jeremiah 25:10-11
- Jeremiah 25:30-31
- Jeremiah 26:13-15
- Jeremiah 30:4-5
- Jeremiah 31:15
- Jeremiah 32:22-23
- Jeremiah 35:8-11
- Jeremiah 40:3-4
- Jeremiah 42:4-6
- Jeremiah 42:13-14
- Jeremiah 42:20-22
- Jeremiah 43:4-7
- Jeremiah 44:22-23
- Jeremiah 51:54-56

vow, vows, vowed

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."
- A vow is a special kind of oath that is made to God.

(See also: promise, oath)

Bible References:

- 1 Corinthians 07:27-28
- Acts 21:22-24
- Genesis 28:20-22
- Genesis 31:12-13
- Jonah 01:14-16
- Jonah 02:9-10
- Proverbs 07:13-15

Word Data:

- Strong's: H5087, H5088, G2171

Uses:

- Jeremiah 44:24-25

walk, walks, walked, walking

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, honor)

Bible References:

- 1 John 01:5-7
- 1 Kings 02:1-4
- Colossians 02:6-7
- Galatians 05:25-26
- Genesis 17:1-2
- Isaiah 02:5-6
- Jeremiah 13:8-11
- Micah 04:2-3

Word Data:

- Strong's: H1869, H1979, H1980, H1981, H3212, H4108, H4109, G1330, G1704, G3716, G4043, G4198, G4748

Uses:

- Jeremiah 2:7-8
- Jeremiah 3:17-18
- Jeremiah 7:5-7
- Jeremiah 8:1-3
- Jeremiah 9:4-6
- Jeremiah 9:13-14
- Jeremiah 11:6-8
- Jeremiah 13:8-11
- Jeremiah 16:12-13
- Jeremiah 18:15-17
- Jeremiah 23:13-15
- Jeremiah 23:16-18
- Jeremiah 25:5-6
- Jeremiah 26:4-6
- Jeremiah 35:15-16
- Jeremiah 44:9-10

warrior, soldier

Facts:

The terms “warrior” and “soldier” both can refer to someone who fights in an army. But there are also some differences.

- Usually the term “warrior” is a general, broad term to refer to a man who is gifted and courageous in battle.
- Yahweh is figuratively described as a “warrior.”
- The term “soldier” more specifically refers to someone who belongs to a certain army or who is fighting in a certain battle.
- Roman soldiers in Jerusalem were there to keep order and to carry out duties such as executing prisoners. They guarded Jesus before crucifying him and some were ordered to stand guard at his tomb.
- The translator should consider whether there are two words in the project language for “warrior” and “soldier” that also differ in meaning and use.

(See also: courage, crucify, Rome, tomb)

Bible References:

- 1 Chronicles 21:4-5
- Acts 21:32-33
- Luke 03:14
- Luke 23:11-12
- Matthew 08:8-10

Word Data:

- Strong’s:

Uses:

- Jeremiah 9:23-24
- Jeremiah 20:10-11
- Jeremiah 51:30-32
- Jeremiah 51:54-56

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" to 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:

- Ezekiel 06:6-7
- Leviticus 26:37-39
- Matthew 26:6-9
- Revelation 18:15-17
- Zechariah 07:13-14

Word Data:

- Strong's:

Uses:

- Jeremiah 48:8-10
- Jeremiah 49:32-33
- Jeremiah 51:29

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:

- 1 Thessalonians 05:4-7
- Hebrews 13:15-17
- Jeremiah 31:4-6
- Mark 08:14-15
- Mark 13:33-34
- Matthew 25:10-13

Word Data:

- Strong’s:

Uses:

- Jeremiah 1:11-12
- Jeremiah 6:16-19
- Jeremiah 31:4-6
- Jeremiah 48:18-20

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, watch)

Bible References:

- 1 Chronicles 27:25-27
- Ezekiel 26:3-4
- Mark 12:1-3
- Matthew 21:33-34
- Psalm 062:1-2

Word Data:

- Strong’s:

Uses:

- Jeremiah 31:38-40

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, spirit, Holy Spirit, power)

Bible References:

- Acts 08:36-38
- Exodus 14:21-22
- John 04:9-10
- John 04:13-14
- John 04:15-16
- Matthew 14:28-30

Word Data:

- Strong's:

Uses:

- Jeremiah 2:12-13
- Jeremiah 10:11-13
- Jeremiah 14:1-3
- Jeremiah 15:17-18
- Jeremiah 17:7-8
- Jeremiah 46:7-9
- Jeremiah 47:1-2
- Jeremiah 48:34-35
- Jeremiah 50:38-40
- Jeremiah 51:15-16
- Jeremiah 51:36-37
- Jeremiah 51:54-56

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: Jeremiah, prison, strife)

Bible References:

- 1 Chronicles 11:15-17
- 2 Samuel 17:17-18
- Genesis 16:13-14
- Luke 14:4-6
- Numbers 20:17

Word Data:

- Strong's:

Uses:

- Jeremiah 2:12-13
- Jeremiah 6:6-8

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, winnow)

Bible References:

- Acts 27:36-38
- Exodus 34:21-22
- John 12:23-24
- Luke 03:17
- Matthew 03:10-12
- Matthew 13:24-26

Word Data:

- Strong’s:

Uses:

- Jeremiah 12:12-13
- Jeremiah 41:8-9

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 referred 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:

- 1 Timothy 05:23-25
- Genesis 09:20-21
- Genesis 49:11-12
- John 02:3-5
- John 02:9-10
- Matthew 09:17
- Matthew 11:18-19

smashed

Word Data:

- Strong’s:

Uses:

- Jeremiah 13:12-14

- Jeremiah 23:9-10
- Jeremiah 25:15-16
- Jeremiah 31:12
- Jeremiah 35:1-2
- Jeremiah 40:9-10
- Jeremiah 40:11-12
- Jeremiah 48:11-12
- Jeremiah 48:33
- Jeremiah 51:7-8

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)

Bible References:

- Isaiah 63:1-2
- Mark 12:1-3
- Matthew 21:33-34
- Revelation 14:19-20

Word Data:

- Strong’s:

Uses:

- Jeremiah 48:33

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 also: How to Translate Unknowns)

(See also: chaff, grain)

Bible References:

- Isaiah 21:10
- Luke 22:31-32
- Matthew 03:10-12
- Proverbs 20:7-8
- Ruth 03:1-2

Word Data:

- Strong’s:

Uses:

- Jeremiah 4:11-12
- Jeremiah 15:5-7

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 also: obey, fruit)

Bible References:

- Acts 06:2-4
- Colossians 03:15-17
- Exodus 31:6-9
- Genesis 03:4-6
- Isaiah 19:11-12
- Jeremiah 18:18-20
- Matthew 07:24-25

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**.

Word Data:

- Strong's: H998, H1350, H2445, H2449, H2450, H2451, H2452, H2454, H2942, H3820, H3823, H6195, H6493, H6912, H7535, H7919, H7922, H8454, G4678, G4679, G4680, G4920, G5428, G5429, G5430

Uses:

- Jeremiah 8:8-10
- Jeremiah 9:10-12
- Jeremiah 9:23-24
- Jeremiah 10:6-7
- Jeremiah 17 General Notes
- Jeremiah 18:18-20
- Jeremiah 32:19-21
- Jeremiah 49:7-8
- Jeremiah 50:35-37
- Jeremiah 51:15-16

witness, witnesses, eyewitness, eyewitnesses

Definition:

The term “witness” refers to a person who has personally experienced something that happened. Usually a witness is also someone who testifies about what 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, judge, true, testimony)

Bible References:

- 1 John 05:6-8
- 1 Thessalonians 02:10-12
- 1 Timothy 05:19-20
- 2 Peter 01:16-18
- Acts 13:30-31
- Deuteronomy 31:27-29
- John 01:6-8
- Romans 01:8-10

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."

Word Data:

- Strong's: H5707, H5713, H5715, H5749, H6030, G267, G1263, G2649, G3140, G3141, G3142, G3144, G4828, G4901, G5575, G5576, G5577

Uses:

- Jeremiah 6:16-19
- Jeremiah 11:18-20
- Jeremiah 29:22-23
- Jeremiah 32:10-12
- Jeremiah 32:24-25
- Jeremiah 32:43-44
- Jeremiah 42:4-6
- Jeremiah 42:18-19

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:

- Ezekiel 13:17-18
- Habakkuk 02:12-14
- Isaiah 31:1-2
- Jeremiah 45:1-3
- Jude 01:9-11
- Luke 06:24-25
- Luke 17:1-2
- Matthew 23:23-24

Word Data:

- Strong’s: H188, H190, H337, H480, H1929, H1945, H1958, G3759

Uses:

- Jeremiah 4:30-31

- Jeremiah 10:19-20
- Jeremiah 13:25-27
- Jeremiah 15:10-12
- Jeremiah 22:13-14
- Jeremiah 23:1-2
- Jeremiah 30:6-7
- Jeremiah 34:4-5
- Jeremiah 45:1-3
- Jeremiah 47:5-7
- Jeremiah 48:1-2
- Jeremiah 48:15-17
- Jeremiah 48:46-47
- Jeremiah 50:27-28

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:

- Genesis 25:23
- Genesis 25:24-26
- Genesis 38:27-28
- Genesis 49:25
- Luke 02:21
- Luke 11:27-28
- Luke 23:29-31
- Matthew 19:10-12

Word Data:

- Strong’s:

Uses:

- Jeremiah 1:4-6
- Jeremiah 20:16-18

word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures

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, which is the Old Testament. These writings were God's message that he had told people to write down so that many years in the future people could 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 and it refers to God's word, it could be translated as "the message" or "God's word" or "the teachings." Also consider the alternate translations suggested above.
- When the Bible refers to Jesus as "the Word," this term could be translated as "the Message" or "the Truth."

(See also: prophet, word, Yahweh)

Bible References:

- 1 Kings 13:1-3
- 2 Timothy 03:16-17
- Acts 06:2-4
- Acts 12:24-25

- Genesis 15:1-3
- James 02:8-9
- Jeremiah 36:1-3
- John 05:39-40
- Luke 08:11-13
- Romans 01:1-3

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.

Word Data:

- Strong's: H561, H565, H1697, H3068, G3056, G4487

Uses:

- Jeremiah 1:1-3
- Jeremiah 1:11-12
- Jeremiah 2:1-3
- Jeremiah 2:4-6
- Jeremiah 2:29-31
- Jeremiah 5:14-15
- Jeremiah 6:9-10
- Jeremiah 6:16-19
- Jeremiah 7:1-2
- Jeremiah 8:8-10
- Jeremiah 9:19-20
- Jeremiah 11:9-10
- Jeremiah 13:1-5
- Jeremiah 14:1-3
- Jeremiah 16:1-4
- Jeremiah 17:15-16

- Jeremiah 17:19-20
- Jeremiah 18:1-4
- Jeremiah 18:5-8
- Jeremiah 20:7-9
- Jeremiah 21:11-12
- Jeremiah 22:1-3
- Jeremiah 22:29-30
- Jeremiah 23:28-30
- Jeremiah 24:4-7
- Jeremiah 25:3-4
- Jeremiah 27:16-18
- Jeremiah 28:12-14
- Jeremiah 29:10-11
- Jeremiah 29:18-19
- Jeremiah 31:10-11
- Jeremiah 32:6-7
- Jeremiah 32:26-28
- Jeremiah 33:1-3
- Jeremiah 33:19-22
- Jeremiah 34:1-3
- Jeremiah 35:12-14
- Jeremiah 36:1-3
- Jeremiah 36:4-6
- Jeremiah 36:7-8
- Jeremiah 36:27-29
- Jeremiah 37 General Notes
- Jeremiah 37:1-2
- Jeremiah 37:6-8
- Jeremiah 39:15-16
- Jeremiah 42:7-10
- Jeremiah 42:15-17
- Jeremiah 43:1-3
- Jeremiah 46:1-4
- Jeremiah 47:1-2
- Jeremiah 49:34-36
- Jeremiah 50:1-2

word, words

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.
- Sometimes “word” refers to speech in general, such as “powerful in word and deed” which means “powerful in speech and behavior.”
- 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.”
- A very special use of this term is when Jesus is called “the Word.” For these last two meanings, see word of God

Translation Suggestions:

- Different ways of translating “word” or “words” include “teaching” or “message” or “news” or “a saying” or “what was said.”

(See also: word of God)

Bible References:

- 2 Timothy 04:1-2
- Acts 08:4-5
- Colossians 04:2-4
- James 01:17-18
- Jeremiah 27:1-4
- John 01:1-3
- John 01:14-15
- Luke 08:14-15
- Matthew 02:7-8
- Matthew 07:26-27

Word Data:

- Strong’s: H561, H562, H565, H1697, H1703, H3983, H4405, H4406, H6310, H6600, G518, G1024, G3050, G3054, G3055, G3056, G4086, G4487, G4935, G5023, G5542

Uses:

- Jeremiah 1:1-3
- Jeremiah 1:9-10
- Jeremiah 2:29-31
- Jeremiah 3:11-12
- Jeremiah 7:1-2
- Jeremiah 7:3-4
- Jeremiah 10:1-2
- Jeremiah 11:1-2
- Jeremiah 13:12-14
- Jeremiah 14:17-18
- Jeremiah 15:15-16
- Jeremiah 16:10-11
- Jeremiah 18:18-20
- Jeremiah 19:1-3
- Jeremiah 19:14-15
- Jeremiah 20:1-2
- Jeremiah 21:1-2
- Jeremiah 23:9-10
- Jeremiah 23:16-18
- Jeremiah 23:21-22
- Jeremiah 23:35-36
- Jeremiah 25:1-2
- Jeremiah 25:30-31
- Jeremiah 26:1-3
- Jeremiah 27:1-4
- Jeremiah 28:8-9
- Jeremiah 29:1-3
- Jeremiah 30:1-3
- Jeremiah 32:1-2
- Jeremiah 35:1-2
- Jeremiah 36:1-3
- Jeremiah 36:11-12
- Jeremiah 36:13-15
- Jeremiah 36:16-19
- Jeremiah 36:20-22
- Jeremiah 36:23-24
- Jeremiah 36:27-29
- Jeremiah 36:32
- Jeremiah 37:16-17
- Jeremiah 38:1-3
- Jeremiah 38:14-16

- Jeremiah 38:24-26
- Jeremiah 39:15-16
- Jeremiah 40:1-2
- Jeremiah 44:1-3
- Jeremiah 44:15-17
- Jeremiah 44:24-25
- Jeremiah 45:1-3
- Jeremiah 46:13-14
- Jeremiah 51:59-60

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 also: fruit, Holy Spirit, miracle)

Bible References:

- 1 John 03:11-12
- Acts 02:8-11
- Daniel 04:36-37
- Exodus 34:10-11

- Galatians 02:15-16
- James 02:14-17
- Matthew 16:27-28
- Micah 02:6-8
- Romans 03:27-28
- Titus 03:4-5

Word Data:

- Strong's: H4566, H4567, H4611, H4659, H5949, G2041

Uses:

- Jeremiah 3:23-25
- Jeremiah 4:4-6
- Jeremiah 4:16-18
- Jeremiah 10:14-16
- Jeremiah 11:18-20
- Jeremiah 12:12-13
- Jeremiah 14:4-6
- Jeremiah 17:9-11
- Jeremiah 17:21-23
- Jeremiah 22:13-14
- Jeremiah 22:22-23
- Jeremiah 25:5-6
- Jeremiah 25:12-14
- Jeremiah 32:19-21
- Jeremiah 35:15-16
- Jeremiah 44:7-8
- Jeremiah 46 General Notes
- Jeremiah 48:8-10
- Jeremiah 48:30-32
- Jeremiah 50:25-26
- Jeremiah 51:9-10
- Jeremiah 51:17-19
- Jeremiah 52:15-16

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 worshiped 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, praise, honor)

Bible References:

- Colossians 02:18-19
- Deuteronomy 29:17-19
- Exodus 03:11-12
- Luke 04:5-7
- Matthew 02:1-3
- Matthew 02:7-8

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.

Word Data:

- Strong's: H5457, H5647, H6087, H7812, G1391, G1479, G2151, G2318, G2323, G2356, G3000, G3511, G4352, G4353, G4573, G4574, G4576

Uses:

- Jeremiah 1:15-16
- Jeremiah 5:18-19
- Jeremiah 7:1-2
- Jeremiah 8:1-3
- Jeremiah 11:9-10
- Jeremiah 13:8-11
- Jeremiah 16:10-11
- Jeremiah 19:12-13
- Jeremiah 22:8-9
- Jeremiah 25:5-6
- Jeremiah 26:1-3
- Jeremiah 30:8-9
- Jeremiah 32:29-30
- Jeremiah 35:15-16
- Jeremiah 44:1-3
- Jeremiah 44:24-25

worthy, worth, unworthy, worthless

Definition:

The term “worthy” describes someone or something that deserves respect or honor. To “have worth” means to be valuable or important. The term “worthless” means to not have any value.

- Being worthy is related to being valuable or having importance
- To be “unworthy” means to not be deserving of any special notice.
- To not feel worthy means to feel less important than someone else or to not feel deserving of being treated with honor or kindness.
- The term “unworthy” and the term “worthless” have related, but different meanings. To be “unworthy” means to not be deserving of any honor or recognition. To be “worthless” means to not have any purpose or value.

Translation Suggestions:

- “Worthy” could be translated as “deserving” or “important” or “valuable.”
- The word “worth” could be translated as “value” or “importance.”
- The phrase “to have worth” could also be translated as “to be valuable” or “to be important.”
- The phrase “is worth more than” could be translated as “is more valuable than.”
- Depending on the context, the term, “unworthy” could also be translated as “unimportant” or “dishonorable” or “undeserving.”
- The term “worthless” could be translated as “with no value” or “with no purpose” or “worth nothing.”

(See also: honor)

Bible References:

- 2 Samuel 22:3-4
- 2 Thessalonians 01:11-12
- Acts 13:23-25
- Acts 25:25-27
- Acts 26:30-32
- Colossians 01:9-10
- Jeremiah 08:18-19
- Mark 01:7-8
- Matthew 03:10-12
- Philippians 01:25-27

Word Data:

- Strong's: H117, H639, H1929, H3644, H4242, H4373, H4392, H4592, H4941, H6994, H7939, G514, G515, G516, G2425, G2661, G2735

Uses:

- Jeremiah 8:18-19
- Jeremiah 10:3-5
- Jeremiah 50:38-40

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 also: judge, sin)

Bible References:

- 1 Thessalonians 01:8-10
- 1 Timothy 02:8-10
- Luke 03:7
- Luke 21:23-24
- Matthew 03:7-9
- Revelation 14:9-10
- Romans 01:18-19
- Romans 05:8-9

Word Data:

- Strong's: H639, H2197, H2528, H2534, H2534, H2740, H2740, H3707, H3708, H5678, H7107, H7109, H7110, H7265, H7267, G2372, G3709, G3949, G3950

Uses:

- Jeremiah 4:23-26
- Jeremiah 6:11-12
- Jeremiah 7:19-20
- Jeremiah 15:13-14
- Jeremiah 17:3-4

- Jeremiah 18:18-20
- Jeremiah 21:3-5
- Jeremiah 23:19-20
- Jeremiah 25:37-38
- Jeremiah 30:23-24
- Jeremiah 32:31-32
- Jeremiah 32:36-37
- Jeremiah 33:4-5
- Jeremiah 36:7-8
- Jeremiah 42:18-19
- Jeremiah 44:4-6
- Jeremiah 49:37-39
- Jeremiah 51:45-46

written

Definition:

The phrase “as it is written” or “what is written” occurs frequently in the New Testament and usually refers to commands or prophecies that were written in the Hebrew scriptures.

- Sometimes “as it is written” refers to what was written in the Law of Moses.
- Other times it is a quote from what one of the prophets wrote in the Old Testament.
- This could be translated “as it is written in the Law of Moses” or “as the prophets wrote long ago” or “what it says in God’s laws that Moses wrote down long ago”.
- Another option is to keep “It is written” and give a footnote that explains what this means.

(See also: command, law, prophet, word of God)

Bible References:

- 1 John 05:13-15
- Acts 13:28-29
- Exodus 32:15-16
- John 21:24-25
- Luke 03:4
- Mark 09:11-13
- Matthew 04:5-6
- Revelation 01:1-3

Word Data:

- Strong’s:

Uses:

- Jeremiah 25:12-14
- Jeremiah 51:59-60

wrong, mistreat, hurt

Definition:

To “wrong” someone means to treat that person unjustly and dishonestly.

- The term “mistreat” means to act badly or roughly toward someone, causing physical or emotional harm to that person.
- The term “hurt” is more general and means “to cause someone harm in some way.” It often has the meaning of “physically injure.”
- Depending on the context, these terms could also be translated as “do wrong to” or, “treat unjustly” or “cause harm to” or treat in a harmful way” or “injure.”

Bible References:

- Acts 07:26-28
- Exodus 22:20-21
- Genesis 16:5-6
- Luke 06:27-28
- Matthew 20:13-14
- Psalms 071:12-13

Word Data:

- Strong’s:

Uses:

- Jeremiah 8:20-22

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 translates 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.
- In the Old Testament, when God spoke about himself, he would often use his name instead of a pronoun.
- By adding the pronoun “I” or “me,” the ULB indicates to the reader that God is the speaker.

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.
- 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.
- Introduce the quote with something like, “This is what Yahweh says.”

(Translation suggestions: How to Translate Names)

(See also: God, lord, Lord, Moses, reveal)

Bible References:

- 1 Kings 21:19-20
- 1 Samuel 16:6-7
- Daniel 09:3-4
- Ezekiel 17:24
- Genesis 02:4-6
- Genesis 04:3-5
- Genesis 28:12-13
- Hosea 11:12
- Isaiah 10:3-4
- Isaiah 38:7-8
- Job 12:9-10
- Joshua 01:8-9
- Lamentations 01:4-5
- Leviticus 25:35-38
- Malachi 03:4-5
- Micah 02:3-5
- Micah 06:3-5
- Numbers 08:9-11
- Psalm 124:1-3
- Ruth 01:19-21
- Zechariah 14:5

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."

Word Data:

- Strong's: H3050, H3068, H3069

Uses:

- Jeremiah 1:1-3

- Jeremiah 1:7-8
- Jeremiah 2:1-3
- Jeremiah 2:35-37
- Jeremiah 3:1-2
- Jeremiah 4:1-3
- Jeremiah 5:1-3
- Jeremiah 5:10-13
- Jeremiah 5:18-19
- Jeremiah 5:23-25
- Jeremiah 6:11-12
- Jeremiah 6:16-19
- Jeremiah 6:20-22
- Jeremiah 6:27-30
- Jeremiah 7:1-2
- Jeremiah 7:3-4
- Jeremiah 7:8-11
- Jeremiah 8:1-3
- Jeremiah 8:6-7
- Jeremiah 10:1-2
- Jeremiah 11:1-2
- Jeremiah 12:1-2
- Jeremiah 12:12-13
- Jeremiah 13:1-5
- Jeremiah 13:25-27
- Jeremiah 14:7-9
- Jeremiah 15:1-2
- Jeremiah 15:10-12
- Jeremiah 15:15-16
- Jeremiah 15:19-21
- Jeremiah 16:5-6
- Jeremiah 16:14-15
- Jeremiah 17:5-6
- Jeremiah 17:19-20
- Jeremiah 18:11-12
- Jeremiah 18:13-14
- Jeremiah 18:21-23
- Jeremiah 19:1-3
- Jeremiah 20:3-4
- Jeremiah 20:10-11
- Jeremiah 21:1-2
- Jeremiah 22:1-3
- Jeremiah 22:8-9
- Jeremiah 22:15-16

- Jeremiah 23:1-2
- Jeremiah 24:1-3
- Jeremiah 24:8-10
- Jeremiah 25:3-4
- Jeremiah 25:27-29
- Jeremiah 25:34-36
- Jeremiah 26:1-3
- Jeremiah 26:10-12
- Jeremiah 27:1-4
- Jeremiah 27:14-15
- Jeremiah 28:5-7
- Jeremiah 28:15-17
- Jeremiah 29:8-9
- Jeremiah 30:1-3
- Jeremiah 30:10-11
- Jeremiah 30:18-19
- Jeremiah 31:1-3
- Jeremiah 31:12
- Jeremiah 31:35-36
- Jeremiah 32:1-2
- Jeremiah 32:36-37
- Jeremiah 32:43-44
- Jeremiah 33:1-3
- Jeremiah 33:14-16
- Jeremiah 34:1-3
- Jeremiah 34:8-9
- Jeremiah 34:17-18
- Jeremiah 35:1-2
- Jeremiah 35:17
- Jeremiah 36:1-3
- Jeremiah 36:7-8
- Jeremiah 36:9-10
- Jeremiah 36:11-12
- Jeremiah 36:25-26
- Jeremiah 36:30-31
- Jeremiah 37:3-5
- Jeremiah 37:6-8
- Jeremiah 37:9-10
- Jeremiah 37:16-17
- Jeremiah 38:1-3
- Jeremiah 38:14-16
- Jeremiah 40:1-2
- Jeremiah 42:1-3

- Jeremiah 43:1-3
- Jeremiah 44:7-8
- Jeremiah 44:15-17
- Jeremiah 44:24-25
- Jeremiah 45:1-3
- Jeremiah 46:5-6
- Jeremiah 46:13-14
- Jeremiah 46:15-17
- Jeremiah 46:23-24
- Jeremiah 47:5-7
- Jeremiah 48:8-10
- Jeremiah 48:11-12
- Jeremiah 48:21-25
- Jeremiah 48:26-27
- Jeremiah 48:40-41
- Jeremiah 48:42-44
- Jeremiah 49:1-2
- Jeremiah 49:5-6
- Jeremiah 49:12-13
- Jeremiah 49:14-15
- Jeremiah 49:17-18
- Jeremiah 49:20
- Jeremiah 49:28-29
- Jeremiah 49:30-31
- Jeremiah 49:32-33
- Jeremiah 50:8-10
- Jeremiah 50:23-24
- Jeremiah 50:45-46
- Jeremiah 51:1-2
- Jeremiah 51:9-10
- Jeremiah 51:29
- Jeremiah 51:36-37
- Jeremiah 51:47-49
- Jeremiah 51:61-62
- Jeremiah 52:1-3

Yahweh of hosts, God of hosts, host of, Lord of hosts

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, authority, God, lord, Lord, Lord Yahweh Yahweh)

Bible References:

- Zechariah 13:1-2

Word Data:

- Strong’s: H430, H3068, H6635

Uses:

- Jeremiah 2:18-19
- Jeremiah 5:14-15
- Jeremiah 6:6-8
- Jeremiah 6:9-10

- Jeremiah 7:3-4
- Jeremiah 7:21-23
- Jeremiah 8:1-3
- Jeremiah 9:7-9
- Jeremiah 9:15-16
- Jeremiah 9:17-18
- Jeremiah 10:14-16
- Jeremiah 11:17
- Jeremiah 15:15-16
- Jeremiah 16:7-9
- Jeremiah 19:1-3
- Jeremiah 19:10-11
- Jeremiah 20:12-13
- Jeremiah 23:13-15
- Jeremiah 23:35-36
- Jeremiah 25:7-9
- Jeremiah 25:27-29
- Jeremiah 26:18-19
- Jeremiah 27:1-4
- Jeremiah 27:16-18
- Jeremiah 28:1-2
- Jeremiah 28:12-14
- Jeremiah 29:4-5
- Jeremiah 30:8-9
- Jeremiah 31:23-26
- Jeremiah 31:35-36
- Jeremiah 32:13-15
- Jeremiah 33:10-11
- Jeremiah 35:12-14
- Jeremiah 35:17
- Jeremiah 38:17-18
- Jeremiah 39:15-16
- Jeremiah 42:15-17
- Jeremiah 43:8-10
- Jeremiah 44:1-3
- Jeremiah 44:7-8
- Jeremiah 44:11-12
- Jeremiah 44:24-25
- Jeremiah 46:10
- Jeremiah 46:18-19
- Jeremiah 46:25-26
- Jeremiah 48:1-2
- Jeremiah 48:15-17

- Jeremiah 49:5-6
- Jeremiah 49:26-27
- Jeremiah 49:34-36
- Jeremiah 50:17-18
- Jeremiah 50:31-32
- Jeremiah 50:33-34
- Jeremiah 50:33-34
- Jeremiah 51:5-6
- Jeremiah 51:17-19
- Jeremiah 51:33
- Jeremiah 51:57-58

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: month)

Bible References:

- 2 Kings 23:31-33
- Acts 19:8-10
- Daniel 08:1-2
- Exodus 12:1-2

Word Data:

- Strong’s: H3117, H7620, H7657, H8140, H8141, G1763, G2094

Uses:

- Jeremiah 1:1-3
- Jeremiah 25:1-2
- Jeremiah 28:1-2
- Jeremiah 28:15-17
- Jeremiah 29:10-11
- Jeremiah 36:1-3
- Jeremiah 36:9-10
- Jeremiah 39:1-3
- Jeremiah 45:1-3
- Jeremiah 48:42-44

- Jeremiah 52:4-5
- Jeremiah 52:6-8
- Jeremiah 52:12-14
- Jeremiah 52:28-30
- Jeremiah 52:31

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, burden, oppress, persecute, servant)

Bible References:

- Acts 15:10-11
- Galatians 05:1-2
- Genesis 27:39-40
- Isaiah 09:4-5
- Jeremiah 27:1-4
- Matthew 11:28-30
- Philippians 04:1-3

Word Data:

- Strong’s:

Uses:

- Jeremiah 2:20-22
- Jeremiah 5:4-6
- Jeremiah 27:1-4
- Jeremiah 27:8
- Jeremiah 28:1-2
- Jeremiah 28:10-11
- Jeremiah 30:8-9

Zedekiah

Facts:

Zedekiah, son of Josiah, was the last king of Judah (597-587 B.C.). There are also several other men named Zedekiah in the Old Testament.

- King Nebuchadnezzar made Zedekiah king of Judah after capturing King Jehoiachin and taking him away to Babylon. Zedekiah later rebelled and as a result Nebuchadnezzar captured him and destroyed all of Jerusalem.
- Zedekiah, son of Kenaanah, was a false prophet during the time of King Ahab of Israel.
- A man named Zedekiah was one of those who signed an agreement to the Lord during the time of Nehemiah.

(Translation suggestions: Translate Names)

(See also: Ahab, Babylon, Ezekiel, kingdom of Israel, Jehoiachin, Jeremiah, Josiah, Judah, Nebuchadnezzar, Nehemiah)

Bible References:

- 1 Chronicles 03:15-16
- Jeremiah 37:1-2
- Jeremiah 39:1-3

Word Data:

- Strong's:

Uses:

- Jeremiah 1:1-3
- Jeremiah 21:1-2
- Jeremiah 24:8-10
- Jeremiah 27:1-4
- Jeremiah 27:12-13
- Jeremiah 28:1-2
- Jeremiah 29:1-3
- Jeremiah 29:20-21
- Jeremiah 32:1-2
- Jeremiah 34:1-3
- Jeremiah 37:1-2
- Jeremiah 37:3-5
- Jeremiah 37:16-17

- Jeremiah 37:18-20
- Jeremiah 37:21
- Jeremiah 38:4-5
- Jeremiah 38:14-16
- Jeremiah 38:24-26
- Jeremiah 39:1-3
- Jeremiah 44:29-30
- Jeremiah 49:34-36
- Jeremiah 51:59-60
- Jeremiah 52:1-3

Zephaniah

Facts:

Zephaniah, son of Cushi, was a prophet who lived in Jerusalem and prophesied during the reign of King Josiah. He lived during the same time period as Jeremiah.

- He rebuked the people of Judah for worshipping false gods. His prophecies are written in the book of Zephaniah in the Old Testament.
- There were several other men in the Old Testament named Zephaniah, most of whom were priests.

(Translation suggestions: Translate Names)

(See also: Jeremiah, Josiah, priest)

Bible References:

- 2 Kings 25:18-19
- Jeremiah 52:24-25
- Zechariah 06:9-11
- Zephaniah 01:1-3

Word Data:

- Strong's:

Uses:

- Jeremiah 21:1-2
- Jeremiah 29:24-26
- Jeremiah 29:27-29
- Jeremiah 37:3-5
- Jeremiah 52:24-25

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, David, Jerusalem, Bethlehem, Jebusites)

Bible References:

- 1 Chronicles 11:4-6
- Amos 01:1-2
- Jeremiah 51:34-35
- Psalm 076:1-3
- Romans 11:26-27

Word Data:

- Strong’s:

Uses:

- Jeremiah 3:13-15
- Jeremiah 4:4-6
- Jeremiah 4:30-31
- Jeremiah 6:1-3
- Jeremiah 8:18-19
- Jeremiah 9:19-20
- Jeremiah 14:19-20
- Jeremiah 26:18-19
- Jeremiah 30:16-17
- Jeremiah 31:4-6
- Jeremiah 31:12

- Jeremiah 50:3-5
- Jeremiah 50:27-28
- Jeremiah 51:9-10
- Jeremiah 51:24
- Jeremiah 51:34-35

translationAcademy

Abstract Nouns

This page answers the question: *What are abstract nouns and how do I deal with them in my translation?*

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 the nouns that refer to ideas. These can be attitudes, qualities, events, situations, or even 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.

Using abstract nouns allows people to express thoughts about ideas in fewer words than if they did not have those nouns. It is a way of giving names to actions or qualities so that people can talk about them as though they were things. It is like a short-cut in language. For example, in languages that use abstract nouns, people can say, "I believe in the forgiveness of sin." But if the language did not have the two abstract nouns "forgiveness" and "sin," then they would have to make a longer sentence to express the same meaning. They would have to say, for example, "I believe that God is willing to forgive people after they have sinned," using verb phrases instead of nouns for those ideas.

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 use other kinds of words such as adjectives, verbs, or adverbs to express the meaning of 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. Instead of a noun, the new phrase will use a verb, an adverb, or an adjective to express the idea of the abstract noun..

Examples of Translation Strategies Applied

1. Reword the sentence with a phrase that expresses the meaning of the abstract noun. Instead of a noun, the new phrase will use a verb, an adverb, or an adjective to express the idea 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.

Uses:

- Jeremiah 2:1-3
- Jeremiah 4:16-18
- Jeremiah 5:4-6
- Jeremiah 5:4-6
- Jeremiah 6:13-15
- Jeremiah 6:25-26
- Jeremiah 7:5-7
- Jeremiah 7:19-20
- Jeremiah 7:27-28
- Jeremiah 7:33-34
- Jeremiah 7:33-34
- Jeremiah 8:4-5
- Jeremiah 8:6-7
- Jeremiah 8:6-7
- Jeremiah 8:8-10
- Jeremiah 11:18-20
- Jeremiah 14:13-14
- Jeremiah 16:5-6
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- Jeremiah 18:21-23
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- Jeremiah 20:7-9
- Jeremiah 21:11-12
- Jeremiah 22:1-3
- Jeremiah 22:13-14
- Jeremiah 22:15-16
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- Jeremiah 23:11-12
- Jeremiah 23:25-27

- Jeremiah 25:7-9
- Jeremiah 25:10-11
- Jeremiah 25:12-14
- Jeremiah 25:34-36
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- Jeremiah 31:1-3
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- Jeremiah 32:24-25
- Jeremiah 32:31-32
- Jeremiah 33:6-9
- Jeremiah 36:32
- Jeremiah 38:27-28
- Jeremiah 42:1-3
- Jeremiah 43:1-3
- Jeremiah 43:8-10
- Jeremiah 44:7-8
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- Jeremiah 44:22-23
- Jeremiah 44:22-23
- Jeremiah 45:1-3
- Jeremiah 46:5-6
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- Jeremiah 49:17-18
- Jeremiah 49:23-25
- Jeremiah 49:32-33
- Jeremiah 50:3-5

- Jeremiah 50:6-7
- Jeremiah 50:11-13
- Jeremiah 50:27-28
- Jeremiah 51:5-6
- Jeremiah 51:24
- Jeremiah 51:25-26

Active or Passive

This page answers the question: *What do active and passive mean, and how do I translate passive sentences?*

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 receives the action. 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 to use the active form.

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.)

Reasons this is a translation issue

All languages have active forms. Some languages have passive forms, and some do not. The passive form is not used for the same purposes 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 enemy's 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. The purpose of the passive form here is to keep the focus on the king's servants and Uriah.

> 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. The purpose of the passive form here is to communicate this event from the perspective of the men of the town.

> 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)

This describes a situation in which a person ends up in the sea with a millstone around his neck. The purpose of the passive form here is to keep the focus on what happens to this person. Who does these things to the person is not important.

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. If you do this, try to keep the focus on the person receiving the action.
2. Use the same verb in an active sentence, and do not tell who or what did the action. Instead, use a generic expression like "they" or "people" or "someone."
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. If you do this, try to keep the focus on the person receiving 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.

Uses:

- Jeremiah 1:1-3
- Jeremiah 2:1-3
- Jeremiah 2:14-17
- Jeremiah 2:26-28
- Jeremiah 2:32-34
- Jeremiah 2:35-37
- Jeremiah 3:3-5
- Jeremiah 3:21-22
- Jeremiah 4:4-6
- Jeremiah 4:11-12
- Jeremiah 4:13-15
- Jeremiah 4:13-15
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- Jeremiah 52:6-8

Apostrophe

This page answers the question: *What is the figure of speech called apostrophe?*

Definition

An 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.

Description

He does this to tell his listeners his message or feelings about that person or thing in a very strong way.

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, or think that the speaker is crazy to talk to things or people who cannot hear.

Examples from the Bible

> 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 these mountains that he wanted them to have no dew or rain, he showed how sad he was.

> Jerusalem, Jerusalem, who kills the prophets and stones those sent to you. (Luke 13:34 ULB)

Jesus was expressing his feelings for the people of Jerusalem in front of his disciples and a group of Pharisees. By speaking directly to Jerusalem as though its people could hear him, Jesus showed how deeply he cared about them.

> He cried against the altar by the word of Yahweh: "Altar, altar! This is what Yahweh says, 'See, ... on you they will burn human 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. If this way of speaking would be confusing to your people, let the speaker continue speaking to the people that are listening to him as he tells them his message or feelings about the people or thing that cannot hear him.

Examples of Translation Strategies Applied

1. If this way of speaking would be confusing to your people, let the speaker continue speaking to the people that are listening to him as he tells them his message or feelings about the people or thing that cannot hear him.

    - **He cried against the altar by the word of Yahweh: "Altar, altar! This is what Yahweh says, 'See, ... on you they will burn human bones.' "** (1 Kings 13:2 ULB)
        - He said this about the altar: "This is what Yahweh says about this altar. 'See, ... they will burn people's bones on it.' "
    - **Mountains of Gilboa, let there not be dew or rain on you** (2 Samuel 1:21 ULB)
        - As for these mountains of Gilboa, let there not be dew or rain on them

Uses:

- Jeremiah 2:12-13
- Jeremiah 6:16-19
- Jeremiah 12:7-9
- Jeremiah 15:10-12
- Jeremiah 22:29-30
- Jeremiah 31:7
- Jeremiah 31:16-17
- Jeremiah 31:23-26
- Jeremiah 49:30-31
- Jeremiah 49:32-33
- Jeremiah 51:11-12
- Jeremiah 51:13-14
- Jeremiah 51:25-26

Assumed Knowledge and Implicit Information

This page answers the question: *How can I be sure that my translation communicates the assumed knowledge and implicit information along with the explicit information of the original message?*

- **Assumed knowledge** is whatever a speaker assumes his audience knows before he speaks and gives them some kind of information. The speaker gives the audience information in two ways:
- **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 or do or think about. He normally states this directly. This is **explicit information**.

The speaker assumes that his audience already knows certain things that they will need to think about in order to understand this information. Normally he does not tell people these things, because they already know 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.**

Often, the audience understands this **implicit information** by combining what they already know (**assumed knowledge**) with the **explicit information** that the speaker tells them directly.

Reasons this is a translation issue

All three kinds of information are part of the speaker's message. If one of these kinds of information is missing, then the audience will not understand the message. Because the target translation is in a language that is very different than the biblical languages and made for an audience that lives in a very different time and place than the people in the Bible, many times the **assumed knowledge** or the **implicit information** is missing from the message. In other words, modern readers do not know everything that the original speakers and hearers in the Bible knew. When these things are important for understanding the message, you can include this information in the text or in a footnote.

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. Also, 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. By saying this, they were accusing his disciples of not following the traditions, and thus not being righteous. This is **implicit information** that they wanted him to understand from what they said.

Translation Strategies

If readers have enough assumed knowledge to be able to understand the message, along with any important implicit information that goes with the explicit information, then it is good to leave that knowledge unstated and leave the implicit information implicit. If the readers do not understand the message because one of these is missing for them, then follow these strategies:

1. If readers cannot understand the message because they do not have certain assumed knowledge, then provide that knowledge as explicit information.
2. If readers cannot understand the message because they do not know certain implicit information, then state that information clearly, but try to do it in a way that does not imply that the information was new to the original audience.

Examples of Translation Strategies Applied

1. If readers cannot understand the message because they do not have certain assumed knowledge, then provide that knowledge as explicit information.

    - **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) - Assumed knowledge was that the foxes slept in their holes and birds slept in their nests.
        - Jesus said to him, "Foxes have holes to live in, and the birds of the sky have nests to live in, but the Son of Man has nowhere to lay his head and sleep."
    - **it will be more tolerable for Tyre and Sidon at the day of judgment than for you** (Matthew 11:22 ULB) - Assumed knowledge was that the people of Tyre and Sidon were very, very wicked. This can be stated explicitly.
        - ... it will be more tolerable for those cities Tyre and Sidon, whose people were very wicked, at the day of judgment than for you
            - Or:
        - ... it will be more tolerable for those wicked cities Tyre and Sidon at the day of judgment than for you
    - **Why do your disciples violate the traditions of the elders? For they do not wash their hands when they eat.** (Matthew 15:2 ULB) - Assumed knowledge was that 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, which they must do to be righteous. It was not to remove germs from their hands to avoid sickness, as a modern reader might think.
        - Why do your disciples violate the traditions of the elders? For they do not go through the ceremonial handwashing ritual of righteousness when they eat.

2. If readers cannot understand the message because they do not know certain implicit information, then state that information clearly, but try to do it in a way that does not imply that the information was new to the original audience.

    - **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 8:19, 20 ULB) - Implicit information is that Jesus himself is the Son of Man. Other implicit information is that if the scribe wanted to follow Jesus, he would have to live like Jesus without a house.
        - Jesus said to him, "Foxes have holes, and the birds of the sky have nests, but I, the Son of Man, have no home to rest in. If you want to follow me, you will live as I live."
    - **it will be more tolerable for Tyre and Sidon at the day of judgment than for you** (Matthew 11:22 ULB) - Implicit information is that God would not only judge the people; he would punish them. This can be made explicit.
        - At the day of judgment, God will punish Tyre and Sidon, cities whose people were very wicked, less severely than he will punish you

    - At the day of judgment, God will punish you more severely than Tyre and Sidon, cities whose people were very wicked.

Modern readers may not know some of the things that the people in the Bible and the people who first read it knew. This can make it hard for them to understand what a speaker or writer says, and to learn things that the speaker left implicit. Translators may need to state some things explicitly in the translation that the original speaker or writer left unstated or implicit.### Uses:

- Jeremiah 1:1-3
- Jeremiah 1:1-3
- Jeremiah 2:4-6
- Jeremiah 2:23-25
- Jeremiah 2:26-28
- Jeremiah 2:29-31
- Jeremiah 2:32-34
- Jeremiah 2:35-37
- Jeremiah 2:35-37
- Jeremiah 3:23-25
- Jeremiah 4:21-22
- Jeremiah 4:30-31
- Jeremiah 5:10-13
- Jeremiah 5:10-13
- Jeremiah 5:10-13
- Jeremiah 5:14-15
- Jeremiah 5:18-19
- Jeremiah 5:20-22
- Jeremiah 5:23-25
- Jeremiah 5:30-31
- Jeremiah 5:30-31
- Jeremiah 5:30-31
- Jeremiah 5:30-31
- Jeremiah 6:1-3
- Jeremiah 6:1-3
- Jeremiah 6:1-3
- Jeremiah 6:4-5
- Jeremiah 6:4-5
- Jeremiah 6:4-5
- Jeremiah 6:16-19
- Jeremiah 6:16-19
- Jeremiah 6:20-22
- Jeremiah 6:20-22
- Jeremiah 6:23-24
- Jeremiah 6:27-30
- Jeremiah 6:27-30

- Jeremiah 7:3-4
- Jeremiah 7:16-18
- Jeremiah 7:31-32
- Jeremiah 8:6-7
- Jeremiah 8:6-7
- Jeremiah 8:6-7
- Jeremiah 8:18-19
- Jeremiah 9:17-18
- Jeremiah 9:23-24
- Jeremiah 9:25
- Jeremiah 10:11-13
- Jeremiah 10:23-25
- Jeremiah 12:7-9
- Jeremiah 13 General Notes
- Jeremiah 13:18-19
- Jeremiah 13:20-21
- Jeremiah 14:4-6
- Jeremiah 14:7-9
- Jeremiah 14:13-14
- Jeremiah 14:17-18
- Jeremiah 15 General Notes
- Jeremiah 15:1-2
- Jeremiah 15:1-2
- Jeremiah 15:1-2
- Jeremiah 15:3-4
- Jeremiah 15:3-4
- Jeremiah 15:8-9
- Jeremiah 15:8-9
- Jeremiah 15:10-12
- Jeremiah 15:15-16
- Jeremiah 17:15-16
- Jeremiah 18:18-20
- Jeremiah 20 General Notes
- Jeremiah 22:1-3
- Jeremiah 22:29-30
- Jeremiah 23:5-6
- Jeremiah 23:7-8
- Jeremiah 23:21-22
- Jeremiah 23:25-27
- Jeremiah 25:5-6
- Jeremiah 25:7-9
- Jeremiah 26:1-3
- Jeremiah 27:5-7

- Jeremiah 29:4-5
- Jeremiah 29:12-14
- Jeremiah 29:27-29
- Jeremiah 30:10-11
- Jeremiah 31:15
- Jeremiah 31:23-26
- Jeremiah 33:10-11
- Jeremiah 33:12-13
- Jeremiah 34 General Notes
- Jeremiah 37:9-10
- Jeremiah 37:18-20
- Jeremiah 39:11-14
- Jeremiah 39:11-14
- Jeremiah 40 General Notes
- Jeremiah 41:8-9
- Jeremiah 41:17-18
- Jeremiah 42:20-22
- Jeremiah 43 General Notes
- Jeremiah 43:11-13
- Jeremiah 44:15-17
- Jeremiah 44:15-17
- Jeremiah 44:22-23
- Jeremiah 47:5-7
- Jeremiah 48:6-7
- Jeremiah 48:8-10
- Jeremiah 48:11-12
- Jeremiah 48:33
- Jeremiah 48:45
- Jeremiah 48:46-47
- Jeremiah 49:14-15
- Jeremiah 49:16
- Jeremiah 50 General Notes
- Jeremiah 50:11-13
- Jeremiah 50:14-15
- Jeremiah 50:19-20
- Jeremiah 50:21-22
- Jeremiah 50:27-28
- Jeremiah 50:29-30
- Jeremiah 50:31-32
- Jeremiah 50:41-42

Background Information

This page answers the question: *What is background information, and how can I show that some information is background information?*

Description

When people tell a story, they normally tell the events in the order that they happened. This sequence of events makes up the storyline. The storyline is full of action verbs that move the story along in time. But sometimes a writer may take a break from the storyline and give some information to help his listeners understand the story better. This type of information is called **background information.** 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.

Example - 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 heard a wild pig. The pig ran, but they managed to shoot the pig and kill 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.

Background information often tells about something that had happened earlier or something that would happen much later. Examples of these are "their village was going to have 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.

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."

Background information can also be marked with words that tell the reader that this information is not part of the event line of the story. In this story, some of these words are "because," "once," and "had."

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

- Languages have different ways of marking background information and storyline information.
- Translators need to know the order of the events in the Bible, which information is background information, and which is storyline information.
- Translators will need to translate the story in a way that marks the background information in a way that their own readers will understand the order of events, which information is background information, and which is storyline information.

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 how people tell stories in your language. Observe how your language marks background information. You may need to write down some stories in order to study this. Observe what kind of verbs your language uses for background information and what kinds of words or other markers signal that something is background information. Do these same things when you translate, so that your translation is clear and natural and people can understand it easily.

1. Use your language's way of showing that certain information is background information.
2. Reorder the information so 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 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."

Uses:

- Jeremiah 24:1-3
- Jeremiah 34:8-9
- Jeremiah 34:17-18
- Jeremiah 37:3-5
- Jeremiah 38:7-9
- Jeremiah 39:15-16
- Jeremiah 41:8-9
- Jeremiah 41:15-16
- Jeremiah 49:28-29

Biblical Distance

This page answers the question: *How can I translate the lengths and distances that are in the Bible?*

Description

The following terms are the most common measures for distance or length that were originally used in the Bible. Most of these are based on the sizes of the hand and forearm.

- The **handbreadth** was the width of the palm of a man's hand.
- The **span** or handspan was the width of a man's hand with the fingers spread out.
- The **cubit** was the length of a man's forearm, from the elbow to the tip of the longest finger.
- The **"long" cubit** is used only in Ezekiel 40-48. It is the length of a normal cubit plus a span.
- The **stadium** (plural, **stadia**) referred to a certain footrace that was about 185 meters in length. Some older English versions translated this word as "furlong", which referred to the average length of a plowed field.

The metric values in the table below are close but not exactly equal to the biblical measures. The biblical measures probably differed in exact length from time to time and place to place. The equivalents below are an attempt to give an average measurement.

| Original Measure | Metric Measure | | ——— | ——— | | handbreadth | 8 centimeters | | span | 23 centimeters | | cubit | 46 centimeters | | "long" cubit | 54 centimeters | | stadia | 185 meters |

Translation Principles

1. 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.
2. Using modern measures can help readers understand the text more easily.
3. Whatever measure you use, it would be good, if possible, to tell about the other kind of measure in the text or a footnote.
4. If you do not use the Biblical measures, try not to give the readers the idea that the measurements are exact. For example, if you translate one cubit as ".46 meters" or even as "46 centimeters," readers might think that the measurement is exact. It would be better to say "half a meter," "45 centimeters," or "50 centimeters."
5. Sometimes it can be helpful to use the word "about" to show that a measurement is not exact. For example, Luke 24:13 says that Emmaus was sixty stadia from Jerusalem. This can be translated as "about ten kilometers" from Jerusalem.
6. When God tells people how long something should be, and when people make things according to those lengths, do not use "about" in the translation. Otherwise it will give the impression that God did not care exactly how long something should be.

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 Exodus 25:10 below.

- **They are to make an ark of acacia wood. Its length must be two and a half cubits; its width will be one cubit and a half; and its height will be one cubit and a half.** (Exodus 25:10 ULB)
- Use the measurements given in 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)
    - ”They are to make an ark of acacia wood. Its length must be two and a half kubits; its width will be one kubit and a half; and its height will be one kubit and a half.”
- 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.
    - ”They are to make an ark of acacia wood. Its length must be one meter; its width will be two thirds of a meter; and its height will be two thirds of a meter.”
- 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 example, if you measure things using the standard foot length, you could translate it as below.
    - ”They are to make an ark of acacia wood. Its length must be 3 3/4 feet; its width will be 2 1/4 feet; and its height will be 2 1/4 feet.”
- 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.
    - ”They are to make an ark of acacia wood. Its length must be two and a half cubits (one meter); its width will be one cubit and a half (two thirds of a meter); and its height will be one cubit and a half (two thirds of a meter).”

- 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 notes.
    - ”They are to make an ark of acacia wood. Its length must be one meter[1]; its width will be two thirds of a meter [2]; and its height will be two thirds of a meter.” The footnotes would look like:
        - [1] two and a half cubits
        - [2] one cubit and a half

Uses:

- Jeremiah 52:20-21
- Jeremiah 52:22-23

Biblical Money

This page 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 and would give a certain weight of that metal in order to buy things. Later people started to make coins that each contained a standard amount of a certain metal. 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)
- 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)
- 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)
- 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.”
- 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
- 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.

Uses:

- Jeremiah 32:8-9

Connecting Words

This page answers the question: *What are connecting words for, and how do I translate them?*

Description

Connecting words show how thoughts are related to other thoughts. They are also called **conjunctions**. This page is about connecting words that connect statements and groups of statements to others. Some examples of connecting words are: and, but, for, so, therefore, now, if, if only, since, then, when, while, whenever, because, yet, unless.

- It was raining, so I opened my umbrella.
- It was raining, but I did not have an umbrella. So I got very wet.

Sometimes people might not use a connecting word because they expect the readers to understand the relationship between the thoughts because of the context.

- It was raining. I did not have an umbrella. I got very wet.

Reason this is a translation issue

- Translators need to understand the meaning of a connecting word in the Bible and the relationship between the thoughts it is connecting.
- Each language has its own ways of showing how thoughts are related.
- Translators need to know how to help their readers understand the relationship between the thoughts in a way that is natural in their language.

Translation Principles

- Translators need to translate in a way that readers can understand the same relationship between thoughts that the original readers would have understood.
- Whether or not a connecting word is used is not as important as readers being able to understand the relationship between the ideas.

Examples from the Bible

> I did not immediately consult with flesh and blood, nor did I go up to Jerusalem to those who had become apostles before me, but instead I went to Arabia and then returned to Damascus. Then after three years I went up to Jerusalem to visit Cephas, and I stayed with him fifteen days. (Galatians 1:16-18 ULB)

The word “but” introduces something that contrasts with what was said before. The contrast here is between what Paul did not do with what he did do. Here the word “then” introduces something Paul did after he returned to Damascus.

> Therefore whoever breaks the least one of these commandments and teaches others to do so, will be called least in the kingdom of heaven. But whoever keeps them and teaches them will be called great in the kingdom of heaven. (Matthew 5:19 ULB)

The word "Therefore" links this section with the section before it, signalling that the section that came before gave the reason for this section. "Therefore" usually links sections larger than one sentence. The word "and" links only two actions within the same sentence, that of breaking commandments and teaching others. In this verse the word "But" contrasts what one group of people will be called in God's kingdom with what another group of people will be called.

> We do not place a stumbling block in front of anyone, for we do not wish our ministry to be brought into disrepute. Instead, we prove ourselves by all our actions, that we are God's servants. (2 Corinthians 6:3-4 ULB)

Here the word "for" connects what follows as the reason for what came before; the reason that Paul does not place stumbling blocks is that he does not want his ministry brought into disrepute. "Instead" contrasts what Paul does (proving by his actions that he is God's servant) with what he said he does not do (placing stumbling blocks).

Translation Strategies

If the way the relationship between thoughts is shown in the ULB would be natural and give the right meaning in your language, then consider using it. If not, here are some other options.

1. Use a connecting word (even if the ULB does not use one).
2. Do not use a connecting word if it would be odd to use one and people would understand the right relationship between the thoughts without it.
3. Use a different connecting word.

Examples of Translation Strategies Applied

1) Use a connecting word (even if the ULB does not use one).

- **Jesus said to them, "Come after me, and I will make you become fishers of men." Immediately they left the nets and went after him.** (Mark 1:17-18 ULB) - They followed Jesus because he told them to. Some translators may want to mark this with "so."
    - Jesus said to them, "Come after me, and I will make you become fishers of men." So immediately they left the nets and went after him.

2) Do not use a connecting word if it would be odd to use one and people would understand the right relationship between the thoughts without it.

- **Therefore whoever breaks the least one of these commandments and teaches others to do so, will be called least in the kingdom of heaven. But whoever keeps them and teaches them will be called great in the kingdom of heaven.** (Matthew 5:19 ULB) -

Some languages would prefer not to use connecting words here, because the meaning is clear without them and using them would be unnatural. They might translate like this:

- Therefore whoever breaks the least one of these commandments, teaching others to do so as well, will be called least in the kingdom of heaven. Whoever keeps them and teaches them will be called great in the kingdom of heaven.
- **I did not immediately consult with flesh and blood, nor did I go up to Jerusalem to those who had become apostles before me, but instead I went to Arabia and then returned to Damascus. Then after three years I went up to Jerusalem to visit Cephas, and I stayed with him fifteen days.** (Galatians 1:16-18 ULB) -

Some languages might not need the words “but” or “then” here.

- I did not immediately consult with flesh and blood, nor did I go up to Jerusalem to those who had become apostles before me. Instead I went to Arabia and then returned to Damascus. After three years I went up to Jerusalem to visit Cephas, and I stayed with him fifteen days.

3) Use a different connecting word.

- **Therefore whoever breaks the least one of these commandments and teaches others to do so, will be called least in the kingdom of heaven. But whoever keeps them and teaches them will be called great in the kingdom of heaven.** (Matthew 5:19 ULB) Instead of a word like “therefore,” a language might need a phrase to indicate that there was a section before it that gave the reason for the section that follows. Also, the word “but” is used here because of the contrast between the two groups of people. But in some languages, the word “but” would show that what comes after it is surprising because of what came before it. So “and” might be clearer for those languages.
    - Because of that, whoever breaks the least one of these commandments and teaches others to do so, will be called least in the kingdom of heaven. And whoever keeps them and teaches them will be called great in the kingdom of heaven.
- **Since the captain could not tell anything because of all the noise, he ordered that Paul be brought into the fortress.** (Acts 21:34 ULB) - Instead of starting the first part of the sentence with “since,” some translators might prefer to start the second part of the sentence with “so” to show the same relationship.
    - ”The captain could not tell anything because of all the noise, so he ordered that Paul be brought into the fortress.”

Uses:

- Jeremiah 49:37-39

Direct and Indirect Quotations

This page answers the question: *What are direct and indirect quotations?*

Description

There are two kinds of quotations: direct quotation and indirect quotation.

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 reporting John's words, uses the word "I" in the quotation to refer to John. To show that these are John's exact words, many languages put the words between quotation marks:"".

- 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," to replace the future tense indicated by "will."

- John said that he did not know at what time he would arrive.

Why this is a translation issue

In some languages, reported speech can be expressed by either direct or indirect quotations. In other languages, it is more natural to use one rather than the other, or there is a certain meaning implied by using one rather than the other. So for each quotation, translators need to decide whether it is best to translate it as a direct quotation or an indirect quotation.

Examples from the Bible

The verses in the examples below contain 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. If the kind of quote used in that context is not natural for your language, follow these strategies.

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 to show himself to the priest and to 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 instructed him, "Tell no one. Just 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."

You may also want to watch the video at http://ufw.io/figs_quotations.## Uses:

- Jeremiah 32:6-7
- Jeremiah 49:3-4

Double Negatives

This page answers the question: *What are double negatives?*

A double negative occurs when a clause has two words that each express the meaning of "not." 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

Negative words are words that have in them the meaning "not." Examples are "no," "not," "none," "no one," "nothing," "nowhere," "never," "nor," "neither," and "without." Also, some words have prefixes or suffixes that mean "not" such as the underlined parts of these words: "unhappy," "impossible," and "useless."

A double negative occurs when a sentence has two words that each 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." The two negatives are seen as in agreement with each other, and the sentence means, "I did not see anyone."
- In some languages, a second negative cancels the first one, creating a positive sentence. So, "He is not unintelligent" means "He is intelligent."
- In some languages the double negative creates a positive sentence, but it is a weak statement. So, "He is not unintelligent" means, "He is somewhat intelligent."
- In some languages, such as the languages of the Bible, the double negative can create a positive sentence, and often strengthens the statement. So, "He is not unintelligent" can mean "He is intelligent" or "He is very intelligent."

To translate sentences with double negatives accurately and clearly in your language, you need to know both 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 purpose of a double negative in the Bible is simply to make a positive statement, and if it would not do that in your language, remove the two negatives so that it is positive.
2. If the purpose of a double negative in the Bible is to make a strong positive statement, and if it would not do that in your language, 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 purpose of a double negative in the Bible is simply to make a positive statement, and if it would not do that in your language, remove the two negatives so that it is positive.

    - **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 purpose of a double negative in the Bible is to make a strong positive statement, and if it would not do that in your language, remove the two negatives and put in a strengthening word or phrase such as “very” or “surely.”

    - **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.”

Uses:

- Jeremiah 30:10-11
- Jeremiah 46:27-28
- Jeremiah 49:34-36

Doublet

This page answers the question: *What are doublets and how can I translate them?*

Description

We are using the word "doublet" to refer to two words or very short phrases that mean the same thing or very close to the same thing and that are used together. 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 only in certain situations, so a doublet might not make sense in their language in some verses. In either case, translators may need to find some other way to express the meaning expressed by the doublet.

Examples from the Bible

> King David was old and advanced in years. (1 Kings 1:1 ULB)

The underlined words mean the same thing. Together they mean 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 one of your language's ways 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 …”

Uses:

- Jeremiah 1:9-10
- Jeremiah 3:16
- Jeremiah 4:4-6
- Jeremiah 4:11-12
- Jeremiah 5:14-15
- Jeremiah 7:19-20
- Jeremiah 7:24-26
- Jeremiah 7:29-30
- Jeremiah 7:33-34
- Jeremiah 8:6-7
- Jeremiah 9:10-12
- Jeremiah 10:8-10
- Jeremiah 14:1-3
- Jeremiah 15:8-9
- Jeremiah 15:10-12
- Jeremiah 15:10-12
- Jeremiah 15:13-14
- Jeremiah 15:19-21
- Jeremiah 16:19-21
- Jeremiah 16:19-21
- Jeremiah 17:3-4
- Jeremiah 17:5-6
- Jeremiah 17:21-23

- Jeremiah 18:5-8
- Jeremiah 18:9-10
- Jeremiah 18:11-12
- Jeremiah 20:7-9
- Jeremiah 20:7-9
- Jeremiah 20:16-18
- Jeremiah 21:3-5
- Jeremiah 21:3-5
- Jeremiah 21:6-7
- Jeremiah 22:8-9
- Jeremiah 22:13-14
- Jeremiah 22:15-16
- Jeremiah 23:1-2
- Jeremiah 23:3-4
- Jeremiah 23:3-4
- Jeremiah 23:7-8
- Jeremiah 23:25-27
- Jeremiah 24:8-10
- Jeremiah 25:5-6
- Jeremiah 25:12-14
- Jeremiah 26:13-15
- Jeremiah 26:13-15
- Jeremiah 26:13-15
- Jeremiah 27:5-7
- Jeremiah 31:18-20
- Jeremiah 32:16-18
- Jeremiah 32:19-21
- Jeremiah 32:19-21
- Jeremiah 32:31-32
- Jeremiah 32:36-37
- Jeremiah 32:41-42
- Jeremiah 33:4-5
- Jeremiah 33:14-16
- Jeremiah 42:4-6
- Jeremiah 42:11-12
- Jeremiah 42:18-19
- Jeremiah 44:4-6
- Jeremiah 44:4-6
- Jeremiah 46:5-6
- Jeremiah 47:3-4
- Jeremiah 48:3-5
- Jeremiah 48:15-17
- Jeremiah 50:3-5

- Jeremiah 50:11-13
- Jeremiah 50:11-13
- Jeremiah 50:11-13
- Jeremiah 50:16
- Jeremiah 50:19-20
- Jeremiah 50:27-28
- Jeremiah 50:29-30
- Jeremiah 50:31-32
- Jeremiah 50:38-40
- Jeremiah 50:38-40

Ellipsis

This page answers the question: *What is ellipsis?*

Description

Ellipsis is what happens when 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. 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 by filling in the action from the previous clause.

Reason this is a translation issue

Readers who see incomplete sentences or phrases may not know what the missing information is if they do not use ellipsis in their language.

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 and not directly ask Jesus for healing. He knew that Jesus would understand that the only way he could receive his sight would be for Jesus to heal him.

> He makes Lebanon skip like a calf and Sirion like a young ox. (Psalm 29:6 ULB)

The writer wants his words to be few and to make good poetry. He did not say that Yahweh makes Sirion skip like a young ox because he knew that his readers could fill in the information themselves.

Translation Strategies

If ellipsis would be natural and give the right meaning in your language, consider using it. If not, here is another option:

1. Add the missing words to the incomplete phrase or sentence.

Examples of Translation Strategies Applied

1. Add the missing words to the incomplete phrase or sentence.
    - **... the wicked will not stand in the judgment, nor sinners in the assembly of the righteous.** (Psalm 1:5)
        - ... the wicked will not stand in the judgment, and sinners will not stand in the assembly of the righteous
    - **... when the blind man was near, Jesus asked him, "What do you want me to do for you?" He said, "Lord, that I might receive my sight."** (Luke 18:40-41)
        - ... when the blind man was near, Jesus asked him, "What do you want me to do for you?" He said, "Lord, I want you to heal me that I might receive my sight."
    - **He makes Lebanon skip like a calf and Sirion like a young ox.** (Psalm 29:6)
        - He makes Lebanon skip like a calf, and he makes Sirion skip like a young ox.

Uses:

- Jeremiah 2:32-34
- Jeremiah 2:35-37
- Jeremiah 3:21-22
- Jeremiah 4:19-20
- Jeremiah 6:11-12
- Jeremiah 6:11-12
- Jeremiah 6:20-22
- Jeremiah 9:15-16
- Jeremiah 9:19-20
- Jeremiah 9:23-24
- Jeremiah 12:5-6
- Jeremiah 13:12-14
- Jeremiah 13:22-24
- Jeremiah 14:19-20
- Jeremiah 17:19-20
- Jeremiah 18:18-20
- Jeremiah 18:21-23
- Jeremiah 18:21-23
- Jeremiah 19:6-9
- Jeremiah 19:12-13
- Jeremiah 22:4-5
- Jeremiah 22:17-19
- Jeremiah 36:16-19
- Jeremiah 40:15-16
- Jeremiah 45:1-3
- Jeremiah 46:1-4

- Jeremiah 46:7-9
- Jeremiah 49:14-15

Euphemism

This page answers the question: *What is a Euphemism?*

Description

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.

Definition

> ... 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 a 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

Different languages use different euphemisms. If the target language does not use the same euphemism as in the source language, readers may not understand what it means and they 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 did not say specifically** what Saul did or what he left in the cave.

> Mary said to the angel, "How will this happen, since I have not slept with any man?" (Luke 1:34 ULB)

In order **to be polite**, Mary uses a euphemism to say that she has never had sexual intercourse with a man.

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 dig a hole"
  - "...where there was a cave. Saul went into the cave to have some time alone"
- **Mary said to the angel, "How will this happen, since I have not slept with any man?"** (Luke 1:34 ULB)
  - Mary said to the angel, "How will this happen, since I do not know a man?" - (This is the euphemism used in the original Greek)

2) State the information plainly without a euphemism if it would not be offensive.

- **they found Saul and his sons fallen on Mount Gilboa.** (1 Chronicles 10:8 ULB)
  - "they found Saul and his sons dead on Mount Gilboa."

Uses:

- Jeremiah 13:22-24
- Jeremiah 14:10-12
- Jeremiah 15:15-16
- Jeremiah 16:1-4
- Jeremiah 29:22-23
- Jeremiah 30:10-11
- Jeremiah 34:20-22
- Jeremiah 39:17-18
- Jeremiah 47:5-7
- Jeremiah 51:38-40
- Jeremiah 51:57-58

Exclamations

This page answers the question: *What are ways of translating exclamations?*

Description

Exclamations are words or sentences that show strong feeling such as surprise, joy, fear, or anger. In the ULB and UDB, they usually have an exclamation mark (!) at the end. The mark shows that it is an exclamation. The situation and the meaning of what the people say helps us understand what feelings they were expressing. In the example below from Matthew 8, the speakers were terribly afraid. In the example from Matthew 9, the speakers were amazed, because something happened that they had never seen before.

> Save us, Lord; we are about to die! (Matthew 8:25 ULB)
>
> When the demon had been driven out, the mute man spoke. The crowds were astonished and said, “This has never been seen before in Israel!” (Matthew 9:33 ULB)

Reason this is a translation issue

Languages have different ways of showing that a sentence communicates strong emotion.

Examples from the Bible

Some exclamations have a word that shows feeling. The sentences below have “Oh” and “Ah.” The word “oh” here shows the speaker’s amazement.

> Oh, the depth of the riches both of the wisdom and the knowledge of God! (Romans 11:33 ULB)

The word “Ah” below shows that Gideon was very frightened.

> Gideon understood that this was the angel of Yahweh. Gideon said, ”Ah, Lord Yahweh! For I have seen the angel of Yahweh face to face!” (Judges 6:22 ULB)

Some exclamations start with a question word such as “how” or “why,” even though they are not questions. The sentence below shows that the speaker is amazed at how unsearchable God’s judgments are.

> How unsearchable are his judgments, and his ways beyond discovering! (Romans 11:33 ULB)

Some exclamations in the Bible do not have a main verb. The exclamation below shows that the speaker is disgusted with the person he is speaking to.

> You worthless person! (Matthew 5:22 ULB)

Translation Strategies

1. If an exclamation in your language needs a verb, add one. Often a good verb is “is” or “are.”
2. Use an exclamation word from your language that shows the strong feeling.
3. Translate the exclamation word with a sentence that shows the feeling.
4. Use a word that emphasizes the part of the sentence that brings about the strong feeling.
5. If the strong feeling is not clear in the target language, then tell how the person felt.

Examples of Translation Strategies Applied

1. If an exclamation in your language needs a verb, add one. Often a good verb is “is” or “are.”

    - **You worthless person!** (Matthew 5:22 ULB)
        - ”You are such a worthless person!”
    - **Oh, the depth of the riches both of the wisdom and the knowledge of God!** (Romans 11:33 ULB)
        - ”Oh, the riches of the wisdom and the knowledge of God are so deep!”

2. Use an exclamation word from your language that shows the strong feeling. The word “wow” below shows that they were astonished. The expression “Oh no” shows that something terrible or frightening has happened.

    - **They were absolutely astonished, saying, “He has done everything well. He even makes the deaf to hear and the mute to speak.”** (Mark 7:36 ULB)
        - “They were absolutely astonished, saying, ”Wow! He has done everything well. He even makes the deaf to hear and the mute to speak.” ”
    - **Ah, Lord Yahweh! For I have seen the angel of Yahweh face to face!** (Judges 6:22 ULB)
        - ”**Oh no**, Lord Yahweh! I have seen the angel of Yahweh face to face!”

3. Translate the exclamation word with a sentence that shows the feeling.

    - **Ah, Lord Yahweh! For I have seen the angel of Yahweh face to face!** (Judges 6:22 ULB)
        - Lord Yahweh, what will happen to me? For I have seen the angel of Yahweh face to face!”
        - Help, Lord Yahweh! For I have seen the angel of Yahweh face to face!

4. Use a word that emphasizes the part of the sentence that brings about the strong feeling.

    - **How unsearchable are his judgments, and his ways beyond discovering!** (Romans 11:33 ULB)
        - ”His judgements are so unsearchable and his ways are far beyond discovering!”

5. If the strong feeling is not clear in the target language, then tell how the person felt.

- **Gideon understood that this was the angel of Yahweh. Gideon said, "Ah, Lord Yahweh! For I have seen the angel of Yahweh face to face!"** (Judges 6:22 ULB)
    - "Gideon understood that this was the angel of Yahweh. He was terrified and said, "Ah, Lord Yahweh! I have seen the angel of Yahweh face to face!" (Judges 6:22 ULB)

Uses:

- Jeremiah 3:19-20
- Jeremiah 48:38-39

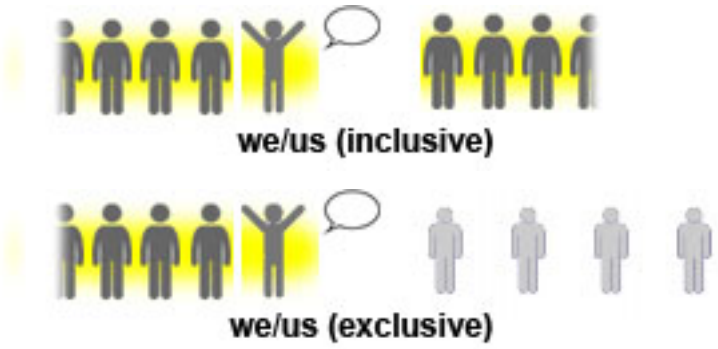
Exclusive and Inclusive "We"

This page answers the question: *What is exclusive and inclusive "we"?*

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. 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. Translators whose language has separate exclusive and inclusive forms for these words will need to understand what the speaker meant so that they can decide which form to use.

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 that they can decide which form of "we" to use.

Examples from the Bible

> They said, "We have no more than five loaves of bread and two fish, unless we went and bought food for all this crowd of people." (Luke 9:13 ULB)

In the first clause, the disciples are telling Jesus how much food they have among them, so this "we" could be the inclusive form or the exclusive form. In the second clause, the disciples are talking about some of them going to buy food, so that "we" would be the exclusive form, since Jesus would not go to buy food.

> 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.

> ... 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, so this would be the inclusive form.

Uses:

- Jeremiah 9:17-18

First, Second, or Third Person

This page 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?*

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

- **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.

Reason this is a Translation Issue

Sometimes in the Bible a speaker used the third person to refer to himself or to 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 used 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 third person phrase along with the pronoun “I” or “you.”
2. Simply use the first person (“I”) or second person (“you”) instead of the third person.

Examples of Translation Strategies Applied

1. Use 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”) instead of the third person.
    - **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.

Uses:

- Jeremiah 1:7-8
- Jeremiah 1:17-19
- Jeremiah 2:1-3
- Jeremiah 2:9-11
- Jeremiah 2:9-11
- Jeremiah 2:12-13
- Jeremiah 2:14-17
- Jeremiah 2:20-22

- Jeremiah 2:29-31
- Jeremiah 3:1-2
- Jeremiah 3:8-10
- Jeremiah 3:11-12
- Jeremiah 3:13-15
- Jeremiah 3:16
- Jeremiah 3:19-20
- Jeremiah 4:1-3
- Jeremiah 4:1-3
- Jeremiah 4:1-3
- Jeremiah 4:9-10
- Jeremiah 4:16-18
- Jeremiah 5:7-9
- Jeremiah 5:10-13
- Jeremiah 5:14-15
- Jeremiah 5:18-19
- Jeremiah 5:20-22
- Jeremiah 5:23-25
- Jeremiah 5:26-29
- Jeremiah 6:11-12
- Jeremiah 7:8-11
- Jeremiah 7:12-15
- Jeremiah 7:29-30
- Jeremiah 7:31-32
- Jeremiah 8:1-3
- Jeremiah 8:1-3
- Jeremiah 8:11-13
- Jeremiah 8:16-17
- Jeremiah 9:4-6
- Jeremiah 9:7-9
- Jeremiah 9:21-22
- Jeremiah 9:23-24
- Jeremiah 9:25
- Jeremiah 12:16-17
- Jeremiah 13:8-11
- Jeremiah 13:12-14
- Jeremiah 13:25-27
- Jeremiah 15:3-4
- Jeremiah 15:5-7
- Jeremiah 15:8-9
- Jeremiah 15:19-21
- Jeremiah 16:5-6
- Jeremiah 16:10-11

- Jeremiah 16:14-15
- Jeremiah 16:16-18
- Jeremiah 17:24-25
- Jeremiah 18:5-8
- Jeremiah 19:6-9
- Jeremiah 19:10-11
- Jeremiah 19:12-13
- Jeremiah 21:6-7
- Jeremiah 21:8-10
- Jeremiah 21:13-14
- Jeremiah 22:4-5
- Jeremiah 22:15-16
- Jeremiah 22:24-26
- Jeremiah 23:1-2
- Jeremiah 23:3-4
- Jeremiah 23:5-6
- Jeremiah 23:7-8
- Jeremiah 23:11-12
- Jeremiah 23:23-24
- Jeremiah 23:28-30
- Jeremiah 23:31-32
- Jeremiah 23:33-34
- Jeremiah 25:7-9
- Jeremiah 25:12-14
- Jeremiah 25:30-31
- Jeremiah 27:8
- Jeremiah 27:9-11
- Jeremiah 27:14-15
- Jeremiah 27:16-18
- Jeremiah 27:21-22
- Jeremiah 28:3-4
- Jeremiah 28:15-17
- Jeremiah 29:8-9
- Jeremiah 29:10-11
- Jeremiah 29:12-14
- Jeremiah 29:18-19
- Jeremiah 29:22-23
- Jeremiah 29:30-32
- Jeremiah 29:30-32
- Jeremiah 30:1-3
- Jeremiah 30:8-9
- Jeremiah 30:10-11
- Jeremiah 30:16-17

- Jeremiah 30:20-22
- Jeremiah 31:1-3
- Jeremiah 31:13-14
- Jeremiah 31:16-17
- Jeremiah 31:18-20
- Jeremiah 31:27-28
- Jeremiah 31:31-32
- Jeremiah 31:33-34
- Jeremiah 31:35-36
- Jeremiah 31:37
- Jeremiah 31:38-40
- Jeremiah 32:1-2
- Jeremiah 32:3-5
- Jeremiah 32:3-5
- Jeremiah 32:6-7
- Jeremiah 32:8-9
- Jeremiah 32:26-28
- Jeremiah 32:29-30
- Jeremiah 32:43-44
- Jeremiah 33:1-3
- Jeremiah 33:14-16
- Jeremiah 33:19-22
- Jeremiah 33:23-24
- Jeremiah 34:1-3
- Jeremiah 34:4-5
- Jeremiah 34:17-18
- Jeremiah 34:20-22
- Jeremiah 35:1-2
- Jeremiah 35:12-14
- Jeremiah 35:12-14
- Jeremiah 35:18-19
- Jeremiah 36:1-3
- Jeremiah 36:4-6
- Jeremiah 36:9-10
- Jeremiah 36:25-26
- Jeremiah 36:27-29
- Jeremiah 36:32
- Jeremiah 39:17-18
- Jeremiah 42:11-12
- Jeremiah 44:9-10
- Jeremiah 44:29-30
- Jeremiah 45:4-5
- Jeremiah 46:5-6

- Jeremiah 46:10
- Jeremiah 46:18-19
- Jeremiah 46:23-24
- Jeremiah 48:11-12
- Jeremiah 48:15-17
- Jeremiah 48:21-25
- Jeremiah 48:30-32
- Jeremiah 48:34-35
- Jeremiah 48:38-39
- Jeremiah 48:42-44
- Jeremiah 48:46-47
- Jeremiah 49:1-2
- Jeremiah 49:5-6
- Jeremiah 49:7-8
- Jeremiah 49:12-13
- Jeremiah 49:16
- Jeremiah 49:19
- Jeremiah 49:26-27
- Jeremiah 49:30-31
- Jeremiah 49:32-33
- Jeremiah 49:32-33
- Jeremiah 49:37-39
- Jeremiah 50:3-5
- Jeremiah 50:8-10
- Jeremiah 50:21-22
- Jeremiah 50:29-30
- Jeremiah 50:31-32
- Jeremiah 50:35-37
- Jeremiah 50:38-40
- Jeremiah 50:44
- Jeremiah 51:24
- Jeremiah 51:25-26
- Jeremiah 51:38-40
- Jeremiah 51:47-49
- Jeremiah 51:52-53

Forms of You

This page answers the question: *What are the different forms of you?*

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.

You may also want to watch the video at http://ufw.io/figs_younum.

Sometimes in the Bible a speaker uses a singular form of "you" even though he is speaking to a crowd.

- Singular Pronouns that Refer to Groups

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.

You may also want to watch the video at http://ufw.io/figs_youform.

For help with translating these, we suggest you read:

- Forms of "You" - Formal or Informal

Uses:

- Jeremiah 16:7-9
- Jeremiah 22:22-23
- Jeremiah 23:33-34
- Jeremiah 23:33-34
- Jeremiah 23:37-40
- Jeremiah 23:37-40
- Jeremiah 27:12-13
- Jeremiah 31:16-17
- Jeremiah 32:3-5
- Jeremiah 32:36-37
- Jeremiah 32:43-44
- Jeremiah 36:16-19
- Jeremiah 37:6-8

- Jeremiah 38:20-21
- Jeremiah 49:12-13

Generic Noun Phrases

This page answers the question: *What are generic noun phrases and how can I translate them?*

Description

Generic noun phrases refer 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

> 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.

> 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)

2. Use the word “a” in the noun phrase.

    - **People curse the man who refuses to sell them grain.** (Proverbs 11:26 ULB)
        - ”People curse a man who refuses to sell them grain”

3. Use the word “any, as in ”any person” or “anyone.”

    - **People curse the man who refuses to sell them grain.** (Proverbs 11:26 ULB)
        - ”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 the man who refuses to sell them grain.** (Proverbs 11:26 ULB)
        - ”People curse men who refuse to sell them grain”

5. Use any other way that is natural in your language.

    - **People curse the man who refuses to sell them grain.** (Proverbs 11:26 ULB)
        - ”People curse whoever refuses to sell them grain.”

Uses:

- Jeremiah 48:42-44

Go and Come

This page answers the question: *What do I do if the word "go" or "come" is confusing in a certain sentence?*

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" when talking about motion. 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.

Reason this is a translation issue

Different languages have different ways of talking about motion. The biblical languages or your source language may use the words "go" and "come" or "take" and "bring" differently than your language uses them. If these words are not translated in the way that is natural in your language, your readers may be confused about which direction people are moving.

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, from where he and his servant were standing and he wanted his servant to go to them, not come toward Abraham.

> 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 is speaking to the people in the wilderness. They had not yet gone into the land that God was giving them. In some languages, it would make more sense to say, "When you have gone into the land..."

> Joseph and Mary brought him up to the temple in Jerusalem to present him to the Lord. (Luke 1:22 ULB)

In some languages, it might make more sense to say that Joseph and Mary took or carried Jesus to the temple.

> 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.

> Some time after this, his wife Elizabeth became pregnant, but she did not go out in public for five months. (Luke 1:24 UDB)

In some languages, it might make more sense to say that Elizabeth did not come out in public.

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 are other strategies.

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 word "go," "come," "take," or "bring" 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.
    - **Some time after this, his wife Elizabeth became pregnant, but she did not go out in public for five months.** (Luke 1:24 UDB)
        - Some time after this, his wife Elizabeth became pregnant, but she did not come out in public for five months.
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, and when you take possession of it and begin to 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 ..."
    - **Some time after this, his wife Elizabeth became pregnant, but she did not go out in public for five months.** (Luke 1:24 UDB)
        - Some time after this, his wife Elizabeth became pregnant, but she did not appear in public for five months.

Uses:

- Jeremiah 16:19-21

Hebrew Months

This page answers the question: *What are the Hebrew months?*

Description

The Hebrew calendar used in the Bible has twelve months. Unlike the western calendar, its first month begins in the spring of the northern hemisphere. Sometimes a month is called by its name (Abib, Ziv, Sivan), and sometimes it is called by its order in the Hebrew calendar year (first month, second month, third month).

Reasons this is a translation issue

- Readers may be surprised to read of months that they have never heard of, and they may wonder how those months correspond to the months that they use.
- Readers may not realize that phrases such as “the first month” or “the second month” refer to the first or second month of the Hebrew calendar, not some other calendar.
- Readers may not know when the first month of the Hebrew calendar begins.
- The scripture may tell about something happening in a certain month, but readers will not be able to fully understand what is said about it if they do not know what season of the year that was.

List of Hebrew Months

This is a list of the Hebrew months with information about them that may be helpful in the translation.

Abib - (This month is called **Nisan** after the Babylonian exile.) This is the first month of the Hebrew calendar. It marks when God brought the people of Israel out of Egypt. It is at the beginning of the spring season when the late rains come and people begin to harvest their crops. It is during the last part of March and the first part April on western calendars. The Passover celebration started on Abib 10, the Festival of Unleavened Bread was right after that, and the Festival of Harvest was a few weeks after that.

Ziv - This is the second month of the Hebrew calendar. This is during the harvest season. It is during the last part of April and the first part of May on western calendars.

Sivan - This is the third month of the Hebrew calendar. It is at the end of the harvest season and the beginning of the dry season. It is during the last part of May and the first part of June on western calendars. The Feast of Weeks is celebrated on Sivan 6.

Tammuz - This is the fourth month of the Hebrew calendar. It is during the dry season. It is during the last part of June and the first part of July on western calendars.

Ab - This is the fifth month of the Hebrew calendar. It is during the dry season. It is during the last part of July and the first part of August on western calendars.

Elul - This is the sixth month of the Hebrew calendar. It is at the end of the dry season and the beginning of the rainy season. It is during the last part of August and the first part of September on western calendars.

Ethanim - This is the seventh month of the Hebrew calendar. This is during the early rain season which would soften the land for sowing. It is during the last part of September and the first part of October on western calendars. The Feast of Ingathering and the Day of Atonement are celebrated in this month.

Bul - This is the eighth month of the Hebrew calendar. It is during the rainy season when people plough their fields and sow seed. It is during the last part of October and the first part of November on western calendars.

Kislev - This is the ninth month of the Hebrew calendar. This is at the end of the sowing season and the beginning of the cold season. It is during the last part of November and the first part of December on western calendars.

Tebeth - This is the tenth month of the Hebrew calendar. It is during the cold season when there may be rain and snow. It is during the last part of December and the first part of January on western calendars.

Shebat - This is the eleventh month of the Hebrew calendar. This is the coldest month of the year, and it has heavy rain fall. It is during the last part of January and the first part of February on western calendars.

Adar - This is the twelfth and last month of the Hebrew calendar. This is during the cold season. It is during the last part of February and the first part of March on western calendars. The feast called Purim is celebrated in Adar.

Examples from the Bible

> You are going out of Egypt on this day, in the month of Abib. (Exodus 13:4 ULB)
>
> You must eat unleavened bread from twilight of the fourteenth day in the first month of the year, until twilight of the twenty-first day of the month. (Exodus 12:18 ULB)

Translation Strategies

You may need to make some information about the months explicit. (see Assumed Knowledge and Implicit Information)

1. Tell the the number of the Hebrew month.
2. Use the months that people know.
3. State clearly what season the month occurred in.
4. Refer to the time in terms of the season rather than in terms of the month. (If possible, use a footnote to show the Hebrew month and day.)

Examples of Translation Strategies Applied

The examples below use these two verses.

- **At that time, you will appear before me in the month of Abib, which is fixed for this purpose. It was in this month that you came out from Egypt.** (Exodus 23:15 ULB)
- **It will always be a statute for you that in the seventh month, on the tenth day of the month, you must humble yourselves and do no work.** (Leviticus 16:29 ULB)
- Tell the number of the Hebrew month.
    - At that time, you will appear before me in the first month of the year, which is fixed for this purpose. It was in this month that you came out from Egypt.
- Use the months that people know.
    - At that time, you will appear before me in the month of March, which is fixed for this purpose. It was in this month that you came out from Egypt.
    - It will always be a statute for you that on the day I choose in late September you must humble yourselves and do no work."
- State clearly what season the month occurred in.
    - It will always be a statute for you that in the autumn, on the tenth day of the seventh month, you must humble yourselves and do no work.
- Refer to the time in terms of the season rather than in terms of the month.
    - It will always be a statute for you that in the day I choose in early autumn[1] you must humble yourselves and do no work.
        - The footnote would look like:
    - [1]The Hebrew says, "the seventh month, on the tenth day of the month."

Uses:

- Jeremiah 1:1-3
- Jeremiah 28:1-2
- Jeremiah 28:15-17
- Jeremiah 36:9-10
- Jeremiah 36:20-22
- Jeremiah 39:1-3
- Jeremiah 39:1-3
- Jeremiah 41:1-3
- Jeremiah 52:4-5
- Jeremiah 52:6-8
- Jeremiah 52:12-14
- Jeremiah 52:31

Hendiadys

This page answers the question: *What is hendiadys and how can I translate phrases that have it?*

Description

When a speaker expresses a single idea by using two words that are connected with "and," it is called "hendiadys." In hendiadys, the two words work together. Usually one of the words is the primary idea and the other word further describes the primary one.

> ... 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 contains an abstract noun. Some languages may not have a noun with the same meaning.
- Many languages do not use hendiadys, so people may not understand how the two words work together; one word describing 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 the describing noun with an adjective that means the same thing.
2. Substitute the describing noun with a phrase that means the same thing.
3. Substitute the describing 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 the describing 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 the describing 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 the describing 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

Uses:

- Jeremiah 2:18-19
- Jeremiah 7:12-15
- Jeremiah 33:6-9

How to Translate Names

This page answers the question: *How can I translate names that are new to my culture?*

Description

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.

Meaning of names

Most 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 7:1 ULB)

Here the writer uses the name “Melchizedek” primarily to refer to a man who had that name, and the title “king of Salem” tells us that he ruled over a certain city.

> 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, because those things tell us more about the person. Other times, the writer does not explain the meaning of a name because he expects the reader to already know the meaning. If the meaning of the name is important to understand the passage, you can include the meaning in the text or in a footnote.

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. For strategies to address this problem, see Borrow Words.
- 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 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 instead of copying the name.
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 tells about the person or place having more than one name or when it says something about why the person or place was given that name. Write a footnote when the source text uses the name that is used less frequently.
5. Or if a person or place has two different names, then use whatever name is given in the source text, and add a footnote that gives the other name.

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 instead of copying 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 Living 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 tells about the person or place having more than one name or when it says something about why the person or place was given 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)
     - 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 gives the other name. 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 The footnote would look like:

        - [1]This is the same man who is called Paul beginning in Acts 13.
    - **But Saul, who is also called Paul, was filled with the Holy Spirit;** (Acts 13:9)
        - 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** (Acts 14:1 ULB)
        - It came about in Iconium that Paul[1] and Barnabas entered together into the synagogue The footnote would look like:
            - [1]This is the man that was called Saul before Acts 13.

Uses:

- Introduction to Jeremiah
- Jeremiah 1:1-3
- Jeremiah 1:1-3
- Jeremiah 1:1-3
- Jeremiah 2:9-11
- Jeremiah 2:9-11
- Jeremiah 2:14-17
- Jeremiah 2:18-19
- Jeremiah 3:1-2
- Jeremiah 6:1-3
- Jeremiah 7:31-32
- Jeremiah 7:31-32
- Jeremiah 10:8-10
- Jeremiah 11:21-23
- Jeremiah 20:1-2
- Jeremiah 20:3-4
- Jeremiah 21:1-2
- Jeremiah 22:11-12
- Jeremiah 22:20-21
- Jeremiah 25:3-4
- Jeremiah 25:19-21
- Jeremiah 25:22-23
- Jeremiah 25:24-26
- Jeremiah 26:18-19
- Jeremiah 26:22-24
- Jeremiah 28:1-2
- Jeremiah 29:1-3
- Jeremiah 29:20-21
- Jeremiah 29:24-26
- Jeremiah 29:24-26
- Jeremiah 31:38-40

- Jeremiah 32:6-7
- Jeremiah 32:6-7
- Jeremiah 32:10-12
- Jeremiah 34:6-7
- Jeremiah 35:1-2
- Jeremiah 35:3-4
- Jeremiah 35:5-7
- Jeremiah 35:12-14
- Jeremiah 36:9-10
- Jeremiah 36:11-12
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- Jeremiah 36:13-15
- Jeremiah 36:25-26
- Jeremiah 37:3-5
- Jeremiah 37:3-5
- Jeremiah 37:11-13
- Jeremiah 37:11-13
- Jeremiah 37:11-13
- Jeremiah 37:14-15
- Jeremiah 38:1-3
- Jeremiah 38:7-9
- Jeremiah 39:1-3
- Jeremiah 39:4-5
- Jeremiah 39:8-10
- Jeremiah 39:11-14
- Jeremiah 40:1-2
- Jeremiah 40:7-8
- Jeremiah 40:13-14
- Jeremiah 40:13-14
- Jeremiah 40:13-14
- Jeremiah 40:13-14
- Jeremiah 40:13-14
- Jeremiah 40:15-16
- Jeremiah 41:1-3
- Jeremiah 41:1-3
- Jeremiah 41:1-3
- Jeremiah 41:10
- Jeremiah 41:11-12

- Jeremiah 41:17-18
- Jeremiah 42:1-3
- Jeremiah 42:1-3
- Jeremiah 43:1-3
- Jeremiah 43:1-3
- Jeremiah 43:1-3
- Jeremiah 43:4-7
- Jeremiah 43:4-7
- Jeremiah 43:4-7
- Jeremiah 43:11-13
- Jeremiah 44:1-3
- Jeremiah 44:1-3
- Jeremiah 44:29-30
- Jeremiah 46:1-4
- Jeremiah 46:1-4
- Jeremiah 46:7-9
- Jeremiah 46:7-9
- Jeremiah 46:13-14
- Jeremiah 46:13-14
- Jeremiah 46:18-19
- Jeremiah 46:25-26
- Jeremiah 47:3-4
- Jeremiah 48:1-2
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- Jeremiah 48:1-2
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- Jeremiah 48:3-5
- Jeremiah 48:6-7
- Jeremiah 48:13-14
- Jeremiah 48:18-20
- Jeremiah 48:18-20
- Jeremiah 48:21-25
- Jeremiah 48:30-32
- Jeremiah 48:30-32
- Jeremiah 48:34-35
- Jeremiah 48:34-35
- Jeremiah 48:34-35
- Jeremiah 48:36-37
- Jeremiah 48:40-41
- Jeremiah 48:45
- Jeremiah 48:45
- Jeremiah 49:3-4

- Jeremiah 49:7-8
- Jeremiah 49:7-8
- Jeremiah 49:12-13
- Jeremiah 49:21-22
- Jeremiah 49:23-25
- Jeremiah 49:26-27
- Jeremiah 49:28-29
- Jeremiah 49:28-29
- Jeremiah 50:1-2
- Jeremiah 50:21-22
- Jeremiah 50:21-22
- Jeremiah 51:1-2
- Jeremiah 51:27-28
- Jeremiah 51:59-60
- Jeremiah 52:1-3
- Jeremiah 52:1-3
- Jeremiah 52:1-3
- Jeremiah 52:9-11
- Jeremiah 52:12-14
- Jeremiah 52:15-16
- Jeremiah 52:26-27
- Jeremiah 52:26-27
- Jeremiah 52:31

Hyperbole and Generalization

This page answers the question: *What are hyperboles? What are generalizations?*

Description

A speaker or writer can use exactly the same words to say something he means as completely true, as generally true, or as a hyperbole. This is why it can be hard to decide how to understand a statement.

- It rains here every night.
- The speaker means this as literally true if he means that it really does rain here every night.
- The speaker means this as a generalization if he means that it rains here most nights.
- The speaker means this as a hyperbole if he wants to say it rains more than it actually does, usually in order to express a strong attitude toward the amount of rain, such as being annoyed or being happy.

Hyperbole: This is a figure of speech that uses **exaggeration**. A speaker deliberately describes something by an extreme or even unreal statement, usually to show his strong feeling or opinion about it. He expects people to understand that he is exaggerating.

> They will not leave one stone upon another (Luke 19:44 ULB)

- This is an exaggeration. It means that the enemies will completely destroy Jerusalem.

Generalization: This is a statement that is true most of the time or in most situations that it could apply to.

> The one who ignores instruction will have poverty and shame, but honor will come to him who learns from correction. (Proverbs 13:18)

- These generalizations tell about what normally happens to people who ignore instruction and what normally happens to people who learn from correction.

> And when you pray, do not make useless repetitions as the Gentiles do, for they think that they will be heard because of their many words. (Matthew 6:7)

- This generalization tells about what Gentiles were known for doing. Many Gentiles may have done this.

Even though a generalization may have a strong-sounding word like “all,” “always,” “none,” or “never,” it does not necessarliy mean **exactly** “all,” “always,” “none,” or “never.” It simply means “most, ”most of the time,” “hardly any” or “rarely.”

> Moses was educated in all the learning of the Egyptians (Acts 7:22 ULB)

- This generalization means that he had learned much of what the Egyptians knew and taught.

Reason this is a translation issue

1. Readers need to be able to understand whether or not a statement is completely true.
2. If readers realize that a statement is not completely true, they need to be able to understand whether it is a hyperbole, a generalization, or a lie. (Though the Bible is completely true, it tells about people who did not always tell the truth.)

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.

> 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, not about everything that is possible to know.

Caution

Do not assume that something is an exaggeration 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.

Do not assume that the word “all” is always a generalization that means “most.”

> Yahweh is righteous in all his ways and gracious in all he does. (Psalms 145:17 ULB)

Yahweh is always righteous. This is a completely true statement.

Translation Strategies

If the exaggeration or generalization would be natural and people would understand it and not think that it is a lie, consider using it. If not, here are other options.

1. Express the meaning without the exaggeration.
2. For a generalization, show that it is a generalization by using a phrase like “in general” or “in most cases.”
3. For a generalization, add a word like “most” or “almost” to show that the generalization is not exact.
4. For a generalization that has a word like “all,” always,” “none,” or “never,” consider deleting that word.

Examples of Translation Strategies Applied

1. Express the meaning without the exaggeration.
    - **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.
2. For a generalization, show that it is a generalization by using a phrase like “in general” or “in most cases.”
    - **The one who ignores instruction will have poverty and shame ...** (Proverbs 13:18 ULB)
        - In general, the one who ignores instruction will have poverty and shame
    - **And when you pray, do not make useless repetitions as the Gentiles do, for they think that they will be heard because of their many words.** (Matthew 6:7)
        - ”And when you pray, do not make useless repetitions as the Gentiles generally do, for they think that they will be heard because of their many words.”
3. For a generalization, add a word like “most” or “almost” to show that the generalization is not exact.
    - **The whole country of Judea and all the people of Jerusalem went out to him.** (Mark 1:5 ULB)

    - Almost all the country of Judea and almost all the people of Jerusalem went out to him."
    - Most of the country of Judea and most of the people of Jerusalem went out to him."

4. For a generalization that has a word like "all," always," "none," or "never," consider deleting that word.

    - **The whole country of Judea and all the people of Jerusalem went out to him.** (Mark 1:5 ULB)
        - The country of Judea and the people of Jerusalem went out to him.

Uses:

- Jeremiah 1:4-6
- Jeremiah 1:15-16
- Jeremiah 3:6-7
- Jeremiah 3:13-15
- Jeremiah 05 General Notes
- Jeremiah 7:24-26
- Jeremiah 08 General Notes
- Jeremiah 8:16-17
- Jeremiah 8:18-19
- Jeremiah 15:8-9
- Jeremiah 23:9-10
- Jeremiah 23:16-18
- Jeremiah 31:12
- Jeremiah 38:6
- Jeremiah 39:8-10
- Jeremiah 39:8-10
- Jeremiah 40:15-16
- Jeremiah 42:1-3
- Jeremiah 42:7-10
- Jeremiah 43:4-7
- Jeremiah 44:26-28
- Jeremiah 46:11-12
- Jeremiah 51:9-10

Hypothetical Situations

This page answers the question: *What is a hypothetical situation?*

"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 will 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 to 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 situations 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. The people of Tyre and Sidon did not actually see his miracles and repent. He said this to rebuke the people of Chorazin and Bethsaida who had seen his miracles yet did not repent.

> Martha then said to Jesus, "Lord, if you had been here, my brother would not have died." (John 11:21 ULB)

Martha said this to express her wish that Jesus had come sooner. But Jesus did not come sooner, and her brother did die.

1. 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 there are times when it is unwise to 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.

1. 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 how 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.

1. 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, expressing regret that this had not happened.

> 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, but they are neither. He was rebuking them, expressing anger at this.

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.

You may also want to watch the video at http://ufw.io/figs_hypo.

Uses:

- Jeremiah 22:24-26
- Jeremiah 23:21-22
- Jeremiah 27:16-18
- Jeremiah 31:35-36
- Jeremiah 31:37
- Jeremiah 33:25-26
- Jeremiah 51:52-53

Idiom

This page answers the question: *What are idioms and how can I translate them?*

An idiom is a figure of speech made up of a group of words that, as a whole, has a meaning that is different from what one would understand from the meanings of the individual words. Someone from outside of the culture usually cannot understand an idiom without someone inside the culture explaining its true meaning. Every language uses idioms. 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 who use it. Its meaning is different than 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 phrase “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. After a while, it becomes a normal way of talking in that language.

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 produced 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.
- It is useless to translate idioms literally (according to the meaning of each word) when the target language audience will not understand what they mean.

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 children of Israel went out with a high hand. (Exodus 14:8 ASV)

This means, “The Israelites went out defiantly.”

> 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 6:7 ULB)
        - I am crying my eyes out

Uses:

- Jeremiah 1:1-3
- Jeremiah 1:1-3

- Jeremiah 1:1-3
- Jeremiah 1:4-6
- Jeremiah 1:11-12
- Jeremiah 1:13-14
- Jeremiah 2:1-3
- Jeremiah 2:23-25
- Jeremiah 2:26-28
- Jeremiah 3:13-15
- Jeremiah 4:1-3
- Jeremiah 4:1-3
- Jeremiah 4:7-8
- Jeremiah 5:1-3
- Jeremiah 5:10-13
- Jeremiah 6:1-3
- Jeremiah 6:6-8
- Jeremiah 6:9-10
- Jeremiah 6:11-12
- Jeremiah 6:11-12
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- Jeremiah 7:27-28
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- Jeremiah 8:16-17
- Jeremiah 9:4-6
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- Jeremiah 9:13-14
- Jeremiah 9:13-14
- Jeremiah 9:15-16
- Jeremiah 9:17-18
- Jeremiah 9:19-20
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- Jeremiah 10:14-16
- Jeremiah 10:17-18
- Jeremiah 10:21-22
- Jeremiah 10:23-25
- Jeremiah 11:1-2

- Jeremiah 11:6-8
- Jeremiah 11:6-8
- Jeremiah 11:18-20
- Jeremiah 11:21-23
- Jeremiah 12:10-11
- Jeremiah 12:16-17
- Jeremiah 13:1-5
- Jeremiah 13:8-11
- Jeremiah 13:8-11
- Jeremiah 13:20-21
- Jeremiah 14:1-3
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- Jeremiah 14:7-9
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- Jeremiah 15:17-18
- Jeremiah 16:1-4
- Jeremiah 16:5-6
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- Jeremiah 24:4-7
- Jeremiah 24:4-7
- Jeremiah 25 General Notes
- Jeremiah 25:1-2
- Jeremiah 25:5-6
- Jeremiah 25:7-9
- Jeremiah 25:7-9
- Jeremiah 25:7-9
- Jeremiah 25:12-14
- Jeremiah 25:24-26
- Jeremiah 25:30-31
- Jeremiah 26:1-3
- Jeremiah 26:13-15
- Jeremiah 27:5-7
- Jeremiah 28:12-14
- Jeremiah 29:30-32
- Jeremiah 30:1-3
- Jeremiah 31:1-3
- Jeremiah 31:18-20
- Jeremiah 31:21-22
- Jeremiah 32:1-2
- Jeremiah 32:6-7
- Jeremiah 32:26-28
- Jeremiah 32:41-42
- Jeremiah 33:1-3
- Jeremiah 33:19-22
- Jeremiah 33:23-24
- Jeremiah 34:1-3
- Jeremiah 34:8-9
- Jeremiah 34:12-14
- Jeremiah 34:12-14
- Jeremiah 35:1-2
- Jeremiah 35:12-14
- Jeremiah 36:27-29
- Jeremiah 37:3-5

- Jeremiah 37:6-8
- Jeremiah 38:7-9
- Jeremiah 38:14-16
- Jeremiah 39:15-16
- Jeremiah 40:1-2
- Jeremiah 42:4-6
- Jeremiah 42:7-10
- Jeremiah 42:18-19
- Jeremiah 42:20-22
- Jeremiah 43:8-10
- Jeremiah 44 General Notes
- Jeremiah 44:1-3
- Jeremiah 44:11-12
- Jeremiah 44:11-12
- Jeremiah 44:26-28
- Jeremiah 44:29-30
- Jeremiah 44:29-30
- Jeremiah 46:1-4
- Jeremiah 46:7-9
- Jeremiah 46:15-17
- Jeremiah 46:18-19
- Jeremiah 46:20-22
- Jeremiah 46:25-26
- Jeremiah 47:1-2
- Jeremiah 47:1-2
- Jeremiah 47:5-7
- Jeremiah 48:8-10
- Jeremiah 48:28-29
- Jeremiah 48:42-44
- Jeremiah 49:34-36
- Jeremiah 49:34-36
- Jeremiah 50:1-2
- Jeremiah 50:3-5
- Jeremiah 50:8-10
- Jeremiah 50:21-22
- Jeremiah 50:25-26
- Jeremiah 50:31-32
- Jeremiah 51:1-2
- Jeremiah 51:13-14
- Jeremiah 51:17-19
- Jeremiah 51:50-51

Imperatives - Other Uses

This page answers the question: *What other uses are there for imperative sentences in the Bible?*

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 do anything to 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. Some languages, such as the Hebrew of the Bible, have commands that are in the third person. English does not do that, and so it must turn the third-person command into a general second-person command, as in the ULB:

> God said, "Let there be light," and there was light. (Genesis 1:3 ULB)

Languages that have third-person commands can follow the original Hebrew, which translates into English as something like, "light must be."

Imperatives that function as blessings

In the Bible, God blesses people by using imperatives. This indicates what his will is for them.

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

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 for one of the functions in the Bible, 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 words "if" and "then."

Examples of Translation Strategies Applied

1. If people would not use an imperative sentence for one of the functions in the Bible, 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.
    - **God blessed them and said to them, "Be fruitful, and multiply. Fill the earth, and subdue it. Have dominion over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth."** (Genesis 1:3 ULB)

    - God blessed them and said to them, ”My will for you is that you be fruitful, and multiply. Fill the earth, and subdue it. I want you to have dominion over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth.”

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.
        - God said, “Light must be;” as a result, there was light.

3. If people would not use a command as a condition, translate it as a statement with the words “if” and “then.”

    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)

Translated as:

> ”If you teach a child the way he should go,
> then when he is old he will not turn away from that instruction.”### Uses:

- Jeremiah 48:26-27

Irony

This page answers the question: *What is irony and how can I translate it?*

Description

Irony is a figure of speech in which the sense that the speaker intends to communicate is actually the opposite of the literal meaning of the words. Sometimes a person does this by using someone else's words, but in a way that communicates that he does not agree with them. People do this to emphasize how different something is from what it should be, or how someone else's belief about something is wrong or 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, but to people who wrongly believed that they were righteous. By using irony, Jesus communicated 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 understand the passage to mean the opposite of what it was intended to mean.

Examples from the Bible

> How well you reject the commandment of God so you may keep your tradition! (Mark 7:9 ULB)

Here Jesus praises the Pharisees for doing something that is obviously wrong. Through irony, he communicates the opposite of praise: He communicates that the Pharisees, who take great pride in keeping the commandments, are so far from God that they do not even recognize that their traditions are breaking God's commandments. The use of irony makes the Pharisee's sin more obvious and startling.

> "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 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 do this, but by speaking as if they could, he mocked the idols, making their inability more obvious, and rebuked 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 phrases above are irony. They emphasize the opposite of what they say, because they are so obviously false. They 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.

> Already you have all you could want! Already you have become rich! You began to reign—and that quite apart from us! (1 Corinthians 4:8 ULB)

The Corinthians considered themselves to be very wise, self-sufficient, and not in need of any instruction from the Apostle Paul. Paul used irony, speaking as if he agreed with them, to show how proudly they were acting and how far from being wise they really were.

Translation Strategies

If the irony would be understood correctly in your language, translate it as it is stated. If not, here are some other strategies.

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.

- **How well you reject the commandment of God so you may keep your tradition!** (Mark 7:9 ULB)
    - You think that you are doing well when you reject God's commandment so you may keep your tradition!
    - You act like it is good to reject God's commandment so you may keep your tradition!
- **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.

- **How well you reject the commandment of God so you may keep your tradition!** (Mark 7:9 ULB)

    - You are doing a terrible thing when you reject the commandment of God so you may keep your tradition!

- **"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 come forward to declare to us what will happen so we may know these things well. 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, but you are not!

Uses:

- Jeremiah 2:26-28
- Jeremiah 2:26-28
- Jeremiah 2:32-34
- Jeremiah 2:32-34
- Jeremiah 7:21-23
- Jeremiah 8:8-10
- Jeremiah 9:1-3
- Jeremiah 13:22-24
- Jeremiah 21:13-14
- Jeremiah 25:34-36
- Jeremiah 31:4-6
- Jeremiah 34:17-18
- Jeremiah 44:24-25
- Jeremiah 46:11-12

Merism

This page answers the question: *What does the word merism mean and how can I translate phrases that have it?*

Definition

Merism is a figure of speech in which a person refers to something by speaking of two extreme parts of it. By referring to the extreme parts, the speaker intends to include also everything in between those parts.

> "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 are the first and last letters of the Greek alphabet. This 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 languages do not use merism. The readers of those languages 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's name.
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.

Uses:

- Jeremiah 6:13-15
- Jeremiah 8:8-10
- Jeremiah 9:1-3
- Jeremiah 14:17-18
- Jeremiah 16:5-6
- Jeremiah 16:12-13
- Jeremiah 16:19-21
- Jeremiah 25:30-31
- Jeremiah 25:32-33
- Jeremiah 31:33-34
- Jeremiah 31:37
- Jeremiah 42:1-3
- Jeremiah 42:4-6
- Jeremiah 42:7-10
- Jeremiah 44:11-12

Metaphor

This page answers the question: *What is a metaphor and how can I translate a sentence that has one?*

Description

A metaphor is a figure of speech in which one concept (the "image") stands for another concept (the "topic"). That is, the topic is spoken of as if it were the image. For example, someone might say,

- The girl I love is a red rose.

Here the topic is "the girl I love," and the image is "a red rose." The girl is spoken of as if she were a red rose.

Anything in a language can serve as a metaphor. For example, verb forms can be used in unusual ways, as in,

- The Apostle Paul tells us that Christians will rise to life again.

In this case, the English present tense form "tells" is a metaphor for the past tense form "told," because the Apostle Paul lived long ago.

Sometimes speakers use metaphors that are very common in their language. However, sometimes speakers use metaphors that are uncommon, and even some metaphors that are unique.

Speakers most often use metaphors in order to strengthen their message, to express their feelings better, to say something that is hard to say in any other way, or to help people remember their message.

Kinds of Metaphors

There are several kinds of metaphors: "live" metaphors, "dead" metaphors, and patterned metaphors.

Live Metaphors

These are metaphors that people recognize as one concept standing for another concept. People also easily recognize them as giving strength and unusual qualities to the message. For this reason, people pay attention to these metaphors. 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 in order to shine its rays on the people whom he loves. He also 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.

Here is another example: Jesus said, 'Go and tell that fox...,'" where "that fox" refers to King Herod. The people listening to Jesus certainly understood that Jesus was referring to Herod either as a very evil, cunning person or as a king who was only pretending to be great.

Dead Metaphors

A dead metaphor is a metaphor that has been used so much in the language that its speakers no longer regard it as one concept standing for another. Examples in English are "table leg," "family tree," "leaf" meaning a page in a book, and "crane" meaning a large machine for lifting heavy loads. English speakers simply think of these words as having more than one meaning. Examples in Biblical Hebrew are probably "heal" meaning "repair," and "sick" meaning "spiritually powerless because of sin."

Patterned Pairs of Concepts acting as Metaphors

Many ways of metaphorical speaking depend on pairs of concepts, where one underlying concept frequently stands for a different underlying concept. For example, in English, the direction UP often stands for the concept of MORE. Because of this pair of underlying concepts, we can make sentences such as "The price of gasoline is going *up*," "A *highly* intelligent man," and also the opposite kind of idea: "The heat is going *down*," and "The stock market *took a tumble*."

Patterned pairs of concepts are constantly used for metaphorical purposes in the world's languages, because they serve as convenient ways to organize thought. In general, people like to speak of abstract qualities, such as power, presence, emotions, and moral qualities, as if they were objects that could be seen or held, as if they were body parts, or as if they were events that could be watched as they happened.

When these metaphors are used in normal ways, it is rare that the speaker and audience regard them as figurative speech. Examples of metaphors in English that go unrecognized are:

- "Turn the heat *up*." MORE is spoken of as UP.
- "Let us *go ahead* with our debate." DOING WHAT WAS PLANNED is spoken of as WALKING or ADVANCING.
- "You *defend* your theory well." ARGUMENT is spoken of as WAR.
- "A *flow* of words" WORDS are spoken of as LIQUIDS.

English speakers do not view them as unusual expressions, so it would be wrong to translate them into other languages in a way that would lead people to pay special attention to them as figurative speech.

For a description of important patterns of this kind of metaphor in biblical languages, please see Biblical Imagery - Common Patternsand the pages it will direct you to.

Parts of a Metaphor

When talking about metaphors, it can be helpful to talk about their parts. A metaphor has three parts.

1. **Topic** - The thing someone speaks of is called the topic.

2. **Image** - The thing he calls it is the image.
3. **Points of Comparison** - The ways in which the author claims that the topic and image are similar in some manner are their points of comparison.

In the metaphor below, the speaker describes the woman he loves as a red rose. The woman (his "love") is the **topic**, and "red rose" is the **image**. Beauty and delicacy are the points of comparison that the speaker sees as similarities between both the topic and image. Note, however, that a rose's beauty is not identical to a woman's beauty. Neither are the two kinds of delicacy the same. So these points of comparison are not built upon identical characteristics, but rather upon characteristics that are seen by the writer as similar in some way.

- My love is a red, red rose.

Often, as in the metaphor above, the speaker explicitly states the **topic** and the **image**, but he does not state the points of comparison. The speaker leaves it to the hearer to think of those points of comparison. Because the hearers must do that, the speaker's message tends to be more powerful.

Also in the Bible, normally the **topic** and the **image** are stated clearly, but not the points of comparison. The writer hopes that the audience will understand the points of comparison that are implied.

> Jesus said to them. "I am the bread of life; he who comes to me will not be hungry, and he who believes in me will never be thirsty." (John 6:35 ULB)

In this metaphor, 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. The point of comparison between bread and Jesus is that people needed break every day for nourishment. In a similar way, people need Jesus every day in order to live spiritually.

Note that this metaphor is really several metaphors. The first metaphor is that bread is used to represent Jesus. The second metaphor, which is inside the first one, is that physical life represents the spiritual life, which consists of living with God forever. The third metaphor is that eating bread represents benefitting from Jesus, who enables us to live with God forever.

Purposes 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 do 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 about the other.

Reasons this is a translation issue

- People may not recognize that something is a metaphor. In other words, they may mistake a metaphor for a literal statement, and thus misunderstand it.

- People may not be familiar with the thing that is used as an image, and so not be able to understand the metaphor.
- If the topic is not stated, people may not know what the topic is.
- People may not know the points of comparison that the speaker is thinking of and wants them to understand. If they fail to think of these points of comparison, they will not understand the metaphor.

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 you think it was to the original audience.

Examples from the Bible

> Listen to this word, you cows of Bashan, (Amos 4:1 ULB)

In this metaphor Amos speaks to the upper-class women of Samaria (the topic is "you") with as if they were cows (the image). Amos does not say what points of comparison between these women and the cows he has mind, but from the context it seems that he means that both the women and the cows are fat and interested only in eating.

Note, however, that Amos does not actually mean that the women are cows, for he speaks to them as human beings.

> 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 related metaphors. The topics are "we" and "you," and the images are "clay and "potter." The intended point of comparison between a potter and God is the fact that both make what they wish: the potter makes what he wishes out of the clay, and God makes what he wishes out of his people Israel. The point of comparison between the potter's clay and "us" is that both the clay and the people of Israel are made into something different from what they were before.

> 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 here, 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, and the topic was the teaching of the Pharisees and Sadducees. Since the disciples (the original audience) 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 probably understood it, go ahead and use it. Be sure to test the translation to make sure that people do understand it.

If people do not or would not understand it, here are some other strategies.

1. If the metaphor is a common expression of a patterned pair of concepts in a biblical language, express the main idea in the simplest way preferred by your language. (See Biblical Imagery - Common Patterns for lists of some of these patterned pairs of concepts.)
2. If the metaphor seems to be a "live" metaphor, you can translate it literally if you think that the target language also uses this metaphor. If you do this, be sure to test it to make sure that the language community understands it correctly.
3. If the target audience does not realize that it is a metaphor, then change the metaphor to a simile. Some languages do this by adding words such as "like" or "as." See Simile.
4. If the target audience would not know the image, see Translate Unknowns for ideas on how to translate that image.
5. 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.
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 will not know the intended points of comparison between the image and topic, then state them clearly.
8. If none of these strategies is satisfactory, then simply state the idea plainly without using a metaphor.

Examples of Translation Strategies Applied

1. If the metaphor is a common expression of a patterned pair of concepts in a biblical language, express the main idea in the simplest way preferred by your language.

    - **Then one of the leaders of the synagogue, named Jairus, came, and when he saw him, fell at his feet.** (Mark 5:22 ULB)
        - Then one of the leaders of the synagogue, named Jairus, came, and when he saw him, immediately bowed down in front of him.

2. If the metaphor seems to be a "live" metaphor, you can translate it literally if you think that the target language also uses this metaphor. If you do this, be sure to test it to make sure that the language community understands it correctly.

    - **It was because of your hard hearts that he wrote you this law,** (Mark 10:5 ULB)
        - It was because of your hard hearts that he wrote you this law,

There is no change to this one - but it must be tested to make sure that the target audience correctly understands this metaphor.

1. If the target audience does not realize that it is a metaphor, then change the metaphor to a simile. Some languages do this by adding words such as "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.

2. 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.

3. 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."

4. 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.

5. If the target audience will not know the intended points of comparison between the image and the topic, then state them 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 he is the rock under which I can hide 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.

6. If none of these strategies are satisfactory, then simply state the idea plainly without using a metaphor.

- **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.

To learn more about specific metaphors read:

- Biblical Imagery - Common Patterns

Uses:

- Jeremiah 1:9-10
- Jeremiah 1:9-10
- Jeremiah 1:9-10
- Jeremiah 1:9-10
- Jeremiah 1:11-12
- Jeremiah 1:13-14
- Jeremiah 1:15-16
- Jeremiah 1:17-19
- Jeremiah 1:17-19
- Jeremiah 1:17-19
- Jeremiah 02 General Notes
- Jeremiah 2:1-3
- Jeremiah 2:1-3
- Jeremiah 2:1-3
- Jeremiah 2:1-3
- Jeremiah 2:4-6
- Jeremiah 2:4-6
- Jeremiah 2:4-6
- Jeremiah 2:7-8
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- Jeremiah 2:7-8
- Jeremiah 2:7-8
- Jeremiah 2:12-13
- Jeremiah 2:12-13
- Jeremiah 2:14-17
- Jeremiah 2:14-17
- Jeremiah 2:18-19
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- Jeremiah 2:23-25
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- Jeremiah 2:26-28
- Jeremiah 2:29-31
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- Jeremiah 2:32-34
- Jeremiah 3:1-2
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- Jeremiah 3:19-20
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- Jeremiah 4:7-8
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- Jeremiah 4:11-12
- Jeremiah 4:13-15
- Jeremiah 4:16-18
- Jeremiah 4:27-29
- Jeremiah 4:30-31
- Jeremiah 4:30-31

- Jeremiah 5:1-3
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- Jeremiah 7:21-23
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- Jeremiah 7:31-32
- Jeremiah 8:1-3
- Jeremiah 8:4-5
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- Jeremiah 8:14-15
- Jeremiah 8:14-15
- Jeremiah 8:16-17
- Jeremiah 8:16-17
- Jeremiah 8:18-19
- Jeremiah 09 General Notes
- Jeremiah 9:1-3
- Jeremiah 9:1-3
- Jeremiah 9:1-3
- Jeremiah 9:1-3
- Jeremiah 9:4-6
- Jeremiah 9:7-9
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- Jeremiah 28:1-2
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- Jeremiah 28:12-14
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- Jeremiah 30:12-13
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- Jeremiah 30:16-17
- Jeremiah 30:23-24
- Jeremiah 31:8-9
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- Jeremiah 31:12
- Jeremiah 31:13-14
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- Jeremiah 31:31-32
- Jeremiah 31:31-32
- Jeremiah 31:38-40
- Jeremiah 31:38-40
- Jeremiah 32:3-5
- Jeremiah 32:16-18
- Jeremiah 32:19-21
- Jeremiah 32:22-23
- Jeremiah 32:24-25
- Jeremiah 32:29-30
- Jeremiah 32:38-40
- Jeremiah 32:41-42
- Jeremiah 33:14-16
- Jeremiah 33:14-16
- Jeremiah 33:14-16
- Jeremiah 34:17-18
- Jeremiah 35:15-16
- Jeremiah 36:1-3
- Jeremiah 36:7-8
- Jeremiah 38:14-16
- Jeremiah 38:22-23
- Jeremiah 42:7-10
- Jeremiah 42:7-10
- Jeremiah 42:7-10
- Jeremiah 42:7-10
- Jeremiah 42:15-17
- Jeremiah 42:18-19
- Jeremiah 42:18-19
- Jeremiah 44:1-3
- Jeremiah 44:4-6
- Jeremiah 44:4-6
- Jeremiah 44:4-6
- Jeremiah 44:7-8
- Jeremiah 44:9-10
- Jeremiah 44:11-12
- Jeremiah 45:4-5
- Jeremiah 45:4-5
- Jeremiah 45:4-5
- Jeremiah 46:5-6

- Jeremiah 46:10
- Jeremiah 46:10
- Jeremiah 46:11-12
- Jeremiah 46:11-12
- Jeremiah 46:11-12
- Jeremiah 46:20-22
- Jeremiah 46:20-22
- Jeremiah 46:20-22
- Jeremiah 46:23-24
- Jeremiah 46:23-24
- Jeremiah 47 General Notes
- Jeremiah 47:1-2
- Jeremiah 47:1-2
- Jeremiah 47:3-4
- Jeremiah 47:3-4
- Jeremiah 47:5-7
- Jeremiah 47:5-7
- Jeremiah 48:8-10
- Jeremiah 48:11-12
- Jeremiah 48:15-17
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- Jeremiah 48:18-20
- Jeremiah 48:26-27
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- Jeremiah 48:30-32
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- Jeremiah 49:1-2
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- Jeremiah 49:9-11
- Jeremiah 49:12-13
- Jeremiah 49:16
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- Jeremiah 49:20
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- Jeremiah 49:23-25
- Jeremiah 49:26-27
- Jeremiah 49:32-33
- Jeremiah 49:34-36
- Jeremiah 49:34-36

- Jeremiah 49:37-39
- Jeremiah 49:37-39
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- Jeremiah 50:25-26
- Jeremiah 50:27-28
- Jeremiah 50:29-30
- Jeremiah 50:31-32
- Jeremiah 50:33-34
- Jeremiah 50:41-42
- Jeremiah 50:43
- Jeremiah 50:44
- Jeremiah 50:45-46
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- Jeremiah 50:45-46
- Jeremiah 51:1-2
- Jeremiah 51:5-6
- Jeremiah 51:5-6
- Jeremiah 51:5-6
- Jeremiah 51:7-8
- Jeremiah 51:7-8
- Jeremiah 51:7-8
- Jeremiah 51:9-10
- Jeremiah 51:9-10
- Jeremiah 51:13-14
- Jeremiah 51:15-16
- Jeremiah 51:17-19
- Jeremiah 51:20-21
- Jeremiah 51:22-23

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- Jeremiah 51:25-26
- Jeremiah 51:25-26
- Jeremiah 51:25-26
- Jeremiah 51:27-28
- Jeremiah 51:30-32
- Jeremiah 51:33
- Jeremiah 51:33
- Jeremiah 51:34-35
- Jeremiah 51:34-35
- Jeremiah 51:34-35
- Jeremiah 51:34-35
- Jeremiah 51:34-35
- Jeremiah 51:36-37
- Jeremiah 51:41-42
- Jeremiah 51:43-44
- Jeremiah 51:47-49
- Jeremiah 51:47-49
- Jeremiah 51:47-49
- Jeremiah 51:50-51
- Jeremiah 51:52-53
- Jeremiah 51:52-53
- Jeremiah 51:52-53
- Jeremiah 51:54-56
- Jeremiah 51:54-56
- Jeremiah 51:57-58
- Jeremiah 52:1-3

Metonymy

This page answers the question: *What is a metonymy?*

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

- to a shorter way of referring to something
- to make an abstract idea more meaningful by referring to it with the name of a physical object associated with it

Reason this is a translation issue

The Bible uses metonymy very often. Speakers of some languages are not used to metonymy and they may not recognize it when they read it in the Bible. If they do not recognize the metonymy, they will not understand the passage or, worse yet, they will get a wrong understanding of the passage. Whenever 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 that would 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 are some options.

1. Use the metonym along with the name of the thing it represents.
2. Use only 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, see Biblical Imagery - Common Metonymies.### Uses:

- Jeremiah 1:13-14
- Jeremiah 1:15-16
- Jeremiah 1:15-16
- Jeremiah 1:17-19
- Jeremiah 2:4-6
- Jeremiah 2:4-6
- Jeremiah 2:9-11
- Jeremiah 2:9-11
- Jeremiah 2:14-17
- Jeremiah 2:14-17
- Jeremiah 2:26-28
- Jeremiah 2:26-28
- Jeremiah 2:35-37
- Jeremiah 3:1-2
- Jeremiah 3:3-5
- Jeremiah 3:8-10
- Jeremiah 3:11-12
- Jeremiah 3:13-15
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- Jeremiah 3:16
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- Jeremiah 5:20-22
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- Jeremiah 5:26-29
- Jeremiah 6:1-3
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- Jeremiah 30:10-11
- Jeremiah 30:10-11
- Jeremiah 30:16-17
- Jeremiah 30:18-19
- Jeremiah 31:1-3
- Jeremiah 31:1-3
- Jeremiah 31:8-9
- Jeremiah 31:10-11
- Jeremiah 31:13-14
- Jeremiah 31:15
- Jeremiah 31:18-20
- Jeremiah 31:23-26
- Jeremiah 31:23-26
- Jeremiah 31:27-28
- Jeremiah 31:31-32
- Jeremiah 31:31-32
- Jeremiah 31:33-34
- Jeremiah 31:33-34
- Jeremiah 32:3-5
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- Jeremiah 32:16-18
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- Jeremiah 32:19-21
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- Jeremiah 32:22-23
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- Jeremiah 32:33-35
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- Jeremiah 32:36-37
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- Jeremiah 32:43-44
- Jeremiah 33:4-5

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- Jeremiah 33:6-9
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- Jeremiah 33:14-16
- Jeremiah 33:14-16
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- Jeremiah 33:14-16
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- Jeremiah 35:8-11
- Jeremiah 36:1-3
- Jeremiah 36:30-31
- Jeremiah 37:16-17
- Jeremiah 38:1-3
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- Jeremiah 38:4-5
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- Jeremiah 38:17-18
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- Jeremiah 38:22-23
- Jeremiah 38:22-23
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- Jeremiah 39:17-18
- Jeremiah 40:3-4
- Jeremiah 40:5-6
- Jeremiah 41:1-3
- Jeremiah 41:4-5
- Jeremiah 41:8-9
- Jeremiah 41:17-18

- Jeremiah 42:4-6
- Jeremiah 42:11-12
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- Jeremiah 42:15-17
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- Jeremiah 51:43-44
- Jeremiah 51:45-46
- Jeremiah 51:47-49
- Jeremiah 51:50-51
- Jeremiah 51:52-53
- Jeremiah 51:54-56
- Jeremiah 51:54-56
- Jeremiah 51:57-58
- Jeremiah 52:32-34

Nominal Adjectives

This page answers the question: *How do I translate adjectives that act like nouns?*

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."

Here is a sentence that shows that "rich" can also function as a noun.

> …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

- Many times in the Bible adjectives are used as nouns to describe a group of people.
- Some languages do not use adjectives in this way.
- Readers of these languages may think that the text is talking about one particular person when it is really talking about the group of 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 all 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 in 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 ...

Uses:

- Jeremiah 6:13-15
- Jeremiah 6:13-15
- Jeremiah 8:8-10
- Jeremiah 8:8-10
- Jeremiah 12:1-2
- Jeremiah 15:19-21
- Jeremiah 29:30-32
- Jeremiah 41:8-9
- Jeremiah 46:5-6

Numbers

This page answers the question: *How do I translate numbers?*

Description

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.

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

We will use the following verse in our examples:

> 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, 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 *Unlocked Literal Bible* (ULB) and the *Unlocked Dynamic Bible* (UDB) 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)### Uses:

- Jeremiah 29:10-11
- Jeremiah 32:8-9
- Jeremiah 37:14-15
- Jeremiah 38:10-11
- Jeremiah 41:4-5
- Jeremiah 52:28-30

Order of Events

This page answers the question: *Why are the events not listed in the order they happened, and how do I translate them?*

Description

In the Bible, events are not always told in the order in which they occurred. Sometimes the author wanted to discuss something that happened at an earlier time than the event that he just talked about. This can be confusing to the reader.

Reason this is a translation issue: Readers might think that the events happened in the order that they are told. It is important to help them understand the correct order of events.

Examples from the Bible

> But then Herod ... had John locked up in prison. Now it came about, while all the people were being baptized by John, that Jesus also was baptized. (Luke 3:20-21 ULB)

This could sound like John baptized Jesus after John was locked up in prison, but John baptized Jesus before John was locked up in prison.

> Just as Joshua had said to the people, the seven priests carried the seven trumpets of rams horns before Yahweh, as they advanced, they gave a blast on the trumpets... But Joshua commanded the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout." (Joshua 6:8-10 ULB)

This could sound like Joshua gave the order not to shout after the army had already started their march, but he had given that order before they started marching.

> Who is worthy to open the scroll and break its seals? (Revelation 5:2 ULB)

This sounds like a person must first open the scroll and then break its seals, but the seals that lock the scroll must be broken before the scroll can be unrolled.

Translation Strategies

1. If your language uses phrases or time words to show that an event happened before one that was already mentioned, consider using one of them.
2. If your language uses verb tense or aspect to show that an event happened before one that was already mentioned, consider using that. (See: the section on Aspect on Verbs)
3. If your language prefers to tell events in the order that they occurred, consider reordering the events so they they are in that order. This may require putting two or more verses together (like 5-6). (See: Verse Bridges)

Examples of Translation Strategies Applied

1. If your language uses phrases, time words or tenses to show that an event happened before the one just mentioned, consider using one of them.
    - **[20] But then Herod ... had John locked up in prison. [21] Now it came about, while all the people were being baptized by John, that Jesus also was baptized.** (Luke 3:20-21 ULB)
        - [20] But then Herod ... had John locked up in prison. [21] Before John was put in prison, while all the people were being baptized by John, Jesus also was baptized.
    - **Who is worthy to open the scroll and break its seals?** (Revelation 5:2 ULB)
        - Who is worthy to open the scroll after breaking its seals?
2. If your language uses verb tense or aspect to show that an event happened before one that was already mentioned, consider using that.
    - **[8] Just as Joshua had said to the people, the seven priests carried the seven trumpets of rams' horns before Yahweh, as they advanced, they gave a blast on the trumpets...[10] But Joshua commanded the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout."** (Joshua 6:8-10 ULB)
        - [8] Just as Joshua had said to the people, the seven priests carried the seven trumpets of rams horns before Yahweh, as they advanced, they gave a blast on the trumpets...[10] But Joshua had commanded the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout.
3. If your language prefers to tell events in the order that they occur, consider reordering the events. This may require putting two or more verses together (like 5-6).
    - **[8] Just as Joshua had said to the people, the seven priests carried the seven trumpets of rams horns before Yahweh, as they advanced, they gave a blast on the trumpets...[10] But Joshua commanded the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout."** (Joshua 6:8-10 ULB)
        - [8-10] Joshua commanded the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout." Then just as Joshua had said to the people, the seven priests carried the seven trumpets of rams horns before Yahweh, as they advanced, they gave a blast on the trumpets ...
    - **Who is worthy to open the scroll and break its seals?** (Revelation 5:2 ULB)
        - Who is worthy to break the seals and open the scroll?

You may also want to watch the video at http://ufw.io/figs_events.## Uses:

- Jeremiah 39:15-16

Ordinal Numbers

This page answers the question: *What are ordinal numbers and how can I translate them?*

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 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.

Uses:

- Jeremiah 1:1-3

- Jeremiah 1:1-3
- Jeremiah 25:1-2
- Jeremiah 28:1-2
- Jeremiah 28:15-17
- Jeremiah 36:1-3
- Jeremiah 36:9-10
- Jeremiah 36:20-22
- Jeremiah 39:1-3
- Jeremiah 41:1-3
- Jeremiah 41:4-5
- Jeremiah 45:1-3
- Jeremiah 46:1-4
- Jeremiah 51:59-60
- Jeremiah 52:4-5
- Jeremiah 52:4-5
- Jeremiah 52:4-5
- Jeremiah 52:4-5
- Jeremiah 52:4-5
- Jeremiah 52:6-8
- Jeremiah 52:12-14
- Jeremiah 52:12-14
- Jeremiah 52:28-30
- Jeremiah 52:31
- Jeremiah 52:31

Parallelism

This page answers the question: *What is parallelism?*

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. This is also called synonymous parallelism.
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, but adds to the same idea.

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.

Synonymous parallelism (the kind in which the two phrases mean the same thing) in the poetry of the original languages has several effects:

- It shows that something is very important by saying it more than once and in more than one way.
- It helps the hearer to think more deeply about the idea by saying it in different ways.
- It makes the language more beautiful and above the ordinary way of speaking.

Reason this is a translation issue

Some languages would not use synonymous parallelism. They would either think it odd that someone said the same thing twice, or they would think that the two phrases must have some difference in meaning. For them it is confusing, rather than beautiful.

Note: We use the term "synonymous parallelism" for long phrases or clauses that have the same meaning. We use the term Doublet for words or very short phrases that mean basically the same thing and are used together.

Examples from the Bible

The second clause or phrase means the same as the first.

> Your word is a lamp to my feet and a light for my path. (Psalm 119:105 ULB)

Both parts of the sentence are metaphors saying that God's word teaches people how to live.

> 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.

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.

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.

The second says something that contrasts with the first, but adds to the same idea.

> 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

For most kinds of parallelism, it is good to translate both of the clauses or phrases. For synonymous parallelism, it is good to translate both clauses if people in your language understand that the purpose of saying something twice is to strengthen a single idea. But if your language does not use parallelism in this way, then consider using one of the following translation strategies.

1. Combine the ideas of both clauses into one.
2. If it appears that the clauses are used together to show that what they say is really true, you could include words that emphasize the truth such as “truly” or “certainly.”
3. If it appears that the clauses are used together to intensify an idea in them, you could use words like “very,” “completely” or “all.”

Examples of Translation Strategies Applied

1. Combine the ideas of both clauses into one.

    - **Until now you have deceived me and told me lies.** (Judges 16:13, ULB) - Delilah expressed this idea twice to emphasize that she was very upset.
        - “Until now you have deceived me with your lies.”

- **Yahweh sees everything a person does and watches all the paths he takes.** (Proverbs 5:21 ULB) - The phrase “all the paths he takes” is a metaphor for “all he does.”
  - “Yahweh pays attention to everything a person does.”
- **For Yahweh has a lawsuit with his people, and he will fight in court against Israel.** (Micah 6:2 ULB) - This parallelism describes one serious disagreement that Yahweh had with one group of people. If this is unclear, the phrases can be combined:
  - “For Yahweh has a lawsuit with his people, Israel.”

2. If it appears that the clauses are used together to show that what they say is really true, you could include words that emphasize the truth such as “truly” or “certainly.”

   - **Yahweh sees everything a person does and watches all the paths he takes.** (Proverbs 5:21 ULB)
     - “Yahweh truly sees everything a person does.”

3. If it appears that the clauses are used together to intensify an idea in them, you could use words like “very,” “completely” or “all.”

   - **you have deceived me and told me lies.** (Judges 16:13 ULB)
     - “All you have done is lie to me.”
   - **Yahweh sees everything a person does and watches all the paths he takes.** (Proverbs 5:21 ULB)
     - “Yahweh sees absolutely everything that a person does.”

Uses:

- Jeremiah 2:4-6
- Jeremiah 2:7-8
- Jeremiah 2:18-19
- Jeremiah 3:23-25
- Jeremiah 4:4-6
- Jeremiah 4:4-6
- Jeremiah 4:27-29
- Jeremiah 5:1-3
- Jeremiah 5:10-13
- Jeremiah 5:14-15
- Jeremiah 6:16-19
- Jeremiah 7:16-18
- Jeremiah 7:27-28
- Jeremiah 8:1-3
- Jeremiah 8:18-19
- Jeremiah 8:20-22
- Jeremiah 9:1-3
- Jeremiah 9:10-12

- Jeremiah 9:17-18
- Jeremiah 9:19-20
- Jeremiah 9:21-22
- Jeremiah 9:23-24
- Jeremiah 10:23-25
- Jeremiah 10:23-25
- Jeremiah 12:7-9
- Jeremiah 12:16-17
- Jeremiah 13:6-7
- Jeremiah 13:25-27
- Jeremiah 14:4-6
- Jeremiah 14:7-9
- Jeremiah 14:7-9
- Jeremiah 15:1-2
- Jeremiah 15:5-7
- Jeremiah 15:19-21
- Jeremiah 16:7-9
- Jeremiah 16:10-11
- Jeremiah 16:19-21
- Jeremiah 17:1-2
- Jeremiah 17:17-18
- Jeremiah 18:11-12
- Jeremiah 18:21-23
- Jeremiah 18:21-23
- Jeremiah 19:14-15
- Jeremiah 20:1-2
- Jeremiah 20:5-6
- Jeremiah 20:7-9
- Jeremiah 21:6-7
- Jeremiah 22:17-19
- Jeremiah 24:4-7
- Jeremiah 29:22-23
- Jeremiah 30:4-5
- Jeremiah 31:1-3
- Jeremiah 31:4-6
- Jeremiah 31:10-11
- Jeremiah 31:18-20
- Jeremiah 31:33-34
- Jeremiah 33:1-3
- Jeremiah 33:10-11
- Jeremiah 36:1-3
- Jeremiah 42:7-10
- Jeremiah 42:13-14

- Jeremiah 42:18-19
- Jeremiah 44:20-21
- Jeremiah 45:4-5
- Jeremiah 46:1-4
- Jeremiah 46:5-6
- Jeremiah 46:10
- Jeremiah 46:27-28
- Jeremiah 47:1-2
- Jeremiah 47:3-4
- Jeremiah 48:1-2
- Jeremiah 48:15-17
- Jeremiah 48:21-25
- Jeremiah 48:30-32
- Jeremiah 48:45
- Jeremiah 49:1-2
- Jeremiah 49:7-8
- Jeremiah 49:17-18
- Jeremiah 49:32-33
- Jeremiah 50:1-2
- Jeremiah 50:1-2
- Jeremiah 50:1-2
- Jeremiah 50:19-20
- Jeremiah 50:45-46
- Jeremiah 51:1-2
- Jeremiah 51:27-28
- Jeremiah 51:54-56

Personification

This page answers the question: *What is personification?*

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:

> Does not Wisdom call out? (Proverbs 8:1 ULB)

Or sin:

> sin crouches at the door (Genesis 4:7 ULB)

People also do this because it is sometimes easier to talk about people's relationships with non-human things, such as wealth, as if they were like relationships between people.

> You cannot serve God and wealth. (Matthew 6:24 ULB)

Reasons 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. This means that they are not something hidden, but something obvious that people should pay attention to.

Translation Strategies

If the personification would be understood clearly, consider using it. If it would not be understood, here are some other ways for translating it.

1. Add words or phrases to make it clear.
2. Use words such as "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 words such as “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 crouching at the door, just as a wild animal does waiting to attack 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 non-human things as if they had human characteristics.)### Uses:

- Jeremiah 2:12-13
- Jeremiah 2:18-19
- Jeremiah 2:35-37
- Jeremiah 4:9-10
- Jeremiah 4:16-18
- Jeremiah 4:16-18
- Jeremiah 4:27-29
- Jeremiah 5:7-9
- Jeremiah 6:1-3
- Jeremiah 6:6-8
- Jeremiah 9:10-12
- Jeremiah 9:21-22
- Jeremiah 10:8-10
- Jeremiah 10:14-16
- Jeremiah 12:7-9
- Jeremiah 12:12-13
- Jeremiah 14:7-9
- Jeremiah 15:17-18
- Jeremiah 17:7-8
- Jeremiah 17:9-11
- Jeremiah 18:13-14

- Jeremiah 18:21-23
- Jeremiah 23:19-20
- Jeremiah 24:8-10
- Jeremiah 25:32-33
- Jeremiah 29:15-17
- Jeremiah 31:4-6
- Jeremiah 31:16-17
- Jeremiah 32:31-32
- Jeremiah 42:15-17
- Jeremiah 42:15-17
- Jeremiah 44:29-30
- Jeremiah 46:10
- Jeremiah 46:13-14
- Jeremiah 47:5-7
- Jeremiah 47:5-7
- Jeremiah 48:11-12
- Jeremiah 51:17-19
- Jeremiah 51:43-44
- Jeremiah 51:47-49

Poetry

This page answers the question: *What is poetry and how do I translate it into my language?*

Description

Poetry is one of the ways that people use the words and sounds of their language to make their speech and writing more beautiful and to express strong emotion. Through poetry, people can communicate deeper emotion than they can through simple non-poetic forms. Poetry gives more weight and elegance to statements of truth, such as proverbs, and is also easier to remember than ordinary speech.

Some things commonly found in poetry

- Many figures of speech such as Apostrophe.
- Parallel lines (see Parallelism and Parallelism with the Same Meaning)
- Repetition of some or all of a line
    - **Praise him, all his angels; praise him, all his angel armies. Praise him, sun and moon; praise him, all you shining stars.** (Psalm 148:2-3 ULB)
- Lines of similar length.
    - **Love is patient and kind; love does not envy or boast; it is not arrogant or rude.** (1 Corinthians 13:4 ULB)
- The same sound used at the end or at the beginning of two or more lines
    - ”Twinkle, twinkle little star. How I wonder what you are.” (from an English rhyme)
- The same sound repeated many times
    - “Peter, Peter, pumpkin eater” (from an English rhyme)
- Old words and expressions
- Dramatic imagery
- Different use of grammar - including:
    - incomplete sentences
    - lack of connective words

Some places to look for poetry in your language

1. Songs, particularly old songs or songs used in children’s games
2. Religious ceremony or chants of priests or witch doctors
3. Prayers, blessings, and curses
4. Old legends

Elegant or fancy speech

Elegant or fancy speech is similar to poetry in that it uses beautiful language, but it does not use all of the language's features of poetry, and it does not use them as much as poetry does. Popular speakers in the language often use elegant speech, and this is probably the easiest source of text to study to find out what makes speech elegant in your language.

Reasons this is a translation issue:

- Different languages use poetry for different things. If a poetic form would not communicate the same meaning in your language you may need to write it without the poetry.
- In some languages, using poetry for a particular part of the Bible would make it much more powerful.

Examples from the Bible

The Bible uses poetry for songs, teaching, and prophecy. Almost all of the books of the Old Testament have poetry in them and many of the books are completely poetry.

> for you saw my affliction;
> you knew the distress of my soul. (Psalm 31:7 ULB)

This example of Parallelism with the Same Meaning has two lines that mean the same thing.

> Yahweh, judge the nations;
> vindicate me, Yahweh, because I am righteous and innocent, Most High.

This example of parallelism shows the contrast between what David wants God to do to him and what he wants God to do to the unrighteous nations. (see Parallelism)

> Keep your servant also from arrogant sins;
> let them not rule over me. (Psalm 19:13 ULB)

This example of personification speaks of sins as if they could rule over a person. (see Personification)

> Oh, give thanks to Yahweh; for he is good, for his covenant faithfulness endures forever.
> Oh, give thanks to the God of gods, for his covenant faithfulness endures forever.
> Oh, give thanks to the Lord of lords, for his covenant faithfulness endures forever. (Psalm 136:1-3 ULB)

This example repeats the phrases "give thanks" and "his covenant faithfulness endures forever."

Translation Strategies

If the style of poetry that is used in the source text would be natural and give the right meaning in your language, consider using it. If not, here are some other ways of translating it.

1. Translate the poetry using one of your styles of poetry.
2. Translate the poetry using your style of elegant speech.
3. Translate the poetry using your style of ordinary speech.

If you use poetry it may be more beautiful.

If you use ordinary speech it may be more clear.

Examples of Translation Strategies Applied

> **Blessed is the man who does not walk in the advice of the wicked,**
> **or stand in the pathway with sinners,**
> **or sit in the assembly of mockers.**
> **But his delight is in the law of Yahweh,**
> **and on his law he meditates day and night.** (Psalm 1:1,2 ULB)

The following are examples of how people might translate Psalm 1:1,2.

1) Translate the poetry using one of your styles of poetry. (The style in this example has words that sound similar at the end of each line.)

> ”Happy is the person not encouraged to sin
> Disrespect for God he will not begin
> To those who laugh at God, he is no kin.
> God is his constant delight
> He does what God says is right
> He thinks of it all day and night

2) Translate the poetry using your style of elegant speech.

- This is the kind of person who is truly blessed: the one who does not follow the advice of wicked people, or stop along the road to speak with sinners, or join the gathering of those who mock God. Rather he takes great joy in Yahweh’s law, and he meditates on it day and night.

3) Translate the poetry using your style of ordinary speech.

- The people who do not listen to the advice of bad people are really happy. They do not spend time with people who continually do evil things or with those who do not respect God. They love to obey Yahweh’s law, and they think about it all the time.

Uses:

- Jeremiah 5:1-3
- Jeremiah 17:1-2
- Jeremiah 20:1-2
- Jeremiah 30:4-5

- Jeremiah 31:1-3
- Jeremiah 33:1-3
- Jeremiah 36:1-3
- Jeremiah 46:1-4
- Jeremiah 48:1-2
- Jeremiah 49:1-2
- Jeremiah 50:1-2
- Jeremiah 51:1-2

Predictive Past

This page answers the question: *What is the predictive past?*

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 are some other options.

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.”

Uses:

- Jeremiah 13:15-17
- Jeremiah 13:18-19
- Jeremiah 13:20-21
- Jeremiah 51:30-32

Pronouns

This page answers the question: *What are pronouns and what kinds of pronouns are in some languages?*

Description

Pronouns are words that people use in place of a noun to refer to someone or something. Some examples are I, you, he, it, this, that, himself, someone. The most common type of pronoun is personal.

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. Other types of pronouns may give some of this information, as well.

Person

- First Person - The speaker and possibly others (I, we)
    - Exclusive and Inclusive “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)
    - Singular Pronouns that Refer to Groups
- 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.

- **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. They tell more about a noun in the main part of the sentence: 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 in a generic way to do this: you, they, he or it.

- **He does not want to talk to anyone.**
- **Someone fixed it, but I do not know who.**
- **They say that you should not wake a sleeping dog.**

In the last example, "they" and "you" just refer to people in general.

Uses:

- Jeremiah 7:19-20
- Jeremiah 31:7
- Jeremiah 31:10-11
- Jeremiah 31:10-11
- Jeremiah 31:21-22
- Jeremiah 50:11-13

Proverbs

This page answers the question: *What are proverbs, and how can I translate them?*

Description

Proverbs are short sayings that give wisdom or teach a truth. People enjoy proverbs because they give a lot of wisdom in few words. Proverbs in the Bible often use metaphor and parallelism.

> Hatred stirs up conflicts,
> but love covers over all offenses. (Proverbs 10:12 ULB)

Another example from Proverbs.

> 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 the way that people say proverbs in your language, so that people 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 a lazy person is very annoying to those who send him to do something.

> 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.

- **A good name is to be chosen over great riches,**

and favor is better than silver and gold. (Proverbs 22:1 ULB)

Here are some ideas for ways that people might say a proverb in their language.

- 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.

Uses:

- Jeremiah 31:29-30
- Jeremiah 31:29-30

Reflexive Pronouns

This page answers the question: *What are reflexive pronouns?*

Description

All languages have ways of showing that the same person fills two different roles in a sentence. English does this by using **Reflexive pronouns**. These are pronouns that refer to someone or something that has already been mentioned in a sentence. In English the reflexive pronouns are: myself, yourself, himself, herself, itself, ourselves, yourselves, and themselves. Other languages may have other ways to show this.

Reason this is a translation issue

- Languages have different ways of showing that the same person fills two different roles in a sentence. For those languages, translators will need to know how to translate the English reflexive pronouns.
- The reflexive pronouns in English also have other functions.

Uses of Reflexive Pronouns

- To show that the same person or things fills two different roles in a sentence
- To emphasize a person or thing in the sentence
- To show that someone did something alone
- To show that someone or something was alone

Examples from the Bible

Reflexive pronouns are used to show the same person or thing fills two different roles in a sentence.

> If I should testify about myself alone, my testimony would not be true. (John 5:31 ULB)
>
> Now the Passover of the Jews was near, and many went up to Jerusalem out of the country before the Passover in order to purify themselves. (John 11:55 ULB)

Reflexive pronouns are used to emphasize a person or thing in the sentence.

> Jesus himself was not baptizing, but his disciples were (John 4:2 ULB)
>
> So they left the crowd, taking Jesus with them, since he was already in the boat. Other boats were also with him. And a violent windstorm arose and the waves were breaking into the boat so that the boat was already full. But Jesus himself was in the stern, asleep on a cushion. (Mark 4:36-38 ULB)

Reflexive pronouns are used to show that someone did something alone.

> When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain by himself. (John 6:15 ULB)

Reflexive pronouns are used to show that someone or something was alone.

> He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was rolled up in its place by itself. (John 20:6-7 ULB)

Translation Strategies

If a reflexive pronoun would have the same function in your language, consider using it. If not, here are some other strategies.

1. In some languages people put something on the verb to show that the object of the verb is the same as the subject.
2. In some languages people emphasize a certain person or thing by referring to it in a special place in the sentence.
3. In some languages people emphasize a certain person or thing by adding something to that word or putting another word with it.
4. In some languages people show that someone did something alone by using a word like "alone."
5. In some languages people show that something was alone by using a phrase that tells about where it was.

Examples of Translation Strategies Applied

1. In some languages people put something on the verb to show that the object of the verb is the same as the subject.
    - **If I should testify about myself alone, my testimony would not be true.** (John 5:31)
        - "If I should self-testify alone, my testimony would not be true."
    - **Now the Passover of the Jews was near, and many went up to Jerusalem out of the country before the Passover in order to purify themselves.** (John 11:55)
        - "Now the Passover of the Jews was near, and many went up to Jerusalem out of the country before the Passover in order to self-purify."
2. In some languages people emphasize a certain person or thing by referring to it in a special place in the sentence.
    - **He himself took our sickness and bore our diseases.** (Matthew 8:17 ULB)
        - "It was he who took our sickness and bore our diseases."
    - **Jesus himself was not baptizing, but his disciples were.** (John 4:2)
        - "It was not Jesus who was baptizing, but his disciples were."
3. In some languages people emphasize a certain person or thing by adding something to that word or putting another word with it. English adds the reflexive pronoun.

- **Now Jesus said this to test Philip, for he himself knew what he was going to do.** (John 6:6)

4. In some languages people show that someone did something alone by using a word like "alone."

    - **When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain by himself.** (John 6:15)
        - "When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again alone up the mountain."

5. In some languages people show that something was alone by using a phrase that tells about where it was.

    - **He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was rolled up in its place by itself.** (John 20:6-7 ULB)
        - "He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was rolled up and lying in it's own place."

Uses:

- Jeremiah 7:3-4
- Jeremiah 7:19-20
- Jeremiah 7:29-30
- Jeremiah 15:19-21
- Jeremiah 21:3-5
- Jeremiah 44:1-3
- Jeremiah 44:1-3
- Jeremiah 48:30-32
- Jeremiah 49:12-13

Rhetorical Question

This page answers the question: *What are rhetorical questions and how can I translate them?*

A rhetorical question is a question that a speaker asks when he is more interested in expressing his attitude about something than in getting information about it. 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 surprise, to rebuke or scold the hearer, or to teach. Speakers of some languages use rhetorical questions for other purposes as well.

Description

A rhetorical question is a question that strongly expresses the speaker's attitude toward something. Often the speaker is not looking for information at all, but if he is asking for information, it is not usually the information that the question appears to ask for. The speaker is more interested in expressing his attitude than in getting information.

> Those who stood by said, "Is this how you insult God's high priest?" (Acts 23:4 ULB)

The people who asked Paul this question were not asking about his way of insulting God's high priest. Rather they used theis question to accuse Paul of insulting the high priest.

The Bible contains many rhetorical questions. Some of the purposes of these rhetorical questions are to express attitudes or feelings, to rebuke people, to teach something by reminding people of something they know and encouraging them to apply it to something new, and to introduce something they want to talk about.

Reasons this is a translation issue

- Some languages do not use rhetorical questions; for them a question is always a request for information.
- Some languages use rhetorical questions, but for purposes that are more limited or different than in the Bible.
- Because of these differences between languages, some readers might misunderstand the purpose of a rhetorical question in the Bible.

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. The rhetorical question made her point more strongly than if she had merely stated it, because it forced Ahab to admit the point himself. 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 had the power 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 young woman would never forget her jewelry or a bride forget her 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 deep emotion. This rhetorical question expresses 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. By introducing this point, Jesus could go on to teach them about God with his next rhetorical question:

> 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 that 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

In order to translate a rhetorical question accurately, first be sure that the question you are translating truly is a rhetorical question and is not an information question. Ask yourself, "Does the person asking the question already know the answer to the question?" If so, it is a rhetorical question. Or, if no one answers the question, is the one who asked it bothered that he did not get an answer? If not, it is a rhetorical question.

When you are sure that the question is rhetorical, then be sure that 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?

When you know the purpose of the rhetorical question, then think of the most natural way to express that purpose in the target language. It might be as a question, or a statement, or an exclamation.

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.
4. Change the form of the question so that it communicates in your langauge what the orignal speaker communicated in his.

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, do you not?
4. Change the form of the question so that it communicates in your langauge what the orignal speaker communicated in his.

- **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)
  - If your son asks you for a loaf of bread, would you give him a stone?
- **Will a virgin forget her jewelry, a bride her veils? Yet my people have forgotten me for days without number!** (Jeremiah 2:32 ULB)
  - What virgin would forget her jewelry, and what bride would forget her veils? Yet my poeple have forgotten me for days without number

Uses:

- Jeremiah 2:4-6
- Jeremiah 2:4-6
- Jeremiah 2:4-6
- Jeremiah 2:7-8
- Jeremiah 2:9-11
- Jeremiah 2:14-17
- Jeremiah 2:14-17
- Jeremiah 2:14-17
- Jeremiah 2:18-19
- Jeremiah 2:20-22
- Jeremiah 2:23-25
- Jeremiah 2:23-25
- Jeremiah 2:26-28
- Jeremiah 2:29-31
- Jeremiah 2:29-31
- Jeremiah 2:29-31
- Jeremiah 2:32-34
- Jeremiah 2:35-37
- Jeremiah 3:1-2
- Jeremiah 3:1-2
- Jeremiah 3:1-2
- Jeremiah 3:1-2
- Jeremiah 3:3-5
- Jeremiah 3:3-5
- Jeremiah 3:6-7
- Jeremiah 4:13-15
- Jeremiah 4:21-22
- Jeremiah 4:30-31
- Jeremiah 05 General Notes
- Jeremiah 5:1-3
- Jeremiah 5:7-9
- Jeremiah 5:7-9

- Jeremiah 5:20-22
- Jeremiah 5:26-29
- Jeremiah 5:30-31
- Jeremiah 6:9-10
- Jeremiah 6:13-15
- Jeremiah 6:20-22
- Jeremiah 7:8-11
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- Jeremiah 7:16-18
- Jeremiah 7:19-20
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- Jeremiah 8:4-5
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- Jeremiah 8:11-13
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- Jeremiah 8:18-19
- Jeremiah 8:18-19
- Jeremiah 8:20-22
- Jeremiah 9:7-9
- Jeremiah 9:7-9
- Jeremiah 9:10-12
- Jeremiah 9:10-12
- Jeremiah 9:10-12
- Jeremiah 10:6-7
- Jeremiah 11:14-16
- Jeremiah 12:5-6
- Jeremiah 12:5-6
- Jeremiah 12:7-9
- Jeremiah 13:20-21
- Jeremiah 13:20-21
- Jeremiah 13:20-21
- Jeremiah 13:22-24
- Jeremiah 15:5-7
- Jeremiah 15:10-12
- Jeremiah 15:10-12
- Jeremiah 15:17-18
- Jeremiah 15:17-18
- Jeremiah 16:19-21
- Jeremiah 17:9-11
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- Jeremiah 18:5-8
- Jeremiah 18:13-14
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- Jeremiah 18:18-20
- Jeremiah 20:16-18
- Jeremiah 21:13-14
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- Jeremiah 23:16-18
- Jeremiah 23:23-24
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- Jeremiah 25:27-29
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- Jeremiah 30:14-15
- Jeremiah 30:20-22
- Jeremiah 31:18-20
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- Jeremiah 32:3-5
- Jeremiah 32:26-28
- Jeremiah 33:23-24
- Jeremiah 35:12-14
- Jeremiah 36:27-29
- Jeremiah 37:18-20
- Jeremiah 37:18-20
- Jeremiah 38:14-16
- Jeremiah 40:13-14
- Jeremiah 40:15-16
- Jeremiah 40:15-16
- Jeremiah 44:7-8

- Jeremiah 44:9-10
- Jeremiah 44:9-10
- Jeremiah 44:18-19
- Jeremiah 44:20-21
- Jeremiah 45:4-5
- Jeremiah 46:5-6
- Jeremiah 46:7-9
- Jeremiah 46:15-17
- Jeremiah 47:5-7
- Jeremiah 47:5-7
- Jeremiah 47:5-7
- Jeremiah 48:13-14
- Jeremiah 48:26-27
- Jeremiah 48:26-27
- Jeremiah 49 General Notes
- Jeremiah 49:1-2
- Jeremiah 49:3-4
- Jeremiah 49:3-4
- Jeremiah 49:7-8
- Jeremiah 49:7-8
- Jeremiah 49:7-8
- Jeremiah 49:9-11
- Jeremiah 49:9-11
- Jeremiah 49:12-13
- Jeremiah 49:19
- Jeremiah 49:19
- Jeremiah 49:23-25
- Jeremiah 50:44
- Jeremiah 50:44

Simile

This page answers the question: *What is a simile?*

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)

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 lighting flashes suddenly and everyone can see it, the Son of Man will come suddenly and everyone will be able to see him. No one will have to be told about it.

Translation Strategies

If people would understand the correct meaning of a simile, consider using it. If they would not, here are some strategies you can use:

1. If people do not know how the two items are alike, tell how they are alike. However, do not do this if the meaning was not clear to the original audience.
2. If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible.
3. Simply describe the item without comparing it to another.

Examples of Translation Strategies Applied

1. If people do not know how the two items are alike, tell how they are alike. However, do not do this if the meaning was not clear to the original audience.
    - **See, I send you out as sheep in the midst of wolves** (Matthew 10:16 ULB) - This compares the danger that Jesus' disciples would be in with the danger that sheep are in when they are surrounded by wolves.
        - See, I send you out among wicked people and you will be in danger from them as sheep are in danger when they are among wolves.
    - **For the word of God is living and active and sharper than any two-edged sword.** (Hebrews 4:12 ULB)
        - For the word of God is living and active and more powerful than a very sharp two-edged sword
2. If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible.
    - **See, I send you out as sheep in the midst of wolves,** (Matthew 10:16 ULB) - If people do not know what sheep and wolves are, or that wolves kill and eat sheep, you could use some other animal that kills another.

    - See, I send you out as chickens in the midst of wild dogs,
- **How often did I long to gather your children together, just as a hen gathers her chickens under her wings, but you did not agree!** (Matthew 23:37 ULB)
    - How often I wanted to gather your children together, as a mother closely watches over her infants, but you refused!
- **If you have faith even as small as a grain of mustard,** (Matthew 17:20)
    - 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!

Uses:

- Jeremiah 3:1-2
- Jeremiah 3:1-2
- Jeremiah 3:6-7
- Jeremiah 3:19-20
- Jeremiah 3:19-20
- Jeremiah 4:4-6
- Jeremiah 4:13-15
- Jeremiah 4:13-15
- Jeremiah 4:16-18
- Jeremiah 4:30-31
- Jeremiah 5:1-3
- Jeremiah 5:14-15
- Jeremiah 5:16-17
- Jeremiah 5:26-29
- Jeremiah 5:26-29
- Jeremiah 6:6-8
- Jeremiah 6:23-24
- Jeremiah 6:23-24
- Jeremiah 6:25-26
- Jeremiah 6:27-30
- Jeremiah 8:1-3
- Jeremiah 8:6-7
- Jeremiah 9:21-22
- Jeremiah 9:21-22
- Jeremiah 10:3-5

- Jeremiah 11:14-16
- Jeremiah 13:22-24
- Jeremiah 14:4-6
- Jeremiah 14:7-9
- Jeremiah 14:7-9
- Jeremiah 15:17-18
- Jeremiah 15:19-21
- Jeremiah 15:19-21
- Jeremiah 16:1-4
- Jeremiah 17 General Notes
- Jeremiah 17:5-6
- Jeremiah 17:7-8
- Jeremiah 18 General Notes
- Jeremiah 18:5-8
- Jeremiah 20:10-11
- Jeremiah 22:6-7
- Jeremiah 22:22-23
- Jeremiah 23:9-10
- Jeremiah 23:11-12
- Jeremiah 23:13-15
- Jeremiah 23:19-20
- Jeremiah 23:19-20
- Jeremiah 23:28-30
- Jeremiah 24:4-7
- Jeremiah 24:8-10
- Jeremiah 25:32-33
- Jeremiah 26:4-6
- Jeremiah 29:15-17
- Jeremiah 30:6-7
- Jeremiah 31:10-11
- Jeremiah 31:12
- Jeremiah 31:18-20
- Jeremiah 33:19-22
- Jeremiah 43:11-13
- Jeremiah 46:7-9
- Jeremiah 46:18-19
- Jeremiah 46:20-22
- Jeremiah 46:20-22
- Jeremiah 46:20-22
- Jeremiah 48:6-7
- Jeremiah 48:11-12
- Jeremiah 48:28-29
- Jeremiah 48:36-37

- Jeremiah 48:40-41
- Jeremiah 48:40-41
- Jeremiah 49:16
- Jeremiah 49:19
- Jeremiah 49:21-22
- Jeremiah 49:23-25
- Jeremiah 49:23-25
- Jeremiah 50:6-7
- Jeremiah 50:6-7
- Jeremiah 50:6-7
- Jeremiah 50:8-10
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- Jeremiah 50:11-13
- Jeremiah 50:11-13
- Jeremiah 50:17-18
- Jeremiah 50:23-24
- Jeremiah 50:25-26
- Jeremiah 50:35-37
- Jeremiah 50:41-42
- Jeremiah 50:43
- Jeremiah 50:44
- Jeremiah 51:13-14
- Jeremiah 51:27-28
- Jeremiah 51:33
- Jeremiah 51:34-35
- Jeremiah 51:38-40
- Jeremiah 51:54-56
- Jeremiah 51:63-64

Symbolic Action

This page answers the question: *What is a symbolic action and how do I translate it?*

Description

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. In the Bible, sometimes people perform symbolic actions and sometimes they only refer to the symbolic action.

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.

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.

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 wanted someone to welcome them into their home, they stood at the door and knocked 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 translating 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.

Uses:

- Jeremiah 1:9-10
- Jeremiah 2:35-37
- Jeremiah 4:7-8
- Jeremiah 6:25-26
- Jeremiah 7:29-30
- Jeremiah 13:18-19

- Jeremiah 14:1-3
- Jeremiah 14:4-6
- Jeremiah 16:5-6
- Jeremiah 18:15-17
- Jeremiah 21:8-10
- Jeremiah 22:8-9
- Jeremiah 25:34-36
- Jeremiah 31:18-20
- Jeremiah 32:33-35
- Jeremiah 36:23-24
- Jeremiah 41:4-5
- Jeremiah 47:5-7
- Jeremiah 47:5-7
- Jeremiah 48:26-27
- Jeremiah 48:36-37
- Jeremiah 48:38-39
- Jeremiah 49:17-18

Synecdoche

This page answers the question: *What does the word synecdoche mean?*

Description

Synecdoche is when a speaker uses a part of something to refer to the whole or uses the whole to refer to a part.

> My soul exalts the Lord. (Luke 1:46 ULB)

Mary was was very happy about what the Lord was doing, so she said "my soul," which means the inner, emotional part of herself, 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 arms and the rest of the body and the mind were also involved in the person's accomplishments.

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

Uses:

- Jeremiah 4:7-8
- Jeremiah 4:13-15
- Jeremiah 5:16-17
- Jeremiah 6:20-22
- Jeremiah 8:4-5
- Jeremiah 8:18-19
- Jeremiah 9:4-6
- Jeremiah 9:10-12
- Jeremiah 10:19-20
- Jeremiah 10:19-20
- Jeremiah 10:19-20
- Jeremiah 11:21-23
- Jeremiah 13:15-17
- Jeremiah 14:1-3
- Jeremiah 14:10-12
- Jeremiah 16:16-18
- Jeremiah 16:16-18
- Jeremiah 17:1-2
- Jeremiah 17:15-16
- Jeremiah 18:21-23
- Jeremiah 19:6-9
- Jeremiah 20:3-4
- Jeremiah 20:7-9
- Jeremiah 20:16-18
- Jeremiah 21:3-5
- Jeremiah 22:1-3
- Jeremiah 22:8-9
- Jeremiah 22:17-19
- Jeremiah 23:13-15
- Jeremiah 25:5-6
- Jeremiah 25:7-9
- Jeremiah 25:12-14
- Jeremiah 26:13-15
- Jeremiah 26:18-19
- Jeremiah 27:1-4
- Jeremiah 29:1-3

- Jeremiah 30:23-24
- Jeremiah 32:3-5
- Jeremiah 33:4-5
- Jeremiah 37:1-2
- Jeremiah 39:6-7
- Jeremiah 41:1-3
- Jeremiah 41:8-9
- Jeremiah 41:8-9
- Jeremiah 41:10
- Jeremiah 41:11-12
- Jeremiah 41:13-14
- Jeremiah 41:15-16
- Jeremiah 42:15-17
- Jeremiah 44:7-8
- Jeremiah 44:9-10
- Jeremiah 44:15-17
- Jeremiah 44:24-25
- Jeremiah 44:26-28
- Jeremiah 48:36-37
- Jeremiah 48:42-44
- Jeremiah 48:45
- Jeremiah 49:34-36
- Jeremiah 50:1-2
- Jeremiah 50:41-42
- Jeremiah 52:9-11

Translate Unknowns

This page answers the question: *How can I translate ideas that my readers are not familiar with?*

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 136:7 ULB)

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 what the unknown item is, or what is important about the unknown item for the 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 what the unknown item is, or what is important about the unknown item for the 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.

"Ravenous wolves" is part of a metaphor here, so the reader needs to know that they are very dangerous to sheep in order to understand this metaphor. (If sheep are also unknown, then you will need to also use one of the translation strategies to translate sheep, or change the metaphor to something else, using a translation strategy for metaphors. See Translating Metaphors.)

- **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

Uses:

- Jeremiah 1:11-12
- Jeremiah 3:1-2
- Jeremiah 6:27-30
- Jeremiah 8:6-7
- Jeremiah 31:4-6
- Jeremiah 48:6-7

When Masculine Words Include Women

This page answers the question: *How do I translate "brother" or "he" when it could refer to anyone, male or female?*

In some parts of the Bible, the words "men", "brothers" and "sons" refer only to men. In other parts of the Bible, those words include both men and women. When the writer meant both men and women, translators need to translate it in a way that does not limit the meaning to men.

Description

In some languages a word that normally refers to men can also be used in a more general way to refer to both men and women. For example, the Bible sometimes says 'brothers' when it refers to both brothers and sisters.

Also in some languages, the masculine pronouns "he" and "him" can be used in a more general way for any person if it is not important whether the person is a man or a woman. In the example below, the pronoun is "his", but it is not limited to males.

> A wise child makes his father rejoice
> but a foolish child brings grief to his mother. (Proverbs 10:1 ULB)

Reason this is a translation issue

- In some cultures words like "man," "brother," and "son" can only be used to refer to men. If those words are used in a translation in a more general way, people will think that what is being said does not apply to women.
- In some cultures, the masculine pronouns "he" and "him" can only refer to men. If a masculine pronoun is used, people will think that what is said does not apply to women.

Translation Principles

When a statement applies to both men and women, translate it in such a way that people will be able to understand that it applies to both.

Examples from the Bible

> We want you to know, brothers, about the grace of God that has been given to the churches of Macedonia. (2 Corinthians 8:1 ULB)

This verse is addressing the believers in Corinth, not only men, but **men and women**.

> Then said Jesus to his disciples, "If anyone wants to follow me, he must deny himself, take up his cross, and follow me." (Matthew 16:24-26 ULB)

Jesus was not speaking only of men, but of **men and women**.

Caution: Sometimes masculine words are used specifically to refer to men. Do not use words that would lead people to think that they include women. The underlined words below are specifically about men.

> Moses said, 'If a man dies, having no children, his brother must marry his wife and have a child for his brother.' (Mark 22:24 ULB)

Translation Strategies

If people would understand that that masculine words like "man," "brother," and "he" can include women, then consider using them. Otherwise, here are some ways for translating those words when they include women.

1. Use a noun that can be used for both men and women.
2. Use a word that refers to men and a word that refers to women.
3. Use pronouns that can be used for both men and women.

Examples of Translation Strategies Applied

1. Use nouns that can be used for both men and women.
    - **The wise man dies just like the fool dies.** (Ecclesiastes 2:16 ULB)
        - "The wise person dies just like the fool dies."
        - "Wise people die just like fools die."
2. Use a word that refers to men and a word that refers to women.
    - **For we do not want you to be ignorant, brothers, about the troubles we had in Asia.** (2 Corinthians 1:8) - Paul was writing this letter to both men and women.
        - "For we do not want you to be ignorant, brothers and sisters, about the troubles we had in Asia." (2 Corinthians 1:8)
3. Use pronouns that can be used for both men and women.
    - **If anyone wants to follow me, he must deny himself, take up his cross, and follow me."** (Matthew 16:24 ULB) - English speakers can change the masculine singular pronouns, "he," "himself," and "his" to plural pronouns that do not mark gender, "they," "themselves," and "their" in order to show that it applies to all people, not just men.
        - "If people want to follow me, they must deny themselves, take up their cross, and follow me."

Uses:

- Jeremiah 13:12-14
- Jeremiah 42:15-17